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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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SUNDAY MEDITATION

JANUARY 4, 2004

Group question: The question for today, Q'uo, has to do with how a person can really know another self without projecting a portion of one's own self on what you're seeing. When do we start seeing more clearly what's already there?

(Carla channeling)

We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you. It is our great privilege and pleasure to be called to your meeting this day and we thank this circle of seeking for choosing to come together to seek the truth. We are most pleased to share our opinions with you on the interesting question you have asked this day and would ask one thing in return. We would ask that you please engage, respect and use your powers of discrimination, for we are not authorities who wish to impress with our opinion; rather, we are your companions on the road to seeking the infinite One. In order for us to feel free to share our thoughts, we need to know that you will be able to reject those things that we say that do not resonate for you personally. We ask you to keep only those things that do resonate and seem to have a real value to you. With that understood, then, we feel free to share our opinions concerning the question of how one may know another entity without distortion.

The word "distortion" suggests in its derivation that there is a twisting, a pressure of twisting change that is being applied to that which is being distorted and,

in that wise, it is perhaps not the clearest possible term. However, we are unable to find one within your language system that is any closer to that which is meant by "distortion."¹ Indeed, nature is as it is; the creative principle is as it is; the one great original Thought, the Logos, or the Creator is precisely what it is. And yet since that beingness or essence comprises all that is, the creative principle is an immense, or perhaps we should say an infinite, term, disclosing a Being of infinite essence. In the heart of your selfhood, as a person within incarnation, this Godhead principle, this one great original Thought, functions as the self. The way this instrument is fond of putting it in her Christian walk is a quotation from the one known as Joel Goldsmith: "Christ is the 'I' of me."² Each entity, then, has the same basic essence. However, this essence is carried within the heart of each cell of the body, within the heart of each thought, within the heart of each true emotion. It is not the whole of that apparent cell in the body or thought or emotion. It is the enlivening principle.

¹ From *Webster's Unabridged Dictionary*: Distortion: from the Latin, *distortio*, which is from old Latin, *distorquere*, to turn or twist. It is defined as "the act of distorting, a twisting out of regular shape, a twisting or writhing motion."

² This basic concept is repeated many times in Joel Goldsmith's Infinite Way material. Here is a typical expression, from p. 97 of Goldsmith's *Living The Infinite Way* (London, George Allen and Unwin Ltd., [c1954]: "One of the first things we have learned in the Infinite Way is, in quietness and meditation, to give up the search for God in the realization that I and the Father are already one ..."

Now, all that is brought into incarnation, in terms of your experiences as a human being in incarnation, is distorted. You and your guidance system, the higher self, have created a kind of clothing for your beingness within incarnation that is what this instrument calls the “personality shell” and what your psychologists have called the ego. Perhaps you have noticed in your own life that when they are born, children do not come into incarnation as a blank slate. Rather, they enter the incarnation with a decided personality, personality shell, or ego structure. Each entity has created a personality shell in order to have the resources necessary for studying and working with some few key incarnation lessons or issues. Each entity within this circle, for instance, has chosen two or three, or in some cases four, incarnational issues. In most cases these were chosen in order to better the point of balance within the energy vehicle that contains many aspects of the overall essence, not only of yourself within incarnation but of yourself outside of incarnation and of the nature of the family relationships that have been your support and your context as a soul through many, many cycles of learning. This is an extended self, and each entity’s extended self eventually connects with all other entities in a living and real bond, so that all are quite literally one within the stream of humanity, shall we say, that is in incarnation and is within the planetary influence, outside of incarnation in the physical sense.

It is apparent, on the consensual reality level, that each entity is a mystery to itself and to others. It is never apparent that all entities have a living, solid, connectivity. It is never obvious that the ties that bind, shall we say, in terms of energy fields and the accommodation of other energy fields by one’s own energy field, are of a unitary nature. From the conscious mind’s standpoint one cannot know the essence of another’s thoughts. One cannot know the true motivations for their actions and so forth. Consequently, entities spend incarnational time not being aware of the present moment, as the one known as G would note, but rather working to improve the information base which they have about other selves close to them in order that they may more accurately predict the thought processes that are being hidden from view by other selves. In some cases the exercises of open communication reduce the anxiety and the sense of confusion that come from not knowing what another entity is thinking.

But in most cases, there is little opportunity or realistic chance of creating a perfect communication in which all distortions are balanced and all projections balanced in such a way that they are transparent rather than reflective.

From this standpoint, then, it would seem that it is not possible to know another entity without distortion. But as the one known as V suggested, turning the gaze inward, is the situation any different? Are you not a mystery to yourself? Do you not question your own motives endlessly? Are you not honestly puzzled many times by that which is being felt by the self within? Is there any time in which you are able to say of yourself, “I know myself backwards and forwards. I know what I am capable of and what I can do. I know who I am and why I am here. I know all of it, I have no more questions, I am completely aware.” We salute those within the circle who may feel that they can say absolutely that they know who they are. We find in this instrument’s mind that she is always surprising herself by what her responses are in the moment. Sometimes this entity is happy with those responses and sometimes she judges herself perhaps harshly for those same responses. Whatever her processes of judgment, however, the surprises keep coming because the novelties of new situations, new energies, and new combinations of events create situations which have not been met before. As the response to the novel situation develops, the first person to be surprised by that response is the self before it ever gets out into the world of other selves. The self is learning about the self at all times. Indeed, this process recapitulates the action of the Creator in knowing Itself. If one could see the vast creation of entities who are working their way around this circle of being to the Godhead principle once more, one could see the process of planting the crop of consciousness and reaping the harvest of new experiences, new thoughts, and new learning. This is a process that is attempted by the self within incarnation but always with imperfect results because of the fact that this particular illusion has its finite boundaries and its preset distortions, shall we say, built into the illusion so that were one to become immensely skilled at manipulating the consensus illusion of your reality, one would still be skilled [only] at understanding and using that which is a very tiny part of a larger system, most of which cannot be known within incarnation, but only seen

as if by reflection or by the silhouette of light being stopped by an object so that the silhouette of a system may be suggested as on the wall of Plato's cave.³ Yet one is not actually able to see into the essence, either of self or the other self.

³ This discussion is from the website www.philosophypages.com/hy/2h.htm.

The Allegory of the Cave

Plato recognized that the picture of the Divided Line may be difficult for many of us to understand. Although it accurately represents the different levels of reality and corresponding degrees of knowledge, there is a sense in which one cannot appreciate its full significance without first having achieved the highest level. So, for the benefit of those of us who are still learning but would like to grasp what he is talking about, Plato offered a simpler story in which each of the same structural components appears in a way that we can all comprehend at our own level. This is the Allegory of the Cave.

Suppose that there is a group of human beings who have lived their entire lives trapped in a subterranean chamber lit by a large fire behind them. Chained in place, these cave-dwellers can see nothing but shadows (of their own bodies and of other things) projected on a flat wall in front of them. Some of these people will be content to do no more than notice the play of light and shadow, while the more clever among them will become highly skilled observers of the patterns that most regularly occur. In both cases, however, they cannot truly comprehend what they see, since they are prevented from grasping its true source and nature. (*Republic 514a*)

Now suppose that one of these human beings manages to break the chains, climb through the torturous passage to the surface, and escape the cave. With eyes accustomed only to the dim light of the former habitation, this individual will at first be blinded by the brightness of the surface world, able to look only upon the shadows and reflections of the real world. But after some time and effort, the former cave-dweller will become able to appreciate the full variety of the newly-discovered world, looking at trees, mountains, and (eventually) the sun itself.

Finally, suppose that this escapee returns to the cave, trying to persuade its inhabitants that there is another, better, more real world than the one in which they have so long been content to dwell. They are unlikely to be impressed by the pleas of this extraordinary individual, Plato noted, especially since their former companion, having travelled to the bright surface world, is now inept and clumsy in the dim realm of the cave. Nevertheless, it would have been in the best interest of these residents of the cave to entrust their lives to the one enlightened member of their company, whose acquaintance with other things is a unique qualification for genuine knowledge.

Plato seriously intended this allegory as a representation of the state of ordinary human existence. We, like the people raised in a cave, are trapped in a world of impermanence and partiality, the realm of sensible objects. Entranced by the particular and immediate experiences these things provide, we are unlikely to appreciate the declarations of philosophers, the few among us

Nevertheless, in unknowingness, in mystery, the work, the joy, the process of discovering the self continues. And in that process there lie sources of information that are wonderfully rich and abundant. These sources of information begin with the self, continue with interactions with other selves, and are rounded by interactions with a vast panoply of energies within your natural world, within the world of ideas, and within discarnate principles and entities with which the essence of the inner self interacts on the unconscious level. All of these sources of information fall like rain and sun[beams] and all manner of life-giving attributes into the field of self, causing those seeds that have been planted in the personality shell to begin their process of seeking the light, expressing their form and their habit, and developing their characteristic blooms and blossoms of being. Each of you is a very organically, muscularly organized entity. The structure of your deeper mind is as well put together as your skeleton and has as many appropriate functions. It is rather difficult to express to you the complexity of your system as a living being but perhaps it is enough to recall the way the energy body is made, within your density of the yellow-ray body. You have the sub-densities of red through violet within third-density. And each of those sub-densities: red, orange, yellow, green, blue, indigo and violet, contains seven sub-sub-densities so that each chakra, shall we say, in the energy body is a fully integrated system within itself. Then as a system it is further fully integrated as one being. This layering of bodies or states of beingness within the system that is you is infinite, potentially. In most entity's cases there are perhaps three or four levels of beingness which are plumbed during incarnation. In a circle such as this, with entities that have been doing inner work and spiritual processes for a considerable time, perhaps you begin to penetrate into more and more layers, or levels, of being. Each one has its characteristic environment, experiences and learnings to offer. All of them are colored by the characteristic nature of their place within the energy vehicle.

In this complexity, it is as if you were a world, a globe, or an orb that rotated around the sun of your

who, like the escapee, have made the effort to achieve eternal knowledge of the permanent forms. But, like them, it would serve us best if we were to follow this guidance, discipline our own minds, and seek an accurate understanding of the highest objects of human contemplation.

origins—the one infinite Creator. Within that orbit, then, each of you is as a star, as a live-giving, radiant being. And so as you in your orbit meet others in their orbits, there is a strength and a power to each entity which comes from its orientation within its own orbit. One may observe that some entities have very even orbits and this is expressed within consensual reality by the impression that such an entity is stable or has a characteristic point of view that can be well known. Other entities have more of an eccentric orbit, as though their roundness as an entity were not yet completed and as though there were irregularities which would cause the eccentricities of an unequal orbit. And in your consensual reality, this would appear as entities who do not seem to have very well-integrated personalities, who perhaps are fooling themselves or unable for some reason to come into a comfortable relationship with the self, in an integrated way. Sometimes these entities will appear to be mentally disturbed, as this instrument would say. In other cases it is almost impossible to detect the eccentricity in the inner orbit that has been carefully compensated for within the entity's outer life. Yet, still, that inner lack of harmony or roundness of the orbit has its fruit in that sense one gets, when attempting to understand the person, that one has not quite "gotten" that person. This is generally due to the fact that such an entity has not been able to "get" her own nature, so that the lack of clarity may well not be that which is a part of the being that you are attempting to understand. In other words, it is often the case when an entity is feeling that there is a lack of clarity in his understanding of another self, that that other self has that precise difficulty with the self and consequently is not capable of offering the self in a non-eccentric way but rather must hold, in somewhat randomized form, the various aspects of the personality shell.

It is a part of the eternal wisdom to assume that what one thinks about another entity speaks more about that person than about the other entity and we feel that this is part of that which the one known as G was attempting to balance when the question was formed. And it is our opinion that this universally accepted bit of wisdom is the truth. The impressions and opinions that each entity forms of another self will always have a significant bending or distortion which is the result of the self picking up those qualities and aspects of another self's personality

shell which speak either well or poorly to the self about the self. Many is the time that this instrument has formed a judgmental opinion of another self only to reflect, at a later and less stressful time, that the reaction which she had was an indication of a part of her own self's dark side, at which the self did not wish to look. So the other self that is being perceived judgmentally is simply the bearer of the news, if it could be called news, "That is the shadow side of the self and this is what it looks like. Here is a mirror." This is the other self's gift to you.

You, meanwhile, are, by your honest and unstudied reactions to that which occurs around you and to the other selves around you, performing the vital and valuable service of mirroring to others, so that they may see themselves in you. It is a part of the endless process of getting to know the greater self which is you, all those with whom you come in contact, all those with whom you never come in contact as far as you know, and those beyond the purview of the planet, such as ourselves. It is a dynamic, infinite and ongoing process. And each creation of the Father, with all of its infinite time and space and process, is just a heartbeat of the infinitely extensive experience of the Godhead principle knowing Itself.

Can one find resources for knowing another without distortion? We believe so. But we couch that with all the foregoing limitations to attempt to indicate the difficulties involved in attempting to understand the system from within the system. It is very difficult, if not impossible, to be clear. However, there are resources available for demystifying and simplifying relationships with other selves and for bringing clear sight to the vision. This work is not concerning the other self, as the one known as V intuited. It is work done within the self. If you consider yourself as a crystal, you may see that some crystals are reflective and others are transparent. The reflective personality is that personality that is not known to itself; the transparent personality is one that is known to itself. This instrument has often said that her goal was to become transparent. And her strategy has been to live as open a life as possible so that others may know all about this instrument, whether it considers those facts good or not good, positive or negative. By opening all parts of the known self to being known by others, this instrument's hope has been to become that personality shell which may be seen through, so that the love and the light of the infinite Creator are able to penetrate the personality shell and become

that selfhood that is chosen as the truth of the self. We see in this instrument's thoughts that she does not consider that she has done very well with this goal but she continues to work day by day upon being a self better known to herself, a self more freely and unselfconsciously revealed to others. It is as though she were wishing to lose solidity or density of being in order to be clear and transparent and able to be seen through.

This kind of energy, this kind of intention, is very helpful for several reasons. First of all, the energy put into the self is never wasted. It may seem as though it were selfish to take time with the self, to sit with the self, to listen to the self, to go beyond the self and rest in Creator-ness. It is not at all selfish, however, to spend time in these pursuits, for you are improving the characteristics of your energy field in the direction of clarity and balance. Further, work done upon the self is rest taken from work done attempting to control or manipulate other selves. When there is more self-knowledge, there is almost automatically less need to control situations or to manipulate other selves, for the energies of the self are felt to be strong and powerful and there is not a concern that one's strength and power might be taken away or limited by the narrowness of another entity's perceived viewpoints. Further, with self-knowledge comes that which we would call kindness or gentleness or humility. There is a softness that comes with self-knowledge so that an entity that is another self, though she perhaps cannot explain why, feels more comfortable and more herself when with you. In this atmosphere, self is able to reveal self to you, in an unthreatened and secure manner and consequently knowledge of self creates an atmosphere in which open communication may be sharpened, heightened, deepened and enhanced.

We encourage time with the self, whether it be walking in the woods or gazing at a candle in the dawning hours or in the meditations that many within this group observe as a daily ritual. These forms of moving within the self and asking, in the silence, for awareness to come are all very helpful in terms of strengthening the energy field of the self and at the same time creating the atmosphere in which energy fields are able to encompass and embrace other energy fields without any sense of threat or judgment. Because of the eccentric orbits, shall we say, the choppy waters of some personality shells, some entities are much more grateful to be

around than others, in terms of what is perceived from the energy emanating from that other self. And this cannot be, shall we say, fixed or balanced by the self. However, within that limitation of seeing accurately that which another self is putting out, the more self-aware an entity is, the less distorted will be that channel between self and other self and the more accurately the information from other self to self and vice versa, may flow.

So, in sum it is our feeling that the intention to know the self or another self without distortion is the intention to seek the truth. When the truth is being sought within the self, that intention will communicate to other selves and, as this energy improves within the self, the information stream coming from other selves shall also necessarily improve. It is not a matter of literally figuring someone out, for a person is not a closed system. A person is an evolving part of an evolving Creator. Rather, it is a matter of dwelling within a mystery, of delighting in that which is seen of the mystery, and in telling stories to oneself about oneself, about the experiences of living, in such a way that the self is opened more and more to the amazing amount of information that is falling from the inner planes and from the world about one and from the self to the self at all times.

The intention to know the truth is key. Keep the intention pure and the heart open so that all has the benefit of that great sun which is unconditional love. That shall ripen the fruit of your acquaintanceships like nothing else can. Resting in love, letting unconditional love flow through the being and out into the world, is the best start one could have at seeking the truth of another self.

At this time we would open the meeting to short queries if there be any. Is there a query at this time?

G: Q'uo, if you could, why is this statement spoken by Ra, true? "There is but one technique for the growing or nurturing of will and faith and that is the focusing of the intention."

My brother, we are aware of your query. We find that as you ask the question, we have no way of answering it. Is there a way in which you could restate your query?

G: I'll give it a shot. If you can't answer, it's acceptable. How does the focusing of the attention, which is a practice taken on in meditation, cause an

increase in the faith that an entity has and how does that strengthen the will at the same time?

We are those of Q'uo, and are aware of your query, my brother. If you will think of the process of going under hypnotic control, being hypnotized by a hypnotherapist, perhaps you may see that the hypnotic induction to a trance is basically a means of focusing the attention. The hypnotherapist will say, "Listen to my voice, listen only to my voice." And little by little such a therapist will simply talk an entity down from the scatter-shot conscious awareness of everyday life into a state in which the attention has been focused and concentrated on one point and that point is the interface between the therapist and the self. As the therapist asks questions, in this focused state then the self is able to penetrate the various surface layers of self to move down into that area of self which is less limited by time and space and which therefore has a greater source of knowledge and information than is available in the conscious state.

In just such a way, as a spiritual seeker chooses to focus his attention, the effort put into that focus will create an evolutionary pressure towards the object of that focus. If an entity has chosen well as to the kind of focus on which it chooses to work and its intentions concerning this focus, the work done will necessarily change that entity in ways that automatically will be defining for the self, to the self, that which makes the self tick, that which motivates the self. And that translates into an improvement in the will. As the process itself moves forward and the self is more collected and therefore receiving better information, the nature of that information, which is based on the nature of the intention for that information, creates catalyst in which faith will be tested in a certain way. And with each test, the faith becomes stronger.

So it is not that there is a one-to-one relationship betwixt focusing the attention and increasing the will and faith; rather, the intention to gather one's self, gather one's powers, energies and being into an ever more coherent and expressive, crystalline self, will create pressures that will more and more define for the self, to the self, its nature, its motivations, its goals, and its discipline.

May we answer you further my brother?

G: No, as always, that was excellent, Q'uo. Thank you and thank you, instrument.

We thank you too, my brother. Is there another query at this time?

G: Q'uo, I will take the mike. I would like to know what the nature is of the right and left ear tones that are inaudible but are heard within?

We are those of Q'uo, and are aware of your query, my brother. The concept of using the pendulum is helpful in this wise, the rotation one way indicating a "yes" answer, the rotation in the opposite way indicating a "no," or some dynamic which is chosen. In each being's energy system, there is a natural right/left dynamic. Some entity's energies are such that the right ear tone indicates a positive and the left ear tone a negative; in others it is the opposite. Consequently the nature of one's pendulum must be ascertained by the self. However, it is or can be considered to be a system for checking the validity of one's thoughts. If there is a positive ear tone towards a thought one has thought with some force, then it likely that there is confirmation from what this instrument would call spirit, or what we may call guidance, that such a thought is worthy of thinking about and considering further. If there is a negative tone heard when one is thinking a thought, then there is a suggestion that there may be something distorted about the thought that needs more consideration and musing in order to penetrate that which one is being basically warned about or told to take with a grain of salt, shall we say.

May we answer you further, my brother?

G: No, that was more thorough than I would have imagined. Thank you very much, Q'uo. Q'uo, if you deem that the instrument is okay, can you speak on a time period on this planet in which a great portion of the population of the continent of Europe died because of an epidemic we call the Bubonic Plague?

We are those of Q'uo, and aware of your query, my brother. We may speak generally concerning this period within your history. The query is very general so we shall simply say that the conditions which brought about this correction in the density of population was one which was brought about by the lifestyle, shall we say, of the entities which occupied your planet at that time. As you gaze back into the reaches of history and prehistory, you may see that there was a gradual increase in the density of population. Whereas before there were people scattered in agrarian lifestyles, with few large cities and those cities being centers for trade and for

culture, as the “Christian Era,” so-called, came into what you call your Medieval times, cities began to be developed that were much larger and that had much greater density of population than had previously been seen. However, conditions, in terms of health and sanitation were not equal to the rapidly increasing density of population. There were no sanitary systems for sewage and sewerage; there was no way to keep food from rotting and there was no technology which would surely and safely limit populations of rodents and insects that prey upon the dirt and the offal that such a society begins to put out in more quantity than it can clean up. It was this situation which deepened into a runaway epidemic. In a less densely populated situation such a plague would not have had the ability to run so rampantly through so many entities. In a more urban situation, this became inevitable.

May we answer you in a further way, my brother?

G: No, thank you, I was trying to grasp the cause for that particular type of horrible suffering, why it needed to be and it seems it was more of a purely physical source rather than a metaphysical basis. So that was very sufficient, Q’uo, thank you.

We thank you, my brother. Is there a final query at this time?

G: Q’uo, one short one. In the Law of One series [Don Elkins] asks about the one known as FDR and asks if his evolution could be traced for that incarnation and I was wondering, if the person is deemed acceptable by you or removed away enough that you could speak on them, if it is possible, in the future, could we give you an example of an entity and you could give us some kind of brief or general chart or tracing of their growth in their lessons, in a similar fashion?

We are those of Q’uo, and are aware of your query, my brother. We are able to do this within limits, those limits being the conscious nature of channeling that this instrument uses. If this instrument is unaware of an entity, it is likely that we shall not be able to offer particularly valid information. So such questions would be of limited accuracy, my brother. Within those limitations we may be able to discuss entities with you.

May we thank all of you for resting so sweetly within this circle and sharing energy with each other in such an unselfish and beautiful way. It is a great

inspiration to us to see entities come together on levels that are deeper than words and deeper than the conscious mind. We thank you for helping to support and enrich each other with your thoughts, your experiences, and your sharing. We thank you for your studies and your seeking, and for all that you are. Each of you is most beloved to us and we appreciate the beauty of each. Thank you so much for sharing this time with us. It has been a great pleasure.

We leave you in the love and in the light of the one infinite Creator in the remainder of your day and your evening. May you find reason to rejoice and give thanks. We leave you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q’uo. Adonai my friends. Adonai. ✽



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SPECIAL MEDITATION

JANUARY 12, 2004

Question from G: Q'uo, I would like to request that this be a potluck reading, but before you begin, I would like to share some of myself and my seeking.

I begin with a few intellectual understandings. I have heard you speak of the process of spiritual evolution as a long and endlessly subtle one. I have read Ra's words in which they say that catalyst must be appreciated over a long period of time. I know, on some level, that I have everything I need and I know, on every level, that I have what I consider to be the greatest outside source of advice available contained within the treasure trove of the L/L transcripts.

Still, I can be a very confused personality. I have reached into those places which I have so eloquently heard described in your words shared with this group and I have just barely touched what I feel to be Christ consciousness and have had brief moments of feeling what freedom might feel like in an awareness that has penetrated the veil to some extent. I see these places and burn to live an identity from those spiritual altitudes; I yearn to be a representative of what true life is to the people of this planet who only know of it in myth, religion, story and dreams; and desire with all my heart, in moments when I actually feel "all my heart," to serve as a channel for a higher will, a higher love, a higher light and a higher way to a world that chose to forget their rightful and divine place in the kingdom of the Creator.

There are so many invisible walls of fear and unknown self, however, that, if not prevent, than

surely offer me great challenges in merging my identity with those barely brushed-upon places of truth. What I have felt deep down in those depths of self are only momentary gifts that don't stay, but visit a me that is dry, serious, hurting, confused and off-center more days than not. Much of my time is spent either in places of nothingness, or places without the softness of compassion, and even places that are pure and raw pain which are grueling in their intensity and constancy and impossible to escape no matter my approach.

This is all my catalyst and all my creation, this I know. I feel that I am "on the path" and heading for those realities in which I have seen the truest picture of myself, but have not been strong, integrated or disciplined in personality enough to actually live there. I know, or at least I like to tell myself I know, that I will be on the "other side" of this. What I ask here, from entities I hold most dear, is for guidance, advice, and the compassionate wisdom to help guide me to that other side. I understand that I am so much more than these limitations which I experience and [which] cause me much distress, as you assure us we all are.

What I seek is to transform it all and become empowered because of it. Sometimes that desire burns so strongly that I would like to, probably with great naiveté, put myself through a pyramidal initiation in which I can, once and for all, squarely face the self, drop my illusions, and be who I am and always have been; i.e., the Creator.

So I humbly ask that you guide me please. Give me the great Q'uo perspective which I so cherish and point me towards that light which I seek. Let the potluck begin!

(Carla channeling)

We are those known to you as the principle of Q'uo. We greet you with great joy in the love and in the light of the one infinite Creator, in Whose service we come to you. We are part of the Godhead principle, as this instrument has grown used to saying, as are you, and as are all those who sit in this circle of seeking this day. We thank each of you for taking the time, the energy, the attention, and the care from those many other concerns of your daily lives, in order to seek the truth. That simple laying aside of time is that step so often not taken, for it is difficult to lay aside that precious commodity of time in a thoroughgoing chemical illusion built upon time itself. It is a magical thing you do to open the self to those springs of truth that come from depths below the surface of ordinary subconsciousness.

We pray that that which we offer to this instrument for your consideration may have meaning for you and be helpful but, more than this, we pray that the one known as G and all of those who are in the circle may be very responsible and careful in discriminating between those ideas which may sound good but have no real substance for you personally and those ideas that seem to come from your own memory, as though you had known but had simply forgotten that which we say. In the latter case those thoughts are useful for you and are worthy of consideration. In all other cases, those thoughts are better left behind, for they are not alive for you and truth is a living and changing thing. With this discrimination in place we feel far more free to share our thoughts without concern that we may infringe upon your free will or hamper your own learning process.

This instrument was much moved by the reading of that more elaborate letter that follows the basic structure of the opening statement but in far more detail.¹ We find that the instrument's heart was touched and confused, for in her own personality the instrument has no awareness of the neighborhood

and precincts of despair which have been some of the places into which your mind and spirit has wandered. This instrument's incarnational gifts have been far more of, shall we say, a match with the one known as G than this instrument's particular lessons. Consequently, the flavor of deep suffering which came through to this instrument's senses in that letter, have no answering echo within this instrument's experience. And as is natural with those whose hearts are full of love, there is a sadness and sorrow for a fellow being in pain. Yet from our standpoint, the raw and harsh feelings described within the letter are a cause for rejoicing. It may perhaps not have been fully seen by the one known as G that the greatest breakthrough in dealing with a strain or thread of deep fear is to become aware of it fully, to face it, to rest with it. As this instrument is fond of saying, sitting with the pain is the beginning of transformation.

Now, what is the peculiar nature of this pain? For pain it is and we do not quibble with the words used by the one known as G in describing the depth and the jagged and toothed nature of this particular inner torment. Certainly, that nature is hidden in the folds of personality in its endeavors to protect and defend those gifts with which the entity known as G came into incarnation. It is as though having come into a place that was alien and strange, there was, in the entrance into incarnation and in those early and powerfully shaping experiences, a desire to remove the self from a perceived pain that was sufficiently powerful to create, for the self, as it were, a mental, emotional and spiritual closet—a safe place which could only be protected and defended by unknowing. It is as though there is within the mind a door behind which there is safety; there is also a loss of those accoutrements to everyday thinking and living which might open the door of the closet before that sensitive entity, the one known as G, feels able to rejoin what can be only be described as a subjective madness. That is the orientation of the entity as it came into incarnation. It was unexpected by the soul that is your deeper self. It was not expected that there would be this instinctual reaction of revulsion and distaste. However, it is not a reaction that is inaccurate or in any way wrong and needing to be removed. Rather, it is a fundamental attitude of the self in conflict that is within red ray, connected to the survival of the being.

¹ Carla had been given a long essay by G and had read it in the days before this session was held.

Therefore, the blockages or, shall we say, the limiting of the possibilities for expansion of the infinite instreaming energy of the one infinite Creator, are in place not only for the red ray but for the energy body as a whole, for the life force, as it were, is that which is narrowed in order to move through the unbalanced energy body in a safe and optimal pattern. This blockage or inhibition that locks down some expansion possibilities in the energy body, again, cannot be said to be an incorrect action or a negative result. Rather, it can be said to be a very sensible and useful way to create a place for the self within a very alien illusion from which that entity can fulfill as much as possible those intents and driving desires for learning and for service with which this entity came into incarnation.

This entity has spoken of the feelings of numbness and sleep, the feelings of life as a place where drowning is always possible, a place where there is the desire for the light and the life-giving air and yet tremendous instinctual warnings that surface regularly and repeatedly in a cycle that has been life-long, that say to the conscious mind of the entity, "Shut down and escape; close and retreat." To some extent, all entities need and provide for themselves some retreated place within the mind and the heart. When such a safe place has outworn its welcome, it takes on the semblance of a prison and that which previously was the inner closet of safety becomes the cave of fear.

The one known as G is very aware of the strides that he has made in study, in learning, and in clarifying some of these deeper places of mystery within the self. We would suggest that it is not well to break out of prison. The self has placed self in safekeeping and that place of safekeeping has served its purpose. Yet when a larger and more currently adequate safe place is desired, there is the instinctual reaction of fear in leaving the only safe place that has been known. And we speak not literally in terms of the safe place being a physical place, such as the room, the car, the solitude, but a safe place as being within the heart. It is that closet within, that sanctum, that holy place within of safety and succor, that has grown too cramped for the being which has begun to manifest out of the potential of the incarnate self that has been brought into the personality shell for this incarnation.

Perhaps one thing that may help as you work to enlarge the tents of your safe place, is the memory of the fact that you are not the personality shell, you are not the fear, you are not any of those quirky and unmanageable emotions that create your feeling of being knotted and tangled and in need of escape. None of these is you. These are experiences which you are witnessing. But they do not define or limit the being and the essence that is the one known as G. It is as if light were coming through a window that has been covered with paper, that is for the most part opaque in order to block out what is perceived as harmful rays of the sun or of the source of light. The techniques of working with this situation can make use of this trope,² of this image of the window which cannot possibly bring through accurate images, for the windows themselves need to be reworked in order to remove the wax, the coating, that prevents clear illumination.

Fear is a word that entities use upon your planet as though it were fear of something, as though fears had a reality only in contact with a certain vector, and this is not accurate. It is helpful in working with one's deeper fears to realize that fear is a state of contraction away from love. It is not, in its essence, connected with a source or a cause; it is the instinctual contraction around information that concerns one. When the feelings of contraction occur, the emotional body is moving away from love and towards fear. Fear does not always look like fear. More often than not among your peoples, fear is experienced as anger. Whatever the muddled emotional set which is the product of this feeling of fear, its message is always unitary. It acts as a siren that says, "Look out, there is an emergency"; it acts as the watchman ringing a tocsin that says, "There's someone breaking into the storehouse."

There is within that emotion a great instinctual urge towards some movement that will counter this cautionary situation that has brought up the emotion of fear. And to some extent these feelings of the need for movement are wise, in that oftentimes there are situations within the illusion which need to be addressed. And when one feels that one does not have the luxury of taking time at a particular moment to deal with emotion, it is not only acceptable but appropriate to move away from both

² A trope is "A figure of speech using words in nonliteral ways, such as a metaphor."

the fear and the situation in the condign³ service of becoming able to deal with the human situation that is in the present moment, in the illusion. Yet, at a deeper level, the presence of fear may be seen as a clarion call to that portion of self that is able to rest on the hard and often uneven ground of discomfort and limitation. For the first job of a contracted entity is to rest in that contraction, to look around, to see it not with the feeling of, “Here we go again,” but with the feeling of, “Let me look, as if it were the first time—to see, to feel, to sense into this fear. Let me sit with it.”

In a way, that safe place of numbness can be seen as a cave with many strands of fear that have formed a curtain that sways with the wind, that is thick enough because of having so many threads to act as a door that keeps one from feeling more afraid. Even that cave has enough fear in it that there is the human desire to escape from that cave that, as the one known as G has said, if there is already a place of numbness and unthinking, where then is any escape? Where is the divine loophole that allows one to escape from this seemingly airtight cave? Yet in the compassion that you feel for yourself, it is well to take the practice of awareness of this fear to the level that, as a soul resting in silence, you are able to visualize taking down just one thread, and then just one more, and then just one more. As the mind gazes upon that fear, as it begins to sense into some of the emotions that have become trapped in that safe place that has become that prison, it is possible, only through the mercy of one’s own heart, to become able to look at the fear not with judgment but with understanding and compassion. And with the willingness to exist in that fear as long as is necessary, that the being not be forced into a feeling of more risk, less safety.

In truth, transformation involves the movement created by the pressures of seeking that lift one from a current perception and place the self within a position or point from which stance the entity may look with new eyes, not because the situation has changed, but because the point of view, the place from which the view is presented, has changed. Transformation is not the result of hard work. Rather, transformation is the result of having done

³ Condign is defined as “Deserved; adequate: ‘On sober reflection, such worries over a man’s condign punishment seemed senseless’ (Henry Louis Gates, Jr.)”

the work and becoming able to release the process. The harder one works at a spiritual process the more likely it is that there will be contamination of spiritual processes by the machinations of the mind. We have often spoken of the mind as a great choice-maker but a poor spiritual support. The mind knows how to do one thing well and that is to position information in order to make patterns that produce choices that seem to aid in improving the likelihood of survival and comfort to the entity. This does not speak well for the mind as a spiritual resource. The best that can be said of the mind for one who is working in those deep areas of spiritual discipline to which the one known as G has great hopes of penetrating, is that it is a very poor choice-maker. Rather, the choice needs to be that which allows movement upon waters which one does not know, which are directed by energies and essences which you do not understand in any conscious way.

It is as if you were attempting to unravel a mystery, a “whodunit,” as this instrument would call it. There has been a murder and that has been the murder of the peace of mind and the ability to rest within incarnation for the one known as G. Whodunit? It wasn’t the butler, but who was it? What was it? What’s going on? What is going on is the deepening of the life from the everyday to the magical and as the desire for that magical life grows, the friction of that old and limiting fear becomes more and more obvious.

We do not in any way suggest that the experiences in escape-ivity and the desire for removal of the self from all things are experiences that are trivial or that can be removed in any easy way. However, we do suggest that in persisting while in a state of unknowing, energies deeper than you can know at a conscious level shall be moving in a most helpful and appropriate manner that will, in a spiral fashion, bring the connections between mind, body and spirit in the one known as G into a progressively more and more balanced and useful state for enlarging the tents for that spiritual place of safety within.

We would at this time ask if there is a further query that may more carefully shape our comments? We are those known to you as Q’uo.

G: Thanks so very much, Q’uo. You’ve given me a lot to chew on. This is a specific and important question. It is something that I have so wanted to

ask since our very first meeting and that is, for better or worse, can you describe to me as thoroughly as is allowable, what effect the multiple ingestions of LSD have had on my mind, body and spirit?

We are the Q'uo, and are aware of your query, my brother. We may speak to some extent and will attempt to shape our answer in ways that will guard your free will. The crucial injury to the mind/body/spirit of the one known as G is preexistent to the ingestion of any chemicals, as you have put it. There is a situation in which the emotional body became convinced at a very tender age within incarnation that there were great dangers involved in feeling and experiencing deeply within incarnation. The role of the ingested substances then was not to initiate a wound within the psyche, as this instrument would call it, but rather to elucidate for the conscious mind the depth and extent of wounds already experienced but as yet unknown by the body.

The one known as G has mentioned that there is little remembrance of early childhood and this is indicative of the original difficulty which the ingestion of LSD simply brought to light. It is a case of awareness coming, light coming in, in a manner which was not regulated by the guidance of the self but rather by a substance which came in from without and created the capacity to experience truth, or light, of a certain intensity. That light was experienced and the intensity of it caused what could be described as an explosion or perhaps implosion within a system which created what the one known as B has described and the one known as G has also described as a hole within the self.

This is that which has needed to be healed gradually and it is perhaps at the limit of our ability to speak in this wise to say that, as the one known as G has said frequently, the current, supportive spiritual community is without any question the very best place in which to begin to tackle the healing of the self and the healing of the incarnation. The discomfort of this healing process is great. With any healing there comes the prickles of nerves becoming able to feel for the first time. That creates great pain and this has been experienced by the one known as G. However, the pain is a good pain in that it is giving notice to the one known as G that systems are coming alive again.

We find that there are, within this circle of seeking, entities who have had long practice in dealing with those prickles of awakening sensation. We speak especially of the one known as J. There is within this entity a great well of understanding of discomfort of a particular kind and therefore we find it helpful that the one known as G has arranged to work in harmony with the one known as J. Much of this particular entity's teach/learning capabilities dwells in silence, but simple observation and companionship with this entity shall be found to be extremely healing. We also find that the one known as B has an awareness of that particular kind of prison, although the relationship in this wise is more tangential or glancing. Indeed, each present within the community circle has gifts to give, yet it is these two entities, in this context, which have the greatest capacity to teach as a part of a teach/learning circle in which the one known as G has an equal ability to teach, so that there is a teach/learning circle that is genuinely taking place where relationships remain most mutually beneficial. This is also true of the one known as V, the one known as D, and the one known as C. Yet, at the same time, those three entities, for one reason or another, have less clarity in direct mentoring, shall we say, than the one known as B and the one known as J. Consequently, we would encourage observation of, and attentiveness to, these two individuals, not with an eye to absorbing their knowledge but with an eye to grasping the point of view which each has developed over a period of years of studying and learning.

When entities are in a state of nervousness or dread, they are hard-pressed; and you may watch both of those entities as they deal with that kind of catalyst to begin to see into the deep waters of patience, tolerance and grit, simple grit, upon which these entities call. But do not look at these entities in order to imitate but only in order to see another suffering soul which has found light, joy and peace, not as a steady state, perhaps, but often enough, and with impressive enough results, magically speaking. No one within your circle exists in a state of perfection. There is need in all entities still extant⁴ upon your planet in incarnation for more learning, for more opportunities for service. Yet this does not mean that each imperfect entity does not have

⁴ Extant is defined as "Still in existence; not destroyed, lost or extinct."

marvelous stories to share and wonderful insights that go beyond words. Listen not so much to the words of those for whom you have admiration, dear brother, but listen to their essence, to those honors and braveries and examples of courage and mettle that move beyond any particular circumstance and that speak to the nobility and the ideals within.

Your world of illusion is a world of action and in so many ways, your culture teaches you to appreciate jobs finished and advancements made. Yet within the process of spiritual evolution, there must be a realization that it is not in the doing but in the intending, not in the action but in the essence, that energy is transformed. It is in this wise that we would say that the light touch is ever and always important. The illusion, this instrument has often said, is cartoon-like and at times it needs to be seen as a cartoon with the only responsibility being that of supplying the correct caption for the happiest and most deeply felt laugh. See the laughability of the human condition. See the groping in the darkness that is designed into the illusion and know that it is only by a hint here and an inkling there that guidance most often chooses to share its information.

May we answer you further, my brother?

G: Treasures, Q'uo, you give me treasures. I am employing my discrimination and I disagree with nothing at all. You picked up on deeper layers to my previous question in your answer. I was going to ask you a question about referring me, if you couldn't answer, and you referred me to those that I live with and love.

In the interest of saving time and the instrument's energy I had a page written asking a question about a girl named T. I have it in my mind, I have it on paper, and B has read it so I hope that will suffice and I will just cut to the end of it and ask if there is anything that you can give, any clarity that you can offer, to my situation with her? Can you bring any light into these processes and offer me things to mull over so that I might come to a more balanced point of view about this deep and heartfelt love I feel for a girl who can't and/or won't reciprocate it as I feel and give it?

We are those of Q'uo, and are aware of your query, my brother. We may say little, but that which we may say we do say with a full and happy heart. There is no mistake in all that has occurred within

the teach/learning relationship betwixt the one known as T and the one known as G. There is no lack of love or the ability to love. Indeed, the one known as T is fully and completely loving towards the one known as G. The one known as T, in her own processes, has encountered a stumbling block that this entity has encountered before within previous incarnations. This cannot be seen as that which is correct or incorrect about the one known as T. It is simply her incarnational lesson and her incarnation healing, which at this time she has chosen to ignore because of devotion to a higher ideal than the self.

The tangle for the one known as T, then, is within her own purview and not at all a reflection of anything which has to do with the one known as G. The love story, shall we say, of G and T, is a true one, regardless of the outcome upon the level of the physical illusion. The love has been healing, energizing and revivifying for both entities. Each has given all that each is able and that has not resulted in any expectation being met for either. Rather, each has felt disappointed and incomplete. Yet the energy exchange has been extremely beneficial and may well continue to be extremely beneficial if it is released into the creative Godhead principle. It is within Christ consciousness, as this instrument would say, or within the Godhead Itself, within the deepest aspects of your and the one known as T's experience, that this relationship has health, strength and meaning. It cannot be brought into the physical illusion in a way that is balanced for both entities and, consequently, it has been necessary to create space between the physical being or presence, of the one known as G and the one known as T.

There is no limit or end to love. And that has been felt purely and deeply. Allow that channel to be a source of living water, not because it is spoken, not because the other is present, but because the connection has been made. Love has been given and received and it has remained as pure as both know how to make it. Allow that gift to be what it is. There is no failure. There is no loss. There is only the expansion of two lives because of the love that each can feel in the other. Great gifts have been given and that which has not been given was not able to be given. This is perhaps all that we may say in this wise.

Is there a final query at this time, my brother?

G: You're good people, Q'uo. This is a spontaneous question. I don't know how to word it. I have this understanding that a single-pointed desire will accomplish the task which is desired by an entity, and in whatever time you could speak I am wondering if you could offer me anything about the desire that I try, and even more so lately, to instill into my day and the desire that I just try to hold on to moment after moment after moment, penetrating further into the mysteries that I don't understand about myself? If you could speak to the question of if that has anything to do with what you were talking about in the bulk portion of the reading where you cautioned against trying too hard or whether that is the "right" type of trying, that would be my final query. Thank you, Q'uo.

We are those of Q'uo and are aware of your query, my brother. Indeed, you have caught the drift of that line of thought that we were offering in the bulk of the first question in that it is vitally important to strive with all of one's heart, to as, the one known as Saint Paul said, "run the straight race," strive with one's very best at all times. The concept of excellence is a spiritual concept on a par with truth and beauty. Effort is a beautiful thing when it is given freely and with the utmost of one's ability to do something well. There is great value in that spiritually and we would never suggest in any way that you back off in this intensity. Indeed, we do not feel that you could, for it is your nature. On the other hand, balance in all things is a characteristic in general of health of the physical, health in a mental sense, and health in a spiritual sense more than anything else.

This instrument has often said, "Take it easy or you'll burn out." Now, there are two schools of thought on this and in truth we would, for the most part, agree with this instrument. Although there are nuances that this instrument has not yet grasped concerning real balance; the impulses to balance purity with laughter, and intensity with lightness, are good instincts. The choices are the same as, say, the choice of whether to live on the edge physically. If an entity wants to live hard and die young and burn the candle at both ends doing so, it is seen as a self-indulgent thing and if the entity does die because of taking risks, it is seen as a foolish incarnation brought to an end before its time because of poor judgment. On the other hand, when an entity moves into the spiritual realm and attempts to live hard and make great progress and burn the candle at both

ends in the attempt to go further, know more, be more aware, the entity is inviting the same kind of early death in that the spiritual burnout, as this instrument would call it, is quick to appear when the entity has run through its own energy.

There is, shall we say, a tremendous amount of help available to the entity who releases its own effort after it has been made and rests in the fellowship of guidance, Godhead and the creation. The drive to intensity is in part based upon a perception that one is going it alone. Yet indeed there is never a solitude when it comes to spiritual evolution, for you dwell within a family of those seen and those unseen, in the inner planes and in those environments which were yours before coming to the planet you call Earth. We suggest that you lean into that peace that comes to one who has endeavored well. When the endeavor has been made, surround it with thankfulness and open that thankfulness to all of those, seen and unseen, especially those unseen who are part of the guidance system that is helping you with keels and rudders, that in truth you cannot know but that are there to help guide and point you in the right direction. Lean on that help, rest into that help, and when the aggravations and the irritations become great, allow yourself the escape, but at the same time, send a message to your family that help is needed. Do not attempt to go it alone. There is never a need to feel that one is alone. We are with you, the Creator is with you, many entities attracted to your hopes, your ideals, and your process are with you. The strength of that is palpable when called upon. And we encourage that source of comfort to be used when it is needed. We are all—incarnate, discarnate, inner planes, outer planes—one being. There is one love, one hope, one vision, one truth. It will never appear the same to two people, yet it is infinitely unitary.

We leave you in that unitary oneness, in the love and in the light of the one original Thought. Adonai. We are known to you as Q'uo. Adonai. ✽



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SUNDAY MEDITATION

FEBRUARY 15, 2004

Group question: The question today has to do with changes of various kinds, whether it's changing a job or attitude or invoking a new presence of joy, peace and harmony. When we attempt these changes, when we make efforts in the third-density illusion to bring these changes about, we're wondering how we can know if we're being successful? Is there a predetermined path or way made for us already, or is this a choice we make from moment to moment totally of our own free will? How can we know if we're exactly on the beam or not?

(Carla channeling)

We are those of the principle known to you as Q'uo, and we greet you with full hearts and happy spirits in the love and in the light of the one infinite Creator, in Whose service we are. We thank you, each of you, for joining this circle of seeking today. It is our delight to be called to this group, and we would ask, as always, simply that you use your discrimination carefully in listening to our thoughts. For, as we share them, we need you to know that we are not authorities but fellow seekers and that we share opinions rather than proven fact. Please take those thoughts that you like from what we have to say, and leave the rest behind. That will enable us to speak without being concerned that we infringe upon your free will. It is well to guard carefully those portals wherein information is taken, for that which is believed is so. And when that which is believed is sufficiently different from that which is the more natural pattern of truth, the distortion can be

difficult to comprehend and difficult to perceive and therefore difficult to extricate oneself from.

Indeed, this is a portion of that which you are asking this day, for you have asked about change and how to know when the appropriate change is manifesting; how to go about making sure that the changes are indeed appropriate in the pattern of your incarnation. This instrument was speaking with the one known as B concerning the piece of the Creator's creation which she calls "Avalon." The one known as B was saying that he had spoken with Avalon in that voice that has no words but expresses emotions and feelings, and he felt that the land itself had been somewhat abused in the past, misused and used too hard, so that the soil was depleted of those nutrients that it would wish to have in order to support life, and that it had been neglected and abandoned. Consequently, it was shy of humans and somewhat distrustful.

It had not occurred to this instrument that it was a two-way street, for, in this instrument's trusting and somewhat childlike way, she relates to all things and all qualities as though they were all very glad to see her, and the consequence that is indeed the reaction of the land called Avalon to the one known as Carla [is that] it is delighted to see this sprightly spirit and delighted to relate with her in any way she wishes. However, this instrument has not attempted to plant, nor has it asked of Avalon that which it wishes. And indeed this is something to think about when looking at a change that is large enough that it cannot entirely be imagined. When the question is

asked, “What do you want?” or “What do I want?” the question throws the thinking mind back into the world of form and not into the world of substance. However, if the question is asked of the present moment, “What does it want?,” “What does the life’s situation at this moment want of me?” that is a blind and non-intellectual question, and consequently it has a big possibility of reaping a harvest of some sense. But that sense may well be a sense of substance rather than a sense of the form of the appropriate path to take. When the question is opened up so that it is clear that there is a relationship between the self and the creation, it enlists the cooperation of the creation which is, of course, an extension of the self, just as the self is an extension of the creation and just as both are holographic in nature, reflecting the Creator.

We have often said that all is one thing, and yet, when you relate to the outer world, that seemingly outer world of consensus reality, consciously including it in the decision-making process and asking it what it wishes, the question is made whole in a very special way. It is well to consult not only the inner self but that outer self that is the system of mirrors that reflects the Creator to you, that is, the outer creation, the Earth which you inhabit, the people which are your companions upon its surface. These energies and essences also have life, sentience and will. And, when cooperation is asked, it is immediately received. Then it is a question of continuing to listen, continuing to ask and continuing to have this living and protean dialogue that penetrates all forms and moves into the world of substance. The nature of coincidence or synchronicity or the unfolding of fate, if you will, is such that the more cooperation is asked and expected on a continuing basis, the more rich the sources of information will be that are eager to share information with you.

We have spoken many times about the fact that information can come through the natural world, and, indeed, it often does come through animals and elements that are in synch with the energy fields of your bodies, of your intentions, and of your hopes. So let us look at the area of intention and hope. There are two in this group, that is, three entities and two concerns, with an actual commitment of the self to a job or a new [business], and there are two other concerns within this group which have to do with attempting to create from nothing a

network or cooperative or collaboration which is of a mixed nature, being partially spiritual and partially worldly. The process of visioning or envisioning is important.

From the business standpoint, of course, it is well known that one may go through a planning process in which the questions are asked of the self concerning what goals are intended, what resources come to the table to promote those goals, and so forth. It is perhaps less well understood that the same process must be followed with the environment about one and with the energies surrounding the present moment. The nexus of each present moment for each person is the self. This is why truth is so infinitely individual and personal. One is always coming from that place [where the environment is known to one] that has never been walked in before. The present moment finds each of you and each of us in a new world. It has taken aeons and densities and many, many incarnations and teachers and thoughts to bring each of us, each of you, to this precise tuning with which you greet this present moment. Consequently, your world is brand new, and nothing can be taken for granted. So it is well to look at this new world of the present moment with new eyes, innocent of supposition and without the blinders of cynicism and manic zeal, resting, relaxing and moving into the center of self.

Move with us, if you will, in the clockwise motion about the circle, feeling the energy of the group moving, growing and forming a temple of light about you. Now continue that exercise, but move only within the orbit of your being, and feel the part of the temple of the group that you are. Feel that smaller temple whose light moves into the group energy. Now, move deeper and deeper within that holy and sacred space within until you come to the very center of that being that you are and rest there. Stop, and sense into that quiet, living center of self which is your heart. Here is your place of rest, recuperation and healing. Here is your place to reach out your hand to the Creator and to feel Its hand in yours before the reaching has ever been done. This is the center of your connection to guidance, truth and stability. Were we never to speak with you another word, were there no perceived authority to offer wisdom, this center of self would be entirely sufficient to guide you, in terms of that which your desires for this incarnation were before you ever came into the experience of life with its hectic breath

and its beating heart (and we may say, because of this instrument's allergies, its itching nose). Before all of the sensations of life, the center is the place of rest and the platform from which one may spring into action, spring into expanded being, spiral into those lessons to be learned and those services to be performed.

When one is able to come to the center of self and rest, then one is much more able to ask in that sacred space, "What lies before me? What is right action? What shall I see that will enable me to have more of the sense of who I am and why I am here?" When you open your eyes from this prayer, we would ask you to be open to guidance. Keep a paper and pencil handy, ready to jot down those things that come to you in this particular moment, after this particular time of centering and resting. When you get up from such a rest, keep the center open even as you become active again in the world of consensus reality. The creation is ready to expand into those areas which fascinate you, which draw you. It is sensitive to all kinds of energy, so, if there are conflicts within your desires, these will show up in the seeming cross-purposes and the [ambivalent] nature of the hints and the inklings that your guidance seems to be giving you. Consequently, there is contemplation involved in attempting to discern right action and right being, contemplation of what cross-purposes there may be.

If there is a dynamic where things seemingly are partially indicating one path and partially indicating another, sit and rest with that dynamic, letting the mind relax away from forms and looking at some of the underlying issues which might surround and inform this dynamic. Allow time for this procedure. Ask not simply on one day or on one occasion. Assume [not] that you have received the full wisdom that is available. There is a continual questing for those who wish to remain in the center of their beings, for you move on, the stream of time moves on, and the spiral of evolution moves on so that each day there is new information, there are new metamorphoses to be contemplating. And there are what this instrument has come to call distortion leavings to be released. Often that which muddies the picture for those questing for right action or right being is an over-affection for the pain, the pleasure, for the [shape] in general of the past, those things that have affected one in the past for weal or for woe.

It is just as important to release the self from past excellent experiences as it is to release the self from past misery and suffering. Does the good time in the past create or add into the reality of your present moment? If so, why? Does the pain and the sorrow that are remembered from past experiences affect, in a living and breathing way, the present moment for you? Ask yourself that. It is important to release that which has been harvested in terms of catalyst and experience. It is a natural thing to take in the food of catalyst and to digest it and work with it and get the good out of it. It is equally important to release the distortion leavings of these experiences from the system. Otherwise, they may well clog the system, making it impossible for your evolutionary energy body to absorb the nutrients of experience and be ready to take in more. If there is any lack of hunger for new things, it is entirely possible that it is because that which has been thoroughly and completely digested in one's life has not yet been eliminated from the system. When the value of the excellent times and the difficult times of one's past has been completely appreciated, it then becomes far easier to release these experiences.

Releasing negative experiences is especially important, in many cases, in terms of creating the possibility for fearlessness. When an entity has been bound into a contraction around any issue by fear, it becomes much more difficult to see clearly the colors and shapes of the issue and its resolution. This instrument recently experienced a visit to the Cathedral of Chartres in France, and she sat at the very center of a glyph which, in that enormous sacred space, takes up perhaps half a football field in its actual size.¹ It is a round maze, and its walking is considered a sacred practice. At the very center of that maze is a blinding point of light which this instrument was quick to feel. The achieving of that center is the achieving of the stable place of rest, the stable point of view from which [leverage] may be applied in any direction spiritually or metaphysically speaking. So much about knowing when one is on the right track, or on the beam, as the one known as

¹ The Labyrinth of Chartres is built in stone into the floor of the nave. According to the site, www.beloit.edu/~arthist/historyofart/gothic/chartrescath.htm#artifact12, "The pilgrim could recreate a pilgrimage to a more distant land—like Jerusalem—by moving along the path while saying prayers. You'll notice that it is not a maze, but a single continuous path."

V [has] said, is engaged in this pre-mental attitude, something that lives below the surface of thoughts and ideas. It is a matter of preparing the place upon which the sacred, heartfelt decisions will be made, moving into the sacredness of that, rounding oneself into that sacred place and letting in the light so that one is literally on the beam, that beam being the light that has been called from guidance, from what this instrument would call the Holy Spirit or from the higher self, as many have called it, from that place of inpouring light, [preparing] a place to stand, a place to rest when [the] calling for the light is extremely heartfelt.

In terms of knowing that you are on the beam, there is a talent in being able to look without looking, to know without knowing, and to walk between worlds. It is a lifting away from assumption, a lifting away from presupposition, and an opening into the possibilities that surround the moment. These possibilities are literally infinite. But which is that direction which calls? Which is that direction which wants you as much as you wish it? It is a matter of asking and asking again, centering and asking, centering and asking, until the life process contains the centering and the asking, the centering and the asking far beyond even a habit and more into a way of breathing life in and breathing life out. Ask ... rest ... ask ... rest ... as a way of being, so that you are asking yourself to open to the sense of rightness, the sense of resonance that you may get through your body and any of your senses, within your heart and various energy centers, in those signs and wonders which mean something subjectively to you personally. When the asking has become a part of the in breath and the resting has become a part of the out breath and the time between breaths, then you have entered a state of mind, a way of being, that has the best possibility of bringing to you a richer load or harvest of information concerning the issue about which you are asking. Sometimes it is a very subtle thing and occurs over a period of time, while in other cases there are sudden and sharp epiphanies in which whole systems of the future are seen for the first time in wonderful delineation.

It is never known ahead of time what pattern shall emerge from the chaos of asking without expectation. Yet, when it comes, there is that sense of a converging pattern that will let you know that the pieces, as the one known as S said, seem to be coming together. Chaos seems to be melting into a

certain quantum, a certain situation that has, to say it one way, the blessing of guidance; to say it another way, the resonance of a good pattern that fits within those parameters of your incarnation which you set up before birth. It is not that there is a fate laid out for you. The possibilities are always infinite. It is that you have created for yourself what this instrument would loosely call a mission, a personal plan of service and learning. And, when that mission is being materially addressed, with whatever success, there is a sense of being in the right place that is unmistakable. Wait for that sense, and do not attempt to think it into place or feel it into place or in any way force the swirling mists to clear. If there is to be a misty and mysterious time, enjoy it as you would a great snow storm or a down-pouring and enriching summer rain. The vision goes away, but the heavens have opened to give life-giving moisture to the dry and thirsty soil.

Sometimes a great deal of the moisture of spiritual water must come and, for a time, blind the vision, and it is then that faith is a powerful support, that faith that all is well. It is not a faith that things will turn out appropriately, because things actually never turn out. You may have noticed this quality of life. Things spiral continuously, moving through many scenes and moods. Nothing ends or, to put it another way, everything ends, and the story moves on without missing a beat. There is no grand finale; there is no dénouement. There is simply the ongoing spiral of light and dark, laughter and tears, suffering and joy. Yet, beneath all of those experiences, surrounding all of that seemingly outward miasma of confusion, there remains always the place of center to which you may go. It is the closest thing to you. You may amputate arms and legs and not lose your center. You may glow incandescent as a candle without clothing, without occupation, with only the consciousness with which you came into the world of consensus reality, and you will have that center, that center that links you to all that is, to all that has been and all that will be. All you need is in that center. Perhaps that is the fundamental message we have to share this day. Rest and know all is love. All is one; all is love.

You are magical beings, my friends. You are not at risk, as it may seem that you are in terms of a physical life. You are citizens of eternity. You are in a very precious and hard-won place. You have cast aside all else, because you felt that this incarnation

was important enough to invest your eternal self in, to go through a great deal of inconvenience and suffering just so that you might improve the balance of your own personality and serve in the consensus reality about you, to fulfill goals which you have set long ago, goals that have to do with being helpful. Rest in the knowledge that these things are in place and that there are many, many sources of information that are very dedicated to communicating with you and with the groups with which you associate.

Notice those groups about you. For this instrument, it has been a year or more of very obvious building up of the group, but, in all of the years of this instrument's life, there has been that same process going on, and, in each of those in this circle this day, this process has been taking place. Gradually the currents of self and other-self have circled and spiraled until each has met each, and each has been drawn into this group on this day. Each entity that you meet is a portion of a group, a soul group, as the one known as S has called it, or a group of those who have often incarnated together, to work together and to serve together. So, when you are touching entities, you are touching the groups with which they are involved, and you are binding yourself and others in streams of love and mutual hope and ideals. As you go about your daily life, and as you meet each entity, see the relationship in its deeper terms, and know that energies are involved that are far, far below the level of one's awareness. They may be sensed, and they may be followed, but they may usually not be understood. Follow those relationships, and consider the relationship and your part in it, in each case looking for the ways to support and encourage each other. There are higher selves involved in each of these groups as well and higher hopes that each of these groups may have in terms of the service of the members of that group to the planet and its people. Trust this network to be there, and expect to meet old friends as you move through the days ahead.

Above all, sharpen the energies with which you move through life by offering yourself the solace of meditation. Time in the silence cannot be overrated for returning one to that precious center, what the one known as G would call the "power of now."²

² Eckhart Tolle, *The Power of Now*, Novato, CA, New World Library, [c1999]. This is a favorite inspirational book of G's.

Enlist the help of Gaia, as the one known as B calls the planet upon which you dwell. Walk within its precincts and allow the trees and the wind and the small animals to sooth you, to connect with you, and to bring you back to that precious center.

This instrument informs us that we need at this time to open the meeting to questions. Are there questions at this time beyond that which we have spoken?

G: Q'uo, I'm not sure of how exactly it is that the quarantine works around this planet, but, working within those principles, is it possible that an entity or a group of incarnate entities could request and create a physical meeting with beings of an extraterrestrial nature or higher density beings of a positive nature on this planet?

We are those of Q'uo, and are aware of your query, my brother. We do not choose to give this instrument any information upon this point for two reasons. Firstly, attempts of this nature create an energy that we do not consider particularly desirable. Secondly, the attempt to create such a meeting is much like sending out a "CQ" on a ham radio.³ The entities who are monitoring these particular ham radio bands are, however, for the most part negative.

The infringement upon free will in giving further information is such that we find that we are not able to speak further. However we would say that the energies of the one known as B have already brought to you, the one known as G, experiences of meetings with entities that are not human and are certainly very positive, and we speak now of those entities on Avalon which this instrument has often called devas and which have a great deal of life and reality of their own. This kind of open questing is quite desirable, and we would recommend that, instead of attempting to meet an extraterrestrial, you simply attempt to meet the many, many entities around you with which you have not yet become acquainted.

May we answer you further, my brother?

G: No, that was cool. I don't think I or anybody else has big plans to do so. I was just curious. Thank you, Q'uo.

³ In ham radio, signaling the Morse code for the letters "CQ" is signaling a desire to speak with any other ham radio operator within range.

We thank you, my brother. Is there a query at this time?

B: I have one that's not directly on this topic. I was wondering what the role of the social memory complex was in the development of consciousness?

We are aware of your query, my brother, but are having trouble with a response because of the fact that, as far as we are aware, consciousness is, and it is not in need of being, shall we say, developed.

B: Growth is perhaps a better term?

Would you rephrase the question, my brother?

B: I was examining the social memory complex, and, as we enter the seventh sub-density of the third density, Ra has said that we can actually form these structures, and I was wondering how that would interact with our conscious spiritual growth? I mean, why does the social memory dominate in the fourth density? What do we learn from this experience?

We are now far more aware of your query, my brother. The social memory complex is as if you had opened your arms and said, "Everybody in," as if you were the Creator and you had accepted everyone that was about you into your heaven. The energy of this formation enhances and intensifies the purity and the clarity of the individual's ability to open into unconditional love, or, in other words, to become a part of the social memory complex. So, as soon as a social memory complex begins to be formed, simply by leaning into the power of that group being or essence, you are allowing the self to become more and more attuned to that sublime or supernal nature of the self which truly feeds into the social memory complex.

You see, my brother, when experience is taken in at the level of consensus reality and conscious thought, much of the detail of the actual transactions taking place between entities is lost. The nuances are washed away by the grossness of words and actions, and the intentions, the energies that are being exchanged between two people, or a person and a place, or a person and a situation, are grossly oversimplified so that they can be consciously understood. Even in the most subtle and quick mind, there is that limit of rapidity of the accumulation of fact and the intuition, the ability for direct insight, is hampered. What the social memory complex does as entities move into it and begin to, shall we say, "get it" is to empower and enable the

personal shell of personality to relax and lift away from specificity so that it may become less reactive and more stable. The personality shell of third density is unnecessary in fourth density, and the great gift of the seventh sub-octave of third density is that the social memory complex has enough energy now to be accessed by intention.

May we answer you further, my brother?

B: One quick point. Would the attempts to form a social memory complex here or, more specifically, at Avalon, be in any way disruptive to the non-human life that's there now, that which you referred to as devas and the plants and animals being of lower densities?

We are those of Q'uo, and are aware of your query, my brother. Indeed, were social memory being attempted, as if in a vacuum, as if only with people, certainly this would be perhaps less than optimal in terms of the energy of that portion of Gaia to which you refer, and this is why the instrument, in its talk with you at an earlier time, had the intuition that the land must be a portion of the questing for the social memory complex being formed upon its sacred ground. To form a social memory complex with the full cooperation of the earth that it contains is to make each place so included a sacred space. It most definitely would be appropriate to include the Earth itself as a part of the social memory complex, for the Earth is a very sentient and very conscious being.

May we answer you further, my brother?

B: So you would see no problem with second-density life being exposed to a fourth-density concept, thinking basically of the plants and things we would like to grow there. Now, my concern is this: a lot of times when higher concepts are introduced too early in a developmental stage, they might bias the development as I see here, when the Confederation introduced entities from other worlds to our planet. Do you understand what I'm trying to get at?

We are those of Q'uo, and are aware of your query, my brother. If it were forced upon this entity, Gaia, that such and such a group wished to do such and such a thing here and it was simply told to the land, then, yes, my brother, there would be the lack of respect. However, the second density and the first density, unlike the third density, dwell within the

creation of the Father that the fourth density dwells within, so that in a way, moving into the social memory complex energy is returning to oneness with the creation of the Father. And indeed this works more synergistically than third density is able to with these nature spirits and with the planet itself.

May we answer you further, my brother?

B: That clarified it sufficiently, thank you.

We thank you, my brother. Is there a query at this time?

G: Q'uo, I usually wouldn't ask a question like this, but I'm just really curious. How did it come to be that the three of us, B, V and I, all had a dream about a volcano, and two of us had a dream about a Polynesian named Bob? Could you maybe speak to the symbolism and why it was that we had really similar dreams, please?

We are those of Q'uo, and are aware of your query, my brother, and, as you perhaps surmised, we leave this work to you.

Is there a final query at this time?

S: I have a question. We've noticed of late that the difficult times Carla calls psychic greeting, or what has been termed the dark brotherhood, have given very intensive interference to myself and those of my soul family group. I have asked the guidance source whom I call "The Seven Dwarves" about this. They were quite reluctant to give me any specific details. I recall that, similarly, I had asked you at one time, and you were also reluctant to give me specific information and just your opinion and your ideas. What is the meaning or spiritual reason behind that?

We are those of Q'uo, and are aware of your query, my brother. The nature of so-called psychic greeting or psychic attack or the influence of darkness is such that it seems to be coming in from without and seems to be a threat that is outer to one's own self. And yet the mechanism by which these greetings are attracted is the desire to stand in the light. The harder and more fervent the desire to be of the light and to serve at one's highest and best, the more sharply delineated are those portions of the shadow side of yourself that have not come into full harmony and acceptance within the self as loved, forgiven and redeemed. Only you as a self, falling in love with the self and going through a full circuit of forgiving, accepting, redeeming of self, can do the

work that enables one not to have the chinks in the armor, as this instrument would say, of light. That armor of light shall always have chinks. It shall always, within third-density incarnation, be imperfect, because, were you able to be perfect, it would be time for you to move on, and you would simply not any longer be of third density. You would go through the experience of physical death so that your energy body, your soul, would be free to move into a more appropriate garment for continuing your experience.

Consequently, those who seek to stand the closest to the light are those who shall bring about the rightness or readiness for the experience of being tried, tested, greeted, attacked or overshadowed. These are all subjective terms which describe a situation where one feels invaded or intruded upon or encroached upon. What is encroaching upon the self in a metaphysical sense in psychic greeting is the shadow side of one's own self. So, when it is experienced from without, then it is well to take that mirror that is the dog barking at one, the wolf biting at one, and look to see within the self what portion of that shadow side, what vagrant part of the past, what relationship that has not been thought upon sufficiently, is truly causing the distortion within that has caused the wolf to bite just in such and such a way, so that responsibility is taken. And then, once responsibility is taken and it is seen that there is nothing to fear, for it is only the self, then it is helpful to be able to release the fear and the contraction around this [greeting], so that it no longer is a threat, it is simply that which is occurring. Then the work towards healing of the situation may be done without the additional stumbling block of fear blocking one's own path of forward progress.

May we answer you further, my brother?

S: It's an interesting thing for me to consider. I will have to think on it. Thank you very much.

We thank you, my brother. We find it is time to depart from this group, as this group's energy wanes somewhat, and it is well to leave this instrument while there is still plenty of energy to make a good farewell. And so we do offer you farewell, reminding you always that we are with you whenever you should mentally request it, to strengthen and support you, without words but with love and energy.

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



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SUNDAY MEDITATION

MARCH 7, 2004

Group question: The question today has to do with change, perhaps even change to the point of self-healing. We are wondering if Q'uo could talk to us about the decision-making process that goes into this type of change. Could you explore the concepts of honor and duty and how discovering what our honor and duty in a certain situation is might help us to make the choices that would lead to this change and perhaps healing ourselves, finding a direction to be of service to others?

(Carla channeling)

We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you this day. We thank you so much for the privilege, the honor, and the duty of being called to this group this day. It is a blessing to us to be able to serve as we had hoped to and a call from your group is most welcome. We ask, as always, that each of you guard the portals of your discrimination very carefully, listening to the personal resonance that comes with your unique truth and not for any perceived outer authority. If you are able to guard those things that you keep of what we say and those things that you discard, then we will feel far more free to be able to share with you without infringing upon your free will.

The freedom of will has been a sticking point for many in the creation of a satisfying and rewarding spiritual practice. Free will can be a bewildering thing. The chore of determining what one truly

wishes to do can be awe-inspiring and mind-boggling, for it is as though one were pulled in different directions by many different opinions and strains of thought in almost every situation. It is not too difficult to imagine the choices of many things: what to eat, what to wear, and so forth. However, there are levels of choice that affect more than just a moment or a day. It is as the choices become more ponderous and seem to carry more weight for the present and the future that the predicament of making what this instrument would call the "right" choice is more and more substantial a challenge.

The one known as B invoked the principle of the honor/duty that the ones of Ra had spoken of before with this group in saying that every honor is a duty and every duty an honor. It was the one known as B's thought that perhaps when one is attempting to make a truly correct choice for the self, however one wishes to define that word "correct," that perhaps one would do well to think of what one feels one's honor would require in a certain situation or what one's duty might require. It might also and equally be suggested to invoke the principle of unconditional love. Where is the love in a decision? It was the one known as T's hope that, in making the decision for his own right livelihood, he would be able to find that choice that most truly and deeply opened and revealed his heart, a deep and true center of self.

Certainly when one views the question that you asked and looks at the level of depth that is suggested when one is attempting to make decisions

for the healing of one's self, any and all ways of looking at a situation, feeling into it, sensing the nuances of it, and so forth, are helpful. All resources are helpful when approaching a decision that has the capacity to affect one's path not just in this next day or next week, but in the rest of the incarnation to come.

We would perhaps start with that of which the one known as D was speaking, in terms of his own process, of his discovery that in the very pain of the dramatically and unconsciously lived life, where events seem to overtake one and toss one about with tremendous force and seeming carelessness, there is an aspect to this suffering that is attractive and that actually can begin to create the impression that it is this pain that is actually a sign of life and that, when the pain or the critical or difficult nature of the situation eases, the meaning of life has somehow been taken away from one and that, somehow, that meaning must be sought again, even though that meaning is a meaning that is felt in suffering and pain. This entity was discussing a way of looking at one's relationship with others that is called "co-dependant."

We would suggest that, if one may take a step back from a specific co-dependency or addiction that is specifically geared to one person, one may perhaps see that in each incarnational pattern there is that tendency to divide the self into the good self and the bad self, the light self and the dark self, the peaceful self and the disturbed self, and so forth, creating out of a universal and infinitely graded being with no seam or rip in the make-up of that being a being that has separations and isolations of parts of the self from other parts of the self, so that there seems to be more going on, shall we say, than in truth there really is. It is so endemic to your peoples that we would suggest that instead of the term "co-dependency" one may perhaps think more generally in terms of addictions. For the addiction to pain is no more of a puzzle than the addiction to any substance that one begins to see as not being helpful for the self. Why would entities with good sense and good balance choose to inculcate within the self a continuance of pain in order to feel more alive? It is simply because it is the observed method upon your planet, in the culture in which you enjoy living, for entities to embrace those things which are destructive such as overwork, a dependence upon substances, and other imbalances, because they seem

to be appropriate and even necessary for the functioning of the organism and the being, in the job, in the family, and in the environment. The habit of looking outward for meaning, of depending upon ideas, people or things for a feeling of rightness and a sense of meaning is that which has been accepted among your peoples as the appropriate way of behaving and thinking.

It is astounding to most entities who are living at this unconscious level to conceive that they may perhaps not be in a carefully engineered situation, in a certain, shall we say, "house," or environment of job and family and personal details for the reason that they may feel is so. They may not be in the job, for instance, because that is the correct job, they may be in that job because it seemed appropriate and it has seemed to be adequate to the life. The thought that one could simply walk out of this "house" of arrangements and relationships and "the way things are" would indeed seem not only astounding but somehow deeply wrong. Yet it is true that entities build their houses to include the pain that seems necessary in order for them to feel alive, normal and functioning.

So when one attempts to begin healing the self, it may perhaps be seen that a substantial amount of deconstruction becomes necessary. There is a stage that one goes through that is analogous to that which the one known as B, G, and D have been doing within the structure of the dwelling place in which this meeting is now taking place, the house that this instrument calls the Magic Kingdom. Indeed, it has been remarked often within the last few weeks, as disaster after disaster has been narrowly averted and repaired, that the angels that have stationed themselves as part of the loving system of guidance that surrounds this group have been working overtime! And each time that the one known as B has identified an electrical fault or found a gas leak or the one known as D has seen a fire start and put it out, that the house itself is expressing the desire to heal. The people within the house have banded together in an increasingly tight-knit group with the desire to create new life, new energy, a higher and a truer sense of self for each and for the group as a whole. And in this increasingly intense environment of idea, ideal and focus, the house itself is experiencing a deconstruction as old wires are pulled out and new wires must be put in, new wires that can hold more of a charge; that can sustain

more of an effort. And indeed when one is attempting to heal, it is as though one were going back into the wiring of the self and needing to deconstruct some of that wiring, pulling out the inadequate wiring, checking the system for leaks, checking the system for truth, shall we say, checking the new “wire” that one is putting in to carry energy, to see if it indeed has more strength, if it indeed can carry more energy safely and at a stable manner and level.

One is doing the internal rewiring of various patterns of thinking, attempting to pull out of the self those tangles of old wiring that are no longer attached to anything that is helpful but that still may be carrying power, but oh so poorly and so inadequately. So this process must begin with a careful, conscious period of releasing that which is outmoded within one’s thinking, within one’s feelings, within one’s being. And for each entity this will require different resources and different approaches, for no two people approach the mirror of the self in the same way. Each entity approaches the mirror and looks into the eyes of the self with a different bias. Each has a slightly different slant. Even each within oneself, from time to time, will be able to access different levels of self and be able to see into different levels of patterning and what the patterns of the past have to offer in terms of health, wellness and healing. Perhaps there are some old patterns that are extremely helpful. Not all things that are old are poor. Some of the oldest patterns within you may be some of your best work.

So it is not that one pulls everything out in order to toss it and to start over completely but rather that one looks into that mirror, into the eyes and not at the image; for one can get lost in mental images as well as one can in the image of the mirror. Your face does not tell the story of your soul, but the face of your personality also does not tell the story of your true essence, especially when one seeks to move into a better balance with the self, into a self-healing mode. One must not simply go with preconceived notions about the self. Rather, it is good to do that of which the one known as G has been speaking, the going on a quest for personal vision, a quest to see into that essence of self that is the gift which you have brought in the package that is your personality, your body, and what the ones known as B and V were calling your identity.

You have a location for your incarnation in space and time. The fact that in order to have a location you also have to buy into the illusion of life and death is simply a fact of the matter, a condition in which all incarnation is held. There is an illusion implicit in drawing breath and that illusion is that you are a location, an identity, a personality, a face. These concepts of self, in terms of your spiritual center, are and remain illusory right through the incarnation. Even in the midst of the illusion of incarnation you may know yourself as an illusory personality. Were this to be the beginning and end of the soul, there would be no point in working towards the evolution of that soul. However, you are, even within incarnation, a real essence, part of what this instrument calls the Godhead principle, part of the Creator. That you have a package makes you seem very singular and indeed you are unique; yet at the same time, you are a holograph of the Creator.

So in many ways the journey towards meaning is a journey down through layers of decreasing selfhood as more of the shell, the illusion, the body, the face, the personality, is seen for what it is and allowed to loosen its hold upon self-identity. What is your identity? Much of the decision-making process has to do with the stance from which you view the creation and that begins with your self-concept. If you conceive of yourself in thus and thus a way, then you begin to build that “house,” that narrowness, that stricture that we were speaking of earlier. You begin to construct your location and seemingly to block yourself from making certain choices because they would not be appropriate to someone in this particular kind of house, this particular kind of personality.

Once you feel that you have gone through a time of coming to your own essence, once you feel that you have begun to be able to identify what it is to be you, that you that you will know as well ten thousand years from now in another incarnation as you do this day, then you can begin to ask the questions that the one known as B was asking, but only then. You cannot simply begin by saying, “This is who I am and therefore these are my duties and these are my responsibilities.” First and foremost you must come into a relationship with yourself that is loving, unified and compassionate. In the words of this particular instrument, you must “redeem” yourself. For as long as you feel that there are parts

of your personality that are the shadow side, that have not yet been claimed, they will continue to indicate their lack of being integrated by expressing themselves as negatives within your life experience and they will draw to you catalyst that is designed to uncover and delineate the particulars of these biases.

However, there does come a time when that first cluster of work is done and you sit, shall we say, in terms of the Native American way, on your blanket, in meditation, with the creation and the twelve directions spread out, the creation emanating from the center of the self and the wheel of unity spinning endlessly and fruitfully around that center in a way that feels powerful and full of life. In that centered position, then, you may ask yourself, truly, “Where is the love? Where is my heart? What are my duties? What do I wish to honor in my life?” And all of these questions are worth time and contemplation and a process of asking, and resting, and asking again. For such questions will remain with you as part of the spiral of learning and service that is the evolution of mind, body and spirit within incarnation.

How can you know that you are on the right track? We cannot give you a thumbnail rule for being in self-healing mode. We can speak of certain characteristics of being “on the beam.” We’ve spoken often to this group about fear. When there is a feeling of attachment, urgency, desperation or necessity, these energies are suspect. It is to the peaceful, resting spirit that a balanced pattern is more likely to come and it is to the questing soul who rests with such a vision and allows it to mature that the inevitable difficulties of such a process will seem less demanding, less difficult. This instrument was speaking earlier of a level of peace that she has experienced recently and she was finding difficulty in describing it, yet it has to do with relaxing attachments to all outcomes in the growing understanding or grasp of the fact that there is no true attachment, there is no true necessity. What there is, is a spectrum of infinite possibility, which acts either without focus or with focus. Without focus, it is not as powerful in terms of interacting with other sources of energy. It moves and makes connections and will ally itself with like-minded energies. Yet it is to an entity who has done the work to have brought focus to that feeling of sitting in the center of the blanket with the energies of self very openly and tidily arranged about one like the pattern

upon that blanket, that the connections will be stronger, the click of recognition between people will be more powerful, the ability to communicate ideas will be more pointed and more obvious. And when more than one entity in a group has begun to get that inner centering and that feeling of focus, the possibilities for deeper and deeper collaborations that are part of the hoped-for service and learning of the incarnational plan become more and more prominent and likely to prosper.

The one known as Dewey¹, in speaking of how his learning as a physicist affected his own thoughts about spiritual matters, chose to describe the way he saw the “new man” as an ethical biological unit. The “old man,” he said, “was simply a biological unit.” It worked from instinct, it made its choices, and it protected that which was its own and saw to the survival of itself and its family unit. However, when one moves into the new definition of self that is the conscious self, that self that is aware of itself as a soul, the word that is added is “ethical.” An ethical biological unit is one who does look to the honors, to the duties, and to the love that is theirs to judge and deem appropriate and choose.

How true it is that one must, at some point, make a positive choice or the choice will simply make you and that choice may be a choice in which all of the old unconscious patternings of what the one known as Eckhart Tolle called the “pain body” may be thriving in glorious health. So it is well to take hold of the decision-making process, especially in such deep matters as right livelihood and self-healing, and to move through the most conscious effort possible of gazing within the self, moving the self to the best-judged center of self that can be found, and from that point, asking the self, “What do I love and where is the love pulling me? What do I honor and how can I [give] honor to those things that I do so honor? What are my just and fair responsibilities and how can I best fulfill those?”

This instrument has thought sometimes about the concept of responsibility, for she has seen many entities who are on spiritual quests who find themselves choosing to walk away from situations without taking responsibility for them. Within her own life it has never seemed that this would be

¹ Referring to Dewey Larson, author of the Reciprocal Theory of physics that Don Elkins and the Ra group discussed in the Ra material.

possible for her. Yet for many, the effort of becoming conscious is that effort which, in the terms of their own thinking at the time, cannot be made unless a clean and sharp break is made between the past and the present. And therefore, it cannot be said to be incorrect for such dramatic choices to be made. On the other hand, if there is sufficient time and space and patience for a slower and more careful process, it is very much a help to that process to move slowly, to move gently, and to ask the self frequently, "How does this feel? Do I feel centered? Do I feel open? Do I feel in any way hindered or bound by my belief system?"

Think of a root system that may be fouling a structure like a sidewalk or a pipe system. Some roots need to go deep, perhaps some pipes need to be moved. You must determine in the system of your own working spirit and its connections with the body, with the mind, and with the emotions, what is working and what is not working. "Where do I need to focus my redeeming love? Where do I need to embrace a part of myself of which I have been unconscious and which has been leading me around into dark places?" For indeed it is very true that the structures of suffering have to do with the thinking of the individual. It is not that you would not experience pain if you were completely without bias and exposed to fire. You would still burn. However, when the entity can see fire not as something from which to contract but as a brother or a sister, then certainly appropriate action may be taken to avoid immolation by such a force in one's life but at the same time there is nothing to fear, literally, no thing to fear, for you are an entity far beyond the limitations of these illusory husks, the personality, the body, the face, the package. Do not identify overly with the package but seek to begin to know what is inside and let that center of self begin to act as the gyroscope that is whirling inside in rhythm with the heart of the Creator so that, as the Creator seeks to know Itself, so do you seek to know yourself. And from that center all things have their right pattern.

May it be so for each of you in increasing levels of harmony and strength. For each is part of a beautiful dance, that dance of creation in which every flower and tree and bird and being has its part.

We would at this time open the meeting to further questions, if there be any at this time.

G: Q'uo, would you have any recommendations for concerning the preparation for my upcoming vision quest at Avalon and how I might best maximize the experience while there?

We are those of Q'uo, and are aware of your query, my brother. We would say to this instrument, trust the self and be unafraid to open the self to unfamiliar things. It is not an easy thing to move quickly from the surface of life to that level of consciousness where subconscious processes are available to the conscious mind. In something like a vision quest that you have spoken of, the basic effort is to open the doors of perception, as the one known as William James has said it, so that one has more information available. The concept of the quest has to do with the concept of the self as having many floors of being, shall we say, like a tall building that has quite a few different levels, not only above ground but also below the level that may be perceived as the ground floor. It is those deep, subterranean floors of self that one is attempting to access. Now, when one goes down the stairs into the basement, it is a very straight-forward thing. There is a certain angle to the steps and they are at a certain a distance from each other. It is a very regularized, geometric structure, the stair steps having so many degrees of declination, angles of turning, and so forth. It is not unlike that within the layers or floors of the self, below the level of the conscious mind. There is a very definite geometry and there is a way to move down into the deeper levels of the mind.

The one known as B was discussing one of these ways, the idea being to read in the mythology that affects one's blood ancestry. The thinking behind this is correct in that the body and its structure, down to the cell structure, is a gift from the ancestors of that body. Each cell in the body is instinct with the knowledge, the life, and the experience of all of those entities that have shared those cells, those inherited strands of what this instrument would call, DNA. So you are, as a body, as a being within incarnation, a part of the Earth from which these beings sprang, the mountains, the lakes, the air. And as one grows up within a certain environment, the geography, the topography of the land becomes written in the DNA and becomes part of you in a way that is magical, so that connecting with the Earth, connecting with the surroundings which are part of your heritage, places you in an optimal situation for stability in moving down into

the roots of self. Certainly the roots of the body are not necessarily the roots of the mind or the spirit. But one is in the body and one needs the grounding of that body in order to fuel that quest for vision. Further, one has, in the stories told by the ancestors of your body, material that describes the geometry, shall we say, of a very deep level which this instrument would call the archetypal level, in that subconscious being which is a part of you. You are attempting to ask for vision from this larger part of self to which you do not have access in conscious, daily life. Consequently, the one known as B was suggesting that one steep oneself in the mythology and stories of one's ancestors. And certainly this is one way to approach such a quest.

There are other strengths into which one may lean in order to achieve this deep opening. Such alternatives include music, art and the creation itself. They include as well many other things and we do not feel we may be much more specific than this without infringing as you go about creating what needs to be for you a very self chosen, consciously chosen, experience. Within these parameters, may we answer you any further, my brother?

G: No, thank you very much, Q'uo.

We thank you, my brother.

G: I have one from the one known as J who asks, "How does one go about creating a ritual that allows you to effectively configure your mind for sacred workings and donning the magical personality?"

We are aware of your query, my brother, and we thank you for the question. It certainly is one with which the one known as J has been working for some time. We would say to the one known as J that the preceding discussion may help in somewhat delineating the field of action for becoming a conscious, magical being. The essence of seeing the self as magical and experiencing the self as magical is that great step of believing that the self is magical. If one moves from that assumption, then one must take responsibility for each thought. Not simply each action, but each thought. For the magical personality is often defined, at least by this instrument, as one who is able to effect changes in consciousness by thought alone. This again requires a time of deconstruction to loosen the bonds of shallow attachments and reconstruction in attaching to far more sturdy sources of power, or conduits for power.

We believe that this may be sufficient for now but we would be glad to revisit the question with the one known as J in the future.

Is there another query at this time?

G: A quick one, Q'uo. With enough work can an entity become a crystalline entity in one incarnation and is that goal worthy of pursuit?

We are those of Q'uo, and are aware of your query, my brother. Indeed, each of you is a crystal, it is a matter of mining for it, finding it, polishing it up, and allowing it to shine.

Is there another query at this time?

G: Q'uo, is this instrument hard-pressed to continue these channelings on her own?

We are those of Q'uo, and aware of your query, my brother. In gazing into this instrument's state of mind we find that she is as she has always been: one who sincerely wishes to serve. This instrument is convinced and has been convinced for a number of years that one of her right livelihoods or means of service is indeed this channeling of which you ask. It therefore is that which she does see the honor and the duty of doing. She does not find it at all burdensome. She does not find it, shall we say, fun; it is not something that draws her and consequently she must make a conscious effort to align herself with the gift which has been given her. There are times we find that she regrets the effort that it takes to move into this alignment and at the same time she would not forgo the honor even upon the point of death. Consequently, we would say no, this instrument does not find it difficult to serve. She would find it difficult not to serve.

May we answer you further, my brother?

G: Not on that line, thank you, Q'uo.

We thank you, my brother.

G: Sorry to hog it all but if nobody else is asking, I'll take it again. Q'uo I was just curious if for a wanderer to awaken to their status as being from elsewhere they need to be first of a 51% service-to-others vibratory nature before awakening to the truth of their identity?

We are aware of your query, my brother, and we do not find that to be necessary. Indeed, it is not necessarily at all linked that one be aware of polarity and that one be aware of not belonging to this

planetary system. The two strains of learning are not necessarily connected.

May we answer you further, my brother?

G: I don't think I meant awareness of the workings of polarity but that they must be vibrating at 51% service to others. Must they be harvestable in order to awaken consciously to who they are?

We are those of Q'uo, and believe we are more aware of your query, my brother. Again, it is not necessary to have any awareness except the discomfort of being in a difficult place that does not feel right to be aware that one does not belong some place. The tendency is for those who wander to move into incarnation within third density with some of the overlays of the previous density which would suggest that many a wanderer has much information flowing through about service to others and so forth. And so there is a tendency for service-to-others entities to be those who are wanderers or shall we say it more properly, for those who are wanderers to be aware of desiring to be of service to others. Indeed, it is almost a part of desiring to be of service to others. Indeed, it is almost a part of the wanderer's syndrome, shall we say. However, there are many who awaken first to their discomfort and have not yet done that work of choosing a polarity.

May we answer you further, my brother?

G: No, thank you very much.

Is there a query from any in the group at this time?

G: So, for my vision quest, would you say that arming myself with a question, the question, my set of questions, would be sufficient? To go there with my questions for the Creator [and let the Creator do the answering]?

We are those of Q'uo, and are aware of your query, my brother. It is not for us to say what is sufficient. We believe that the thought of sufficiency is not helpful at this time. We would suggest that you allow yourself to be undefended, and unclothed with suppositions concerning what is enough and so forth. Beyond that, we find that we cannot speak.

Is there a final query at this time?

T: Q'uo, this is not a query. It's just an expression of thanks for your presence and help ... in the last few weeks.

We are those of Q'uo, and aware of your most kind thoughts, my brother, and we thank you for them. We are indeed most pleased that we have been a resource for you at this time and we hope that we may continue so. Indeed, we hope that we may continue to serve each of you as a part of your system of guidance and strength. Please know that, whatever your self-doubt and whatever your process, we are there and so much is there for you. You are surrounded by a great web of love and we cannot tell you how strong and how bright that web is and how far it goes. Indeed, in the end all are connected to all.

We offer each of you blessings and love. We thank you with all of our hearts and we leave you in the love and in the light of the one infinite Creator.
Adonai. Adonai. ✨



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SPECIAL MEDITATION

MARCH 11, 2004

Question from C: Events seem to be preparing me for a new direction in my life and I would like Q'uo to speak to that direction as much as possible.

(Carla channeling)

We are thus known to you as the principle of the Q'uo, and we greet you in the love and light of the one infinite Creator, in Whose service we come to you this day. May we say, my brother, what a true privilege it is to be called to have a conversation with you concerning the question of what new directions to which you may be called. It is a question that is a joy to address, as it is open, straightforward and moving to the heart of things, releasing and embracing that which is, and that which is to be.

We would only ask one thing of you at this time and that would be that, as you listen to these humble words, you are able to release any thoughts of our being authorities over you in any way. We may have opinions and we are most happy to share all that we know and think. Yet is not knowledge and truth a very subjective thing, my brother? Consequently, though we aim to speak directly to your soul, at the same time we realize that some arrows will miss their mark. Therefore, please, as you listen, take care to discard these ideas which do not have resonance for you at this time. With that understood we shall feel free to express ourselves and not be concerned with infringing upon the freedom of your will and your process.

Within the question of new directions lies an assumption that that which is old may need to be

discarded. For as the one known as C wrote in a letter to this instrument, it seems that there is a pattern of taking on new directions without appropriately evaluating that repositioning of oneself within the nexus of those activities that had at one time seemed like new directions and so had been followed with passion and joy. Yet in one life there is only so much energy and the wise entity looks not back but forward, for it is in the present and in that which the present seeds for the future of the self. Thus, the concern is justly brought to bear for the seeker of evolution for the self. Consequently, we would ask the one known as C what true evaluation can this entity give of his passion for each and every item that is upon the game board, shall we speak, as a piece that is moved and that takes up the time and the energy which the player of the game is willing to expend and has the time to expend? What is the harmony of that particular piece of the game of right livelihood? Or to move the field further, the game of right moving-hood, relative to the other pieces that are upon the board?

This instrument recently was encouraged to do this kind of evaluation of those things that were upon her mind and upon her heart and she found that they were, when gazed at steadily and with an analytical mind, quite prey to being sorted in one of several ways. In the end the criterion which this instrument chose was primarily that of passion. The question became one of those things for which she felt passion. How did she prioritize them in terms of their importance? It was this exercise that relieved

this instrument of continuing feelings of being overwhelmed and swept by those things which she had on her agenda and we might fruitfully suggest that this tactic may be a preliminary to more deep and searching ways of evaluating the contents of a rich and fully lived life at this particular time. Some items, as noted by the one known as C, do need to fall off the back of the wagon but why and in what order? This sort of conscious, intellectually based analysis cannot go deep, cannot dive into the essence of the underlying questions that are presupposed in such a query. Yet it can, perhaps, in some helpful way, order and organize a picture of the situation within the mind so that there is a grasp of the whole that can be had at an intellectual level.

In moving deeper into the query of new directions and what we can say about them, you may perhaps have anticipated that we would be unable to be specific concerning new directions for it is not our work to do your work. Nor would we take that tremendous privilege and responsibility from you. There is an honor to being faced with this question in one's life and it presupposes a "life of significant soil" as the poet has said¹, that life that has dug into itself to produce things of value that are valued and have the history of being valued by others. Consequently, when one wishes to embrace new directions there are those deeper questions that are concerned in such a gaze. One wishes to gaze at the process of thinking which is the habitual nature of the one known as C, gazing at the self through time, looking at those patterns of thought that repeat themselves and beginning to sit with them and

identify the themes of those thoughts. Many times there are patterns that have been used, and perhaps used fully, that, because of affection, are retained within the active mind and in some cases these need to be reevaluated in terms of the living and energetic center of the self which seems to be moving on and trying to move, shall we say, into new directions and in new ways of thinking and being.

You do not consider these things as quantities only. For each line of inquiry, each avenue of spending time fruitfully, is an entire world full of qualities and not simply a unit of fact. When things are valued they are far more than fact. When avenues of progress are valued they are far more than streets. There is an aura, a presence, a world that is implied with each turning and each new project. What roads are needed by the one known as C at this time for his learning and service? This is the proper question and we believe it is precisely that which you ask. But realize that you ask about a far more subtle and complex thing than simply that which can be said in a disposition that expresses quantity or essence.

We would move back to the word about which we had some discussion before and that word is "passion." It is always well to identify the center of one's passion and in order to do that it is often necessary to release all suppositions concerning the self and to begin from a place of simple inquiry into the self.

This past weekend this instrument was channeling for its group meditation at the regular Sunday afternoon time and a very similar question was asked of us by several within the group who were pondering new directions as well as the one known as C. And to them as well as to you we discuss the experience this instrument is having, of having the wiring within the house in which she lives redone because the previous wiring was not strong enough to carry enough power to do those things which this instrument wished to do within the house. When new directions are intended, quite often before they can be followed there must occur a period of deconstruction within the house of the personality, shall we say, or the ego, the aspects of self that are the shell of the self and that need sometimes gently to be evaluated and perhaps repositioned in a more helpful configuration for telling the truth about the substance of being that dwells within the house of personality and name and identity. And so we would

¹ T. S. Eliot, the ending of *Four Quartets; The Dry Salvages*:

Here the impossible union
Of spheres of existence is actual,
Here the past and future
Are conquered, and reconciled,
Where action were otherwise movement
Of that which is only moved
And has in it no source of movement-
Driven by demonic, chthonic
Powers. And right action is freedom
From past and future also.
For most of us, this is the aim
Never here to be realized;
Who are only undefeated
Because we have gone on trying;
We, content to the last
If our temporal reversion nourish
(Not too far from the yew tree)
The life of significant soil.

suggest to you that you take a gently ruminating and thoughtful look at the energy entity that is yourself, the nuclear level of personality, the level of the surface of the life experience. It is well to ask the self, "Who am I and what is it that feels the most deeply a part of myself? And what is it, on the other hand, that begins to feel like a part of a role which I am playing, a mask which I am wearing, a reputation which becomes, though true, most tiresome?" Often the expectations of others, as pleasing and flattering as they may be, are also those things which unconsciously limit the essential energies of the self from moving outside what this instrument would call the box of consensus reality and its conventions of thinking.

It is often helpful in searching for results not to forget the search for essence. Results are something that occur almost as an offshoot of that entity whose process is on the beam in terms of following the resonance of the needs of that essential being and energy that you are. Involved in the hoopla and the tap dancing of speech and expression and ratiocinations of all kinds, beneath the shell of words and the easy glibness of surface eloquence and meaning no matter how attractive, there lies a hungry and thirsty soul and spirit whose essence is aching to explore not further, but deeper, not more broadly, but in a more focused manner. And as the searchlight of one's everyday consciousness becomes charmed and intrigued into attaching itself to the focus of a deep inner search, that spotlight may sharpen and delineate much that upon the surface of things is impossible or certainly improbable to see.

In some cases it is a matter of almost seducing oneself away from the joys of thinking and into a position of utter surrender to that darkness that accepts the mystery of the self and the infinite possibilities of what that self may do if allowed to bloom as the Creator has prepared for you to bloom. Not that there is one destiny for you or one choice that is right. Quite the opposite. There is certainly one destiny in terms of a general incarnational design but it is rather that chances for that design to be fulfilled are bursting at every corner so that there is never an end to the possibility to, as this instrument would say from the old Shaker hymn, "come round right."²

² A Shaker song of the 18th century:

There is more than one configuration that is appropriate at this time. However, one needs to be chosen and we encourage the one known as C to go deeply into that country that is unknown within himself. It can be done by something as simple as an exercise this instrument has done from time to time in just such a situation. The simple exercise is that of standing in front of the mirror and gazing, not at the self, but into the eyes or more particularly into the left eye, choosing one eye and gazing within it. This is a technique that aids in the focusing which moves the entity from [the attitude of] looking at an image or a form into the attitude of looking into an essence. For that which lies within the sparkle of the eye is the one infinite Creator, of which that sparkle is a little holographic unit.

We pause while this instrument awaits the removal of two feuding cats from the immediate vicinity of the instrument and the one known as V.

(Pause)

We are again with the instrument. Gazing into a mirror is gazing into the eyes of the Creator. Implicit in that flash of light that you are able to see into, in the eye in that mirror, is the gaze of The Lovers³ which has been given flesh and is fascinated to find what it may find. This is your quest. To be and to learn and then, with the harvest that you have learned, to offer the gift of your observations to the one infinite Creator. For in learning about yourself you give the Creator the opportunity to learn about Itself in ever richer detail of understanding.

When you are in this state you have only to rest in the connection in order for that which is in your heart to be asked of that web of guidance that lies within that sparkle that you see in the mirror. It is a very physical way of identifying for you that consciousness that indwells you, dwells within your body, yet is closer to you than any cell in your body. For it is that essence that is you and out of it can be spun a thousand or a million bodies that may

'Tis the gift to be simple, 'tis the gift to be free,
'Tis the gift to come down where we ought to be,
And when we find ourselves in the place just right,
Twill be in the valley of love and delight.
When true simplicity is gained
To bow and to bend we shan't be ashamed,
To turn, turn will be our delight
Till by turning, turning, we come round right.

³ The nineteenth tarot image.

experience incarnation. That light in your eye, as you gaze into it, is all that there is. And so you have direct access to grasp that which is not able to be grasped by the intellect, that all is truly one and that all information that you need will come to you as you need it. Rest in that looking and in that receiving until you begin to get a sense of yourself as consciousness, not the [you of the] physical eye but the great, the universal eye that is a citizen of eternity and that has come to this particular place at this particular time hoping to do certain things.

It struck the one who is the instrument when she was reading the very helpful note which the one known as C had so kindly sent her, that in the query about the writing of songs the evaluation of that song writing took only one criterion and that was the possibility for popular success of the writing of these songs and these screen plays. Why, the one known as C wondered, would an urge to write these things be there if it were so inappropriate in terms of creating that green energy which the instrument calls money. And yet we would say to the one known as C, while it is the form of things that you wish to write songs or screen plays, what is the essence of that which you wish to communicate? Having achieved an age of seventy, it's a good time to move not into the mundane but into the metaphysical, not into the practical but into the philosophical, not into the outer world but into the essence of the inner world that contains the roots of consciousness. It cannot be said that there's any harm in outer achievement. Often such outer gifts to the world are most needed and most appreciated and most helpful in lightening the consciousness of the planet. Yet many times the essence of one's incarnational service to the planet, to its people, that for which one took breath in a very deep sense, has to do not with outer gifts but with inner gifts and their development. Many times in the attempts to be productive the self is not allowed fully to come into its bloom. That which blooms, that which is unseen, also lightens the planet.

And so we encourage the one known as C to open into a wider point of view so that there are more points to evaluate and a deeper puzzle to solve. We do not wish to solve this for you, my brother, but we do wish for you to see the justness of the question and the depth of its ramifications. We wish you great joy in moving into this time of choice with full awareness of your freedom to do that which truly

creates for you the right environment in which to bloom.

May we answer any further queries at this time, my brother?

Questioner: Yes, can you tell me, if you can, when the human population of the earth will be reduced?

We are those of Q'uo, and are aware of your query, my brother. We may say, ironically enough, that the human population of this planet is already in the process of being reduced. For as those entities which are born come into incarnation, the structure of their cells are somewhat altered in such a way as to better enable them to enjoy fourth-density vibrations, which are becoming increasingly transparent to the third density of vibration upon your planet at this time.

We are not able to offer information concerning the possible sudden removal of entities from the planet which you know as Earth or Gaia. There are no more than possibilities or, as the one known as Ra called them, possibility/probability [vortices]. There is a wide range of possible futures for your peoples. May we say that much has changed simply because of the events since the turn of this last millennium in that while the outer situation has seemed to become darker and darker, the situation as regards the lightness of its peoples has improved in that the sheer darkness of the situation and the relative simplicity of identifying the darkness and the light have helped to quicken the pace of awakening those who were, shall we say, sitting on the fence, half asleep and half awake.

The sheer outrageousness of some of the patterns has been as the snooze alarm on the alarm clock saying, "Just wake up a minute and check out this one thing. Then you may go back to sleep." However, one snooze alarm after another has to bring one into a more wakeful state in which underlying patterns of planetary madness begin to become more obvious. Consequently, it is completely unknown to us at what rate entities will continue to awaken and at what rate the ensuing lightness of the planetary atmosphere will begin to cause what this instrument would call the "Hundredth Monkey Effect⁴,"

⁴ From *The Hundredth Monkey* by Ken Keyes Jr:

Although the exact number may vary, this Hundredth Monkey Phenomenon means that when only a limited number of individuals knows a "new way," it remains the

thereby causing rapid positive changes within planetary policies of all kinds. This could occur as well as those events which would set off rapid reductions in the population of humans upon the planet Earth.

May we answer you further upon this, my brother?

Questioner: Please tell me what you can about Western civilization and where it is heading.

We are those of Q'uo, and are aware of your query, my brother. We can say somewhat elliptically that your Western civilization has been heading nowhere for its entire sojourn upon your planet. Before your planet experienced its first orbit about this particular, shall we say, rut into which your third-density entities have fallen, the planet known to you as Mars had completed the pattern of choosing aggression over peace and territorial separation over unity as a society. And when those of what this instrument would call Babylon, Rome, the Holy Roman Empire, Germany, and finally, America, started and moved through the pattern of dominance and warfare and societal destruction, their orbits changed not, only the costumes worn by those who move through this particular pattern.

We are of the hope, as are many within your peoples, that at this particular time those within your societies, not only of America but of the entire globe, are able to move away from the old way of increasing polarity, war and destruction. It is not that this pattern is a complete disaster, for it has been most instructive in terms of the Creator discovering those things which do and which do not work to the betterment of the evolution of mind, body and spirit. It becomes obvious that there are aspects to the complete lack of guidance concerning polarity that encourage that which is known by this instrument as the dark side to have a seductive value that it would otherwise not have. Be that as it may, it has been so that your planet has included a nugatory⁵, useless pattern so many times that its entire society has been quarantined and put to one side of, shall we say, the usual timeline. It is as if

time itself had been suspended for these entities while they are moving through this pattern again and again. So it is a matter, more or less, of taking back the mind from those who would keep it distracted, polarized and asleep.

May we answer you further, my brother?

Questioner: You have been very enlightening and I thank you very much. Is there anything further that you would like to say to me?

We are those of Q'uo, and are aware of your query, my brother. We find we have only to say to you, "Be of good heart." There are many about you in the unseen world and some of those in the seen world who are angels and who wish only to help you. There are many ways of giving messages and leaving one's opinion to mix into the thinking process and those who are in that web of love about you are actively attempting to find ways to send a symbol, a hint, an inkling or even something very obvious to let you know that they are supporting, encouraging and attempting in all ways to help bring you into alignment with those things which are most deeply within your heart and within your incarnational plan. We would say to you, simply, "Take heart." Rest in quietness and confidence in that peace that the world knows not of. And from that consciousness know that all is well and all will be well. That which you need shall come to you and you shall, no matter what it looks like from the outside, be making those choices which help ..."

(Tape ends.) ❄

conscious property of those individuals. However, when one more individual manifests this new awareness, the field is strengthened, a critical mass is reached, and the awareness becomes the conscious property of all. This new awareness is communicated mind to mind.

⁵ nugatory: of little or no importance; trifling, or having no force; invalid.



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SUNDAY MEDITATION MARCH 21, 2004

Group question: Q'uo, today we've been discussing the interaction and relationship between the universe and the seeker. We would like you to discuss how it is that the universe answers the seeker's questions of identity, service and transformation and how it is that the seeker can best listen for, respond and know those answers that the universe offers. Additionally, what do these lessons teach of patience and how may we invoke and implement that quality in our lives?

(Carla channeling)

We are known to you as those of the principle of Q'uo and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you today. We thank each of you for taking the time and the energy to dedicate this working to the seeking of truth. It is a great privilege to enter meditation with you and to be a part of that still, small voice that speaks in the quiet of such times. We are most happy to speak with you this day concerning the nature of the relationship between the seeker and the creation, the questioner and the answerer, and thank you for that opportunity to speak. As always, we would ask that each of you govern those things which you would take in of what we would have to say with exquisite discrimination, for each of you has a very good power of discrimination and can feel the resonance of those thoughts that are helpful at a particular time. We would ask that, unless you feel that resonance, you allow the thoughts simply to pass by and be dropped without further thought. In this way we feel that we can share our hearts with you without being

concerned that we will infringe upon your free will, for we truly do not wish to constitute a stumbling block for anyone.

Your query this day is one which drives to the heart of the nature of being. Perhaps it was not intended that this question probe so deeply, yet the question was that of the relationship betwixt the seeker and the system of information which constitutes the creative principle, the godhead principle, or the one infinite Creator. So we would first back up to gaze at that one infinite Creator, for that concept, in and of itself, is a key to that question that was asked. Each who is taking breath in and letting breath out within this circle of seeking and each who may read these words as a part of their life experience of a particular moment: at the moment you hear or read these words, each is a part of the one infinite Creator. The realest part of each spirit or soul in manifestation or third-density incarnation, alike and equally, is a part of the Godhead, a part that has never been separated from the Godhead, a spark that shall never know separation from the original Thought that created the "house" that you experience as the universe and all of the furnishings or dimensions or densities of it.

Becoming able to realize one's part in the creative principle is, within waking consciousness, virtually impossible, the limitations of body, flesh, and physical senses narrowing the doors of perception and, in many cases, closing them entirely. All of the massive indoctrination that you as very young entities within incarnation are carefully taken through by parents and teachers guarantee that if

there are any who may come to awareness free of bias and full of the knowledge of the self as Creator, then that is a very tiny group. For the rest of those upon your sphere at this time, we believe it is safe to say that each has lost that direct sense of insight and union with the one infinite Creator. Yet there is a unity there. Perhaps each is not leaning into that unity, yet it subsists. It cannot be shed, it is not a skin that can be molted, and it is nothing that shall ever be renewed. The human experience, shall we say, the third-density incarnational experience, is all about death and renewal, endings and beginnings. Yet throughout the process of incarnational living, the most fundamental part of your essential being is not that which will change, grow or alter. Rather, it is that which is. How in the holy work that this instrument knows as the Bible did the Creator express itself? "I AM."

So part of each of you is an I AM. Can you feel the difference between "I" and "I AM"? Can you feel the shift from personhood to essence? It is an important shift of which to remain aware, not simply for the purpose of this discussion but in terms of the basic skills of living life awake and conscious of who you are and why you are here. What this instrument would say about the relationship between the I and the I AM is that she hopes, in each day, to allow the I that is I AM, to become her, so that the I of her is what she would call the Christ or Christ Consciousness or unconditional love. It is not a taking of the self, tossing the self away, and then replacing it with the Creator, the Christ, or the Christ principle. Rather, it is allowing oneself to remember that the I AM is the deepest essential self that is a true part of the whole being that is the one known as Carla.

Now, we feel that each within the circle has hopes along similar lines, that is, each has hopes of expanding personal consciousness into a truer, more whole and deeper consciousness; expressing a more essential and more vital self. If infinite consciousness is living your life, then there is no questioner and no answerer but rather a state of being which is unitary; in which there is no necessity for questioning, for waiting, for looking, for all is perfect. This is a valuable tool and resource. No matter what the circumstances, this level of consciousness is always a powerful resource in centering the self and allowing the self to lift away from peripheral details of a particular given situation that has the energy of a

bubble of topical interest at the time. One cannot, for the most part, stay within unitary consciousness, within the I AM, a hundred percent of the time within consensus reality. Consensus reality was specifically designed to pull one away from calm, smugness and the acceptance of things as they are. Consensus reality is carefully designed to pull one's energies out of their comfort zone not once, but again, and again, in cycles, from birth until the death of the physical body. Consequently, we do not suggest that each attempt at all times to remain completely submerged in the I AM of Creatorship. Yet when there is that forest of confusion out of which one cannot find a way, when there seems to be a failure of the rational way of gazing at a situation, we encourage each to take a moment to rest the self from all of the labors of the mind and emotions, to sit or rest while walking, and simply allow that consciousness of I AM to permeate and take over the mind and the focus of the mind, for in that utter lack of personality or condition lies the deepest treasure of the incarnate spirit, the connection with all that there is.

Now let us move into gazing at a less unitary and more dualistic view of spiritual process, that view which posits that the seeker is the questioner and the universe, the creation, or guidance, is that which is responding the question. This is much closer to the level of consensus reality. This offers no challenge to the personality that is locked into the roles that he or she is playing and that have perhaps have been thrust upon him or her. Many times, the way the creation chooses to respond to the questions which seekers ask depends upon the most flimsy, fragile nuances in the way questions are put. Many times as this instrument has given personal channelings, private readings, for individuals she has asked for the entity asking the question to go back and study again the question that has been asked to be sure that it catches the absolute center of that concern with which the entity has come to request the reading. And this entity is correct to do so, for that which the universe naturally can flower into in response to a question is completely dependant upon the shape of the intent, the mood, the very tiniest wording of the question asked. And when that shape is heard by the creation it brings about an absolutely automatic, natural process of response. It is not a response that can be detailed in a linear fashion—first this happens, then that, and then the other—for it is a

response upon as many levels of intent as the energy of the question discloses. What entity can truly know all of the levels at which he is asking a question? How can an entity truly penetrate so deeply into the unknown country of his own archetypical mind that he is even aware of the full nature of that which he seeks?

Earlier there was a discussion of a movie recently seen concerning the life of the one known as Jesus the Christ and in that movie the character of Pontius Pilate asks the question, "What is truth?" And this is basically what we are saying to you, "What is your question?" It is difficult to know the truth of a situation or a question. It is almost impossible to know what you are asking to the full limit of that question. Hidden within the folds of the silence between the words lie worlds of requested information that is pointed very precisely by the attitude, the hopes, and the feelings that go into that moment of asking.

So one thing that we would say about the relationship between questioner and response is that the questioner has the deepest of personal individual power and responsibility for the quest, the question, the intent of the question, and everything that surrounds the moment of coming to crux, coming to crisis, and accepting that there is a cusp which must be met. Then when that is realized, it is well to take that realization and employ that patience of which you asked first, in the forming of your question. How deeply can you probe into your secret heart? How carefully can you sense those feelings that perhaps have not seen the light of day? What work might there be for you to do in reaching out to those dark places within yourself where questions have not been fully asked because the essence beneath those questions has not yet been fully redeemed within the self, to the self? What powers of forgiveness can your heart bring to the process of coming into the present moment and releasing the past? How high can you hold up your hope, your intent, and your aim? And to what sharpness of focus can you bring that part of yourself that carries pride, so that you are able to give it as a gift, as you kneel in humility with empty hands at last before the truth itself.

Once the seeker has asked the question there is that time of release and then, skill and art lie in that which the one known as G referred to as the light touch. Once you have awakened the universe to your

need, you may be sure that the universe will find many ways to communicate with you concerning your query. Again, because it is the universe of the Creator, rather than the universe of humankind, it is often that this information does not come in words at all, but rather in coincidences, signs, hints, chance thoughts heard in unusual circumstances, and many subjectively interesting occurrences such as the dreams of yourself and others about you, the chance comments of others about you upon topics that do not seem to have a relationship to your question but yet which angle in tangentially and have their own eerie but very true meaning in terms of your situation. Many are the times that we have discussed within this group all of the amazing ways in which the world of nature as well as the world of humankind finds ways to express its connectedness with you, its care for you, and its affiliation with you.

When there is a question which seems to be intensely important, it is especially difficult to retain a sense of proportion, a sense of peace, a sense of patience, shall we say. There is the feeling of a need for immediate change. And while we have complete sympathy for that wish to see results, at the same time we would encourage each to consider the possibility that the question that has been asked is expressing on many different levels, only one of which shows above the ground of the conscious mind, the limen or threshold of the waking consciousness. Most of the information that comes into the deeper self to inform and prepare that self for the changes in energy that are taking place come into the web of the self below the level of conscious awareness and only bubble up into conscious awareness in that very subtle way of yeast bubbling up into bread in order to make the situation rise, shall we say. One becomes aware that there is space where there had not been space, there is information, or an opinion, or a feeling where previously there had not been a feeling. Look for and lean into those perceptions that seem simply to be bubbling up from within because that is the end result of a fairly lengthy process of information-gathering by the self from the creation. It has bubbled in through notice of coincidences of conversations, the messengers of animals and flowers, the speaking of trees and the blowing of the wind. All of these things move into the web of self and touch various inner bodies of the energy-body

system that is instinct within the outer physical shell that each of you enjoys.

It is a tremendous gift simply to have faith that this process is taking place. One may see that such a process shall, through the limitations of the physical body, take time. It takes time to wake and sleep and wake and sleep and wake again, allowing this process of recovery of information through dreams and through subtle processes that occur inwardly to have time to complete themselves. So it is not simply patience within a vacuum that we encourage you to adopt but rather patience that is a knowing patience, a patience that contains the awareness that things are occurring of which the conscious mind cannot know. The ability to take on faith that this [is the] way the spirit works within entities is a tremendous asset. Use it if you have it and attempt to cultivate it if you do not. How can you cultivate the faith in these subtle processes but by taking the leap of faith, taking the effort and the time to have patience with the process of seeking the answer to the question, and then evaluating, after the fact, what sources of information in fact came through to you and what kind of efficacy those processes have had in bringing into manifestation the blooming and development of that which was a budding situation of which there was great question as to the appropriate way of blooming or maturing.

When seeking the truth, there is much to be said for leaning into the interiority of the process. Much energy can be wasted in the reaching outward, for outer authority and outer knowledge. When there is a question of spiritual evolution involved it is seldom that the outer world will have a *prima facie*¹, direct way of speaking to the heart of the problem, the situation, or the question. The deeper the question, the less effective consulting outer authority shall be.

Yet there is a system of inner authority to which one may go in mind and in heart. And we would not limit this for entities by saying it is this or it is that. To many, a guidance system is a unitary or singular phenomenon. This instrument would call it the Holy Spirit. The one known as David would call it the Guidance System, and so forth. And yet we assure each that the guidance system of each of you is massive and tremendously complex, moving not simply into the inner planes of third density but into

¹ *Prima facie* is defined as meaning “at first sight; before closer inspection.”

the family connections, shall we say, between those in soul groups and their connections in other densities and so forth, so that the guidance system that can be approached by the asking of a question amounts to the complete awareness of your own inner planes and [outer] densities as well as that center of guidance for each of you that is that self of sixth density that is looking back to self in third density and offering that harvest in awareness that it has within that particular illusion.

This massive family that backs up each of you may take some of your time to respond so that it manifests within your own awareness. And so we give to this instrument the image of that figure within the Bible of which the one known as Jesus spoke, of the one who goes into his room to pray in secret², to express suffering in secret, to offer in the utmost privacy of self, the heart of self, the suffering of self, and all of the self that can be brought to that room in the asking of what is the situation and what is the truth of the situation. Keeping it quiet, keeping it silent, keeping it completely inner is a very helpful technique for it allows a kind of intensity to build up within that tiny room of prayer. Perhaps each of you is familiar with the way that a materialization medium gathers ectoplasm within its closet so that it may manifest that which this entity would call a ghost or spirit in a séance. Just in such a way can you gather the energy of your prayer, keeping it within that tiny closet, within that point of union between you, the question, and the response system—that point that is the gateway to intelligent infinity—staying just there, just past the lions at the gate, just in the door, not anywhere nearer than moving into the interior, resting and allowing the process to move.

The one known as V was speaking the other day of the connectedness of all things, the labyrinth that turns out to be that which connects everything to everything. It is at that point, just within that tiny room of prayer, that that connection point is. So the more interior that you are able to make your seeking, the more quiet, private and special, the more

² This reference is Matthew 6:18; “Whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance in order to be seen fasting by men. Truly I say to you, they have their reward in full. But you, when you fast, anoint your head, and wash your face so that you may not be seen fasting by men, but by your Father who is in secret; and your Father who sees in secret will repay you.”

opportunity you will have to move into that deep rest that lifts you in a hammock just where you wish to be and allows you to rock, waiting in total comfort, resting in the cradle of the love of the infinite Creator. If you can do this for yourself, daily if possible, when working through a situation, you shall be touching into the most efficacious and helpful place within you for truly listening to that still, small voice of the one infinite Creator.

Each is aware of many techniques for determining the rightness of a particular fact or action. The use of the pendulum has been discussed often, the use of readings, whether they be tarot or astrology, and the use of psychic or spiritual counselors. All of these ways of getting more information are very helpful but you may see how diffused and outward they become and how quickly one loses that precious focus, that honed intent, and that quiet, listening ear. One may employ crystals, one may employ pyramids, one may employ such a large number of techniques for finding out more information concerning the outer details of a situation that we could not possibly mention them all. But each is aware of the size of the spiritual supermarket, about which this group has often joked and enjoyed conversation. There are many, many ways to know more about the energies around you. Yet, in terms of how the universe works, the best connection between questioner, question and guidance system is the gateway that lies within each of you.

At this time this instrument requests that we move on to ask if there are further questions that we may answer at this time. Is there a query that we may answer at this time?

B: I have one. When you were speaking initially, you spoke of a duality and you really only talked about one side. Would the other side be where the one infinite Creator becomes the seeker?

We are those of Q'uo. We are aware of your query, my brother. The duality of which we were speaking is that duality that is self perceived by the questioner, when the questioner sees itself as one dynamic of a duality and the answer as the other part of a duality. The unitary attitude, on the other hand, would see the questioner, the question, and the guidance as one system which is not at all separate from itself but which is a unit working to expand the self and, in that way, we would say that indeed when there is a

unitary attitude the questioner is the Creator. This is correct, my brother.

Is there a further query?

G: Q'uo, I have one. Ra speaks about the will and says that it is paramount, it is not to be underestimated, and its use in faith can create change and can accelerate the path. Yet, I am feeling doubtful about the ritual that I want to undertake tonight, in which I would use the will to create a change or shift in consciousness. I know, reading through past transcripts, that this philosophical point between willing change [to occur] and waiting for change has been discussed much but I was wondering if you can speak more specifically to this particular situation?

We are those of Q'uo, my brother, and are aware of your query. The state of willing that which one feels is correct for the self is that state in which the entity is sure, in a way that this instrument would call "gnosis," of that which is intended. It is a matter of knowing one's own heart, knowing one's true feelings to the point where one is willing to stand upon the ground and say, "This is who I am. This is how I wish to express my will." In that way of offering the will, there is an inner knowing that lies behind that ability to cast off all fear and doubt and simply apply the will directly, straightforwardly, forthrightly, to the goal at hand. The purity with which one maintains honesty with the self is a great key to the achieving of this kind of gnosis or sure insight concerning the self.

When a situation is upcoming in which the will to serve is known by the person but not which situation needs to be served, [it] brings forth the second kind of use of will, which is to abnegate one's own will in favor of the will of the infinite Creator, the guidance system, and the basic incarnational plan that one has had in place for the entire incarnation and in which one does have faith. In this latter situation, it would be folly to force one outcome over another. In that case the will is involved simply in bringing the whole self to a point of surrender so that as the will of the Creator becomes obvious, it may be followed with a complete and full intensity of effort and focus.

May we answer you further my brother?

G: Yes. I think I was skillful enough to create the ritual so that I was not forcing one outcome or another or requesting any kind of specific unfolding

of events but I did steer the will, especially at the end of it, to one of surrender to the Creator. So my question then is: if one feels that they are not fully, one hundred percent, in totality, surrendered to the Creator, can one then marshal what will that they are aware of within themselves to create a more full surrender to whatever outcome that the Creator will give, whatever catalyst that will come one's way, to bring the rest of that self lagging behind and up to that surrendered and accepted state to know the Creator's will?

We are those of Q'uo, and are aware of your query, my brother. Yes.

G: You're awesome. Thank you Q'uo.

We thank you, my brother. Is there a further query at this time?

B: Q'uo, you used the word, faith, on numerous occasions. Could you please define what you mean by faith?

We are those of Q'uo, and are aware of your query, my brother. We use the words that this instrument has in her vocabulary. Often there are intangible differences in the way we use that word which you may have noticed, my brother. Faith, in general, is intended to indicate surety. The way that this instrument sees faith is fairly acceptable to us. In her mind faith is connected with knowing that all is well. That is what this instrument tends to mean when she speaks of faith. It is not that she attaches any fact or dogmatic principle or tenet to the word, faith, but rather it is a noun expressing an attitude of inner surety of the reality of the perfection and the rightness of the pattern of creation in which she is involved and of which she is an active and creative part.

When we use that word we are attempting to express a sense of confidence that is not aggressive but rather rests in peace and confidence and sureness, so that the knowingness is not confrontive, argumentative or even filled with fact but is simply an attitude of mind which assumes and stands on the rightness and the goodness of creation, of each entity's place in it, and of the patterns of suffering and expression, and experience that seem to be moving about one at any particular time.

May we answer you further, my brother?

B: No, thank you, that was fine.

We thank you, my brother.

Is there a final query at this time?

T: Q'uo, I'm not sure how much you can say but are you able to comment at all upon the decisions that I've made in relation to employment and the idea that I'm now pursuing?

We are those of Q'uo, and the warmth of our affection for you makes this instrument smile, my brother. We are able to say that we feel that you do indeed stand on faith. We express our complete faith in you and in those decisions that you have made. And we are with you and with each as each moves into those areas which have been beyond the comfort zone and which now have the attraction of that which shall be and that which even now is growing into maturity within you.

May we answer you further, my brother?

T: No, no thank you, Q'uo. I just want to send my thanks and love to you and also to those of Hatonn.

We are those of Q'uo, and may we say, my brother, that your words are most welcome to those of Hatonn that are with us, as always, at this time.

We thank this group in our hearts for allowing us to be a part of your beautiful nature, your sweet meditation, and your community of seeking. It is such a privilege to us and such a blessing to be able to be of some small service within your patterns. We assure you that you are of tremendous service to us. And we thank you.

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



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SUNDAY MEDITATION

APRIL 4, 2004

Group question: The question today deals with change. We were talking around the circle about the different kinds of change that each of us is going through. It even seems that the Earth and the solar system and perhaps the galaxy are going through changes as well and it would seem to be the logical thing, considering all things are moving and growing. We are wondering if Q'uo could give us some information today on how we, in our own personal lives, can deal with change. It seems that whenever we want to change or when change faces us, that there is a practical side and an idealistic side to the change: things that we would like to do and things we feel like we have to do. Blending the two or balancing the two seems to be the real trick. So if Q'uo could talk to us some about how to look at the concept of change in both the practical and idealistic senses, we would appreciate that very much.

(Carla channeling)

We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you this day. It is a great blessing to be among you, to experience your vibrations, and to share your meditation. We thank you for calling us to your circle this day to speak concerning the concept of change and we would ask one thing, as always, that will enable us to speak freely: we would ask each of you carefully to guard your own judgment and discrimination and to listen to those things that we say with a careful and jaundiced ear. Be cautious about absorbing new information. We are not

authorities; we are those who seek, just as you are. We share our opinion and while you are welcome to it, we wish you to realize what we also realize that we are not without imperfections and it is possible for us to err. Consequently, guard those portals of your learning and accept only those things which resonate deeply within as being truths that are helpful for you at this time. Because truth is of the nature of a growing thing. It has a path of individual development and it is different for each individual. With that understood between us we feel that we can speak freely without infringing upon your free will and we appreciate that from each of you.

We gaze within this instrument's mind to find a starting point for that which we wish to say today and give her the image of the ivy that she was weeding from the planting of lilac trees that grows along the path of the side of this instrument's house. We see the thoughts that this instrument had while following the ivy around and around the lilac and gently disentangling it from the mass of other strands, or wires, of binding plant that spiral endlessly in the attempt to seek the sun and yet, in so doing, attempt to use all about it as a prop in order to have help in ascending to that source of light and food and warmth. Just in such innocent ways does each of you find comfort in the winding effect of some habits that have seemed at first to be helpful and then perhaps not so helpful and perhaps even narrowing or limiting in their effect upon you as a growing and changing person.

The change that is taking place is as a stream that has an energy of its own. Each nuance of attitude which you bring to the observation of and into relationship with this stream, affects the stream. When there is no resistance to that stream, which this instrument would loosely call “destiny,” then it is as if that stream takes one quietly along with a minimum of distress or displacement because of the shift in the movement or flow of that river of destiny. It is as if quiet and self-confidence were the raft or the frail barque that keeps one high and dry in this river of destiny. Only those materials that build the canoe, quietness and confidence, are availing. In every other situation, one is either resisting the flow of destiny, which has little use since it moves directly against the process of change, or one may indeed embrace change with such a hectic ardor that the change cannot take place properly, or easily, shall we say, in the flow of things because the entity has taken up the oar, or the paddle, and begun furiously attempting to help the stream move forward. The first blocking energy is that energy of fear. The overeager energy is also, in a way, that of fear. The resting upon the pleasant seat in the canoe of quietness and confidence, then, is that path of least resistance which, in many cases, is the most difficult path to take. It is completely understandable that in many entity’s minds, when one approaches a known process of change, one wishes first of all to create that process and move through it as quickly as possible.

So the first thing that we would suggest is to have a model within the mind of change as being affected very, very much by a process that is already flowing and that has flowed out of the wellspring of your past intentions and the focus you have attained in the past. For in the past you sow for the future and in the present you reap that which you have sown long ago. Allow this process to take place as it needs to in terms of the timing of things. Not in terms of how carefully you think about what is happening or how deeply you contemplate the nuances of the processes taking place. It is an excellent idea to ask the self daily, if it is on the mind daily, what one thinks, how one feels; to sense into the process that you are aware of, however imperfectly it is taking place, in order to keep the lines of communication within the self open. These lines of communication are most helpful and they are very sensitive to intention. Telling the self, asking the self, creating

space within the self for learning more about such a process of change will yield results; whether they be from the portals of dream or waking vision or subjectively interesting coincidence.

Given that each day you are experiencing an increase in the transparency of the new energy to the energy of late third density, it is skillful, in working with the process of your accommodating and embracing change and of moving with the flow of your own destiny, to realize that you have increasing abilities to envision, to set intentions, to ask for help of far more subtle energies than were previously possible, and in many ways to link the deeper aspects of the self with the very considerable powers that are beginning to form up from fourth-density Gaia and from that fourth-density web of social memory that is nascent at this time and even now being experienced in brief flashes in groups such as this one. The subtlety of working with fourth-density energies while in a third-density body are not subtleties that will yield easily to the reasoning process of the logical mind. The third-density ability to generate thoughts that express in words, while a useful ability, is a third-density ability. And what you are attempting to do is make use of fourth-density-level information in approaching the process of change. This information does not come in processes that create words. There is a translation process that is necessary and entities such as this instrument have created ways to inform themselves of sub-conscious processes in a conscious manner which produces words. However, this a learned and not an automatic skill and, in general terms, the subconscious processes that feed into each of you are those processes that will not, at any time, approach the reasoning or logical mind.

Consequently, the challenge is how to take in fourth-density concepts when one has not yet become fully telepathic, shall we say, or sensitive to the voices in the trees and the wild animals and indeed in the elements, the “angry agate marble coffee table,” and the sky. All things do have their voices and the one known as D is not altogether incorrect in assigning active personality to such things as the aforementioned table. The one known as D was unfortunate enough to come into contact in a painful manner with this particular table. Was the table therefore angry? Was the table therefore offering information? Or was the entire episode expressing that which was, shall we say, information

which was most easily sent in that particular way in that particular moment.¹ All things that impend upon you can have a subjectively interesting meaning and can be looked at with profit for that which they bring, in terms of situations, emotions that have been brought up by such catalyst, and so forth.

The process of change is not simply a process of altering behavior or circumstance. Rather, it is a fairly complex series of small adjustments which allow an entity to balance with the flow of events and emotions. As the direction in which each is headed develops, the journey may bring sudden turns, sudden hills, “ups and downs,” and surprises. The energy involved in finding grace and ease in attitude is that which helps to create an experience that is easy emotionally, physically, and so forth. The challenge again is in allowing without becoming passive. For it is not desired that an entity simply give oneself over to some blank Creatorship and say, “I have no more responsibility. It is all in the Creator’s hands.” There is wisdom in remaining personally interested and motivated towards discovering precisely what it is one desires. Serving the Creator and being a part of the spiritual principle does not mean denying the self but rather unveiling the self to the self and discovering the very heart of what you wish to do. And then, allowing the self to grow in awareness of the very best way to bring such a dream into manifestation. So we do not encourage you to abnegate any personal feelings in favor of the desire to serve the Creator. There is a co-creatorship that is important to the Creator as well as to you. It is important to the Creator that that which you desire is that for which you are aiming. Hone your desire once you find it. Until you are sure of it, pursue the knowledge of yourself. Pursue that question of the self as to what it truly does desire, what its motives truly are. Ask once but then ask a second time and a third time.

For the process of change is not that which occurs and then is over. It is that which will cycle through the experience until you are removed from this particular outer experience by the processes of death. The body itself is irresistible in its relentless change.

¹ D was sitting down when he misjudged the distance and whacked his knee quite badly on the edge of our marble coffee table. At the time, we joked about the coffee table being angry. Perhaps it was not an entirely empty jest.

And as the one known as D has been discussing recently, the very system of planets and stars which are your physical home is in [the midst of] a relentless and inevitable series of changes.

The current atmosphere is one in which your best allies are your guidance system, your consciousness, and the world about you. The world about you, being first and second density, has never been separated from the love of the one Creator and it constitutes a powerful resource for those who are contemplating change. The guidance system that you experience has a great deal of information and many resources, many layers or levels of help that are available in various ways, in various times. As we have said before, we do not wish to pry too closely into that guidance system, which is a very individualized system. Yet it is there, whatever its characteristics are, whether it is, as this instrument would call it, a Holy Spirit or any other description, such as higher self, that you would wish to make as a characterization. This energy is a true part of who you are and it is never apart from you. So there is always information that is coming in that is fully intended to be helpful.

Consequently, those two allies are the most powerful. Your third ally is the consciousness that you carry. That consciousness is not your thoughts. Your thoughts are riding on that consciousness like whitecaps above the water. Your consciousness is that which lies beneath, around, permeating what you think of as your consciousness. It is your essence. It is that part of you that also has never been separated from the creative principle. Within it lies your sanctuary—that point of contact with the one infinite Creator, that tabernacle where you may go in at any time and find rest and comfort for your soul. This instrument likes to picture the one known as Jesus as having a huge hand and she climbs into that hand and falls asleep in that palm, resting in safety. In other times she imagines crawling into the lap of the Creator and being rocked like a little baby. And when she is feeling sore and weary she does go into her sanctuary. Each of you has that sanctuary within. Not because of what you think or because of how you feel. The water within you is deeper than any of those surface disturbances. You are also that deep water which is eternity and infinity. You are love. You are light. You are the one great original Thought, which is the Creator Itself. This asset is that which is so easily missed in the search for help

without. And there is no entrance into this powerfully except silence, time and asking. So we encourage those times of silence, and asking, and knowing that that which you are asking is being heard by the one infinite Creator Who is closer to you than your breath.

We would at this time ask if there are further queries about the opening question or whether we may answer another query at this time. We are those of Q'uo.

R: I don't have a question, Q'uo, but I do want to say that on the surface it seems good to be back in the group and hear your voice coming through the instrument, Carla. And I wanted to thank you for being with me during those two years in various places where I have been, being a quiet support, an inspiration.

We are those of Q'uo, and, my brother, may we say that it also has been inspirational for us for the one known as R has been a true knight who has polished his armor.

Is there another query at this time?

G: Q'uo, in the seeking of truth, could you comment on which of these two attitudes is more likely to be effective. A) The action of the seeker to seek after their own identity, that is, to commit themselves to the doing of the seeking of that identity, or B) To not necessarily search it out but to claim that knowing of identity—to affirm and state, "I know who I am." If you could respond to any of that I would be most appreciative.

We are those of Q'uo, my brother, and are aware of your query. The question of knowing is no light question and certainly there are as many answers to the question of right knowledge as there are philosophers. To state boldly that which you know is an excellent thing. To state boldly that of which you are not sure is premature. No one but the individual involved can know when unsureness and questing become absolute certainty within the self. One of the best ways to discover the degree of one's certainty is to ask the self if one would take a stance that might involve dying for taking that stance. If something is that which important enough to die for, this instrument has often said, then it is important enough to live for. This is one way of asking the self mentally how sure one is. Would one

die for this principle? Would one die to be this entity?

May we answer you further, my brother?

G: No, excellent, thank you, Q'uo.

We are those of Q'uo, and we thank you, my brother. Is there another query at this time?

G: Q'uo, in your knowledge of all the many spiritual paths on this planet that all lead to one place, is there, in general, ever a point where a seeker needs to state what "price" they are willing to pay? Is there ever a price that needs to be decided upon before illumination or greater self-knowledge comes?

We are those of Q'uo, and are aware of your query, my brother. Indeed, if one gazes upon the archetypal images upon which the one known as G has been gazing recently², the material is rich in suggestion that the willingness to pay a price is a legitimate and even necessary part of an archetypal movement. This entity has recently seen that motion picture which is called Mel Gibson's *The Passion of the Christ*. And this entity indeed was asked what he would pay to express truth. This entity was not at first entirely settled in its mind that it was ready to pay that price. Yet it truly wished, as was expressed within the motion picture, to "make all things new." And that which made all things new, in this entity's way of thinking, was worth dying for. In this movement, this entity embraced that which eventually was indeed the physical death. Yet the story goes on to say that this price, having been paid, was redeemed and indeed was not price so much as gift; and the entity known as Jesus was not simply victim but also priest.

So, consequently the question, "What would you pay for this?" is that question which is as an archetypal key turner, that which changes energy, that which creates a bond between the self and the intention and indeed, in that way of thinking, and in those circumstances, it is indeed a legitimate and just query.

May we answer you further, my brother?

G: I'll have to look that over. Thank you, Q'uo.

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

² G was preparing for a vision quest recently and reading mythological and philosophical material.

G: Q'uo, in the *Law of One* series they talked about the initiation that one goes through when one enters into the pyramid and Ra says, I believe, that it's in the Queen's Chamber that the "being must be centered upon the Creator," or there must be a commitment made to center the being upon the seeking of the Creator. While I don't expect direction from you, I believe that [the] seeking/centering [of which they speak] comes from within. Is that centering of the self upon the Creator the type of centering that is seen in saints—those people who spend every waking moment thinking about the Creator in adoration and reverence and worship, those who spend their time both in silence and conversing with the Creator in all ways inner and outer—is that something of what Ra meant by the centering of the being upon the seeking of the Creator?

We are those of Q'uo, and are aware of your query, my brother. Indeed, that would be one way of expressing such intention and devotion. The concept of devotion, we believe, is that with which you struggle at this time. There are as many ways to express devotion as there are ways of serving the Creator. For many, the ways of devotion are very ascetic and have almost no emotional aspects to them. For others, there is an almost hysterical amount of emotion within devotion. It depends upon the personality shell of each seeker in terms of what practice or daily rule of devotion, of keeping oneself fixed upon the Creator, will be most efficacious. For some, it as with this instrument, the daily reminders of morning and evening meditation and reading of spiritual material [are helpful]. For others, it is very much a twenty-four-hours-a-day, seven-days-a-week, experience of being lead from moment to moment, always within the feeling of being in direct contact with the one infinite Creator. There are many ways of expressing devotion. There are many levels and kinds of devotion and we encourage the one known as G to play with those feelings that he finds within the self, finding how his focus is honed and sharpened; finding how his particular emotional set is affected; finding how his particular "savage breast"³ can be soothed—whether by music or by art, by beautiful words or by silence.

May we answer you further my brother?

G: No, thank you for being with us, Q'uo.

We are those of Q'uo, and we thank you, my brother, and thank each for the privilege of being able to share thoughts with you at this time. We would at this time leave each as we found you, in the love and in the light of the one infinite Creator. We are those known to you as the principle of Q'uo. Adonai, my friends. Adonai. †

³ William Congreve. 1670-1729. *The Mourning Bride*. Act i. Sc. 1. "Music hath charms to soothe the savage breast, to soften rocks, or bend a knotted oak."



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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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SUNDAY MEDITATION

APRIL 18, 2004

Group question: Our question today has to do with the purpose of third density. As entities are graduated from the second density, where the way of being is the group mind, they come into third density with the opportunity of individuating, of developing an individualized consciousness that will be able to aid its own evolution by the choices that it makes, free will choices, and we would like Q'uo to give us information about how this individuation then will lead into another kind of group mind, a social memory complex, and maybe a little bit of information about how the group mind of second density differs from the social memory complex that we're moving towards as the result of the individual choices that we make in the third density. So could Q'uo give us a kind of overview of how this all works, of how the nature of the choice, the intention behind the choice, where does the metaphysical or magical personality come in here? We would appreciate anything you could tell us about how third density works.

(Carla channeling)

We are of those of the principle known to you as Q'uo and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you this day. We thank you for calling us to your group to talk about the function of the third-density experience and we are delighted to share our opinions upon this subject, with the request beforehand to each of you to guard your powers of discrimination well. We would ask that each of you be responsible for that which you take in and that

which you leave behind. We cannot possibly hit the mark on all of our remarks. Some of them are bound to be useless to each of you. We ask you not to take them in without considering carefully whether they resonate in your own process and whether they feel like something that you might have forgotten but knew all along. If it feels like that, and resonates, then it is your truth for this particular point in your particular process. Otherwise, it perhaps bears no use whatsoever and would be best left behind. If you each will guard your free will and the processes by which you take in new concepts and make them your own, we will feel free to speak our mind. We thank each of you for allowing us this consideration.

Often the Confederation channels with which this group has long been associated have called third density the density of choice. It is a vivid, intense, rather brief period, in cosmic terms, during which an entity, as the question suggests, moves in consciousness from the consciousness of late second-density life-forms, such as your predecessor, the great ape, to the nascent life-form of an entity with a fourth-density body and fourth-density lessons to learn. In between that second-density experience of the animal kingdom and the vegetable and mineral worlds, and the experience of the density of love or understanding or compassion, lies the density of choice. That is the experience within which you are immersed at this time.

It is undoubtedly an experience that has not been tranquil, entirely, nor an experience in which the shape of the life [has] seemed at all times appropriate

and desirable. It is an experience of artifice and illusion. One could almost call it a day at the carnival. And yet it is a carnival whose every ride has a carefully designed purpose and whose grounds are laid out in such a way as to provide an infinitely responsive feedback system to echo and intensify thoughts and desires that have more than a transitory value. It is an environment couched in forgetfulness. That is to say that a requirement for preparation to enter third density is the requirement to place in safe-keeping the detailed memory of that metaphysical or time/space world from which you came in order to enter incarnation in third density. Regardless of the density from which you came, whether it was from second density into third, or from a higher density, looping back into third density, for more work within that crucible, [the] preconditions of entering third density are alike. That direct knowledge, or as this instrument would say, *gnosis* of the Creator and of the self as an integral part of the Creator, must be placed aside and the veil of forgetting must drop, so that each entity that comes into third density comes into it blind and without the possibility of sight, in a very specific way; that being that, in terms of metaphysical as opposed to physical process, there is a carefully structured environment in which hints will constantly be given concerning the nature of that underlying ground of being which has been veiled over by the veil of forgetting, while keeping any sort of objective proof from muddying the waters of unknowing. There is a determined bias within the Creator, concerning this particular third density, towards keeping entities as much in the dark as possible concerning the way things really are underneath the appearance of things. It is a recipe that is designed to be confusing, frustrating, maddening and displacing.

It is felt, as the harvest of many experiences, that while more information and a more transparent third density is a more comfortable experience, in the end it is a more confusing, a less effective, and a less viable third-density experience in terms of serving as the ambiance within which seeking souls are able, consciously, to affect an acceleration of their learning and evolution. The third-density experience of this particular planet is extremely vivid. The consensus reality/illusion is extremely heavy and it is correspondingly difficult to penetrate. This means that there is great potential for

experiencing intense emotions and desires. It is the production of these things: the feelings, the biases, the various elements of a person's make-up, that the environment of third density is designed to bring into greater and greater relief, so that each seeking entity has complete free will to look at the experience of living in any way that is chosen.

The Creator does not have to hope that something will occur because the experience of all previous creations has been that evolution is inevitable; change is inevitable. It may be change regressing towards the density left behind, [or] it may be change progressing towards the density ahead; but it is impossible for entities to remain completely stable. They must create novelty, they must move. That is the restless and insatiable nature of consciousness itself. It shall, by the machinations of endless free will, always have that curiosity about what else there may be to learn that pulls the entity onward, whether the entity is considered in terms of the microcosm or macrocosm. So each of you dwells now within a school that is carefully designed to give each entity its hard knocks on a regular basis. Not in order to indicate the cruelty or the judgment of the creative principle, but to create a schooling atmosphere in which entities are self-schooled by their own hand, by their own mind, by their own perceived problems and solutions.

Now let us look at this word "choice." What happens in terms of how third density functions as each entity comes to choices? This is a true key word for this density. Choice is at the center of learning here. For upon the choice of polarity rests the work of the next few millennia, the next few million years, shall we say, from your point of view. What is the nature of choice? From the second-density point of view, from the hive-mind, shall we say, choice has a certain cast in nature which may be understood best by seeing that species of animals and of plants have a common pool of being. The spirits that create growth and life using the elements of the Creator that have been provided, such as seeds and sunlight, are able to dip into this pool of type, or kind, and create specimens of that kind. These entities are created with a kind of consciousness that has a great deal of information in it, which is copied from the pool as a whole rather than being taken from any individual within the species. Consequently, it may be assumed, unless an animal, for instance, has had a great deal to do with humans who have altered the

second-density programming for that animal, that an animal will act according to the actions of its species. While there are always rogues in any species that do not act according to the species, for the most part, one is dealing, in an animal of second density, with an entity that is making choices according to the choices programmed into its kind.

When an entity graduates from second density to third, it becomes an entity which has not been taken out of a pool of consciousness but rather must stand upon its own very shaky legs of individuality. It is still equipped with the second-density information but with the veil of forgetting over most of it. So in a way it has lost a great deal of valuable ground. Things that were obvious to second-density animals, because there was no conscious mentation in the genetic programming, become not at all obvious to an entity who is programmed heavily towards conscious and individualized thought. In other words, a third-density entity has complete freedom of will built into it.

Now when you gaze at an entity that has just entered third density, you are gazing at an entity who does not know what to do with free will. It does not know that it is free. It does not know that it was, at one time, pent in a cage of generic assumptions; and in fact, it may still be acting upon many of those assumptions, for they are part of the instinctual package that is dimly remembered if not clearly recalled. When such a third-density pioneer begins to make choices, they are likely to be made according to second-density programming. In other words a choice of action will generally be decided to protect the self and the tribe, or the family, and to secure for that family the resources necessary for its survival. While this is simple and even elementary programming, at the same time, the tentacles of the instinct for survival being so many and so far reaching, that simple programming may indeed control a large amount of the life decisions of an early third-density entity.

Slowly, usually, through a series of many incarnations, the third-density entity begins to develop a core sense of self that returns with a bit more strength from incarnation to incarnation so that there is not quite as much veil as there used to be and at some point, there is the experience of awakening. That awakening is an awakening to the possibilities that are, as this instrument would say

according to the modern idiom, “outside the box.” Now the box is simply the generic assumptions given in second density that have been accepted by the third-density entity. Society, as this instrument knows it and as each of you know it within your Western civilization, retains a great many of the characteristics of late second-density structure. The family structure, the way society is organized into extended family systems and into those who ally for survival, are structures which retain second-density characteristics.

However, as entities begin to awaken, they begin to see something very important for third-density work: that awakening begins when the realization occurs that the choice is not either/or. The choices are infinite. When the viewpoint begins to expand, when the mountain first disappears and then reappears, then that third-density soul begins to see that it is not a matter of becoming better at making choices, it is a matter of becoming more able to see the full range of choices. To see that it is not, for instance, a choice between belief in a creative principle and a belief in no creative principle. Rather the choice is an infinite range of possibilities concerning the godhead principle. There is the movement from a very firmly vectored angle of attack at things in making decisions to an increasingly loose, rounded and multi-directional way of looking at the present moment. It has often been noted in the conversations with this group that so many things are interconnected and that information is available virtually in everything that you lay your eyes on. The question then becomes, “What is that object, that word, that person, that catalyst actually attempting to tell you?” And as the third-density soul begins to grow in its maturity, it begins to realize the endless and infinite gradations of meaning that can be received when one peels away any present moment to see layer after layer after layer of insight, suggested, hinted at, sparkling on the wind, glistening in the trees—just waiting for the connection of heart and attention. The choice, then, is not simply a choice in a certain situation but, even more so, a choice of attitude, a choice of how to be, how to stand, how to express one’s essence in the most full and honest way.

There is another key word that we would look at and that is “individuation.” It was part of your query and it is a very tricky concept from a metaphysical point of view. Many times this instrument has tried to

respond in letters to questions from people concerning whether it is service to self or service to others to take time for the self to learn, to study, and to begin to become familiar with the self deeply and to know the self in a non-transient manner. There is tremendous validity in this process of individuation, of researching and learning the self and indeed this process will go on as long as the individual retains flesh and blood around that particular personality shell. It is, then, a process that is never completed. It is not intended to be completed. Rather it is one of the ways of learning to serve and to grow within the third-density atmosphere. Until one has individuated, one cannot begin magical work, and yet one is never fully individuated. So, logically speaking, one could never begin magical work.

Yet there is, shall we say, a critical mass only that needs to be reached, and it is by no means a large percentage of the actual available will of an entity. It is a very powerful thing to become aware of one's own will and because of the use of it, even imperfectly and even incorrectly or without full knowledge, tremendous energies can be set in motion. So the magical process begins to take place as soon as an entity begins to ask of the Creator, or of perceived guidance directly, "Who am I? Why am I here and what would you have me do?" These kinds of queries are those that create a magical circumstance. Certainly it is well to be as mature as one may be before asking such questions and yet the glory of third density is that all are imperfect and yet all are asking those questions. These are the questions that drive third density.

Consequently, entities on the spiritual path are constantly asking for and getting much more information than they were prepared to deal with. Often they do not recognize that they are receiving that which they requested and feel that there is no sense to the experience. Yet, that, too, becomes perfectly acceptable, for no matter how the experiences that have been created by the questions are used, they in turn shall be that which will create the seeds that are sown for the next generation of learning. And those seeds will fall into good soil and have the possibility of growth, regardless of whether one road or another road is taken. Regardless of the choices made, the result will be a net gain in understanding. So it is in some ways a hard ambiance in which to learn and in other ways it is a very forgiving ambiance in that one cannot fail. One

can become weary and rest, but one can always pick up the self when one feels again ready to enter the fray and again ask, and again receive the information, and again work with that information.

As the soul of third density begins to live consciously and make choices from a more aware standpoint as regards its own essence, the ability to do magical work increases and entities begin to have an inkling of what it is like to be a part of a living organism that has more than one center of consciousness. Many times this is first encountered in the small groups connected with family, that lucky family that happens to have a spiritual connection and experiences a common dedication to that which is beyond them. This occurs often in musical families, or in families of scholarship, or in healers such as medical doctors. These are the first nascent experiences of thinking as individuals and yet as one group, working as one, unified for a goal, whether it is to make music, to solve a complicated medical problem, or to resolve a fascinating scientific question. It is seldom, however, found that entities are able to enter into the unity of fourth density while within third-density bodies. And we note this present group, in attempting to create a fourth-density consciousness within its group, is indeed attempting that which is only marginally possible. Yet at the same time, the attempt not only creates a greatly advantageous learning situation for those attempting such a thing, it also creates, as the one known as V has suggested, that place where fourth-density qualities may dwell, survive and thrive. These kinds of desires to create heaven on Earth will hone and polish the honesty of each entity and will, if followed carefully, create a growing awareness of the fluidity and flexibility of truth.

The things that separate entities within third density are those things which are assumed. Some assumptions must be made in order to function. What assumptions entities have in common is very critical. The choices made by entities striving as this group is striving become more intense and more capable of making powerful changes in consciousness in the process of their being made because of the purity of the desire to stand in the light of love and be unified with the higher forces of love. This also creates an atmosphere in which experiences which are garnered from the ambience of such an atmosphere are very sharp and often painful. It is, as this instrument would say, a very fast track,

[one] that enables one to lift up and bring the self into an atmosphere of change and learning and energizing of that learning by conscious dedication. It is that which tests the mettle and the determination of the seeker. Any time an entity attempts to do what this instrument would call light work, to better the planet and its people, to serve as a beacon, and so forth, that choice brings into being a time of testing. And the more there is the desire to serve and to learn, the more the testing shall occur. It is a self-governing system that must operate as it does in order for free will to be preserved and in order for choices to be tested, refined and evolved. For a choice tends to move to another choice, to another choice, and so forth, so that it is a spiraling system that builds upon itself; each choice building upon itself or working to correct a previous choice made. Again, this is always at the discretion of the individual.

The late third-density entity then, the one who is ready for graduation, is an entity who knows itself well enough that it is ready to open itself completely to the offerings of all other entities with which it shall work. It has re-entered a group mind but it is not the same as any other of that group mind; rather, it is appreciated by the group for its flavors, no matter how harsh or pungent they may be. The group will use that uniqueness where it is needed according to the genius of that group. It is very difficult for a third-density entity even to believe in, much less experience, the power of the oversoul of a group and yet as soon as two entities make a true bond, there is a group soul. As soon as three entities are able to unify to a certain critical mass there is a group spirit, [just as there is one] to the L/L Research attendees that has grown over a period now of some 40 years and it is a very real source of guidance to those who call upon it. There are potential training wheels available for a nascent fourth-density type constructed at this time simply because this group has continued for a long period of time to attempt to unify itself, more and more, so that all within the group are attempting to serve together. There is a tremendous collaboration in service and in learning that comes into being as fourth-density ways are taken over from third density and at this time within your planet's experience, these possibilities for fourth-density structures and interactions become more and more viable as, as the one known as Bob Dylan said, "The

times [they] are a changin'." The energy is changing, the vibration is changing, and fuller love is possible.

What choices shall you make? What polarity do you wish to study? This is the great choice and there is no issue too large or too small to contain grist for the mill and information that will be helpful in pursuing those choices.

This instrument informs us that we have talked as long as we should upon one subject and that it is time to open the meeting to further questions and so we would at this time do so and ask if there is a question at this time?

B: Q'uo, in a case where the messenger becomes more important than the message, what can the messenger do to correct the situation and bring the focus back to the message?

We are those of Q'uo, and we appreciate your query, my brother. It is a well-known phenomenon that often the face or the symbol of a very good thing may become mistaken for that quality and indeed there are times when the face must disappear. The technique of that disappearance is always at the choice of the entity who wishes to become less important. However the underlying difficulty is that difficulty of the easy versus the difficult, the obvious versus the subtle, the simplistic versus the real.

May we answer you further, my brother?

B: Are you aware of any specific techniques perhaps used by others in such a situation that could be helpful in understanding this?

We are those of Q'uo, and are aware of your query, my brother. We are aware of many techniques. However we find that this query runs very close to conscious work done by several of those present and therefore we run up against the bounds of free will. It is not acceptable to teach/learn for another.

May we answer you further my brother?

B: No, that's it, thank you.

Is there a further query at this time?

D: I had a question that I have wanted to ask for a long time. Are our prayers for blessings and guidance for the deceased a practice that is worthwhile?

We are those of Q'uo, and are aware of your query, my brother. Prayer of any kind is a very good idea in that it places one in the heart and places one in

conversation with the godhead principle. Both of these are greatly desired orientations for spiritual seeking.

We would say perhaps the most skillful way to discuss blessings with the infinite Creator is to acknowledge them, for there are many blessings that abound even in the harshest circumstance. The attitude of thanksgiving and the claiming of great matters for which to be thankful are, as this instrument would say, a good idea. That attitude of affirming perfection as opposed to asking for blessings is the difference between knowing and being a needy child, asking for help. In one situation there is the claiming of the self as part of all that there is; in the other there is a separation between the asker and the one who has been asked. However, in general terms, any time that there is conversation with the Creator, it is a very positive and helpful resource upon which to draw.

May we answer you further my brother?

D: The general purpose of my question was more towards the deceased friends and loved ones. Does this apply in that area?

We are those of Q'uo, and this is correct, my brother. Is there a further query?

G: Q'uo, How does an entity in third density become qualified to serve as a higher agent, as a messenger of a message of service which is intended to be for your best and highest interest but which is given in what I would call a negative nature?

We are those of Q'uo, and are not grasping your query, my brother. Could you ask it in another way?

G: Reading your highest words I feel that opening the heart to another, accepting another unconditionally, and learning how to love is the crux of this density. I believe an entity may be mistaken to appoint themselves to a role in which they can administer a negative form of catalyst. So how does an entity, if an entity can indeed properly do this in a balanced manner, become so qualified? What in their being (experiential learning) makes this a balanced and loving service?

We are those of Q'uo, and are aware of your query, my brother. The ways of teachers and students do not run so much upon qualification as upon the movement of essence. Entities move into those roles for which they have a feeling. The question of

qualification is not one which can apply for there is no system of qualification for spiritual work. It is truly a matter of each individual moving upon its own rhythms and upon its own track and attempting to serve as best as it may.

Consequently, all are teachers and all are students and all may indeed, in the process of expressing themselves, create negative catalyst for others, yet it is not upon the basis of qualification that such actions could be justified. Indeed, the concept of balance is perhaps helpful rather than the concept of justification.

May we answer you further, my brother?

G: Can an entity indeed act on your highest best, giving catalyst of a negative nature, and do that in a balanced manner?

We use the term of the one known as V and say, "Unknown, Captain." For indeed, you ask a question that we cannot answer. It moves us past the boundaries of free will and we apologize but can not go further than we have.

Is there another question, my brother?

G: Not on that particular topic. Thank you, Q'uo.

We thank you, my brother. Is there a final query at this time?

T: Q'uo, if you are able to answer without infringing upon my free will, are you able to offer any suggestions on how I may be able to better learn from the experiences of ... times [when I needed] patience and tolerance?

We are those of Q'uo, and are aware of your query, my brother. The lessons of patience and tolerance are lessons that are slow, my brother. And therefore we encourage that feeling that you have for water to come forth for you, to picture within yourself the slow, slow movement of the breaking up of the ice of judgment and narrowness. Do not force the ice to melt, for it is spring, my brother, and the ice will melt. Rather, allow that process to take place even though it feels as if it were breaking you apart. For truly your nature must change from crystallized water to liquid water and from orthogonal angles to the spherical [drops] of the flowing water in which all things are able to rub along comfortably and make room for each other, whereas the crystallized nature of the ice is such that it must have a certain structure in order to exist in that form at all. You are

experiencing, when you ask yourself to relax into non-judgment and patience, to move from that frozen condition to the liquid condition in which you do not have control such as you would feel that you had when you had that right-angled structure of the ice and its crystalline nature. It is not that you change from a crystalline nature. Water also is a crystal, yet it is able to radiate in a different way and is able to accept different structures in an enhanced way without disturbing its own nature.

May we answer you further, my brother?

T: No, thank you Q'uo, that's very helpful.

We thank you, my brother, and we thank each of those who has attended this group this day. We thank you for putting aside this time and for putting aside the daily grind and the concerns that have been on your hearts, simply to empty the self and to come into that place where questions are asked. It is hoped that resources have been added to your arsenal.

We leave each of you in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai. Adonai, my friends. ❄



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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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SUNDAY MEDITATION

MAY 2, 2004

Group question: The question today has to do with catalyst and determining what our catalyst is. We would like to have some information upon how we can determine what it is that is catalyst in our life and what we should be focusing on. The second part of the question has to do with the way catalyst can be processed: when it is successful, it seems as though the success comes from being able to look at the catalyst with a light touch; being able to look at it as catalyst and develop a certain sort of tolerance and patience with it as you work with it. And catalyst which has gone awry, as Ra said, tends to cause in us the feelings of frustration and anger and doubt and depression. So we would like for Q'uo to give us a bit of information about how to stay on the track where we develop the qualities of tolerance and patience and how to avoid the frustration and anger.

(Carla channeling)

We are those known to you as the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we are. It is a great privilege and blessing to be called to your group this day and we thank you with all our hearts. To be able to be a part of your meditation and to share our thoughts with you is, to us, a powerful help, as it enables us to share our service as we hoped to do when we chose to undertake this time among your peoples. It has never been more pleasurable to undertake service to those of planet Earth than when we speak with this particular group and we thank you for maintaining the eagerness and the openness for truth that creates the vibration which calls us to

you. As always, we would ask, in order to preserve free will, that each of you guard your own powers of discrimination carefully and use them well as you listen to those things which we would say to you this day. It is important to us that you realize that we are not authorities but rather your companions upon the way.

Your query this day is interesting to us and we thank you for asking us to speak upon the subject of catalyst. The message which we have to offer to those who would hear our voice remains very simple. There is a vibratory nature to creation. And the various fields of energy which comprise all of the complex parts of all of your bodies, be they physical or metaphysical, vibrate at a certain, shall we say, series of harmonics which, in total, add up to the complex of vibrations which is as an orchestra playing your song. We recognize each entity's melody fairly well. It is a signature like no other in its completeness. So each of you is a vibration that is at some harmonic, in general, with those about you, with the groups that comprise your planetary sphere and with the Creator and the creation as a whole. These vibrations are disturbed, or changed, by any number of stimuli, on any number of levels, speaking of the physical body, the mental, the emotional, the spiritual, and the inner bodies all together.

Catalyst, then, is a term to use to describe that which, while being unchanged, creates changes in this complex of energy fields and the vibrations thereof. Within a chemical experiment, there is a

little arrow that is used to indicate that catalyst only goes one way. A chemical reaction does not go forwards and backwards, it only goes forwards, and so it is with the catalyst that you experience. One cannot look back. One cannot go back. One cannot possibly repeat one's experiences. One shall indeed meet each experience again, but it is a spiral of experience and catalyst, and experience and catalyst, and each time you meet the same type or class of catalyst you have a new opportunity to recognize the catalyst, to locate the trigger of the catalyst, to examine the equation of the catalyst: what is going into the chemical experiment, what's being "cooked," and what comes out at the other end. And you have the opportunity, if you choose to use the will and the discipline to take it, to alter by removing various, shall we say, chemicals of your emotions, your thoughts, and your triggers, thereby changing the equation and changing the result of this particular little experiment in the life of your self.

Now let us look at this model a bit more closely. We use the term, trigger, to describe the action of catalyst. A catalyst comes into the purview of the being. It does not come into the ambient environment of the entity on purpose. There is no innate consciousness to the way things occur from the level of their occurrence. There is a causative factor inherent in the carefully made agreements that were entered into before incarnation. Biases were set up in the very currents of destiny surrounding the particular nexus of energies that represents the opportunity for an incarnation. When the body and parents and so forth are chosen, this nexus becomes potentiated and that particular little destiny that is your pre-game game plan clicks into place and begins to unroll the scroll of space/time as you, as an entity, enter into a body, become embodied and enfolded, take form by birth and begin to unravel the great tale that is the story of your life.

So one source of catalyst that is dependable and ongoing can loosely be called guidance or the higher self or destiny. For there has been implanted within your game plan, shall we say, repetitive cycles of the introduction of certain catalysts into the ambient environment so that you may work with certain balances and biases within one or more of your energy bodies. The inner work of an incarnation is primarily in those energy bodies in the inner planes, those bodies that are closer to the heart of why you

are a being, or, shall we say, why the Creator finds it inevitable and useful to create beings such as yourselves. That is one source of catalyst and as you can identify those repetitive types of catalyst that point to incarnational level lessons, you as a seeker can begin to see into the game plan; to begin to think not like the victim of circumstance but the person who planned all this and finds that certain things have simply slipped her mind. If you can find this attitude in times of stress, that "you really have responsibility for this situation but, my goodness, you seemed to have forgotten just a bit of the pattern and now there is work to do," then you may do the work of identifying catalyst, locating the trigger, and, to the extent possible in situations, doing what you can to remove the trigger or to alter the circumstances. You have become far more a person of power than you were before.

Every time you are able to identify the catalyst and the trigger within you that caused an otherwise harmless detail to become powerful in your life, you have learned about yourself and have begun to take responsibility for learning in a conscious way what you would inevitably learn without consciousness, no matter what, by the sheer pressure of repetition. Each time you are able to get on board with the game plan beforehand, or during the catalyst's coming up, you become more able to retain your power. And eventually you become able to use that power wisely and with compassion. And this is particularly important regarding yourself. Although it is very helpful when you may achieve that same compassion for others, in the case of the identification and the working with catalyst, the primary player in the drama is the self and therefore the entity to be forgiven, accepted and loved unconditionally is the self.

We speak in terms of power here. Because when catalyst causes one to react, the catalyst, innocent though it may be, and unasking of power as it is, has the power. It is only as a person begins to be able to see into the process of these repetitive, cyclical testings, or introductions of catalyst into the environment, that one begins to be able to settle into a relationship with catalyst which sees catalyst, destiny and unexpected events in general, with an eagerness and a freshness of attitude that invites that which is to come and looks forward to the next lesson, the next test, the next introduction of discomfort into an otherwise serene atmosphere.

Within the confines of your illusion and the life which you experience consciously, awake and working with your day, there is a tremendous amount of power in becoming eager for that next piece of catalyst. When you at last find an appetite for change, for learning, for newness, then you are more able to invoke discipline when it would seem that difficult or unpleasant circumstances arise. Admittedly, as we gaze through this instrument's recent recollections we can see that it is not always an easy thing to create the environment for the self that is a safe environment for total honesty in looking at the catalyst of the self. It is often a lowering experience in terms of what this instrument would call, ego, to look into the mechanics or the psychology of the self, to see just how vulnerable the self is to catalyst which is at the level of the teenager or the child or even the toddler in some cases. And yet each entity retains all identities which have not proven themselves useless in terms of producing further learning.

So until you as an entity are through, completely through, with learning all of the lessons that are possible to learn within incarnation, you shall, according to the prerequisites of your own game plan, receive the spiraling, cycling opportunities to react to the catalyst. It shall come around again and again. This is not a ploy to drive the spiritual seeker crazy. It is a necessary way of checking the self to see where the self truly is, where the feet come down on the road in any given incarnational lesson. Thusly, catalyst may eventually, in a certain way, become that which enters the consciousness, proceeds through the consciousness and walks out the other side without causing any reaction. The entity is still aware of the catalyst and still aware of its trigger, which speaks but not loudly enough for the self to take seriously, for it has been worked so often and so well that there is no longer the potential for a reaction. Thusly and only in this way is catalyst at last neutralized. Until the energy in that catalyst's appearance is gone, there will be continuing work.

Thusly, we would suggest, whenever catalyst arises, that the most efficient attitude for the skillful worker in consciousness is to thank it, to open the self to it, to ask it to move through as quickly as possible, especially if it is difficult, but to put up no sort of resistance against it. The skillful seeker will sit with the catalyst while allowing it to move through the system and create the emotional changes and

reactions that it will. The self can still be a witness to these reactions, these feelings, these worthy and needed expressions of the present moment. The purpose of working with catalyst is not to defeat the catalyst but to cooperate with the catalyst, to move into the catalyst, to move into that collection of energy, that node, that has been created by the catalyst and to see why the arrow is there, why the energy for reaction is there, what that energy is, where it comes from within the energy body in terms of the chakra involved, and so forth.

Then find that trigger, find that wounded part of the self that is not comfortable yet with the self and look at that trigger to see how deeply it goes into the self. And ask it once again—for those to whom we speak have in many cases identified several of the kinds of catalyst of which we speak—to enter into understanding it more and more, not to get rid of it but to learn from it. To absorb it. To be it. In the surrender to this node of concentrated energy, there is a magical component that increases as there is an increase in the confidence and faith within the seeker in the process that has been engaged by the activation of the catalyst. There is tremendous power in knowing why something is happening to one. Not in knowing what provoked a certain person to do something or what strange machinery created a coincidence that is complex and deep but rather knowing that one is in good hands, one is in the hands of guidance, and having faith in the process that will deliver one, at the end of that process, a greater gift to the Creator and a greater asset to the self because the balance of the energy body that has been worked on has improved, has come closer to that which was hoped before incarnation.

The question of how to recognize catalyst is almost that which we cannot answer for it seems too simple a thing to need a response and yet the query remains and so we would simply say that when one's tenor of thought or one's mood changes, the changes are either inconsequential, ephemeral and insubstantial, in which case there is no learning going on; or they are more substantial, consequential and meaningful, in which case there will be a plangent note to the moment of catalyst. There will be a sudden change in the vibration which you are putting out and giving to the world as your gift to it. In that change, the balance has shifted either more towards the vibration of the Creator or less towards the vibration of the Creator. When catalyst occurs, the result of

which is that the entity is more in tune with the Creator, this normally is not seen as a situation which needs any concern for it is seen as a positive thing; it is enjoyable to feel bliss and joy and peace. When catalyst such as that occurs there is only rejoicing on the part of the seeker.

Yet, when there is catalyst that causes the exact opposite within the seeker, that causes a contraction in the self that pulls it away from a feeling of unity and oneness, then it is seen as a “bad thing.” This attitude may always be examined. For locked within each seeker’s deep mind is that collection of biases which, before incarnation, you genuinely and deeply intended to work with until you were more satisfied with the achieved balance.

Now, we speak repeatedly of balance and usually it is a balance that is between love and wisdom; between the green ray and the blue/indigo/violet trinity of rays. It is very attractive to many wanderers, especially in incarnation upon planet Earth, to stay within the upper triad of energies, using this system of seven chakras and an octave. It is similarly attractive to others who have come into incarnation from a point of different balance to lean into the green-ray open heart and to see everything in terms of keeping the heart open. Either focus, if taken to the extreme of not invoking the other, is unbalanced. So there are entities who are attempting to balance their energies more into the green ray, into an integration with green ray of their blue-ray strengths, and there are others who are doing precisely the opposite, attempting to soften their green ray with wisdom. Perhaps this may help in thinking about this very interesting subject. To become able to work with catalyst, be unafraid of catalyst, refrain from contracting when catalyst is felt, is a tremendous aid in becoming able to live consciously and she who lives consciously is she who is truly being that light that is upon the hill.

She who lives consciously is able to be more than one absorbed in a process and perhaps that is what we may say about the light touch. It is a very absorbing process to become aware of the self, to become at last one who is living consciously, magically, positively and constructively. This fascination, however, can blind one to the beauty, the wonder, the majesty of every moment that is lived, every heartbeat that is enjoyed, every tear and every laugh that is experienced. The gifts of life and

thought are marvelous and the more that it can be seen that this catalyst and these sometimes dreary processes are taking place in the garden of Eden and in beauty indescribable, the more that this sojourn in the valley of the shadow of death, as this instrument would call life, becomes triumphant, funny, wonderful, delicious, a thing of real splendor. That is the potential of each breath. That is the shadow of what is possible when one becomes fully conscious and is able to express passion and excitement and equanimity and simply becomes able to enjoy the show. For upon a very substantial level, it is a show. It is a production. It is a performance.

There is an endless search within each for reality, the reality of the self, the reality of the life, that which is the ground of being. You shall never find it. You can only find images of it. You can, however, be the ground of being. You can be essence. You can be so much more than you can say! And in many ways the doing, the thinking, the working with catalyst and the whole process is aimed at delivering you at last to being.

The one known as G was talking with this instrument this morning concerning this instrument’s bias against the use of feel-good music in church services. This instrument was saying that she appreciated the more complex sacred works which bring suffering and doubt and many complex and somewhat dark emotions into the singing of sacred thoughts so that the entire human experience is able to be brought into sacred space in such music, whereas in the so-called “praise music”¹ there is a seeming separation between the suffering person and the good feelings which are generated praising.

There are times, however, when praise music of whatever kind that lifts the spirits is very helpful. Perhaps for a certain entity it might be a country music song or a classical music piece or some other form of seeming distraction. Yet when chosen, such distractions are very helpful, whether they be good art, as this instrument—a born critic again—would call it, [or not]. That which lifts the spirit and changes the atmosphere is sometimes very helpful, as nonsensical and illogical as such things are. It is not well to allow the self simply to rest in a state of panic

¹ Referring to a brand of contemporary Christian worship music that focuses not on the whole life and death of Jesus the Christ, but strictly upon his resurrection, his glory, and his awesomeness.

or unhappiness or depression. There is a time for sitting with catalyst and when that time has come to an end—and for each entity the rhythms are different—there is the time of asking the self to rise up, give thanks, and move on into the rest of the day, into the rest of that which is available when one is not focused on a certain piece of catalyst. We encourage you not to allow yourselves to become so absorbed in the process of learning that you become unavailable to the present moment. This is a juggling act, in so many ways, as several within this group have said earlier this day. There is so much to think about and so much to do. As you juggle, you will drop balls, and as the one known as J says, when you drop the balls, that, too, is part of juggling. And the reaction to dropping them should not be that which is judgmental or harsh but simply to encourage the self to pick that dropped ball up with grace, style and humor.

Lastly, you questioned concerning how to avoid bitterness and how to encourage the self not to use catalyst awry. That is perhaps a topic we may save for another day in terms of really moving into it. But in general we may say that one is almost never able to see ahead of time that one is going to be bitter, defensive, angry and so forth. So one is not able to defend against such times. They simply come upon one and one finds oneself in the shadows and very unhappy for one reason or another and in one way or another, depending upon the personality shell. When you're in the soup there is no use objecting to yourself because you fell or because you're wet. Bitterness comes into the life because it is a way to keep the attention away from getting out of the soup. The energy of one who has run afoul of catalyst and is struggling can be focused in one of two ways. It can be focused in trying to stay afloat or it can be focused in trying to get out of the cup of soup. Climbing the slippery china walls of your cup is not easy and it requires far different skills than treading water.² However, those who tread water shall be doomed to repeat the exercise, never being allowed to drown and never, while treading water, able to garner the energy that is required for the tremendous effort needed to break the pattern and create a ladder of will and discipline that allows you to clamber over that china cup and get out of the soup. There is no question that it is easier to tread

water, stay in the soup, and repine concerning the difficulty that one is in than it is to gather the energies and create, by will and faith alone, that ladder out of the situation and back to a sense of owning the self and not being a victim of circumstance. However, it is through such work that one is able to move through the refining fire, not burning to a cinder, but rather becoming more and more tempered ...

(Side one of tape ends.)

(Carla channeling)

... more and more burnished, and more and more flexible.

We find that our time is up and it is time to open the meeting to [shorter additional] queries. Are there queries at this time?

J: On June 8 there's a Venus transit which lasts eight years, which will bring us right to the year 2012. I was wondering about your opinion. Is this an important event or is it just one of the many smaller events leading up to ascension? Is this event something that we should really look at to move us into a higher consciousness?

We are those of Q'uo, and we are aware of your query, my sister. We believe that information could be gleaned by those who have intuitive gifts and a wide and deep knowledge of astrology. There is always much to be learned from the movements of the stars and their influence upon the body of Earth itself and each of you as well. However, the chief excitement which remains upon our own minds is that great interest that we have in seeing the way entities are awakening and becoming more and more able to live consciously and radiate light. This is far more factored into the eventual outcome of your peoples and the, shall we say, end of the age than any cosmic influence. Much lies at this time in the hearts and the hands of entities upon planet Earth at this time.

May we answer you further, my sister?

J: No, thank you.

We thank you, my sister. Is there another query at this time?

G: Q'uo, I have a series of questions sent in from readers abroad but first, I know, knowing T1, that when he has a question he will hold his off and let

² Pardon the Q'uo for the mixed metaphor—soup, not water!

others ask their questions. I would like to ask if T1 has a question before I ask a series of questions.

T1: No, G, please go ahead.³

G: Okay. This question is from B. "In 1987 I lost my job, broke up my marriage, left my wife and children and lost my desire to live. I totally surrendered my life to the Source. It was my 'turning point.' And ever since I've been on my spiritual path, re-married and live happily. However, there is still some bitterness within my children and my ex-wife towards me, while sometimes I still feel guilty to have left them. I would appreciate it if Q'uo would throw some light on our relationship at soul level (karmic ties) and give us some guidance on how to heal the wounds."

We are those of Q'uo, and are aware of the query, my brother, and we thank you for vibrating that query for him. To the one known as B we would say that the true nature of the relationship betwixt you and your ex-spouse is oneness. The energies that you experience at this time may fruitfully be examined for just those things which we were speaking about earlier: the catalyst involved, the triggers involved, and the biases that are involved in the particular lesson that you and your ex-spouse share. Often this work cannot be done together with another in such a situation and so it is very helpful if the entity has the energy to step into the other-self's shoes to such an extent that the one known as B is able to see through the eyes of the ex-spouse, sitting there until there is as full an understanding on the conscious level of the dynamics involved in this particular node of catalyst as possible. The details of past lives and so forth are not those things with which we would prefer to deal as we would wish to limit comments to those that are helpful to all entities and at all times.

The spiritual principle involved here is the principle of responsibility for one's actions. When there is the full acceptance of the self, the full forgiveness of the self, and the full appreciation of the present moment, then such concerns as are expressed in the query become details which do not have the power to alter consciousness within the self. We encourage the reading of the channeling through this

³ T calls from Australia to Kentucky each Sunday channeling, that he may be a part of the group. He joins us by speaker telephone.

instrument that was given at the first part of this meditation.

Is there another query at this time, my brother?

G: This next one comes in from S. "I have only recently been exposed to the term 'Crystal Kids.' I would like to know as much information as possible on these children. Who are Crystal Kids? How are they different from the Indigo Kids and what can you tell us about their purpose on Earth? I thank you for the opportunity to ask this."

We are those of Q'uo, and are aware of your query, my sister. From our standpoint there is virtually no difference in those called Indigo Children and those called Crystal Kids. The designations indicate a double-activated third-density/fourth-density body, which makes such children, as they grow up, more able to access fourth-density reality. Since fourth density is here, since entities are living in a combined third-density/fourth-density atmosphere, there is an increasing ability for all people to work upon the, what this instrument would call, DNA; to work upon the self at the cellular level, lifting consciousness and asking it to take hold of the new reality that is interpenetrating third density.

These children are far more able to do this than those with only the yellow-ray body activated because their DNA is already altered to some extent. However, their purpose here is as pioneers. They come in, in terms of fourth density, within very basic and primitive conditions, and are giving their lives to help establish fourth density and to be bridges of light for those who would listen to that which they would have to say and to live in such a way as to follow such advice as they would give. To put it another way, they are here to radiate light and love, as are all entities. It is hoped by their higher selves that they will have more efficacy in doing so than those who have not the advantage of a double-activated body.

Is there another query at this time?

G: This is the last outside query. This one comes from T2. "Dr. Sun Yat-sen is the founding father of the Republic of China. This Republic is as short-lived as himself. However, he is respected by both Chinese and Taiwanese, both the Communist party and the Kuomin party. If it is possible, could Q'uo speak about Dr. Sun Yat-sen's life?"

We are those of Q'uo, and are aware of your query, my brother. This entity was one whose energy was that of the heart and yet whose abilities included communication. This entity was a brilliant blue-ray being who was able to inspire and to lead because his communication rested upon a compassionate and humane structure of character. This entity gave greatly of itself and was exemplary in its habits and inner disciplines, creating an incarnation of stature.

Is there another query at this time?

G: I have a personal one, Q'uo. In the last channeling you stated that, "Until one has individuated, one cannot begin magical work, and yet one is never fully individuated. So, logically speaking, one could never begin magical work. Yet there is, shall we say, a critical mass only that needs to be reached, and it is by no means a large percentage of the actual available will of an entity." Ra also spoke of a "set level of lack of distortion" required to tap intelligent energy through crystals, "or through any use." So the first part of my question is, are Q'uo and are Ra speaking of this same point? And the second part of the question is, can you describe more about this point and are there any tell-tale signs that will manifest in an entity when this point has been reached?

We are those of Q'uo, and are aware of your query, my brother. We cannot speak to the first part of your query in this setting, although, if you wish, we are able to address it at length at another time.

To respond to the second portion of your query: the tell-tale signs of magical working are sudden changes of a profound nature in circumstance which reflect a synchronicity that is obvious. Synchronicity is indeed a mark of one who has activated a certain magical-ness within its own nature.

May we answer you further, my brother?

G: Perhaps might that sudden change not only reflect through the outer physical in synchronicity but might that look or feel or give one the space, the freedom, to love that which was before was unlovable?

We are those of Q'uo, and are aware of your query, my brother. Such a circumstance might occur, my brother. May we answer you further?

G: No, thank you very much, Q'uo.

We thank you, my brother. Is there a final query at this time?

D: How may the distortions of pride and arrogance be recognized when you are the one experiencing them?

We are those of Q'uo, and are aware of your query, my brother. We smile because we are aware of this instrument's deep and intense involvement in this very query for the last little bit of her time. Because of this factor it is more difficult to answer your query, my brother. However, we may say that when the self, in its inner contemplations, begins to cast aspersions upon another, it is possible that pride and arrogance have been invoked and that there are more circumstances than one is aware of, which might change the attitude from that sourness to a more balanced and compassionate view. When that typical sourness which has that taste of judgment comes into the mouth, into the mind, then it may be that there are lessons in humility that could be easily taken up with advantage.

May we answer you further, my brother?

D: That's quite sufficient. Thank you.

We thank you, my brother, and we thank each of you. This group is such a blessing to us and it is such a pleasure to speak with you through this instrument. We thank you with all of our hearts and wish each of you to know that you are in our hearts. At any time that you wish to have our company during meditation, you have only to ask, for we are those who love each of you. Certainly the beauty of each of you is remarkable and we thank each of you for sharing the experience of this meeting with us.

We leave you in the love and in the light of the one infinite Creator. Adonai. We are those of Q'uo. ✨



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SUNDAY MEDITATION

MAY 16, 2004

Group question: Today, Q'uo, we have an interest in a couple of areas that might have a relationship. The first one we were talking about was the mirroring effect. In third density, since we have the veil of forgetting and aren't consciously aware of exactly what it is we're trying to do in our personal learning, each of us here is able to take advantage of the mirroring effect, where people reflect back to us that which we are attempting to learn. We're wondering if Q'uo could give us a bit more information about just how this works? Can we consciously affect the way we mirror to other people? Should we even try?

The other thing we were wondering about was, [in the discussion prior to this meditation,] there seemed to be a theme of new experiences, new jobs, new beginnings for everybody in our group today. We are wondering if there is any kind of connection between how we serve as mirrors in our general run of activities during the day and how we serve as mirrors when there is something new or changed, a different type of attitude or opportunity offered to us in our lives?

(Carla channeling)

We are those known to you as the principle of Q'uo and we greet you in the love and in the light of the one infinite Creator, in Whose service we are privileged to be. It is a distinct pleasure to share in your meditation and we bless each of you and thank you for inviting us to share our thoughts with you this day. As always, we would request that in order

for free will to be observed, each of you guard the portals of your own belief system carefully, not taking those things that we have to say as truth but examining them for their resonance and their feeling of personal truth to you. Each entity has a personal truth, not so much a relative truth as an individual truth, a subjective truth. And words cannot begin to bridge the gap. Spiritual seeking takes place in the subjective realm and therefore it is not a matter of that which can be proven or disproven. And so the nature of truth itself becomes peculiarly key. Take care to guard those portals of your discrimination in order that those precepts that you do adopt are those which have had a long and careful review and a strong sense of remembering them as being true as opposed to learning them for the first time. We thank you for your attention to this detail which does give us a most satisfactory feeling of ethical probity.

You ask concerning mirrors and you ask concerning novelty. And indeed, on the surface, the two subjects would seem to have little in common and yet we find that they do intersect and we shall begin edging towards the first part of the intersection, the first subject, and that would be the subject of novelty. The question of newness would seem to be a patent one. When one asks what is new, one is fairly aware of the nature of novelty. However, there are different types of novelty. There is the expected novelty, such as the one known as T is experiencing, where the activity is new and yet it is expected and prepared for aforesaid. The other type of novelty is that which

takes one by surprise and indeed there are many surprises as the road of life twists and bends and the curves ahead cannot be seen.

The two have in common one characteristic and that is that in a novel situation, information is difficult to obtain relative to the speed of information retention when a situation is well known beforehand. We do not simply mean that it takes longer to obtain information because of the novelty of the details. Certainly, any time one were having to observe a new environment, there would be a longer adjustment time. However, added to this is the fact that when there is a novel environment, the eyes themselves, your physical eyes that behold a scene and transmit the information to the mind, are greatly handicapped because of the way the eyes work. When a view is completely new there is no pre-existing matrix of the view within the bio-computer of the entity's mind who is doing the looking. It is a relatively cumbersome thing to amass information about a new scene so that the brain can establish a kind of default setting for that scene and therefore when the eyes look upon the scene, far less data needs to be gathered before an entity is able to make sense of the scene itself.

This is the kind of handicap that one is encountering in a new situation. Consequently, the skill of an entity in a novel situation is that skill that slows the process of receiving information down, allowing for the self more time to orient the self to new places, new faces, new procedures, and new concepts. It is not the mark of a failing mind to take longer with everything that one does in any situation than usual. It is rather the inevitable mark of a mind having to amass many times the usual amount of data before a critical mass can be reached with which to address the next part of the process. What is to happen next is a question that cannot be answered quickly in a new situation. Oftentimes it may feel as though it were necessary to come to a conclusion about what one was seeing very quickly. In most cases, this is not so and we would encourage the slowing down of all those tempos that begin to feel as though they must speed up and hurry up. This is, in almost all situations, a false reading which has been the result of that spirit of eagerness to control a situation that is so much a part of the personality shell of most entities within third density. Many times there is more control in allowing the scene to build and continuing to amass information before making a

decision, even though it may seem that one is somehow behindhand because of being less than rapid in the process of decision making.

Now we come to that point of intersection between the idea of novelty and the idea of mirrors. For, in the sense in which we would like to speak of mirrors, every situation has novel aspects. Every situation is one in which it is well to employ caution and find a sense of space and leisure in the process of looking, of looking into the mirror of a situation, [whether it be] another space, the challenge of a new job, or whatever one is looking at. It is always well to check the mirror again even if it is a mirror into which you have looked often and carefully.

The assumption that one has all aspects of the situation understood is wrong often enough that it is appropriate always to look again into that mirror which one is viewing with an eye to what one has missed, to what one has overlooked, to those things that have not been obvious but are part of the image at which one gazes. Allow yourself that moment of seeing a new world whenever you look into the images of life's mirror. For you gaze at reflections that have reflections that have reflections; and the echoing brilliance of meaning within these often convoluted expressions of image are most helpful in the process. And this is true in a fractal manner,¹ so that there is no end to the information that can be gleaned by an ever-closer inspection of thoughts, processes and images.

The mirroring aspect is worth looking at from the standpoint of mirrors themselves and the nature of entities as crystalline. Mirrors, being glass, are crystalline. The crystal is that which is transparent. The glass, the silicate, is that which is not able to be seen without a backing unless substances collect upon the surface of the glass and render it visible by its pattern of dirt. Without a smudge to identify a surface and without reflection to make it obvious that there is glass that can refract light, the glass itself is invisible and transparent and light simply moves through it. When a backing is put onto a plate of glass, it becomes a mirror.

¹ A fractal is any of various extremely irregular curves or shapes for which any suitably chosen part is similar in shape to a given larger or smaller part when magnified or reduced to the same size.

So to the question of whether there are different kinds of mirrors, the answer is yes. And the first way that we would note the difference between certain types of mirrors and others is that some mirrors have no backing. The ideal mirror, in fact, is a plate of glass that has lost its backing completely so that no matter what an entity gazing at the mirror of you looks at, all it sees is the sunlight shining through—the love and the light of the one infinite Creator that is able to pour right through that transparency of spirit and that openness of heart.

But there is another way in which mirrors differ, one from the other; for you are not simply a mirror with one face. The one known as G was, we believe, attempting to articulate a question concerning whether an entity always shows one mirror or whether an entity can affect the way his mirror images another self to itself. And we find that indeed an entity has a profound ability to affect what another entity will see when he looks into the mirror of you. Remember that all entities are one, so that what an entity is presenting or dwelling upon within the self has a strong effect upon how that entity is perceived. It is a complex formula involving an entity's assumptions about himself, which have been formed by gazing into the mirror of other selves. This creates a persona, the way that an entity thinks about himself and therefore puts himself forward.

If an entity does not do any disciplined work in consciousness, that mirror is as it is. And that which an entity will see gazing into your mirror is the reflective quality of glass sending light back; and that image will have been formed by the backing of all of the prejudices and biases within the personality shell of that entity that is the mirror. So if you are an unconsciously living entity, your mirror will be as it is and that which will be seen in it will tell a certain truth. That truth will be the simple summation of the moments of the self as it is, looking into the mirror of you as you are, with no possibility for anything but the inevitable result of those two energies.

When an entity begins to do conscious work in creating for itself a predisposition to a certain point of view, then the mirror of his self begins to refine what it shows. For the mirror of this particular type of crystal being that you are does not simply show a flat image, it also shows how that image feels. It shows how its essence wafts on the wind and what its

odor is. It plays the melody that that particular nexus calls up. It is a full-service mirror in the way of expressing the nuances of attitude. And as you work on your attitude, you are creating an ever more articulate mirror which can show to an entity a more and more refined image. Perhaps each within this circle has met an entity whose love and light were such that in their presence you could see yourself in a different way. When you looked into that mirror, what you saw was a “you” that was only possible looking in that mirror. Was it an idealized portrait or image? No, it was a possible image of you aided by the positioning of an attitude with which that self was viewed. The more open you are able to lift the gates of the heart, the more compassion that you are able to let in when pride and arrogance are let out, the less the self chooses to partake of the judgment, the stronger will be the extra-dimensional aspects of mirroring that your mirror is capable of offering. Again, this is not something that can be consciously created at the time of the mirroring moment. Rather, it is that with which you come to the moment in all your own fresh novelty that defines what will occur when a mirroring moment happens.

There is a great deal that each entity may do to improve the mirroring quality of her nature and we recommend the work involved not only for its efficacy in creating a better mirror but also for the fascinating journey such disciplining of the personality constitutes. As always, it is helpful to use meditation or some form of sustained silence as part of any practice; but certainly, for doing work upon this mirroring ability—for employing, that is, the disciplines of the personality—daily silence to seat new thoughts and new learning is especially recommended.

At this time we would like to open the meeting to further questions. Are there further questions at this time?

G: Q'uo, twenty-three years ago, Ra confirmed Don's notion that we were soon approaching the end of third density when they said that in thirty years third density will be over and fourth will have begun. Now, apparently, the Confederation felt that it was within the limits of our free will that we could receive that approximate date at which the old would end and the new would begin. Knowing that, it can become problematic to those who sincerely believe that they are living in the “end times.” It

shouldn't, in my humble opinion, affect the seeker's inward journey. The disciplines of the personality must continue regardless of what is to come in the future. If anything, that date may only increase their desire to seek. But it becomes problematic to some, because it affects one's outward plans for the future, one's plans on the physical plane such as having kids and choosing a career. So, since the Confederation provided that little nugget of information, I was wondering if you might have any suggestions on how one could plan, how one could work around such a future occurrence?

We are those of Q'uo, and are aware of your query, my brother. The group known as Q'uo has limited abilities to examine the process of creating thoughts that were offered by those of Ra twenty-three years in your past. However, it is our feeling as well of that of those within our principle known as the group of Ra that you are at this time indeed dwelling within fourth density. The intent of the original discussion, as the intent of this discussion, had nothing to do with creating a way to judge the making of plans within your physical universe. It was rather a discussion of a metaphysical process that is accompanying the physical process whereby the planet upon which you dwell chooses its needed, new magnetic alignment. That it is doing so in a far different manner than has been done in the past may perhaps be obvious to each of you. This moving of the magnetic north by very small increments over a period of time is the result of the attempt of many upon your planet to ease the passage or the birth of fourth density into reality. Its birth has gone relatively well considering the amount of chaotic or wasted energy amongst your peoples and the resulting metaphysical heat, shall we say, that has created so much discomfort among your peoples at this time. Naturally, the hope of the Confederation at this time is that this process may continue and that the Earth, as a planet, may reestablish a stable magnetic alignment without the necessity for planetary disaster. The possibility/probability vortex of this occurrence improves as more and more of your entities wake up and begin to polarize towards service to others, in response to the various wake-up calls, as the one known as J has termed them, that the various political injustices are occurring create.

We would suggest, insofar as our opinion would be useful, that entities do precisely what they feel to do in relation to their lives, assuming that all is well. If

there is the kind of desire this group evinces towards making a more sustainable lifestyle in a more rural setting, that is certainly a sensible and logical plan when one suspects that there may be outages and lacks in the surrounding society. However, may we note that in no way is it possible for any group to plan for the future. This is true not only in a time of the birth of a new density and a new stellar cycle as well. This is true in every moment of every day of each incarnation. The processes of life and death are not in the hands of those whose breath touches the air of the planet but rather in the hands of the Creator of each spark of life. Resting in complete faith in the plan of the Creator, we would suggest, has the virtue of reflecting a high degree of ultimate truth.

May we answer you further, my brother?

G: No, that was great Q'uo, thank you.

We thank you, my brother, is there a further query?

G: Indeed. In the Ra series, Ra states that, "There are many Wanderers whom you may call adepts who do no conscious work in the present incarnation. It is a matter of attention. One may be a fine catcher of your game sphere, but if the eye is not turned as this sphere is tossed then perchance it will pass the entity by. If it turned its eyes upon the sphere, catching would be easy." Q'uo, my question is, what is the sphere that this analogy speaks of and where should the seeker be placing that attention?

We are those of Q'uo and are aware of your query, my brother. The query as to the definition of the game sphere is not a simple one for there is a continuing question in the minds of those who attempt to serve well as to whether the attention should be upon the outer detail or upon the inner reaction and response to that outer detail. It is a dance that is artful, to pick up all of the information that is being offered while at the same time being able to observe the self observing the outer information. For one is learning from how the self responds to the present moment as well as from the present moment. It is an exchange that can become quite convoluted and subtle.

The game sphere we suppose could best be described as the present moment itself. This pulls the mind's attention away from the self. The death of all new awareness is an over-absorption with the self. Getting into the moment is a matter of that

balanced stance that looks inward and outward with an un-jaundiced and patient eye.

May we answer you further, my brother?

G: No, that was great, thank you.

We thank you, my brother. Is there another query at this time?

T: Do you have any suggestions to offer as I enter this period of intense study?

We are those of Q'uo, my brother, and are aware of your query. We encourage you to know that there is tremendous light in this process. We can see that the intensity of the learning process shall be that which could at times daunt [you] and perhaps [cause you to] feel as if there were a destabilizing influence in the concomitant additions of so many systems of thought and so many new and conflicting ways of looking at those qualities within illness which one wishes to heal. There is the possibility for the heart to become overly involved and there is the conflicting but also a very real possibility that one can shut away the heart in order to protect from the intensity of human knowledge being grasped. We recommend, therefore, the balancing, the allowing to come into balance, of often conflicting thoughts on any one particular item or process of study. Allowing the self to become too involved in the process is inviting a certain type of exhaustion which is not helpful in the learning process. Equally, allowing oneself to become cynical and dispassionate about that which is being learned is not skillful, especially in that the object of study is the human psyche, the human heart, the human soul. These are not those things about which one can be or ought to be dispassionate. So there is that balance that needs to be struck. Other than that piece of advice, my brother, we encourage you to enjoy and relish each moment of the blooming season that you embrace at this time. We are with you in your days and we will greatly enjoy the association with you and thank you for the continued invitation.

May we answer you further, my brother?

T: Thank you, Q'uo, that was very helpful. I do have one other question. I had a dream a few nights ago where I was reaching upwards and flying upwards until I eventually penetrated something like a threshold. And once through this I entered into another reality where I once again flew upwards to penetrate the next barrier and then continuing

through that cycle. I wonder if you are able to comment at all upon that?

We are those of Q'uo, and are aware of your query, my brother. We find that we are not able to comment and merely encourage you to work with these materials as more information from other dreamscapes continues to filter in.

Is there another query at this time?

T: I understand and appreciate that. Thank you Q'uo, no more queries from me.

We thank you, my brother. Is there another query at this time?

G: As I understand what has occurred within the past 75,000 years there was a group of people known as the Elder Race who, through their own efforts, made the second cycle of harvest. And I was wondering if it was perhaps possible that those within this group or people work under a thinner veil than do the rest of the entities upon the planet because they were harvested and chose to stay?

We are those of Q'uo, and are aware of your query, my brother. Your supposition is not correct as the veil drops for all at the same rate and thickness. There are certainly strong personalities which find it more possible to see through parts of the veil. However, this is a characteristic not of the Elder Race or of any particular type of entrant to the human condition but is broad-based and throughout the gamut of those who take incarnation.

May we answer you further, my brother?

G: Not on that topic, thank you, Q'uo.

Is there a further query at this time?

G: There's one from T and he asks, "I wonder why God created mosquitoes. The Confederation has said that second-density beings are living in harmony with the original Thought. If that is the case, does the female mosquito represent a natural negative thought? Is there a divine purpose that mosquitoes must suck blood to survive?"

We are those of Q'uo, and are of your query, my brother. The poet known as Alfred wrote that nature is red in "tooth and claw"² and, indeed, the patterns

² From Alfred Lord Tennyson's "In Memoriam":
Man, her last work, who seemed so fair,
Such splendid purpose in his eyes,

of life in the natural state are the patterns of eating and being eaten. The mosquito itself is prey for many creatures who would die were mosquitoes not available and mosquitoes would die if there were not prey for it to feed upon. So the shortest answer to your query is that the insect, the mosquito, is in its perfect place in a perfect creation, part of a food chain of eating and being eaten. Upon another level it is, however, true that mosquitoes, along with other small biting insects, are capable of being possessed by thought forms of a negative orientation and therefore it could be said that mosquitoes have the potential for acting as negatively-oriented harassers of targets chosen by entities using insect populations as henchman.

Is there a final query at this time?

G: Yes, Q'uo. In doing spiritual work one of the key aspects is trying to be as present as possible. And some days I'm really on the ball and I feel I'm living in the moment, as well as I can, and meditation goes hand in hand, each affecting the other. That kind of work feels like it takes energy. It really wears you down and burns you out. I would think that entering into the moment, connecting more into your true nature and the Creator, would be a rejuvenating activity. It would be one that refreshes and gives more energy and life. So, would Q'uo be able to tell me why it seems to be so wearying an activity?

We are those of Q'uo, and are aware of your query, my brother. We move into the discussion of novelty again when we address your query, my brother. For the effort taken to work with the self when the self has not yet accumulated a lot of experience in working with the self, is great. It is only as experience is gained through repetition of effort that it begins to feel less like work and more like resting comfortably in an easy chair and enjoying a particularly interesting ride. The factor which creates comfort is simply time. It is surprisingly difficult, from the standpoint of any entity within incarnation, to change that entity's biases one iota because of the almost unimaginable amount of

repetition in a lifetime of creating the present system or structure of prejudices or biases. When one is attempting to address that structure, one has a large task ahead of one. One is basically changing the interior structure of the "house" in which one lives, taking out supporting walls and figuring out another way to support that weight in the house of the self. So allow that patience and that tolerance that one allows when one is working on constructing a remodeled and better house to live in.

May we answer you further, my brother?

G: No, excellent, Q'uo. And I'll say I'm going to miss you this summer.

J: Yeah, thank you, we'll see you in a couple months.

We are those of Q'uo, and we shall also miss our times of working with you within these walls. However, as each is able to call us to them for companionship and support, we expect to enjoy each of you during the time in which we are silent.

We leave each of you in the love and in the light of the one infinite Creator, thanking you for the joy of sharing this meditation and the privilege of sharing our thoughts. Take what you will and leave the rest and know always that we love you. Adonai. We are those of Q'uo. ✽

Who rolled the psalm to wintry skies,
Who built him fanes of fruitless prayer,
Who trusted God was Love indeed,
And love, Creation's final law,
Though nature, red in tooth and claw,
With rapine, shrieked against his creed.



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SPECIAL MEDITATION

MAY 17, 2004

Question from D: There is a problem with my second chakra which is causing disruption in my job and in my communication and I would like to know how to work on it.

(Carla channeling)

We are those known to you as the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we are and in Whose name we have been called to this group this day. We thank the one known as D and we thank each who sits within this circle this evening for the beauty of your nature and your meditation. It is a great privilege to be with this group and we would ask of you only that you guard well your powers of discrimination, allowing only those thoughts that we share with you that resonate to you to enter into your mind to be considered. If thoughts which we share with you do not seem to ring true to you then we would ask that you lay them aside, for we would not wish to constitute a stumbling block for any. If each will mind his powers of discrimination, than we will feel free to share our opinions without being concerned with infringing upon the free will of those within the circle.

The query from this entity is an interesting one in that the first portion of the query¹ is one, as this instrument has already said, to which we may not

¹ D first asked a specific question about a business concern, and Carla told D, over the telephone, whereby he was attending his session, that the question would not be acceptable. D then asked the question which is above.

speaking in any substantive form, for it does tread far too close to the line of free will in terms of affecting your actions in the future. Although it may, in the short run, be a great relief to have some seeming additional facts and figures to go on, to deal with the very difficult business situation that has arisen, yet at the same time, were we to interfere in this way, we would be crossing, shall we say, an invisible line drawn in the sand of eternity. And that line is that one does not share in the learning of another in such a way that the learning is lessened in its intensity. Truly, for us to speak concerning the business concerns would be to step over that line and become as an Earth inhabitant and that we are not. We have the privilege only of sharing thoughts and are guests here, rather than inhabitants of your sphere. As guests, we must be very careful of our own polarity so that we can preserve our ability to be of service.

The second portion of the query, which the instrument vocalized to us, is that of which is far more within our ability to speak because it concerns the energy body, and while the query is concerning one particular entity, the one known as D, yet at the same time information concerning the energy vehicle and its intra-relationships amongst the chakras and so forth are pieces of information that may be useful resources for any which dwell within third density and are attempting to work with what sometimes feels like a run-away energy vehicle.

Now, let us step back just a step and gaze at some of the background of this query. We are assuming the various understandings connected with the Law of

One; that is, that all things are one, that each entity has a full-spectrum of beingness—a 360-degree potentiated vehicle which contains the mind, body and the spirit portions. And in each of these portions there are connections within the inner bodies, or the chakra system of the inner planes bodies, that belong to the vehicle of each entity which dwells within third density. So when there is a query concerning that energy body, it is that portion of the body that dwells not in space/time, or in the physical world, but in time/space, or in the metaphysical world. And in the metaphysical world, the shape of reality is quite altered from the physical world. In the physical world, things are substantive and thoughts are dreams and visions and air, whereas in the metaphysical world, intentions, thoughts and focus are substantive and powerful things. The type of physical reality with which each is familiar in consensus reality is somewhat lacking in the metaphysical realm. And in the metaphysical realm, there is a potent bias which has grown up within the one known as D within the second chakra, indeed, in the first and second chakra and extending into the third chakra. However, the one known as D is correct in identifying the orange-ray or second chakra as that chakra which has born the brunt of over-activation and a concomitant level of confusion within the energy of that second chakra that is quite high.

Now let us gaze at this for a moment together. The red, orange and yellow chakras—the first, second and third chakras in this particular system of looking at the energy body—have basically to do with survival, with one's relationship with the self, and [with] one's relationship to groups. The pattern of this particular incarnation has been one which repeatedly brings up the incarnational question of self-worth. The entity has dealt with this internal sense of lacking worth throughout the incarnation repeatedly, in various shapes and forms, and has at times had better fortune in learning from the catalyst of low self-worth than others. Certainly, as the incarnation has continued to manifest, as experience has been gathered, there have been certain tendencies towards the hardening of that sense of a lack of self-worth, where there is the feeling of a need to purify, to prepare, to become more ready than one is for the highest and the best that lies within the immediate future of all entities. There is a feeling that one must reach, one must become more

pure, more articulated in goodness. And this has, in some ways, been a very appropriate and useful attitude and process, resulting in the learning of much humility and an ever-increasing ability to, shall we say, stick with a desired result until an outcome has been reached.

However, when there is a tendency that has become energized through repetition throughout an incarnation towards a sense of real lack of being good enough, that very bias creates an over-activity within the chakra system wherein that confusion has begun to [become] solidified. That simple feeling that one is imperfect and humble is not, in and of itself, an incorrect thought in any way. It is an honest and accurate evaluation of the human condition. Yet at the same time, that human condition is precisely the condition that was greatly desired before incarnation and was greatly prized when the opportunity arose. Not only for the one known as D but for many of those within incarnation at this time, there was a real sense of achievement simply at having made “the team,” shall we say, having been one of those who came to serve and who stayed true to that intention throughout the incarnation. This is that memory of mission, of which the one known as D may be pleased with himself and may assume that the time for being overly concerned with the worth of the self has passed for this particular incarnational experience. It is a desirable attitude to seek at this time within the life experience, to realize what the achievements of an incarnation already have become and to allow the self to come into an attitude which revolves around the question of finding balance rather than the question of how to achieve more purity or a higher way.

Now, were the one known as D young in years in terms of incarnational experience, this might not necessarily be so. However, there is a season for many things within incarnation and we would encourage the one known as D to consider the possibility that this is the time within incarnation when the work of learning the self has basically been done. The self is known and therefore the self may be set aside. There is nowhere to go. There is nothing to achieve. The achievement becomes coming into symmetry with the harmonics of the self so that the self is singing the truest, simplest and sweetest melody that lies within the heart. It is time within the incarnation of the one known as D to

explore being, to accept the self as it is, and to begin to loosen those judgments that hold the one known as D to the confusion of lacking confidence in the goodness of the self. This is difficult to accept when there has been so much effort to improve the self and to come into a better harmony with the coming energies of fourth density.

However, we would ask the one known as D to consider that this is fourth density. There is no longer a struggle to come into a fourth-density environment because fourth density now interpenetrates third density and it is each entity's choice of which set of rules, shall we say, to play the game of living by. There is the third-density way in which, as the one known as D is fully aware, the rules of business are laid out, the rules of behavior are well laid out, and there is a very mechanical application of the self to the demands of the world. Within fourth density, gazing at the same world, the choices are seen to be the same, the options are the same, yet what changes is the point of view of the entity who witnesses these events coming into manifestation, and who has the power of choice as to what to do physically and what mentally to think concerning the worldly situation. This instrument would certainly lend her witness to the fact that thinking in fourth density while dealing with third density is a subtle and artful expression of awareness that calls forth much within a life experience, not only things of spirit but also things of the world.

We believe that this is the amount of information we wish to offer before we ask for a further query so we would ask the one known as D if there is a further query at this time.

D: Thank you. I have a map, as I understand, of the galaxy and I would like to find out if the map of the galaxy is actually of the Milky Way?

(Pause)

D: Hello?²

We are those of Q'uo, and are aware of your query, my brother, but are not able to deal with it for there is no spiritual portion that we may find upon which to comment. Therefore we find that we are not able to address this query and for that, my brother, we apologize.

Is there a further query at this time?

² D attended this session by long-distance telephone.

D: Yes, there is a further query. However, first I need to hang up and call on a different phone card. This phone card is running out. I will be calling you back in three minutes. Thank you.

(D returns.)

D: I would like to find out what is the correct angle of a pyramid that would be correct to be used relative to the condition that we are speaking of?

We are those of Q'uo, and we are aware of your query, my brother. What we are recommending for you at this time is a surrender and a release from the use of gadgets such as the pyramid. For the situation with your energy body is that it has stored a good deal of excess energy which it has no way to use. We would therefore recommend that rather than working further with pyramids to affect changes because of their shape, the most efficacious healing at this time would be that connection with the ocean and with water as a crystal, for there is a great deal of healing, within the salt water especially, where it is able to leach excess energy from a physical vehicle that has, not to put it too gently, been somewhat fried. The energies within portions of the energy body have actually—we try to give this instrument a vision of that which is arching and sparking over a gap but which is unable to disengage; and that need to disengage is that in which the water, especially the salt water, will aid. Indeed, any water is an excellent conductor of such energy and will gradually be able to improve the situation with regards to the health of the one known as D.

May we answer you further, my brother?

D: I would like to find out if I need to be in the water or if actually sleeping as close as I am to the water is sufficient?

We are those of Q'uo, and are aware of your query, my brother. The sleeping within sound of the water is excellent. However, we would recommend if at all possible that there be the immersion within the water, at least with a portion of the physical vehicle immersed in the water in order for the moving, cycling nature of the water to have its appropriate geometrical configuration.

May we answer you further, my brother?

D: I would like to know how many minutes is a minimum amount of time to actually have the correct effect in each particular usage.

We are those of Q'uo, and are aware of your query, my brother. In terms of the immersion within the waves, we would recommend a minimum of 20 to 25 minutes per day and if there is a desire to accelerate this process, it would be acceptable to have two 20 to 25-minute sessions within the swirling waters of the ocean in a diurnal period. As to the resting within sound of the ocean, this is acceptable at whatever length of time is the normal resting period.

May we answer further, my brother?

D: Yes, I would like to find out if my prior sleeping arrangement, the big long building that I'm actually speaking behind, is actually part of the problem?

We are those of Q'uo, and are aware of your query, my brother. We feel that there is a satisfactory resting place for the one known as D and that, in truth, any place which enjoyed the proximity to the ocean would be acceptable.

May we answer you further, my brother?

D: Yes, I would like the name of the individual I am speaking with.

We are those of Q'uo, my brother.

D: Say again.

We are those of the spelling "Q-u-o", Q'uo.

D: Thank you.

This entity is a principle and by that we mean are made up of three distinct social memory complexes: one from the level of love, one from the level of wisdom, and one from the level of unity. We who are speaking to you are those of Latwii, we are fifth-density entities. Our teacher is that entity known to this group as Ra and that entity is also a part of this principle. And the one known as Hatonn is most often with this group as well, not in order to express the self but in order to love and express that unconditional vibration that is so much needed within the Earth plane at this time. So we who speak to you are a principle that is made up of a range of entities, shall we say, a group of those who have learned and taught together for a very long time. Is this information satisfactory, my brother?

D: Yes, it's very insightful.

Is there a final query at this time?

D: My final inquiry is, I would like to have the oldest known name of Archangel Michael.

We are aware of your query, my brother. We are those of Q'uo, and find that our only relevant piece of information that may be of interest to you in this wise is that there are, in truth, only made-up or created names for all entities, so that when seeking the truth of an entity, it cannot be found at the level of the name. It cannot be found at the level of speaking and creating a shape and a timbre and a vibration. The actual name of the one known as Archangel Michael is an energy field of vibration that has its melody, that sings its characteristic song; and just in such a way is your nature that of a melody, an energy field, and a harmonic that is in exquisite and unending detail, so that it is a Word, it is a sub-logos, it is you. And that song is your name. We see that name when we greet you and when we call you by name, that is the name we use. That is actually why we always express it as the one "known as" D, the one "known as" the instrument, the one "known as" G, and the one "known as" J. The actuality is that each of those within the circle is a magical and brilliant crystal whose being is a name that shall be forever.

We give you this, my brother, because we are unable to discuss the question of the names of various entities. It is by far too confusing and meaningless at our level to deal with. We do not have great success in dealing with names.

We thank you, my brother, for this time together. It has been a great blessing to us. The time together has certainly been a pleasure and we hope that we have been able to share a few poor thoughts with you at this time. We are always with you and if you wish a deeper meditation or a deeper sleep, we ask for you to call upon us. We shall not speak with you. We simply shall be there, and it is as though there is a carrier wave that is helping you to meditate, helping you to sleep. That is what we are able to do and we are most happy to be with you. And we express love and blessing at this time.

We leave you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. ❖



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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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SPECIAL MEDITATION

AUGUST 4, 2004

Question from P: I would appreciate information regarding my experience on planet Earth. Can you confirm that I am a wanderer? Please talk with me about finding the right location, the right job, and the right service to fulfill my purpose of being.

(Carla channeling)

We are those known to you as the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you this day. We wish to thank the one known as P for calling us to this circle of seeking and, as well, to thank each of those who have joined this circle of seeking to support this entity and his spiritual evolution. It is our great privilege and blessing to be able to share our thoughts with you and, as always, we ask only that each realize fully that we are companions rather than authorities, not those to be obeyed or followed but those whose opinions have been considered helpful. And for that we thank you. In order for us to be able to share our opinions with you, however, we must know that your free will is not abridged in any way and that you are able to set aside any ideas that we may share with which you do not agree or resonate. As a general rule in this ever-shifting world of truths which have their proper location, personal truth is subjective and that which is someone's truth this day may not be someone's truth in the day to come. Consequently, truths and thoughts in general must be measured against that yardstick of your own powers of discrimination. Never simply assume that someone's opinion is good. Rather, ask yourself: does it resonate? Does it

feel as if it were something that I already knew and had just been reminded of? If so, then it is time for that truth to be yours and you may claim it and use it and we hope you will find resources such as this today in that which we have to say. However, be proactive in setting aside anything that does not ring true. If you can do this we will be free to share our thoughts with you without being concerned for the issue of free will. For this care we do thank each of within the circle.

The one known as P has asked if he may have confirmation on his status as wanderer and we may say that this entity is indeed such. The energies and essences which are consonant with having entered into the incarnation from elsewhere have created their own challenges and catalysts within the life of the one known as P. Nevertheless, each aspect of this challenge and this catalyst has been chosen aforesometimes in order to bring the self into an ever-improving ground which is that which not staples one into the environment but inserts one into a niche within that environment in such a way as to fit well, to ground one in a comfortable and ever more appropriate way. It is in this wise that we would confirm the feelings of the one known as P concerning his tendency to be one who develops an ever-stronger, shall we say, home within the particular geography within which he has found himself so that he may be ever more able to feel that safety which is connected with the concept of home in an emotional sense and also in a spiritual sense. The land and the energies of any area are quite

individual and alive and the one known as P has been able to enter into the spirits of the land and the energies living upon that land wherever this entity has been. We would simply assure the one known as P that in any geographical location which resonates for this entity, the same enmeshing and familiarizing insertion into the niche within that particular geography will be forthcoming, as it is a gift connected with the challenge of being from elsewhere and has been brought into incarnation as a gift of personality where that ability to bond with the spirit of a location is given as an endowment of the personality shell.

This creates a situation in which an entity is free to choose the location of his dwelling without being overly concerned as to whether or not that particular location may hold power for the entity. We would only recommend against the insertion into a truly urbanized atmosphere as the efforts to insert oneself into the spirits of such a geographical location are greatly blunted by the density of those living entities present which inhabit that space without having any desire to so link with the spirits of that place. This, over time, causes the spirits of such a place as an urbanized dwelling to become insensitive and even resistant to the insertion into the true essences of that location, as these essences and entities have been ritually and habitually abused over long periods of your time. It is well, therefore, to focus upon dwelling in somewhat rural or completely rural locations where the land has been able to establish trust with the humans which dwell in that geographical location. Indeed, we believe that it is true that, for this entity as for many wanderers, the ability to insert the self into a place which has begun to awaken to the partnership possible between nature and humankind is the more desired location in order to be able to reap the harvest that has been sown by the unconditional love and the good work of those who went before.

To some extent, such a land as the Avalon Sacred Growth Center, which this instrument is so focused upon in her own path, has thusly been awakened, and that place which is in this instrument's mind is known Meher Baba's retreat also is of such a nature, in which much work has been done before this particular moment which has softened the level of distrust which land typically has of humankind at this stage in the development of third density and the human race upon this planet.

Your question also concerned right livelihood and, in truth, we have little to offer in this query except to reassure the one known as P that when an entity is serving the infinite Creator, in terms of his point of view, there is virtually no work that can be considered ill-chosen, even when an entity such as the one known as G, who is within this instrument's mind at this time, chooses to work in a situation in which he is, in the eyes of the world, a simple server of beverages and food. This entity, because of his attitude of service to others and his determination to make a difference with his open heart and his loving energy, has fulfilled the requirement of right livelihood, which is to serve the one infinite Creator with, as this instrument would say, singleness of heart. The purity of desire to serve is powerful in metaphysical terms and once this determination to serve the infinite Creator in all that is seen and in all that is sought and in all that is beheld is adopted, the service is established in a way that shall never be true within third density alone. For within third density, thoughts are not things. Thoughts remain in the mind and it is the doing of them that is therefore so impressive and so talked about within the consensus reality that this instrument and those within this circle enjoy. Nevertheless, what lies behind consensus reality is not a world of things. It is a world of thought. Thoughts are the objects of that realm which is entered in what those of Ra would call "time/space," or the metaphysical or inner realms of existence. Within those realms, we do not believe, my brother, that there is anything which you can do to earn money which would not be considered a right livelihood in terms of your intention to serve the one infinite Creator.

The establishment of that feeling of security is often the need which it is difficult to embrace in its totality. What is needed for the one known as P? What level of effort and labor does this entity need to put out in order to establish himself as one who is satisfied that he is taking care of tending to the self in a way which is honorable and appropriate? Certainly, we subscribe to the concept of each entity being sure that he or she is not a burden upon society at large if there is the possibility of doing work. It is rather that we wish to relax the entity's mind in terms of finding a specific right livelihood and rather redirect the thinking along the lines of where the joy of service seems to focus for this entity in terms of doing work for many. The gifts of this

entity are numerous enough to make the choice between ways of making money a valid one. There are several options of how to fill the bank account and pay the bills. We encourage going within in this regard and asking with great sincerity to be given cues and clues and hints from spirit in whatever way would be most helpful so that the one known as P may enter into the question with more of his total or entire self.

The self is not simply the conscious mind, as the one known as P is well aware. It has also a subconscious mind that is shy of giving information in any conscious and rational manner. And yet, there is the world of synchronicity, coincidence and the half-hidden cues of street signs and birds' wings and the butterflies that move upon the wind and any other emblem of the Creator and Its ways that would be subjectively interesting and meaningful to the one known as P.

There is also the very valid avenue of dream work to pursue in entering into what the subconscious portions of the mind truly feel. It is very helpful in times of decision to pay special attention to these signals that are so rich in the environment about one sleeping and waking. Pay attention, watch and ask. Above all, remember to ask within the silence of a daily practice of such meditation or contemplation that seems appropriate to you as an entity. Ask, for the truth comes only when requested. Therefore, remember to ask and when the door is shut, remember to knock and when there is a need for help, remember to be a squeaky wheel and squeak.

Realize the incredible intimacy of your relationship with spirit. Realize that the Creator is closer to you than the voice of this instrument. Realize the power of your self. And take that power, take that magic, and use it well. Use it consciously, and lean into it always after asking, being sure to listen for the responses that silence gives. It may be that silence gives you nothing you can put your finger on, yet, coming out of such silence, coming out of such a time of asking, be aware that there will be communication but that you shall have to be attentive and follow it. Once followed, such communication opens like a flower and blooms and goes into other seeds of thought which, when followed, also bloom and flower. And, in the way of the repeating patterns of fractals, these odysseys of tracking information needed for spiritual growth will

continue to develop as long as the attention continues to be put upon them. In truth, it is a never-ending seeking; it is a never-ending process. Learning does not stop because one query has been answered to the satisfaction of the seeker. For each answered question becomes the next generation's beginning to further inquiry, further challenges and further asking. You may expect and feel yourself a success to experience cyclical periods of unknowing and feeling that one is remiss and behind the power curve in knowledge of self. These seasons of unknowing are there in order that you may plant and fertilize and tend and weed and bring to bloom those precious energies that lie within you as seeds.

There was also the query as to the right companionship for this particular time within your life and, my brother, we may say to you on this point that it is correct that you are seeking proper companionship. However, the companion you seek is named P [himself] and he is hungering for your true dedication, commitment and love. This entity that is you is that first entity with whom you need to fall in love. For, indeed, it is true some entities must have that within their lives that is exciting and that nourishes in the companionship. However, my brother, there is a stumbling block when one begins to feel that without this companion one is less than one can be. This is in no case so. The value of an other-self who is loved and who is able to love you as you truly are is inestimable. And yet, until you, yourself, are able to be unconditional about your love of your self and able to embrace even the darkest shadow side of your personality, you shall not be able to nurture and cherish another soul. First you must learn to be your own best friend, your own lover, and, indeed, as this instrument has often said to many, to fall in love with yourself. This does not mean that you become blind to your warts and your immaturities; indeed, for this instrument, loving oneself is an ever-expanding adventure in learning more about those insecurities, those follies of self, those many, many warts and freckles, shall we say, of personality and point of view. How many, many ways there are to discover that one has been lazy in examining one's assumptions, that one has allowed many things that are not true about the self to become assumed as true.

But when one has fallen for the self in a big way, one is able to take those hits without being dismayed. There is nothing disgraceful or discouraging about

being imperfect and having work to do. Were you not imperfect you would not have been allowed into this environment called late third density on planet Earth. You had to earn your way here by having significant distortions which you wished to address within this incarnation for your own personal growth. Not simply are you here to help heal the Earth or to help bring light into a dark world which desperately needs it at this time. You are also here for personal balancing of energies and all that you can do is recommended by us to you in terms of, more and more, being able to move into your own self without that stumbling block of judgment. How many of those with whom you share third density at this time could say that they have become mature? How many entities could say with any accuracy that they have cleaned up their act and now, were they to stand before the great steps of light, they are absolutely positive that they would be in the first wave of ascension, as this instrument was aware that you spoke to the one known as V before this session?

We offer you a fairly accurate prospectus on that: the answer is none. There is no one within your Earthly sphere who is in any worldly sense worthy to move on. However, the challenge for one who wishes to evolve is not to be worthy but to be humble. It is not to become ransomed but to realize that one is hopelessly ignorant. It is not to succeed but to accept that the goal of becoming worthy is folly, vanity and as this instrument would say, "a striving after wind." She, like the teacher in Ecclesiastes, sees that all is vanity. All of the seeking for wisdom, all of the seeking to position oneself with right livelihood, with right geography, with right companionship, with right anything, is a seeking that is still engaged in justifying a structure which this instrument often calls the personality shell. We would not in any way scoff at the desire to do these things which is an endemic part of your culture. It is expected of entities that they will have a defensible reason for what they do, where they live, and with whom they associate. It is expected that one will have a rational path that one may trace with words in order to justify one's decisions. And yet we would say, my brother, to step back from the details of such consideration and, at least for a portion of time each day, allow yourself to rest in the entire system of self. Within that system, the whole, the integral self, emerges. The essence of self becomes that which is your true concern. You are here, to put it very

shortly, to be here. It sounds redundant. However, the skill of being is almost atrophied within the human race. There's no cultural training; there is only cultural training in assuming masks, adopting roles, and fulfilling niches. You are far beyond that which can be confined into a niche or a persona or behind any mask. You are all that is. You are the Creator.

When one moves into incarnation, one is as a hologram. We move into this instrument's mind to capture part of a conversation this instrument had with the one known as V earlier this day, in which the one known as V was describing how even a tiny shard of the hologram, when lased or pierced by a laser in a coherent beam, allows one to see the entire pattern in three dimensions, of which that shard was originally a part. In just such a way are you a portion of the Creator that tells the truth about the Creator, even though you are a tiny sparkle, a tiny shard of that hologram. You have all within you which you seek. Therefore, in a very real sense, the seeking is a matter of moving into a position within the evolving self where you are able to listen to the drumbeats that come from the deep mind. You are able to listen to the helpers that cluster about one who is seeking consciously. You are able simply to be awake to the possibilities of an infinite universe. It impinges upon you, every moment, this infinity, this immensity of possibility, and yet it can also be dismissed if it is not seized and taken up and acknowledged and blessed. If thanks is not given for it and if it is not used, it will retreat and hide and in time, not even be available because of an atrophy of those points of entry within the self which have become clogged by ignorance, that is, by being ignored.

We would encourage the one known as P to lift up from considerations of the details of an incarnation, as important as those details are, for a time each day long enough to enter the silence as an infinitely aware, completely unhindered and unlimited citizen of eternity, resting in the essence of you, loving that, trusting that, knowing that it is part of what this instrument would call the true vine. This instrument's holy work, the Holy Bible, has a portion in several of the Gospels of the teacher known as Jesus the Christ, where this concept of the true vine is brought up by the teacher known as

Jesus.¹ In this particular parable, the true vine is seen as that which is of the kingdom of the Creator, and from this true vine grow true branches. Sometimes, grafted onto this true vine are other species that do not contain the virtue of the true vine. And for a time, these grafted branches may grow, yet they shall inevitably express themselves in such a way that the evolving seeker may come to the conclusion that indeed they are not part of the true vine of self and in that case the entity does not reject the self, the entity simply starts moving down the vine, past the graft. Where did it get grafted in? Where is the error in thinking? Move below that level of choice into the pre-choice self and the true vine is there in all of its vitality and health. It has not been compromised. It has not been ruined, and nothing has been lost. When time has passed and the questions have been asked and a sense of the self does come that says, "All right, here is where the graft lies and here is where I would like to make the cut to remove that false portion of self," then, strength will be given to the self to know just how to do the pruning, not the destruction or the rejection of self but the pruning of the undisciplined self so that the remaining self is true to the self. This is subtle work. This is work done over time and it cannot be done quickly or impulsively. Rather, let it be, as the Beatles wrote. Trust that things are moving as they should and that your job is not to be the director of the ship; rather, it is your job to learn the ship, to learn the ocean, and to penetrate, by instruments known only to you,

¹ *Holy Bible*, John 15:1-12: "I am the true vine, and my Father is the vine-dresser. Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit. You are already clean because of the Word [from the Greek, Logos, or unconditional love] which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me, you can do nothing. If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned. If you abide in Me, and My word abides in you, ask whatever you wish and it shall be done for you. By this is My Father glorified, that you bear much fruit, and so prove to be My disciples. Just as the Father has loved Me, I have also loved you. Abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments, and abide in His love. These things I have spoken to you, that My joy may be in you, and that your joy may be made full. This is My commandment, that you love one another, just as I have loved you."

your direction and your destiny enough that you may then cooperate with the time, the tide, the gifts of the particular barque upon which you have set sail.

You are a partner with many other unseen entities in this work of art that is your life. Take the time with it that you would take with any work of art. If you think of it as a poem, work endlessly to clean the language of your life. If you think of it as a complex image that you paint, take the time to place every stipple of light, every touch of the brush that shades and defines and reveals mystery so that your finished work shines with the deepest truth of you that an image can. And if you think of it as this instrument does, as a tapestry that she is weaving as she goes, not only with words but with the fragrance of her love and the touch of her heart and with all of those senses that each entity possesses that move far beyond the descriptions of words. She works to make a tapestry of real depth, truth and beauty. It is a challenge, for many truths are dark, many colors do not seem on the surface to be pretty or to be able to be wound into a tapestry in such a way as to make it better and yet, those are the challenges that make the finished tapestry interesting, and rich, and detailed, and textured. As you work with this concept of your life as a beautiful gift for the Creator, perhaps you shall begin to see what we mean by saying, work systemically, not always upon the details but at least a bit, daily, move into the truth of yourself as a whole being and see that the truth that lies there will endlessly deepen as you allow yourself to fall in love with yourself.

In general, the challenge of a wanderer who comes to this planet is duple. The first challenge is to engage the self with the environment in a way that honors that environment, that does not separate the self from the environment and that effects a positive connection between the self and the third-density milieu. This is the personal work that each entity has on his agenda when he arrives. It has to do with the balance of the vibrations between the fourth-density concepts of love and the fifth-density concepts of wisdom. Many sixth-density entities are here attempting, as is this instrument, to rebalance in favor of the true middle between wisdom and love. There is the personal judgment involved in this questing that there was room for improvement and each entity will have its own biases about the direction of such improvement. It is, however, not at

all the majority of the reason for entering third-density incarnation.

The choice to do such is in no way shallow. It is a profoundly uncomfortable thing to enter third density from a higher density, especially upon your planet. There would be no reason to undergo such suffering and to put oneself into the maelstrom of such near insanity as this particular planet has entered into as a culture except to serve, and to serve in such a way that one person makes a difference. You are familiar with the concept of the Peace Corps where ordinary citizens go into a culture which seems to have needs which they can help satisfy. They have only themselves, their hearts, their willingness to serve and yet time and again if one interviews those who have been a part of such a program, they state that it has truly been a wonderful thing in that they really did feel that one person could make a difference and they saw that it was so. In this case, you came in as a member of a Peace Corps, a Peace, Love and Light Corps, shall we say, your aim being to make a difference even though you were only one being. You are already making a difference, as is everyone upon planet Earth. You are not part of an elite simply because you are a wanderer. All of those upon planet Earth at this time are harvestable. In terms of how they came into the incarnation, there are no hopeless souls here, all are able to make a difference, all have what it takes to love in a powerful and real way, to love beyond judgment, beyond limit, beyond holding back something for special people. Every entity here has the potential to make this difference.

The advantages of being a wanderer are that your memories of how things can be are much clearer, much closer to the surface and less veiled by the veil of forgetting than those who are native to the planet and are simply waking up for the first time. You have awakened once, you have done the work once, you are now in boot camp trying to get it back. "Where is that memory? What did I know before that I have lost?" These are the questions you are asking. But you do not have to reach for this knowledge. As with all wanderers, that knowledge is fairly close to the surface. You do remember better times; you do know how to love. It is just so dangerous in the way it feels to be so vulnerable and so open to criticism as to love without expectation of return in a world which is very cruel to those who love in such a way. Be prepared to feel the slings and

arrows of those who would be cruel to idealists who refuse to become cynical. Be proud when you are reviled because you are an idealist, because you love when one could so easily judge, when one could so easily move into a separate and safe mental configuration where all is judgment and all is cynicism.

My brother, you are on trail, you are on task, more than you know. And yet you worry and you fret and this is understandable. We cannot wave a magic wand and cause you to stop doing so. We cannot wave a magic wand for this instrument and cause her to stop doing so. We can not do that for a single soul. You can probably not even do it for yourself, not all at once. But if you can repeat a few home truths when you are troubled, you may perhaps begin to change long-standing habits. If you can repeat, "All is well, all is well," when all is obviously not well, that will be a start. If you can ask yourself as those of Ra suggested, "Where is the love in this moment?" that is a start. These things are helpful, these short, pithy ways of nudging the mind into the act of remembrance of who you are and why you are here.

This instrument informs us that we have spent far too long on this question and we do apologize. However, it was a good question and we were enjoying ourselves.

We would at this time ask if there are follow-up questions which we may answer at this time. May we have the first one?

Questioner: Yes, Q'uo, you have already confirmed that P is a wanderer. Can you tell him from which density or which planetary system?

We are those of Q'uo, and are aware of your query, my brother, and we do not feel that this information would be at all helpful to you at this time. We believe that it is information that will come to you naturally and that, when it does come to you, it will be helpful at that time and not before. Trust the inner workings of synchronicity and coincidence [to bring you] gradually into more of a feeling of knowledge of where indeed you came from and what density that might be, if these things remain important to you in the future.

May we ask if there is another query at this time?

Questioner: Q'uo, P writes, "I have found myself to be lonely and seeking a true soul companion."

You've somewhat addressed the subject of a companion. Can you speak more about his feeling of loneliness?

We are those of Q'uo, and we are aware of your query, my brother. Ah, my brother, to speak of loneliness, how we would wish to be able to express ourselves to the extent that you would know that we truly understand the agony of a wanderer who wanders in a strange land and who is often unable to speak words that resonate to those who would be able to hear that resonance and confirm the usefulness of such thoughts. How blessed it is when one simply feels understood and loved, encouraged and supported. It is part of the wanderer's suffering to feel isolated. And why should a wanderer not feel isolated? For he is the one known, as Heinlein phrased it, as "a stranger in a strange land." Of course you shall feel alienated by things that make no sense and that is all around you, my brother. We can only encourage you to move within and to begin to sense into the tremendous strength and power of the network of unseen entities that accompany you at all times. It is a crowded universe. No entity who is consciously attempting to stand close to the love and the light of the one infinite Creator shall ever be without a tremendous body of helpers. To this instrument, who is steeped in the Christian tradition, her mind goes to angels and archangels, seraphim and cherubim and all the hosts of heaven, and yet to one who is involved in other means of [religious] expression, it is just as valid to look at the animals who surround you, the elements of earth, air, wind and fire that surround you; to name those same energies and essences which this instrument would call angelic [thusly]. And, for those who worship the ancestors, for instance, in the process of acknowledging the enormous body of the roots of the physical being, the ancestors, the place from which one came and so forth, these essences and energies, in their own way, move into the same body of those who serve the Creator by serving those of the Godhead principle which are incarnate and sentient such as yourself, this instrument, or those within this circle and any living human being that is doing the work of third density.

Shall you ever be fully content within your isolation? This is unknown. This is more a question for the personality shell than for the essential being that you are. However, shall you be able to find joy and companionship within this incarnation? Yes, you

must simply open to it. Work upon that love of self. Work upon truly being able to be in love with the self, to see the self in all of its flaws as a wonderful, brave and quirky oddity that is a treasure and that will always be the only one of its kind. See that as a wonderful thing and when you look up again you may see someone walking beside you that is also ready to embrace the self and in so doing, is ready to embrace a true companion of the soul.

May we ask if there is a further query at this time?

Questioner: Q'uo, is there anything else that you would like to communicate to P about himself?

My brother, we are satisfied that we have responded to those energies that are within you at this time. We welcome further queries but we would not volunteer information at this time. Is there a further query at this time?

Questioner: Q'uo, you've already answered the question that P had about whether he would be in the first wave of ascension, so then his final query is whether there is anything you would be able to share with him about his daughter or his relationship with her?

We are those of Q'uo, and, my brother, we would simply say that, as with virtually all children being born at this time upon your planet, your challenge is to respond to an entity which is half in third density and half in fourth density. This entity has a significantly different, shall we say, level of sophistication as a being. Therefore, it will have the typical difficulties of a new being who is dealing with beings which cannot possibly grasp the full brunt of what such an entity is going through. Know that often your best bet is to learn from her rather than assuming that you are an authority figure which will teach. Allow a teach/learning circle to develop where respect and honor is given by each, to each, and then simply be aware that, for all the sophistication inherent in a double-activated third-density/fourth-density being, entities who are young are unlearned, unskilled and untrained and that there are many, many simple ways in which you can encourage, support and help to offer discipline of mind to such an entity. Such an entity has a great need for discipline but it is a need for the discipline of the self, by the self. And in this teaching words are not helpful for the most part. Where you will be strong in helping this entity is in being yourself with

honesty, integrity and depth. These things she will feel and respect.

Is there a final query at this time?

Questioner: Q'uo, I am not aware of another query by P at this time.

In that case, my brother, we now leave you in the love and in the light of the one infinite Creator, thanking you with all our hearts for this wonderful privilege of being able to share our thoughts with you. Your energy is a beautiful thing and we thank each within this circle for the beauty of their energies as well. It has been a delight to be with you and we leave you in the love and in the light of the one infinite Creator. We are those known to you as the principle of Q'uo. Adonai. Adonai. ❁



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SPECIAL MEDITATION

AUGUST 18, 2004

Question from T: I would like to receive information about the awakening and unfolding metamorphoses of self and its effects on myself and my family. How may one avoid trauma to one's family who may hold other views and to oneself as one tries to uphold the continuing duties and responsibilities of material life?

(Carla channeling)

We are those known to you as the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose name we come to you this day and in Whose power and peace we serve. We thank the one known as T for calling us to this circle of seeking this day and we thank those who sit in this circle in his name and for his service.

It is a great privilege to speak with each of you and we would simply ask, as always, that you clear the way for us to feel completely free of any constraints concerned with the free will of any of you by guarding your own integrity and your powers of discrimination so that any thought which we offer that you take in be taken in quite consciously and with the knowledge that we are fallible beings such as yourselves, pilgrims along a very long path. We are perhaps a step or two ahead of you, but many steps away from becoming one once again with the infinite Creator. We all are part of that circle, that

great Celtic knot¹ of evolution that begins and ends in the mystery and unity of the one infinite Creator.

This day there is a query concerning the shape of change in a person's life and how that shape can be experienced, not only be the self but by those about the self, with a minimum of difficulty and with an absence of trauma. My brother, were we the wisest of all advice givers, we would not have the solution to coming through transformation without suffering. And although we cannot say that any of your own processes properly can be considered to be the cause of trauma to others, we may also say that insofar as entities are unskilled at gazing in the mirrors which such change projects from your process into others, that too is a process that is likely not to be trouble-free or smooth. Certainly we can share some thoughts with you concerning how to visualize and work with these very laudable and appropriate desires to minimize the difficulty and trauma for the self and for other selves in the process of initiation. Yet at the same time, we wish to begin by stating firmly that we do not know a way for entities to move the way they think and their point of view from one system to another without creating considerable perceived chaos and pain. It is well to take this in and to realize the cost of transformation. It is always costly to attempt to stand closer to the

¹ A Celtic knot is a symmetrical pattern drawn without lifting pen from paper, so that although the pattern may be quite intricate, it is unitary.

light. It is always expensive to gain insight. It is always dislocating to widen one's point of view.

Now, with that said, let us turn to a more positive tack and sail our little boat of thought and words into the wind of change and see what we can find to suggest to you as you set your direction and work with the ocean upon which you now sail to bring you as handily as possible into the next port, and the next, and the next. Know always that you are in an archipelago² rather than a deep, uninhabited ocean when you are working with yourself and helping yourself cooperate with your destiny. You are not alone for long. There is always a place to stop and provender yourself, make sure of your direction and check your bearings, your equipment, and your own self for wellness and for trimness.

First, let us look at this little barque³ that you sail at this time. Its sails have been the rising, the yearning of your own soul and heart for truth. Not for change in and of itself, but simply for a higher way, for a truer path. And when this kind of dedication of self is made, the door opens, the questions are asked, and the answers come pouring in. What is in your little boat? You have the sail of your desire and this is well set. What have you stashed in the hold for yourself? Have you kept for yourself a game or two, a chessboard, draughts⁴, a deck of cards, something to pass the time, something to rest with, something light and meaningless? Have you packed some fun? Have you packed a box of taking things lightly? That would be good to pack away. If you have not done so, find yourself the pastimes that truly rest your mind and help your heart to stop racing, and keep them aboard. For there are times when only waiting will work and only unknowing will be the fruitful attitude. And in those times, it is well not to brood; it is well not to think too much; it is well to take things lightly and know that all is well and that there is time simply to have fun. If the fun is music, be sure and play it; if the fun is walking out of doors or working in the garden, be sure and pack that in, be sure and have that with you. This is a great tool to have when one is going through a process of intense change.

² archipelago: "A sea, such as the Aegean, containing a large number of scattered islands."

³ barque: "A small vessel that is propelled by oars or sails."

⁴ draughts: "The game of checkers."

Have you packed sufficient inspiration for your journey? There are times when silence itself becomes too wearying and too intense. It is very helpful to have chosen a few written-down things that you may pick up and read, things that you may count on to give you food. In a metaphysical voyage, the food is ideas. Your food will be concepts that enable you to rest or to become restless but asking, and looking, and seeing a bit further.

Have you packed sufficient humility? There is a good deal of that needed on long voyages such as you have undertaken. In a way, the choice to seek is, in itself, prideful, or so it may seem from one point of view. It is a coming into oneself in such a bold and complete way that it startles and sometimes frightens the self or other selves who gaze upon such a one. And the thought is, perhaps, that such a bold move is not called for, is not necessary. It is impossible to explain to another self why must one set out upon metaphysical voyages. The self cannot even be explained to, if there are inner voices in the self that create resistance within the inner workings of the self. There may be a voice within the one known as T that is still saying, "You are not worthy of making such a bold and drastic change. You do not deserve to release the shoreline of previous ideas and to set forward in search of a new truth that is more all-encompassing, that seems to have more integrity." True humility, however, is that which allows all of the voices of oneself and of other selves to speak their piece to you without the need to defend. What is there to defend, after all? A sailor must set sail. Stays he upon land, he shall drown in the dry dirt. A sailor must take to the water, whatever the voyage, when it is called, when it is time. He simply has to set sail. That is the way with spiritual evolution for most people: when it comes, it is as the wake-up call and there is no going back to sleep. And so the sailor rigs out his boat, sets sail, and just hopes for the best. This is appropriate.

This is not a prideful act. The only prideful act connected with moving through transformation is the act of attempting to defend or justify to the self or to another self the reasons or the rightness of such a voyage. We do not say that there is no possibility of the one known as T choosing wrongly. We simply say that when there is the call for movement, there is no avoiding movement. It might be done awkwardly or smoothly; it might be done slowly or more quickly; it might be done with great joy or in great

trepidation. But when the movement has come from the inside out, as the one known as T has expressed, then one is simply forced to sail, for better or for worse.

We ask the one known as T, therefore, to pack sufficient humility that he may rest from blame and rest from avenging those who would blame. It is perfectly understandable for inner voices and for outer voices to object to change. Change will always be uncomfortable. The status quo will always seem more comfortable, more sensible, more sane. It is to those who have been inspired in a certain way that the courage to enter into that zone of discomfort is given. Pack much of this humility, and along with it, my brother, pack much patience. Indeed, put a whole locker full of patience in. For your journey is not only a long journey, your journey is an everlasting journey, one that you have been on all the while and only at a certain point became aware of.

At the point at which you became aware, you also became able to affect the rate of change of your spiritual evolution. You became able to decide consciously to accelerate the pace of this change, to lean into the wind by asking, by seeking, by looking. Those things are as the powers that raise the winds in metaphysical waters: every focus of meditation, every focus of visualization, every focus of affirmation, and every moment of disciplining the personality, bring up the wind. And as you have set your sail by your desire, so the wind moves you in such and such a way. Consequently, check your desire, check the alignment of your sail, if you will, and see that it is working with the wind. When you get into port and have a moment, sit in silence and check, shall we say, in inner dry dock, the health of your vehicle. Are you creating wellness in your body? Are you creating enough rest for your emotional body? Are you creating enough lack of tension, enough balance between motion and stillness, seeking and resting, wisdom and love, attention paid to the self and attention paid to the milieu about one? This is what we would share with you upon working with yourself.

We come to a more difficult part of your question when we begin to look at the other selves about you. It is rare, indeed, on such a voyage, that one is able to take other selves with him. Most general is the case that you experience, where other selves that are

dearly beloved to you and are part of your family are not able to take this voyage with you but must remain upon the shore which you have left. This simple separation of attitude and the direction of hopes for the future between mates and between family members has the strong and understandable tendency to create strife and discomfort on both the side of the self and the sides of other selves involved. Even if there are no hard feelings, the dislocation is felt and it must be dealt with by the other selves about you.

Certainly there are many things that you can do to lessen the apparent impact of your voyage. For your voyage is inner. It is not necessary for you to change your geographical location. It is not necessary for you to change the way that you earn money or the way that you participate in your community in order to sail far, far away in terms of the inner voyage of a self seeking the truth. However, as the voyage continues and as the sea miles pile up and the life experiences of these inner voyages begin to accumulate, there is an increasing distance in point of view from the old self. Those other selves who were fond of the old self and who miss the old self will begin missing that old self more and more.

It is rare to find mates, especially, but other selves in general, that are able to lift away from previously assumed knowledge of a person and replace that knowledge with the knowledge of the brand-new fledgling entity that is beginning to show himself. Certainly some are able to do it but for most—and for the one known as T—he will find that it is very difficult for those about him to embrace the changes that have already taken place and to embrace the continuing desire for further change. And so it is as though the other selves are acting as a drag upon the system, wanting always to regain what they consider to be lost ground, and being completely unable to do so because of the nature of metaphysical change. It is like a chemical reaction: it cannot reverse itself. Once started, it must play itself out. And, unfortunately for the peace of mind of those about the one known as T, this means that, insofar as this creates catalyst for those about the one known as T, they also will need to move through the processes of dealing with and finding ways to balance the perceived reality of these changes.

It is very helpful in such a case for the entity who is changing to refrain from attempting to explain or

justify his journey, and indeed to refrain from speaking, unless asked, of the journey itself. It is very helpful to remember that beneath all of the chances and changes of living, the self is as a serene and unchanging stream, changing in surface ways, certainly, as things flow through, but unchanging in the sense of being a citizen of eternity with a certain vibratory nexus that is the pure essence of who you are. That vibration may change a very small bit because of hard work done throughout an incarnation, but you are truly an eternal being, and the magical energy of yourself is only partially brought into incarnation. It is connected through the silver cord into that well of self from which you came and in which you have tremendous power, wisdom and awareness. This is who you are, only seen through a cloud within incarnation. It is the quest of an entire incarnation simply to penetrate one's own personality shell so that one is able more and more to rest in the fuller expression of self that this instrument would call Christ consciousness. This is your essence. This is the kind of creature that you are. This is the facet of the Creator which you express.

What a blessing it is to be able to rest back in the essence of who you are. Rest in that essence as much as you can with your family. Stay at the soul level with them, relating to them as wonderful, unique sparks of the Creator, just as are you. So much is veiled, so much is unknown, and yet you can always love, you can always console, you can always lift up and support and encourage and offer hope. You can refuse to shut down, you can refuse to stop being vulnerable, you can refuse to close your heart against anyone or anything. You can endure whatever pain will help those about you as you listen to them express their difficulties and as you work endlessly and patiently, insofar as you can see a way to help them through what they are experiencing as they experience the catalyst of your change.

Be aware that what they say to you is a projection of what about themselves has the ability to confuse them. Each entity will react to what you are going through not in terms of you or anything to do with your journey but in terms of themselves and their own processes. Entities, for all that they think that they are working with other people, for the most part never get beyond their own heads. You will constantly be working to get outside of your own limitations into the broader vistas of a wider

perspective. You cannot do this for others. What you can do with and for them is to be yourself, to stay as cheerful and positive as possible, to find patience where no patience seems to be and to find forgiveness for what seem to be unfair or unjust slings and arrows. This instrument has often said that it is a blessing when entities are unfair and unjust because it gives the self a perfect chance to work with that catalyst and to see that nothing needs to be taken personally and that all things are subject for prayer. When you can perceive no other way to serve your family, then remove yourself, sit in silence, and pray for their good, for their improvement of mind, for their healing of spirit, giving thanks, always, for every harsh word, every misunderstanding, every injustice, knowing that these are the things that refine one in the fire. These are the tempering agents that make one strong but flexible.

This instrument was talking to one of those within this circle earlier about the reason for continued tempering and continued testing in the fire. "Why," this instrument was asked, "would that be necessary on a continuing basis? What is the purpose for such a sharp edge when the desire is to love and to bring love to the planet?" And we say to this one, to this instrument and to the one known as T that the continued tempering is that which brings one into the present moment. It is not yesterday's tempering that will keep one flexible in the catalyst of the day. As each lesson is learned, a new vista opens and when the student is eager, those new vistas demand further tempering, further work, further catalyst, further opportunities for learning. Why is there no end to it? For the same reason that there is no end to spirit. When there is oneness, there is infinity. There are no markers, there are no stops, there are no categories, and that infinity becomes that great Celtic knot that moves from Creator to Creator with an octave of learning between.

It is a long, long road. It is a road that also is awash with joy and that is an experience that the one known as T has come into time and again, that sun-washed, light-filled experience of bliss and joy in the knowledge that one is in the right place, at the right time, and on the right journey. Bless and remember those times. That act of remembrance will be very helpful, and especially when one may be downhearted. Because one does see that one cannot

make the proverbial omelet without breaking the eggs.

It is very helpful to remember that this experience is surrounded by supernal and infinite life. It is a blessed journey and even the pain of those about you is a blessing as you work in humility with the awareness of yourself as part of a pattern over which you have no control. Your only control is the choice to love and that choice of loving is endlessly subtle and always in the present moment.

At this time we would pause, for there are two questions this day. May we ask for the second question from T. We are those of Q'uo.

T: In this age of materialism, it seems our children often suffer greatly from a feeling of inadequacy and poor self-worth as they constantly compare themselves to the symbols of materialism. I would like to receive information on how parents of young children can best assist and guide the children in remembering and awakening to who they really are as they mature in this age of transition where materialism still has a strong influence.

We are those of Q'uo, and we are aware of your query, my brother. What a good query we find this! It is most appropriate to consider the raising of your young beings for, at this time, not only your being [and] those whom you have welcomed into your home and family, but also virtually all those coming into the world through incarnation's door as new to it are those who have, to some extent, opened their fourth-density bodies and so, are beings that are quite different than those who have come into incarnation with only the yellow-ray activated body⁵. When a person has a dual-activated body, certain things have changed for this entity. It may not be that these changes are consciously known by those who may be called Indigo Children, for a general term, but these changes are there. They include a thinner veiling, so that it is easier to remember preincarnative data, the ability to access psychic gifts largely because of the lighter veiling, the tendency to be impatient with third-density structures, especially those that seem to stand in their way, and some

⁵ The yellow-ray body is the physical body which we all have, and third density is the world of Earth life which we share. The fourth-density or green-ray body is that energy body which can work with fourth-density or higher vibrations. A dual-activated body is one in which both the third-density body and the fourth-density body are active.

difficulty in cooperating with the strictures that make the least sense to them. Indeed, in some part, these have always been the characteristics of youth, but when there is a memory that is closer to the surface of a higher way and when the culture is mired in teachings that are directly counter to those sensings and half memories, it becomes fiendishly difficult for entities to make sense of their surroundings.

It may be considered unfortunate by the one known as T that such children do not come into incarnation equipped with what might be called maturity or common sense. Such children are children. They do not have an instinct for maturity. They do not have an instinct for right behavior. They are, as [are] all of the very young, self-involved, ever-questing, ever-impatient, and very inquisitive of knowledge, of ideas, of ways to be, of masks of all kinds. They are experimenters looking for ways to express that feel right to them. They are tremendously influenced by what is going on about them. And this is not simply the parents and the family but also contains the world of school and peers and the fads of a culture. If you add in the mass media and the tremendous amount of propaganda of mind-entraining material that exists within the programs and the commercials of television, the sum becomes a huge and unmanageable bundle of strictly third-density input for such children. There is nothing that the parents can do about this except keep them home, turn off the television set, and studiously home school. Some have put a great deal of time aside and actually done this. And yet those children will move out into the world of peers and fads and mass media because it is there in such abundant quantity. Consequently, we do not recommend such withdrawal from the society at large. We recommend, rather, some of that endless patience that you have taken with you on the journey. For you shall, as a parent, need to deal with situations one, by one, by one; and we are talking of hundreds and thousands and millions of situations in twenty years of raising a child. And in each of these situations, you will need to be creative and listen and find ways to offer positive suggestion and positive counsel when what you would really like to do is tear down structures that you feel are harmful for your children.

We recommend, most of all, that you yourself live in a way that you may endlessly explain and defend. This is painstaking work. If you would like them not

to watch television, turn yours off, not once but as a habit. If you would like them to respect the rights of others, be sure that your converse and your comments constantly express the deepest love that you can find for every entity and every situation. Whatever it is that you are hoping for your children, rather than telling them, sit in counsel with yourself until you can find ways to live the life that you wish to embody for them. Be a living example to them, not by what you say, alone, but by how you are, by how you live your day. Do you, for instance, make a point of spending time with yourself and the Creator in silence, every day? If your children see you living a religiously or spiritually oriented life, they will know beyond a shadow of a doubt that that is of value to you and because you loom large in their small lives, that will have every reason to be considered as a value to them.

You may ask yourself, too, if you spend time with them where you do nothing but listen to them. If you can spend just a bit of time...

(Side one of tape ends.)

(Carla channeling)

...finding out what their process has been like this day, what their walk has led them to see and think about, what their dreams have told them, not with any view to commenting or improving upon their thoughts but simply to knowing them, they will feel worthy in a way that you cannot create by any other means. If you think that their small affairs are important, so will they know that they have a right to be and that what they do is worthwhile. These things cannot be taught. They have to be picked up from the attitude with which people hold them. As a parent you have tremendous ability to give them this kind of nourishment of self. As they talk themselves over with you, they begin to get their own bearings and the feeling that they have their own reality and their own process. As you give them credit for being people, even at a very young age, they are able to begin to grasp more of this double-activated nature. As you live a loving, radiant life, you are basically living in the fourth-density energy for which they so hunger since they are prepared to take it in and since your surface environment is so lacking in fuller light. See what you can do to be an unconscious but ever-present radiance in their life.

Again, it is nothing that you say that will mean as much in teaching children as how you are. How do

you treat everything and everyone about you? How do you think of that world about you? In what way do you discuss the issues to which entities with double-activated bodies would be so sensitive? Damage to the environment, damage to other selves, lack of human rights, injustice and unfairness: these things will nag like thorns at a double-activated child. Do what you can to discover for yourself ways to talk about these shortcomings that can be perceived in outer society in such a way that hope is found and positive movement on a personal level is discussed. Never let children become cynical if you can possibly help it. And yet, at the same time, encourage good, straight, hard looks by these young children at what seem to you to be perhaps too adult areas or issues of consideration. For these children, things happen quickly. Ideas develop quickly, questions come up quickly. Expect this process to occur, when it does, with some speed and just see what you can do to maintain your own humor, patience and humility. You are not an authority figure to a double-activated entity, you are an advisor. You are, if you have been careful, considered to be a good one and you will be listened to, for there are deep threads of honor and respect that run through a double-activated child.

They can easily be distorted by disappointment and the typical disappointed, double-activated Indigo child can be a tough cookie. So we would just offer you the encouragement to stay within your own integrity, offer what encouragement that you can, and by all means do not assume that your child, being double-activated, has no need of guidance. Such children, like any children, do need persistent and firm limits. We simply say, make those limits loving, understandable, simple and then be willing to explain them, to stand by them, and to take insults and disagreement when it is inconvenient for other selves to observe those boundaries. Do not let that faze you, but keep the boundaries that you feel are important, not combatively but persistently, quietly and firmly.

Above all, find ways to express your own belief system in the tiny things of everyday. This way there is no preaching involved. There is no discussion of dogma or the lack of same, but only the expression in everyday life at the smallest level of thoughtfulness, desire to help the family system, and those other values that feed into a harmonious and loving family life. If you have not investigated fully

the joys of doing laundry, scrubbing the toilet bowl, doing the dishes, or any of the other thousand and one things that a household takes to keep going, dig into it and investigate to the best of your ability all of the above and anything else that you can see that will help the family move more smoothly through the day. When entities are not afraid of cleaning a toilet with great love and great thoroughness and a delight in the result, then the entities around him can begin to see that all things are holy and that there is no unjust labor, or work to be scorned. In living a spiritually oriented life, this is a key concept and it cannot be gotten at with words. Those about you must see you participating in every way. This will enable them to find that same perspective within themselves gradually becoming more and more understandable.

Most of all, my brother, see to your own self. In the midst of all this concern for others, remember that you must tend to your own stability, wellness of mind, heart, body and soul, your own financial wellness, your own staying beforehand with the requirements of the world. What does it take to keep you grounded and balanced and ready for the new day? In most cases, there is that need for daily meditation, daily contemplation, a time that is sacred to oneself, a time spent in the temple of the inner heart, resting with the one infinite Creator. If you have to get up early, my brother, to do this, then set your alarm and give yourself a half hour to stare at a candle, to think over the day ahead, to make to-do lists, to do whatever it serves you to do to rise from your night ready for a new day, seeing into a new land filled with infinite possibility.

It has been a delight and a privilege to speak with you this day, my brother. And we thank those in the support group who have made this session of seeking possible. We are those of Q'uo, and we leave you in the love and in the light of the one infinite Creator. Adonai. Adonai. ✨



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CHANNELING SYMPOSIUM, UNIVERSITY OF LOUISVILLE BELKNAP CAMPUS AUGUST 22, 2004

(Carla channeling)

We are those known to you as the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose energy we come and in Whose service we are. It is our distinct privilege to be called to this circle of seeking and we thank each entity here for taking the time away from a very busy and tension-ridden life to stop a minute and just ask for the truth, for those things to come in that you hope will be resources and assets as you face the present moment. It is truly a present moment that is fascinating and challenging in many ways. And we are most glad to be here with you.

In order for us to be able to speak freely, we would add our voice to the one known as "Joy of Life"¹ and ask each to use your discrimination carefully. Do not assume that we or any other entity are authorities, for we are not. You are the authority over your own learning curve, over your own spiritual evolution. You have the right and the ownership of your truth. It is not like anyone else's truth and it is not the same truth for you from year to year and sometimes from moment to moment. Always listen with a new ear and see if you feel resonance with that which is being spoken. If so, take it in and work with it, make it your own. In the echoes of that resonance lie personal truth that is helpful for you now. If it does not resonate for you, drop it, leave it, walk away

¹ Joy of Life is an inner-planes entity which had spoken through Sylvia Willett in a channeling offered by her prior to this channeling from Carla and those of Q'uo.

without a second thought. It is not your truth. It may be helpful to someone else but it didn't ring your bell, so let it be. This will enable us to speak freely without concern that we may be abridging your own free will for attempting to pretend that we can learn for you. We are only those who walk with you.

Before we take queries, we would simply suggest to each of you that you are the light of the world. There is illumination coming into this room from several sources and we would use some of these images to talk about how you are light. If you gaze behind this instrument, there is a decoration made of a tree into which there are pinned Christmas lights. It is a beautiful, aesthetically pleasing decoration. But more than that, it is a beautiful image of your planet and its people. Each of you is a radiant source of energy. When you are plugged in, how you shine! And you are connected one to the other, not visibly. Visibly, each entity is separate, each entity has limits, places where flesh and clothing meet the air, feet meet the ground. It is obvious that in the physical illusion each is separate. And yet you have, common to this incarnation, families, not nuclear or physical families alone, but spiritual families, larger groups of entities than you might suspect, who have chosen to come into incarnation to work in tandem with those whom they meet and with whom they seem to feel kinship and affinity and much more than that. With the extended families of each of you, who in many cases share relatives, shall we say, on the unseen planes,

you are connected in so many ways which you cannot see but can only feel. So know that, as you look into the eyes of those whom you have not yet touched into in terms of energy, with whom you have not exchanged energy, yet you do not look into the eyes of strangers. For beneath the surface of this seeming separateness of the physicality, you are strongly and powerfully connected by those families from which you came and to which you shall return.

You have come here to be a light, to lighten the planet known as Earth. Let us look at that Christmas lighting of the tree again, this image of all of you in incarnation being here and “holding the energy” or “holding the space.”² Who are you linked into?

Look about you to the ceiling and you will see constellations of lighting that seem to come down from above. These might represent sources of integration. As the physical illusion becomes ever more complicated, reassurance and grounding, oddly enough, come from perceived sources of inspiration. One light may be a walk in the woods, another may be inspirational writings, and there are wonderful books offered in this very room that may be just what you might need at this time.³ Touch the books, touch the materials, see if there is energy there for you and when you do perceive a source of energy, remember to use it. Open the book, take the walk, place yourself into engagement with the present moment. For you are a powerful and magical being. The light within you is that energy that is infinite. What are you plugged into? What infinite source are you plugged into?

And now look out the window and see the sunlight that pours a wasteful amount of energy infinitely into your plane, far more than any entities may use. The Creator is incredibly generous. There is no end to consciousness, there is no end to love, there is no end to that into which you are plugged. For you are as the vine branch; you are as the lamp that is lit. The vine branch moves down into the vine. The master known as Jesus said, “I am the true vine, and you are the branches.”⁴ And again, he said, “You are

² These are phrases channeled through Sylvia Willett in the previous segment of the symposium from her contact, “Father.”

³ All of the channelers had brought their materials for the audience to look over.

⁴ *Holy Bible*, John 15: “I am the true vine, and my Father is the vine dresser. ... Abide in me, and I in you.”

the light of the world,”⁵ so do not hide your light under the bushel, do not tuck it away inside your house, inside your being, inside your practice, but allow that energy into which you are plugged in your inner heart to move ever [more] freely through the open heart and into the world around you.

All things are one and you are not only a personality shell, a being of a certain identified kind, living a certain kind of life. You are, as the one known as Father said, “a spark of the divine,” a sparkle in the eye of the Creator. And you have come at no small inconvenience to yourself into what seems to be a fairly darkened atmosphere. Do not be fooled. Do not be dismayed. The “ascension” of which many have spoken is not coming. It is here. The energy of fourth density lives, as it can, in the corners, cracks and crevices of third-density Earth. It is an overpowering energy and it is moving far more energetically now than a year ago. Indeed, we may say that it is your choice as to which density in which you choose to live.

It is a delicate thing to change the point of view from third-density consensus reality to fourth-density perceived reality; to switch from living by fear into living by love; to move from a point of view in which one defends and guards into a point of view in which one sees oneself as a crystal being that is able to receive the love and the light of the one infinite Creator, bless it and allow it to go forth from the open heart without distortion. As you are able to express the unconditional love that fuels your light and that is the source of your light, you become the light of the world.

May I ask the one known as M at this time if there are queries for us?⁶

M: Yes, Q’uo, there are. “What is the next step for me to take, both personally and spiritually?”

We are those of Q’uo, and are aware of your query. The present moment is perfect. And yet it is as a seed that is in a process of growth. When one considers the next step, either personally or spiritually, the question becomes, “Where is the love in this moment?”

⁵ *Holy Bible*, Matthew 5: “You are the light of the world. ... Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

⁶ M was the moderator, and she had many question cards to read which the audience had filled out beforehand.

Your past has planted seeds in the work you have done, in the suffering you have undergone, the lessons you have learned. You have fertilized, watered and developed those seeds and they are what have bloomed into the present moment but they are not the end of the process—they are an exquisitely poignant picture that does not last except to give you wings to see your way to that next step. As you ask, “Where is the love?” you can begin to see into the relationships that you bring to this moment and the issues which you are pondering.

What help has been asked? If there is a request for service, that is always the next step. What are the energies surrounding this issue or this relationship? Where and how can the entity that you are and the gifts that you have be helpful? And do not forget yourself, for if you overwork yourself, if you exhaust your spiritual, your emotional, or your mental energies, not to mention your physical energies, how shall you serve at all?

So it is well to ask yourself, “What do I need to meet this moment?” It might be a very small thing that moves you from a feeling of being overworked, over-energized, exhausted, tense and even depressed, to good cheer and good energy. It might be a cup of tea. It might be anything that you sense into and realize, “You know, I’ve been thinking about everyone else but I really need to take a nap, take a bite, take a walk.”

Focus, when looking at taking the next step, on how you are feeling, how your attitude is, and how you perceive this present moment. How do you see the system, as a whole, that is your energy field? Are you in health? You need to be in order to serve. If the answer to that is no, stop and ask for balance. If you are feeling bewildered, stop, sit in silence, and let the universe pour in. It might be the call of a bird; it might be spirits speaking directly to you in a voice you can hear. It might be anything in between. It might be a street sign that pops out at you in synchronicity with the thought that you were having. There are many, many ways that spirit connects with those who are listening, so listen, and listen to yourself, being sure, first, that the instrument is in good order, for you are instruments.

M: “What is my forward movement?”

We are those of Q’uo, and are aware of your query. The question of forwardness is interesting. A third-density consensus-reality way of thinking is always

designed with an arrow: first this, then this, then this, a sequence in a straight line. However, spiritually speaking, there is a circle, or perhaps more rightly, a sphere, and all movement is forward. Think of yourself not as this lumbering great ape that is walking step, by step, by step. Think of the energy body that you are, for you have wings, and you fly. This energy body, or torus of energy, that is your basic metaphysical nature or body, can roll in any direction, and move from level to level, density to density, picking up the information and the resources that it needs. Certainly, most of this is not done consciously.

So a lot of moving forward is getting your preconceptions of what forward movement is out of the way and then opening to the resources about you: your dream work, your synchronicities, your reading, that which you pick up from conversations and from the silence when you tabernacle with the one infinite Creator and your guidance. It is so important to touch in frequently to your guidance and then listen. If you can, when you get an impression, take it seriously, write it down, go back and look at it and see if you have followed your own guidance yet. If not, hit it with ever more energy and enthusiasm, for you are connected, you do know in your inner heart where that next forward movement is. But you shall not know as fully unless you allow the roundness and the freedom of the being that you truly are as a citizen of eternity to come out.

M: “Will my financial situation resolve?”

We are those of Q’uo, and are aware of your query. The issue of supply is a ticklish one and certainly this instrument experiences many times of wondering precisely how the bills shall be paid, precisely how supply will manifest itself and yet, indeed it always has, for this instrument. It has sometimes been mighty close but somehow the wagon has continued to stay on the road in some way. And we would suggest that the visualizing of this state of perfection will encourage the richness of supply. We do not suggest a laundry list of needed things in your prayers to the Creator. When you think about the prayer that the master known as Jesus taught to his disciples, it only asked for today. Focus upon that which is needed this day and ask, without pride but also without shame, “May I have that which is needed in supply and in energy in all things this day, that I may serve?” Let that

affirmation rest, knowing that, for this one day, you will be supplied with that which you truly need.

We apologize for not being more specific but we find that in order to keep the tuning of what this instrument would call the highest and best that she requested, we need to stay at the level of spiritual principles.

M: “Is this a special group? What can you tell us about what brought us together today?”

We are those of Q’uo, and are aware of your query. Indeed, we have spoken to some extent upon this subject and it is dear to our hearts. You are here this day because you are a family. You have not chosen each other in a conscious way. You do not have the entanglements with many of these here of family, previous friendships, and so forth. But there is a tabernacle in which all of you reside. It is that space or energy that is held together by those who seek the truth and who seek to serve at this time. You have come this day for reasons on the conscious level, but because of promptings also on the subconscious level. So we encourage you to see this event and this gathering as a family reunion of those who have not previously, perhaps, come into a gathering or re-joined. Yet you are all called by spirit to be witnesses to light and love. And each of you has worked and played and suffered and laughed and done the living that collects life experience. You have begun to gather about yourselves a kind of spiritual gravity, a weight, a density of being that holds the light. You see, when entities begin to wake up to their spiritual nature, they are perfectly capable of grasping the ideas because the ideas which concern spiritual evolution are fairly simple. It has often been called the universal wisdom, or the eternal wisdom. What we have to say, and indeed what each has to say this day has been said before and will be said again and yet, because of the nature of spirit, it must be said in the present moment as a spark that can ignite or as a germ that can infect.

Perhaps that is what we would say to you: each of you is a carrier of unconditional love. As one person becomes enlightened, awakened, and energized by the spirit, unconditional love pours through. Yet it cannot be held for long periods of time, at first. The tuning slips, the energy is exhausted, and rest must be taken. You are here to deepen your own spiritual density, to find those resources that work for you as you assume the discipline of your own personality

and begin to learn how to persist in patience, in good humor, and in peace and compassion for yourself as a bozo and a mistake-maker of the first order. All of us, all of you, every iota of the creation of the Father, makes mistakes. If we did not have distortion, we would be resting in the allness of the creative principle. We would not be working our way back to the Source. You are between alpha and omega, and you are here to learn how to accelerate your pace of evolution. Each entity whom you meet this day is your teacher. Each eye that you look into is the eye of the Creator. You live in a hall of mirrors and these mirrors are wonderfully clear. Come, meet yourself here.

May we ask if there is another query at this time?

M: “Was Paladin a true energy encounter?”

We are those of Q’uo, and are aware of your query, my sister. Because of the degree of surety that you have at this time we would confirm that this is a helpful energy for you at this time.

We thank each of you and we leave each of you in the love and in the light of the one infinite Creator. We are known to you as those of Q’uo. Adonai, my friends. Adonai. ✨



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SPECIAL MEDITATION

AUGUST 30, 2004

Question from G: I would like to ask that you touch upon my desire and seeking to heal myself and my past, specifically delving into my search to discover the unknown traumatic learning and the primary cause of self-rejection developed within my formative years, the still-divided energies I feel within, and the hole I've described to you within my being, somewhere. Please feel free to leave these subjects and venture into any other topic you feel may be of benefit to me. I trust you. After which I'll have as many questions as you and the instrument have the time and energy for. Thank you.

(Carla channeling)

We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you this day. It is our privilege to be called to your group and we thank you for the opportunity to share our thoughts on this search for self-healing that the one known as G is moving through at this time. As always, we would ask that each in this group exercise the utmost vigilance in using the discrimination of his own mind and heart, for those things which we offer are simply opinion rather than being authoritarian in nature and we need you to realize that our opinion is not necessarily the truth that is helpful for you at this time. If you find things that are helpful then by all means follow them and make them your own by working upon them and adding to them as new insights come to you. If they do not resonate to you with that familiar feel of an old

friend newly remembered, then please let them drop away.

The beginning of an incarnation seems to be a simple thing and yet often it is somewhat more complicated than the simple beginning that it seems. Although many entities' processes of incarnation begin roughly at the time of the birth, for many, especially those who have a great deal of previous experience before this incarnation, the process of entering the body and starting the incarnation is begun somewhat prior to the actual birth of the fetus as it exits the womb of the mother. In the case of the one known as G, this was quite true. And, indeed, for each in this circle this was the case. A tremendous amount of awareness and even the basic personality shell was that which was given while the seeming fetus was yet in the womb. Indeed, by the time of the birth of the one known as G, much fairly complex work had been done and the beginning of the incarnation, therefore, was, shall we say, perhaps eight months or so prior to the birth of this entity into the world.

The bounds of free will do not permit us to discuss some of the complications that were occurring around the one known as G—and we mean that literally—during the pregnancy. Suffice it to say that there were disagreements and disharmonies betwixt the parents that alarmed and frightened the one known as G and convinced this entity that it would be better to turn partially away from full attention within the life experience in order to protect the tender sensibilities of this entity from the

disharmonies that it was experiencing about it. It was not seen by this very young entity that this decision might become inconvenient at a later time. Nevertheless, the decision was made at a very deep level, prior to the actual birth of this entity, so that the one known as G came into incarnation with a substantive and very deep-set bias against paying full attention to that which was spoken by any entity about it that would have any possibility whatsoever of causing harm to this entity.

Because of the nature of the family system of the one known as G, this entity's decision to protect itself was only underlined and emphasized by the events of its early life. The climate of constant disagreement and disharmony continued and as the entity grew and became able to have friends and to begin moving through those cultural systems that you call school and education, more and more evidence seemed to point to the fact that disharmony was the standard operating environment that could be expected and, therefore, each time there came an opportunity to begin to second-guess that first basic decision to lift the attention away from any spoken word from any perceived authority figure, the decision was always made, once again, in favor of protecting the self and distancing the self from spoken communication.

The lifting away from dependence upon words had the positive aspect of creating, for this entity, an inner safe place. It had the apparently negative aspect of constituting a defect in the linkage between short term memory and long term memory so that there grew to be the impression within the one known as G of there being no memory of those things which had gone before. In fact, it is as though within the mind of the one known as G there are files that are locked away that have been designated as being, shall we say, contaminated or infected and therefore, that have been placed where they cannot be accessed. This has constituted in the adult life of the one known as G a real stumbling block. And when we gaze at those steps which can recover the so-called hole in the mind, or the gaps in the memory, we find that, in many ways, the effort needed to recover such locked-away memory might be considered excessive.

It is, however, more possible to look at working with changing the layers of decision-making, moving down through the tree of mind to reaccess that point

before birth when the one known as G first made the decision to angle himself away from spoken communication. When one attempts to change a decision that one has made for one's own good, one must realize that one is asking of the self that it trust new information over old and trusted information. This is usually the most difficult part of altering a behavior and attitude of a point of view: that is, becoming able to trust the judgment of the self in its new configuration to the point where the self is able to gaze at the old configuration and the new configuration and have confidence that the new configuration will function properly. Therefore, we would suggest that the first step in clearing the old configuration is to move into a state of mind which is silent and to create, in that silence, shall we say, a workshop, a place within where this work can be held, gazed at, and considered.

For this instrument, such a workshop was her choice. She created her own workshop by moving into that silence of mind in which she contemplated her favorite places until she found her very favorite place and then, within her own mind, she constructed, detail by detail, the workshop she felt she needed to do work in consciousness. She provided for herself two rooms with a little bathroom off the side of the office. She offered to herself a room that was for records and for office work and for a comfortable chair that she could sit in and muse and prepare herself to do work in consciousness. And then, through a wide-open gateway, with no door but simply the arch of space that indicated that there were two rooms [she created] a working room where there were three seats and, in front of those three seats, a large screen. She created two doors in that second room through which the male and female aspects of her guidance might step. And when she invited those aspects in and they came in and were greeted, they took the three seats—one [aspect] on each side of her and her seat in the middle. When she was ready to do the work, she and her guidance, holding hands, would light the screen with their intention and when the screen lit, then the work could be visualized and done. This instrument created a color scheme, carpets, works of art, and everything that she could think of to make this space both sacred and beautiful. And it is a place to which she moves in consciousness each time that she tunes to work as she is working at this moment.

We give you this degree of detail not to indicate what the one known as G should design but to indicate that it is important in creating a place of working that it be created with great thought and attention to detail, so that the one known as G makes for himself a place that is truly his own, where he feels at home and safe, and where he feels safe in calling forth his guidance and his own power.

This instrument is glad to aid the one known as G in the creation of this sacred space but we do caution the one known as G that each detail of the work be his own and come from his heart and his soul and his mind.

When this workshop has been created, we would suggest that the one known as G move there in consciousness on a daily basis, if possible, while he is doing this work of attempting to recover the decision made before birth. We cannot say before incarnation, for this was an incarnative decision. But the fact that it was a decision made in the womb has serious consequences and creates, for the work at hand, a level of complexity that is not seen when the damage, shall we say, has been done to an entity's sense of self after birth.

It was also so, for the one known as Carla, that great alarm and dismay was felt before the incarnation properly began. In this instrument's case, the alarm was deep enough that it prolonged the pregnancy so that this instrument was born only after ten months in the womb. However, this instrument did not choose to create for herself that safe place that she would have had by deciding to reject some portion of the environment about her after birth. Rather, it created for her a deep sense of what this instrument would call resentment. It, therefore, can be seen that this instrument's personality shell is actually more warlike or warrior-like than the personality shell of the one known as G; it turned not towards flight but, in the end, towards fight, whereas the one known as G simply turned aside and slipped away from the danger it had perceived.

We would take time to note, to the one known as G, that there is no shame in perceiving as negative, or undesirable, that level of disharmony which makes words mean nothing. The ways of entities who use words to hurt are such that words lose their meaning. Words cannot be used logically or with common sense, for they are but markers or symbols for unspoken and perhaps unknown biases which

drive the entity to use language in ways that are not consonant with logic. This is not an experience unique to his family system. It is relatively rampant within human society, in general, that words are used not to communicate but to control or to wound. Blessed indeed is the family system in which this is not true. The one known as G has now found his way into a spiritually-based family which holds the value of words used only for communication and not for control or for wounding. However, each of those in that family system makes frequent errors and has those moments when it does use words not purely to communicate but also to control, to persuade, or to wound. For the one known as G and for all of those within this family system, we could encourage careful thought when using words with the one known as G, realizing that this entity's wounds are of the nature of words being used as sticks and stones. If there is an energy there that can be perceived and that can be talked about, then we encourage, any time that such a slip from communication to persuasion to wounding is perceived, for there to be an honest and immediate effort to clean up communication and to reestablish communication as a clear and sweet channel of energy between two people.

That is the beautiful thing about communicating in clear blue ray, as this instrument would call it. When the heart is open and words are used well, each word carries that energy of the heart and can be perceived not as that which comes to wound but that which comes to aid. Gradually, through the time spent with this family system, the one known as G has found it more possible to listen to speech without becoming nervous or desiring to get away. And this is because that subconscious portion of the self recognizes the health and the attractiveness of these good words. It is an entirely new experience for this entity and is much appreciated on very deep levels. Yet still there is the backlog of two decades and more of difficulty and repetitive choices made to confirm the original choice that words are basically "bad" things. We overgeneralize here for the sake of the conversation.

We are giving this instrument the picture of the desert at night. It is dark. It is quiet. Indeed, it is silent. The stars stud the night sky as they do only in the desert when there are no cities about and no sources of artificial light and, indeed, no dwellings of any kind whatsoever. This is the environment of

simplicity. This darkness, this quietness, may well be part of the place chosen for the workshop by the one known as G, for these are two outward markers of simplicity and the present blockages are a reaction against complexity. We move here in ways that this instrument does not understand and we ask her forgiveness for moving her beyond her comfort level but, in working with decisions made before birth, we are in a kind of shadow-land. Before birth, an entity is very close to the larger entity that it is before choosing a body and committing to the connection of the silver cord. Decisions made at this time are not irrevocable, for they did not come in as part of the personality shell. But they have that incredible strength of initial decisions that have never been circumvented or changed.

So, moving back into this space of darkness, it is perhaps not simply desert but more: the womb itself, that true darkness that has never seen any light. Realize that, to the one known as G, the womb itself was a dangerous place. There was no safety anywhere. The entity which carried the one known as G was angry and unhappy. This communicated itself, especially when this entity engaged in conversation with the one known as G's father. We do not suggest that either of these two parents were negative entities. Indeed, those who are parents to the one known as G are, as is he, beautiful, loving souls seeking to learn and to serve. However, they were chosen by the one known as G as part of a setup for an incarnational lesson that was designed to open the heart. And, indeed, this has, to some extent, misfired from the beginning because of this initial decision.

As the one known as G begins to engage in moving back into the layers of fear that prompted this early decision, we encourage a tremendous feeling of patience and compassion. Think of yourself as a doctor that has been called in to remove a splinter that has worked itself deep into the finger, or the toe, creating a tremendous amount of pain and an inability to use that particular appendage. Through time, that thorn has been unable to work itself out and it has festered in place. Indeed, it has encapsulated itself so that it is no longer able to be gotten at by a pair of pincers. It cannot be tweezed out.

Think of the work that you do in your workshop as a way of putting the appendage, the hand, or the

foot, into the hot water of your silence, your darkness, your meditation and then think of asking for what would constitute a drawing solution such as the Epsom salts, for drawing out deep infection. What aspects of self would you call on to assist you in this work of healing? What aspects of your guidance would you call forth? If you were going to call forth a totem animal to give you courage to confront your deepest fears, what animal would you choose? Take the time to answer that question, to choose that totem animal and to make friends with it, so that you may ask it for help. What odor, what aroma, would you consider the best, the most inspirational for you to use in sweetening your mind and resting your heart as you do this work? Take the time to look at this question and choose an essential oil or incense that you may use when you do the work. Find as many ways as possible to set up for yourself a magical time, so that when you move into this workshop experience, you're using all of your senses and all of your help and all of the aspects of this personality shell that you bring to this work to bear on this question.

It may seem that you are dancing around this question by attending to so many details, but our feeling is that it is quite central that you create a place of safety in a new configuration of self that has as much attractiveness and soundness and substance, metaphysically speaking, as the safe place of the old configuration of thought has. For you cannot fool your subconscious self. It shall not heal itself because you ask it to, on a shallow basis. It takes time to convince that child self, that infant self, that it is safe to change from one closet to another. We say "closet" because we have used that metaphor before in discussing your particular difficulty. This instrument, just this morning, was editing the last special session which this group offered for the one known as G and in it we were using that term because it was a good thing at the time that it was chosen and it is only recently that it has become more and more of a prison than a closet, more of a limiting thing than a safe place.

So when that child self is offered a new safe place, because it is a safe place that is without those neat boundaries of the old safe place, the new safe place needs to be very detailed, very specific, very trustable. And this will take some serious repetition. This is not work done in a day or a week or even a month—it takes time to convince the self that one is

serious when one is attempting to move at such a deep level within incarnation.

Outside of incarnation these alterations of thoughts are relatively simple because they are visible; the veil between conscious and subconscious does not hold. And work at very deep levels, even archetypical levels, can be done, certainly not quickly but consciously. Within incarnation, such attempts are not visible. One can work with that which shows above the level of consciousness but much of the real work is done under the threshold of consciousness and outside of the conscious awareness of the individual. Consequently, work that is done in these workshop meditations will be seated through sleep; and perhaps the one known as G will begin to have dream experiences that indicate that this material is being worked through.

It will be work that will be done completely on faith, for there will be no immediate result, and when results do begin to come into the conscious mind, it will be inkling by inkling and hint by hint rather than being a sudden and complete “aha!” experience. But we believe that the one known as G is on a good track. We agree with the one known as G that it would be helpful to move out of this closet, this previous safe place that has become such a limiting factor. For when this entity hears but does not hear, in each case, this is that same mechanism working perfectly to protect the one known as G from pain.

Think of what a daring thing it will be for the one known as G to ask to hear everything! After it asks this thing and has been given the boon of hearing all, it still shall be in a world in which many entities will speak words designed not to communicate but to persuade or to wound. That will not change. That basic truth of the environment of third density will remain as it is. Consequently, the challenge is to create, within the self, an intention that stands the test of time.

We offer to the one known as G our aid in being with him in his meditations and assure the one known as G that he has only to ask and we shall join him as that energy that deepens and stabilizes his level of meditation.

May we ask if there are other queries at this time?

G: Q’uo, I consider myself a very lucky person to be able to talk with a portion of the outer planes of the universe and to get some friendly advice.

You stated in an earlier channeling that I had a considerable amount of spiritual energy available for my service, and that there was set up to be a near-complete natural reliance on accessing that. Can you comment at all about what this spiritual energy and how I may safely tap into it for its use?

We are those of Q’uo, and, my brother, that is the extent of that which we may say on that subject at this time. Is there a further query at this time?

G: That’s cool. Yes, and I may get a similar response for this one too.

Sometimes I view my own particular path as possibly having some requirements, some voluntary limitations that I would do well to impose upon my actions for the sake of becoming what I think is the ultimate goal of where I view my seeking may lead me, and that’s to become a purified channel for the Law of One. Can you tell me if any such requirements exist and possibly what they might be?

We are those of Q’uo, and are aware of your query, my brother. In general, the choice of paths to a goal is entirely up to the choice of the individual. For some, the choice of an abstemious lifestyle is as the outward marker for inward purity and, when that is sought, the practice of hewing to such ascetic disciplines is helpful. For others, such as this instrument, who have a naturally well-disciplined inner life, the opposite is true and this instrument works with itself to, shall we say, have fun and not to take the self so terribly seriously. What works for one person will not work for another. For one entity, monkhood, poverty, obedience, chastity, the classic giving up of the world, is tremendously comforting and healing and creates an inner space where the entity finally feels natural. For another entity, the world itself, with all of its excesses and imbalances, seems the Garden of Eden. We would simply ask that you stay in touch with your inner self to the point where you feel the rightness of choices such as abstemiousness or indulgence. Look for your own inner balance, not anyone else’s, not any other system of thought’s idea of what good behavior and spiritual environments are. But look within yourself and ask yourself and your guidance, “What do I need? What environment will serve me as I wish to serve the Creator?” Listen deeply and ask more than once and if you can, write down those impressions that you may get.

It is well to be in communication with yourself, to create a way for you to talk with yourself. This instrument, for instance, keeps a notebook and when she wishes to move a little more deeply into her guidance, she will actually sit down and write out a question and then simply ask for guidance. When that next thought comes into the mind, she begins to write it down as if it were not coming from her but through her and she has found this to be very helpful. We do not know what might work for the one known as G. It may be more helpful for this entity to work with the dreams and use that as the gateway to talking to the self about the self.

Whatever mode of communication is chosen, we would suggest that it be pursued with perseverance, and as we said before, patience. These are long-term processes of the self, by the self. They do not have the shortcut of the authority of the teacher and this is that which could be seen as a time-consuming factor. And yet we say to the one known as G that no teacher from the outside can affect this particular difficulty. It will be the self working with the self that begins to balance this particular distortion that runs so deep.

May we answer you further, my brother?

G: Thank you, that's good advice. I understand what it means to discover for myself what is right or wrong. I have what may be an extension of that question. You may have an answer to this, you may not, but I would like to ask because I am not exactly sure myself. I am curious to know what effect these three substances have on me and my seeking: alcohol, cigarettes and refined sugar. Alcohol especially. I feel such a conflict, at times between filling in social needs and once-in-a-while occasion of drinking [alcohol] that goes along with that, and the seeming "harm" that sometimes it feels like it brings to my path.

We are those of Q'uo, and are aware of your query, my brother. We have discussed before that any substance that alters the mood can be seen as that which is a short-cut or a crutch. The cigarettes and the alcohol are both those types of things and that which you call refined sugar is, in a more subtle way, also that which alters the mood. However, we believe we would be moving beyond our proper limits in speaking further of such substances in this regard. They are not critical to the progress of this entity, one way or another. However, they have their

impact, as does everything that affects the one known as G. We therefore leave it to the one known as G to assess the proper balance in the use of such substances. Does this entity feel that these substances are helpful? If so, what is the proper use, the appropriate balance, or the golden mean for the use of such substances?

Is there a final query at this time?

G: Yes. Last year I was told by another local channel that, in my past somewhere, there was what this channel's source described as a cutting, decisive, split between my mother and I. I don't know how that operates or works or when it happened but the information seemed to resonate with me because, at some point in my life, I feel like there was a distance put between my mother and that I've never been able to breach. So many times when I am talking with her I can't help but feel an irritation and intolerance about who she is and I honestly have no clue where it's coming from. Why would I feel that way? Could you speak to this at all, Q'uo? And, thank you for your time spent with me today.

We are those of Q'uo, and are aware of your query, my brother. We see no harm in saying that this split was made with your mother as well as your father, but certainly more so with your mother, before birth and is part and parcel of this initial decision that you made to distance yourself from those whose nature was disharmonious. The weakness that was perceived by the infant, G, is no longer applicable to the one known as G at this time. However, as we said earlier, this early decision has never been rescinded and it shall be the work of some time for this entity to get to the depth of being at which this separation was chosen.

We thank the one known as G for his work, his love, and his calling upon us. It has been our distinct pleasure to be with each of you and to work with these questions. Our hearts go out to each of you and your poignant and never-ending efforts to be. There are many challenges to uncover being, many straws in the wind, many discouragements, and many trials. We commend each of you for your courage, your persistence, and your love. You are beautiful beings and we celebrate you. We hope we may help you to bloom. You are doing a beautiful job. We are with you.

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



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SUNDAY MEDITATION

SEPTEMBER 5, 2004

Group question: We've talked a lot today about change: physical changes in our circumstances, moving to new residences, emotional changes, finding out a lot more about our deeper selves, spiritual changes, and learning to experience the world around us in new ways on new levels. We know that the Earth is going through a lot of change, also, and as beings on a path of service, we would like to know how best we can serve Earth as she's going through her change.

(Carla channeling)

We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you this day. It is a great privilege to be called to your circle and we thank you so much for this privilege, and for the beauty of your souls as they sit in meditation. Truly you create a beautiful tabernacle made of your light, your seeking, and your hope for the truth. We are so happy to share our service with you, which is to share our thoughts. It is for this reason that we are in contact with instruments such as this one and we do hope to be able to offer opinions that may have some benefit in your own process. But in order for us to have the freedom to share these opinions we would ask that you carefully guard the gateway of your own perception and do not allow any of our thoughts to enter those gates. They need to pass the most careful discrimination of your own senses. Listen for resonance. When you feel that resonance in those thoughts that we share, then we welcome your

working with those thoughts as may please you. Please, if there is no resonance there, if it has no feeling of being a personal memory that has somehow been reawakened, then please pass by those things that we say, for they are not yours and miss their mark and need to be left behind without a second thought. If you will all agree to do this mentally, then we will be free to speak with you without infringing upon your free will and your right to work as you need for your own acceleration of the process of spiritual evolution. For that is indeed what you are about this day.

Are you choosing to move a little bit faster along that infinite line that moves from the Creator to the Creator; from the Alpha of the beginning of this octave of creation to its end? All comes from that great potential that is the infinite Creator at rest. It all moves eventually back into the rest and the joy of ultimate unity. In between there are worlds and worlds to explore and the self is the Creator in all of those distorted ways of viewing the segmented or fractured creation. One falls through illusion, after illusion, after illusion to come to this precious moment, this illusion, this time together, this learning crux. As the one known as T. S. Eliot says, this "still point, where the dance is."¹

You ask this day concerning how each of you may be of service to the Earth as it moves through its own

¹ From Eliot's "Four Quartets":

Except for the point, the still point,
There would be no dance, and there is only the dance.

changes, its own transformation, its own new life. For indeed there is a birth occurring in the world, in the Earth, and in each soul that walks this Earth at this time. The very life that you live is a transformation. It is nothing more nor less than that, whether or not you choose to cooperate with this transformative process that shall occur, for it is the very warp and woof of the tapestry of your life. It is your reason for being here. You came to learn as well as to serve, or perhaps we should put it the other way around, you came to serve but also to learn. It is impossible to look at one without looking at the other. They are like the x-axis and the y-axis of the grid upon which your tapestry is sewn. Stitch by stitch, color by color, and texture by texture, this is your life and you do have the power to create that life.

This is at the heart of your question, for it is what the Earth itself is doing. It is creating new life. It is creating from its womb, from that womb of space and time and process, that inevitable transformation that comes when one cycle ends and another begins. This is an appropriate and a just process. It is going remarkably well considering the difficulties with which your planet has been dealing in terms of the harmony of its peoples and what that is doing to the harmony of this process of birthing through which your Earth is going. Quickly examine the conversation, as it went about your circle this day, [for] the kind of challenges and new events that are occurring in the lives of each within this circle. These are not simple changes, nor are they all on one level. There are multiple levels and great subtleties and complexities in each of these patterns, as you are exploring, as this instrument is very fond of asking, who you are and why you are here.

These two questions are questions that she has asked several people recently in working through mutually discussed issues and certainly it is a double question that she prays about in her own process each and every day, asking for focus, asking for the guidance of spirit on who she is and why she is here. For these things do not occur in a sequential process and then become finished. These are not questions you can finish answering within the confines of your present incarnation. The changes, the transformations, will continue. Certainly not relentlessly, moment by moment, but cyclically, so that there will be seasons of starting new seeds, seasons of fertilizing them and growing them, seasons of enjoying the abundance of

full summer and watching the blooming and amazing growth and then seasons of reaping, harvesting and separating the wheat from the chaff. There are also those very difficult seasons of emotional, inner winter, when waiting and patience are the watchwords and where the pattern is not yet clear. And all these seasons are those that will occur not in any tidy order but certainly in cycles that vary depending upon how open each entity is to change and how skilled each entity is in discerning pattern from noise and organization from chaos.

Much of the seeming richness of detail in most change is not pattern but noise. It often does not add to the process to enumerate, detail by detail by detail, the outward appearance of a process of change through which one is moving. Often it is a more skillful approach to rest and sit with the apparent chaos of a new situation, not asking at all for order but being willing to sit in that winter's patience with that which has not yet manifested, with those patterns which have not yet come clear. There is no rush. There is no hurry. There is plenty of time, for change can happen in an instant, in a heartbeat, in a moment's time, but it is waiting for that moment that takes the skill and the patience. Those moments will burst upon you and realization will occur. Suddenly you will begin to see into the kingdom of the present moment in a way that you were not previously able to do. It cannot be coaxed forward. It cannot be produced on demand. It only comes when there is a surrender to that process, a surrender that says, "I don't care how long this process takes. In for a penny, in for a pound. I am here. I feel this is the right place for me to be and I am content to sit here with this for the rest of my life, if that is what it takes for this pattern to resolve." There is tremendous love and faith in that surrender and there is courage in the ability to persevere, in the waiting, in the asking, and in the knowing, by faith alone, that meanwhile, despite all apparent difficulties, all truly is well.

Your Earth, left to itself, would be fine. It would be going through this process with ease and rhythm. And indeed, the heart of the Earth is healthy and is attempting to do so, to follow its nature, to follow the signals of time and space and its own process. It is having difficulties because of generation upon generation and empire upon empire which holds the value of fear, possession, aggression, conquering and the willingness to pursue ends regardless of the

means for the sake of result. These disharmonies have produced a tremendous burden among the peoples of the Earth who have experienced fear and anger and all of the harvest of a warlike and predatory culture.

From the beginnings of your recorded history, millennium upon millennium, your peoples have seemingly deepened their bias towards hasty and aggressive solutions to the differences of opinion betwixt those who were created as brothers and sisters of one flesh, one blood, one family. This has translated itself into the Earth itself as an increasing imbalance that generates a good deal of subterranean heat in the planet and creates an increasingly unbalanced energy situation which results in extreme violences of nature such as the hurricanes that you now are experiencing and the volcanoes which are erupting on your planet's surface at this time. As long as there is pain inflicted, [such as that inflicted] upon innocent school children, as has happened recently in your Chechnya, these energies will keep driving themselves deeper into the Earth and tending to constrict and make difficult the labor pains of Gaia, Mother Earth.

When groups such as nations and terrorists groups are in the news and washing through the media-driven culture of a great portion of the global surface, it may seem relatively improbable that individuals or small groups of people could make a difference in this picture. And yet we assure you that groups such as your own have long made a difference in this developing picture. It is not a new thing for groups to come together in order to generate unconditional love. The history of religions is rife with examples of groups who have been inspired so to get together and yet in many, many cases these groups have been co-opted by less than the highest and best interests of those groups of people. The energies of elitism and exclusion and divisions have crept into the unconditional love and compromised the light coming from these groups. Yet, somehow, in spite of all the resistance of an increasingly unloving surface culture, from the very heart and soul of each human there stems its divine nature.

The very nature of each of you is love. You are made of it. When there is a lack of that on the surface, you crave it, you hunger for it, you yearn for it and you know, somehow, that it is there. In the darkest

prison, in the darkest night, in the deepest dark night of the soul, the spark of hope cannot be stamped out because your very heart is a lighthouse and it will relight if you allow it the slightest bit of silence, the tiniest room to be who it is. How much time have you spent today simply allowing yourself to be? Do you realize that this bare allowance of the self to be is that food which the mother of your flesh needs from you? It is being, it cannot help wearing its heart on its sleeve. That heart of nature has been abused but it beats strongly. And it must be itself. It has no choice. It exists without illusion and though it is deeply wounded and greatly and increasingly suspicious of that human energy which wishes to help; nevertheless, it cannot help reacting to, responding to, authentic being.

It sees you as you really are, not as a collection of bones and flesh and muscle and gristle; not as a collection of words and poses and attitudes, but as that texture and color and form, that sense in which you are a living flower or a work of art, an essence, an aroma in the nose of the Creator. You do not know how sweet you are, how beautifully your odor mingles with the truth of the odors of each other entity within this room to create a bouquet that we cannot describe in its beauty. Each of you shines like the gem that you are.

How can you know this when you are in the midst of the illusion in which you cannot see the gems of your soul or your heart but can only see the vainglory of flesh, the markers of eyes and nose and mouth and form. That which you see about you is, quite specifically, that which is the least real. That which you cannot grasp, cannot know, that which is lost in mystery, is the realest thing about you. What a backwards world it is for one who wishes to pin everything down! And yet your incarnation here is not about pinning things down. Your incarnation here is about learning to dance, learning to sing, learning to move in the rhythms that have no words but that move in harmony with every living thing in your world, starting with the air, the earth, the fire, and the water, moving through every created plant and animal, through yourselves and through those beings that exist without form that are those within the inner planes that are also part of the creation.

It is one great dance and one great song. You have heard of the music of the spheres. This is not a myth. This is the way things are in the world of

what this instrument would call time/space, which coexists with and interpenetrates the consensus-reality illusion that you now enjoy. For each thing that you see, there are a million things that are interpenetrating that illusion that have more and more metaphysical substance. And you are not without the ability to begin to swim in and know these waters of spirit. You have within you great depths of ability to penetrate illusion and to begin to pick up the essence and the heart of the unseen mysteries that you seek. For you are an embodiment of these mysteries. You carry within you, as in a hologram, the one infinite Creator.

Certainly, that essence is well protected. There are gates through which one must pass in order to become more deeply and truly aware of the essence of self and of the increasing revelation of the Creator within. And there are lions that guard the gates to the temple that is your inner self. And occasionally you will be challenged. This is part of the process of transformation. It is a necessity for entities who are moving through transformation to have markers for these changes. And so when there is an initiation, so called, these initiations will have a certain form and symbols will come to you such as the hawks and the eagles of which you were speaking earlier. The symbols may be beast or bird or plant or words, street signs or chance-heard snatches of conversation that simply connect into your process synchronistically. It is impossible to know ahead of time what these markers of transformation will be. But when they come to you, note them and realize that you are on the right track. These processes are moving forward and no matter how dislocated you may feel in these movements that some times are swift, yet your feet are on the right track and you are moving well, and with honor and dignity.

When you come to those moments in which you are being yourself, those moments when you are tabernacling within your own sacred space, know that each moment you spend there is a direct and immediate help to the planet which is your mother in terms of your flesh and bone. The more that you can dwell in this awareness, the more your very being will be of service to Gaia. More than that, when you rise from your contemplation, meditation or whatever form of silence you have chosen as your own frame for being, we encourage you to lean into carrying that light with you as you go about the work of the day, whatever that may be.

This instrument was talking earlier about how she is able to feel Earth energy and has been aware of the Earth from her earliest memory. Becoming more and more aware of how Earth energy feels is a very helpful thing for the Earth as well as for you. That Earth energy is, mechanically speaking, that medium through which the love and the light of the one infinite Creator moves through the soles of your feet up into your body. It rushes up from the soles of the feet right into the red ray and directly from there, sequentially, through each chakra of the energy body. And when you are functioning well as an energy body, your chakras are balanced and opened. Full energy is moving through into the heart, and that heart is staying open no matter what hits it, so that the output, no matter how difficult your catalyst may be, is an output of love, joy and peace.

This is the energy that is coming into your physical vehicle and into your emotional and mental and spiritual vehicles as well. You can shape the way that you receive the catalyst that comes to you by how you choose to work with the energy body in responding to that catalyst. It is the most sensible and understandable thing in the world to react to incoming perceptions of anger and insult and difficulty by constricting and contracting the energy of the self in defensive and protective ways. Oftentimes, habits of defense and protection begin very early in one's incarnation as a response to the disharmonious experiences within the the birth family. That birth family may well have been chosen partially because of the disharmony within its system, for this sets up the arena for a lesson of incarnational level, whether it be patience, the learning to love without expectation of return, or any of the other incarnational lessons with which each of you may be working this time around, shall we say.

As habits begun early are repeated, the shell around them may harden so that it is seemingly at first very difficult to interrupt the habitual contraction around fear. There is no way to eliminate fear, for the incoming catalyst of any entity, no matter how well protected by wealth, circumstance or privilege, will contain those situations which produce fear. Fear is inevitable. The occasion for fear, shall we say, is inevitable. However, those who have spoken words of inspiration throughout the ages have shown over and over again that the reaction to conditions which would suggest fear need not be fearful. Such

reactions can be loving under the most brutal circumstances, whether they be Holocaust, imprisonment, or any other oppressiveness or adversity. Prison cannot bind the free spirit. Prison is only a place. The spirit is a citizen of eternity and it can call from its larger self that knowledge of freedom and light and rightness that the world cannot know.

This willingness to explore the letting go of fear is a tremendous key in this process of transformation. What the Earth is going through is precisely what each of you is going through on a much smaller scale. For the Earth, a process taking approximately 76,000 of your years is coming to an end. The cosmic clock, shall we say, is striking the hour. And indeed a new hour has begun upon your planet at this time. It is having difficulty establishing itself. The labor is long and difficult. But it is going much better than expected because, at what this instrument would call the “grass roots” level, person by person, household by household, community by community, a choice is being made to embrace love and to practice a life that shines that love forth as best as those people, families and groups can muster the wisdom and the strength to allow.

Indeed, it is more a matter of allowing the self to cooperate with the energies about it than to frame this process as reaching for new things. The new things are here, the new things are a program all about you. It is a matter of allowing those new things to sift in through the cracks and crannies of the outer, still very strong, consensus reality of your old Earth, that which this instrument tends to call the “third-density Earth.” The fourth-density Earth is at least as real, in the unseen or inner planes, as third density and it is getting stronger all the time. Entities have talked a good deal about the increasing movements, the literal movements of household and so forth, and it is understandable that every single thing in one’s life would come up at this time to be questioned and perhaps to be changed. For it is, in microcosm, that which is occurring to the Earth.

And you are a part of that system, much more inextricably and organically than you realize. You are a crop that the Earth has produced, as much as the roses, the elms, the birds or the animals. Your process of spiritual evolution is a crop that you have at this time the chance to fertilize and encourage and, most of all, to allow. When you can open your

heart and let go of the mental noise that is surrounding the details of your life, you are allowing the sunshine and the rain to come in and help your growth. When you can shut down, for a bit of time, the endless conversations that take place between the cast of thousands that live within that kingdom between your ears and just rest in the kingdom of the creation instead of that spiky, back-and-forth energy of what this instrument would call the monkey mind, there comes into being that wonderful kingdom that is the creation. And it is a land of harmony that is in infinite movement, swaying and dancing and singing its song. The more authentically you can sing your song, the more freely you can feel your energies dancing with the energies of all those about you and the Earth itself, the closer that you are to being that being that you came to be. You did not come here to find answers, you came here to participate in the dance, to be yourself, and as you dance and sing, to find ever more balanced ways to serve and to learn.

We thank you for asking this question and wish to say that our hearts are full of gratitude for the courage that you have as entities gazing upon a world that seemingly makes little sense at this time. Thank you for seeking ways to love and to serve the one infinite Creator, that wonderful entity which you call the Earth or Gaia, and each other as souls who have embarked together upon this journey around the sun in the spaceship of Earth, shall we say. It is well done of you to come to this moment and to ask for truth. Know that day by day, and realization by realization, you shall express more truth than you can ever know. For it shall come through you as light and beauty and love. Let those things roll through and bless them as they go, knowing that you shall make many mistakes but that you can never make a mistake if you are attempting to allow the love and the light of the one infinite Creator to flow through you unhindered by fear and blessed by your intention.

We are with you in attempting to share our love and our light and you give us great joy as we are able to offer our service to you, which is to share our very humble and imperfect thoughts. We would ask at this point if there are any queries that come out of this initial discussion or any queries at all. Is there a query at this time?

J: Hi, Q'uo. I know how we've talked about wants and desires as opposed to authentic need. I felt like I had all these wants and desires, and I got to experience that² and two weeks later I kind of feel empty. I guess I'd just like for you to speak about the difference. Is desire an empty hole that just can't be filled, compared to authentic need?

We are those of Q'uo, and are aware of your query, my sister. We say hello to you, the one known as J, for it is our great pleasure to touch into your energy.

The query that you ask is a subtle one and there is not a simple answer, for desire is not a fixed value. Desire is a custom-designed value. A desire can come from many different levels of being. There are natural desires that stem from the kind of physical vehicle which you now enjoy. The instincts of the physical body are perfectly natural and perfectly understandable. The desire for the life itself, the desire for survival, the desire for sexual expression: these things are at the very heart of the driving power of incarnation. Consequently it cannot be said in any way that those instinctual desires, including the sexual desires, are lesser than any other level of desire. And yet certainly the instinctual desires are not the ending of desire at all but the beginning, that which allows the light to proceed and sets the stage for much more subtle and complex forms of desire to arise. In a way, there is no moment without desire. It cannot be gotten rid of because the very physical vehicle that you enjoy has a constant desire to survive and every breath that you take is as the result of a desire for a continuation of that existence. Every pulse of the heart is an affirmative vote for [the] desire to live. It is impossible, in this body that you enjoy, that pulses and breathes and has many cycles of natural need, to avoid desire. The mind of your body, not even looking into that spiritual organ which is the consciousness, is in a constant state of desire. It is in a constant state of looking for the next thing and thinking about the last thing. It is in constant motion. The spiritual vehicle, as well, while not restless and desiring in that way, is resting in a steady heartbeat of creative and, what this instrument would call, godly, sacred desire to progress in its journey back towards its source and the ceasing of motion. You dwell in a sea which can be described as

desire. It is the choice of what you desire and the level at which you desire that crafts the difference between empty and fulfilling, spiritually healthy, creative desire.

If one looks, for instance, at the tangle of discussion that you have shared with the one known as C concerning various aspects of this question, it can be seen that, in looking at freeing the red-ray energy and freeing that fundamental, healthy flow of the creative energy into the energy body, there is certainly a place for opening up those areas of that energy which were restricted by past abuse and difficulty with sexual expression. And yet, if it stops at the opening of that energy without moving into questions of where this opened energy might go, how it might be furthered, where it goes next in the energy body and how that works, then it shall be empty. For repetition of sheer red-ray desire and satisfaction of that desire are indeed an endless dropping of energy into a hole. Because that energy is a natural function and needs to be expressed again and again, it cannot be expressed once and then put to rest, although entities have found it helpful to do so under specialized conditions, where they were using the restraint from an open expression of sexuality as a marker for cleansing, purifying and enhancing the spiritual growth of the whole organism that is your mind, body and spirit.

When the energy stops at body work then the mind and the spirit have not yet been reckoned with. And the mind and the spirit also have great hopes and desires for being themselves. The more you work with moving through the chakra system, the more you see that this open red-ray energy moves into the opening of the orange-ray energy, which then moves into the opening of the yellow-ray energy, so that the energy moving up into the heart is whole and has not been hindered by fear at any of these three lower places. When energy is able to move up into the heart in full strength, then the whole world of higher chakra work begins to open up. It is very wise of the one known as J and the one known as T to investigate the opening up of red-ray sexuality, because it is the foundation for so much more sacred work. Yet the hunger remains for an expression that is sacred, an expression that has deeper meaning and higher purpose. There is that opening of the heart and that realization that each entity whom one meets is the Creator. There is then the opening of the heart to serving the Creator in each entity and

² J had attended a workshop whose purpose was to free the female orgasm.

most of all in one's mate, so that it comes full circle back to the sacredness of red ray, seen in the fullness of a system of living out that sacredness that is felt within the heart.

When desire has been disciplined and focused, it is the most powerful force in creation. It is that energy that moves the mountain. It is that energy that creates miracles, and it becomes more and more closely allied with those mysterious words of "faith" and "will." A great deal of time has been spent, in each of your incarnations, on trying to determine what it is that you seek, who it is that you are, what it is that you truly desire. These are wonderful energies; these are defining energies for you; these are key questions. And we greatly encourage this whole line of discussion and exploration.

May we answer you further, my sister?

J: Wow, that was amazing. Thank you, Q'uo. It's good to have you back.

My sister, it is good to have you back, also. Is there a further query at this time?

J: Not from me.

T1: I have a question, Q'uo. This is T. I think I might have got it, about some things you just said, and I guess, as far as the week that I had in California, where I was a little hung up is, they taught that not one person can sustain you sexually, therefore, monogamy was not of importance. And I have an issue with that, I don't know if that's right or wrong.

We are those of Q'uo, and are aware of your query, my sister. We shall attempt to answer, but this particular query lies very close to the surface of your own process and so there is a limit to that which we can say without breaking the trust that you give us not to infringe upon your own free will.

We give this instrument the image of a necklace of many jewels. Such is the experience of one who opens herself to many lovers. Each gem is lovely and beautiful of its own kind and the variety is dazzling and certainly most invigorating when one has been constricted by the moral fear and torpor of an unthinking, unquestioning and blind obedience to some moral code, these restraints and constraints that are placed from without have no value to the spiritual growth of an individual.

Consider, then, the beauty of a single, perfect stone that is hung upon a beautiful golden chain. It is not a blend of colors. It does not have that variety. It has been chosen because, out of all of the jewels that are possible to be had, this one gem has touched the heart, enlivened the soul, opened the heart to the possibilities of devotion, fidelity and the value of leaving behind the world of manyness and exploring the world of absolute value.

How dangerous it may seem to commit the self to one shining gem. It may indeed be a costly choice. It may well be that that one gem does not touch all of the possible ramifications of beauty that are possible to be recorded and appreciated by that incredibly sensitive instrument that is you as a person, as a mind/body/spirit complex, as the one known as Carla tends to call it. And yet, that choice opens the door to a higher way, a way which can be endlessly refined. It is difficult to be of service to a whole necklace full of entities, for each has its beauty, its flaws, its ways of relating, and its ways of resisting. Each is a conundrum, a mystery, with which one can only offer one's own conundrum, one's own mystery. Each, in that varied and beautiful necklace, could take up all of your attention and you would not be bored, nor would you stop learning. Yet, you have not the time to investigate deeply the many gems of this wonderful necklace. And so you look at the beautiful colors and you see the variety. And you enjoy this particular piece of jewelry that you have chosen as a way in which you honor and love the one infinite Creator. Yet there is a restlessness there, because there is not the ability to dive deep into the waters of another human soul. There is not the possibility of exploring how one may be devoted to the soul and the heart of another, not to the appearance, or the surface behavior. Those things will often challenge and puzzle any entity attempting to love. But they are those things that allow one to do deep work and to take the time to move more and more deeply into that house of mirrors that is the relationship between the self and the other self.

It is a question of moving horizontally and learning a little bit about a lot or moving vertically, going high, going deep, and learning in a different way about the self and about how to serve. Neither way is incorrect. Both ways are full of learning. It is a choice as to how you wish to express your own being and to direct your own considerable energies.

T1: Thank you.

Is there another query at this time?

T2: Q'uo, it's wonderful to hear your voice again. I'd just like to ask if there are any suggestions or advice that you can offer me in terms of how I can enhance my meditations, my connection and communication with my higher self, and improve inspiration in daily life?

We are those of Q'uo, and are aware of your query, my brother. Again, we do not wish to interfere with the learn/teaching process of the one known as T2 but we believe that we may suggest just one thing and that would be that, as the one known as T2 has such great sensitivity to sound and more specifically to the many sounds of water, that this entity find ways to link times of silence and the sensual experience of listening to water and experiencing water, whether that would be a walk along the water, a seat beside a splashing pond, or simply the soundtrack of the water that the one known as T2 might choose to use in times of silence. This particular element is very helpful to the one known as T2, as we are only confirming to one who has already created music in the key of water!³ Consequently, we simply encourage the one known as TM to continue in linking himself with that wonderful element and the naiads that dance about any expression of that magical substance which is water.

May we answer you further?

T2: No, thank you very much, Q'uo.

Oh, we thank you too, my brother. We are those of Q'uo, and would ask for a final query at this time if there is one.

T2: Since no one else has a question, is there any comment or information you might suggest for the one known as F?

We are those of Q'uo, and are aware of your query, my brother. And we find that there is little that we may say to the one known as F at this time except that all is well. It is sometimes, as this instrument was saying earlier in an email to a friend, seemingly silly to say that all is well, to say that it's okay, or it's all right. This, this instrument was saying, is what

people say and yet, how intelligent is it to look at something that is causing difficulty and say, "It's okay." And we would say that patterns often do not look okay for periods of time and yet energies are in motion that shall become a good pattern, a helpful pattern, and a pattern in which the one known as F may thrive. And we simply would offer her this comfort if it will create within the one known as F any feeling of rest and peace.

We thank this instrument and this group for this opportunity and the beauty of these moments together. We leave each of you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai. ✽

³ T2 recently produced a CD of original music entitled "Crystal Waters; Compositions Inspired by the Motion of Water."



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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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SUNDAY MEDITATION

SEPTEMBER 19, 2004

Group question: Today, Q'uo, our question has to do with how we might be able to determine, perhaps even define, our spiritual path through our daily round of activities. As we're immersed in all the things that we do during our regular days, it's so easy to get lost in the details and the ups and downs. Could you give us some little way or a shorthand way of reminding ourselves who we are and what we're doing, of how to find our way through the maze and to make a spiritual sense of it all?

(Carla channeling)

We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you this day. It is a great privilege to be called to your circle of seeking and we thank each of you who has taken the time and the energy to seek the truth at this time. The beauty of your souls as you tabernacle together in silence and in unity of spirit is a beautiful, wonderful play of colors as your energies combine and swirl together to form a literal tabernacle of light. It is most inspiring to us. Your hearts and your souls express most beautifully the challenge of the tempering furnace and the extreme beauty of the subtle colors that are brought about by the interplay of tempering influences in that furnace of catalyst and experience.

You create a unique thing when you come together in groups such as this—a point of light that cannot be expressed in any physical sense, but which is an event and an occasion for rejoicing in the unseen

planes, or as this instrument would call them, the inner planes. Such events as you as a group choosing to come together are as locations in time/space and beacons of light that strengthen the light of the whole of those unseen planes within your Earth energy. Thank you, for this expression of seeking and for the beauty of it. It inspires us greatly.

As always, we would ask each of you to listen carefully to those thoughts that we share, realizing that we make many mistakes. Please keep those thoughts that you find useful and discard the rest. This will enable us to share our thoughts freely without being concerned that you might see us as authority figures and try to follow thoughts that simply were not your own. If thoughts do not resonate to you then please leave them aside without a second thought. We thank you for this care.

You have asked this day concerning how to wend your path through the miasma of details and the seeming chaos of manyness that you are offered each day as you awaken and open your eyes to the kaleidoscope of events that will unfold. As you rise from the bed perhaps you cannot imagine what the day will bring. Certainly if you are thoroughly sure of what the day will bring you shall be surprised, for each day has its uniqueness and any hope of a perfectly conformable daily schedule is usually lost by midmorning. Much is occurring within your physical world and the ability of each entity to communicate with each other entity in a variety of ways and mediums creates a continuing atmosphere of surprise because, at any moment, entities might

call or use the internet to write email or send paper mail so that you are constantly receiving a new voice or a new e-message or a new letter which changes the details of the day—adds to them and creates a new list of things to do and perhaps, a new way of prioritizing those things that you need to do. Seldom is it possible for any of those within this circle to arise, face the day, and go through the day with every aspect of the day being that which was expected and that which does not create any requirement for discipline or for the amalgamation of change.

Indeed, it has often been noted by many in this group and in your society in general that the rate of change seems to be accelerating and therefore time itself has the illusion of seeming to accelerate. There is a feeling of becoming swept up and carried away by the torrential waves of chaos and detail that wash over each of you. In this atmosphere, it is easy to lose one's balance and to surrender to a state of mind in which the requirement is simply to survive, to do the next thing on the list, and to make it to bed time without losing one's precarious and tenuous place in all of the bewildering array of detail.

Your request was to find ways to determine and define what the path was in the midst of all these details and there is, we would be quick to state, a path for each of you. Not a regimented, strait-and-narrow, straight-line path in which there are no deviations—this is not what we intend to suggest. But there is a path of ... we are challenged, looking for a word within this instrument's vocabulary for what this path would be called. If we call it a path of rightness, that suggests that there is a wrong path. If we call it a path of resonance, that immediately places an entity upon very subjective ground. Let us work with this concept of a path. The one known as Lao-Tzu created a system of philosophy which is called *The Tao* or *The Way*, the word meaning, in general, the Path.

It might be posited by this general line of thinking that one's life itself is a path. And, inevitably, that path, that lifetime, that incarnation, wends its way up and down hills and around corners, many a time. There is no such thing as a broad, straight, easy incarnation. It is often hoped by entities in the midst of incarnation that their path might be straight and easy and clear, and yet, the essential requirement of an incarnation is mystery. Mystery was built into

each entity's path by the entity himself along with that guidance which was consulted before the incarnation in drawing up the various aspects of the incarnation to come. Each of you carefully chose the relationships that would challenge and befuddle you in order to point up and bring forward incarnation lessons which you wished to tackle, not because you wished to defeat yourself or to confuse yourself, but because you wished to move the balance of your energies by decisions made within the incarnation.

Before the incarnation, you were able to have a good overview of the incarnation to come and of yourself as a soul entity. You looked at that entity that you are and you asked yourself, where you would like to go? What path that you would like to take from the beginning to the end of that very brief period of incarnation that you are looking at? Perhaps you felt that you had an overbalance of love and needed to learn wisdom; perhaps you felt that you had an overbalance of wisdom and needed to bring that balance between wisdom and love back more towards the true center in which love is informed by wisdom and wisdom is informed by love. We cannot define for you the basic direction of that path; each entity's path is unique. Each entity, however, has in common that it is seeking an improved, more balanced polarity as it approaches that great testing ground of graduation from third density to existence in fourth density. Each entity hopes that this incarnation will be the final incarnation within third density. Consequently, the concept of polarity is all-important in understanding how the mysteries of the path make themselves known to you.

In doing third-density work where you are attempting to improve your service-to-others polarity, you are always working against resistance. You are working against a potential difference. You are standing upon that which you envision as the desired ideal or the desired balance and you are pushing against the resistance to that change that is necessary in order to increase the polarity. Consequently, there must be the hidden corners, the blind defiles,¹ the ups and downs of a surprising and adventurous lifetime, in order for that deeper entity that you are to be constantly nudged towards awakening to the deeper purposes, the deeper desires, that lie beneath the easy, soft and sweet of

¹ A defile is a "narrow gorge or pass that restricts lateral movement, as of troops."

surface emotions. How easy it is, my friends, to move from the delight of a good conversation to the irritation of a bad conversation, and so forth. And how difficult it is sometimes to see through the surface details to the issues that are half-hidden and half-revealed by surface emotions, surface occasion, and surface reaction. Yet those surface expressions are as the foam upon the top of the waters. They have no substance. They have no longevity. They have no reality. Yet because they recur with such steady regularity over the course of the waves of the day, it is easy to become fixated upon watching them and surfing in them, to the exclusion of doing that work which deepens the requirements upon the self; which pulls the self into the more mysterious precincts of the deeper waters of the path.

So it is, indeed, a very good question that you ask in terms of how to find little ways to jog the memory, to create for the self a self-sustaining system of little alarm clocks that reawaken the memory of who you are and why you are here. This instrument was conversing with the one known as J the other day concerning football and in particular the comment of a football analyst that pressure is needed sometimes to change coal into the diamond that sparks the light.² The pressures of daily life are not random or unexpected. They are blessed and very much expected and anticipated, not by the conscious self but by the entity that you are beneath the conscious mind. For your consciousness is connected with all of eternity and is infinite, being part of the creative principle. As part of that creative principle, you have a far different schedule or calendar for your life than you as an egoic being with a personality shell might create from day to day. And these mysterious and winding ways of the spirit are very much planned upon and greeted with great thanksgiving and gratitude.

To move into that portion of the self where these things are true, then, is the challenge. And this instrument was saying to the one known as J that indeed it is interesting to reflect upon the difference between coal and the diamond in terms of emotions. For if the reaction of emotional nature to incoming catalyst is that of the coal, it will have generated heat; whereas if one's reaction to the incoming catalyst has the emotive qualities of the diamond, it

will reflect and refract light. One quick way to determine where you are as a person with respect to the catalyst of the day, is to evaluate your emotional set. Has it generated heat or has it generated light? Have the emotions of the self been fiery and bright and sharp? Or has it been that emotional set which is as the diamond in taking the incoming catalyst and being with it in such a way that light is refracted through you from the catalyst to express light, color, beauty and those ineffable qualities that are part of a system of color and light. As the one known as T was saying earlier, the effort that this entity is making at this time is to decrease that heat and to increase the light that is produced in the soul's response to catalyst. When the self experiences heat, that in and of itself may be a good marker for activating that alarm clock that says, "There is work that I need to do on who I am and why I am here."

It is difficult sometimes, in the midst of a heated reaction, to corral the self. The reason for this is that much of the reaction to catalyst that is expressed by an entity is the result of habit. For instance, this entity has a habit of interpreting certain kinds of statements as a rejection of the self. This interpretation is biased in the extreme and has long been realized as such by this entity. Nevertheless, this entity often finds itself in the midst of a reaction to catalyst which can be seen in an instant evaluation as being that which has generated heat rather than light, that which is a colossal metaphysical mistake. And yet, because the habit began very long ago within this instrument's incarnation and because it has never completely been eradicated, it takes any opportunity in which it is given free rein, not simply to play for a moment but to play from beginning to end, as if it were a tape recording that, once started, must be played through. A good deal of retraining the self in the disciplining of the personality is in identifying and then going after those triggers to those old responses, those old tapes, that are so deeply buried within the upper reaches of the subconscious mind. A habit is a beautiful thing when it is working. A habit of diet and exercise have created continued health for many and certainly habits of healthful thinking are just as excellent. But when a habit has gotten out of control and is no longer useful, it can be a persistent and irritating difficulty which is constantly nudging that soul that you are off of its path and into the side road of useless, outdated, response.

² Diamonds are the same element as coal, carbon. Great pressure upon coal, through time, creates the diamond.

How to counter these triggers is certainly a tremendous challenge. Mechanically speaking, there are ways to interrupt such tapes, shall we say, from rolling. Identifying the trigger is very helpful. And any work that can be done in honest communication with the self on identifying these triggers and the really deep nature of these triggers, will be a good resource for any. But more than that, when the trigger has been [pulled] and one has only identified that trigger after the fact, it is still possible, through the discipline of the personality, to halt long enough to say to the self, "I am being triggered," and to stop and celebrate the fact that you have realized this and are therefore taking the first step towards the actual eradication of this deeply buried trigger. It is helpful, then, if you take additional time to laugh at the self, to give the self a hug, and to ask the self, if it had the choice of any way of meeting this particular situation, what would be the highest and the best way? If there is time then for a little more thought and contemplation on seeing the best way, on envisioning the best way, and on, perhaps, moving forward in expressing this best way, then all of that is a great asset to your seeking. It has taken time to embed this habit. It will take much more time to bring it up, see it for what it is, and allow it to fall away. It must be pulled up into the light of day. It must be appreciated, and it must be loved and accepted as part of you before it can be released. So that which you can do when you find yourself expressing heat instead of light is, if you have the luxury of time, to take that time to interrupt that sequence and to redirect it.

Let us return to consideration of the path. The Path of Lao Tzu was ever undefined. Breathing in and out was the path. Listening and talking were the path. Doing and being were the path. All things were the path. Yet the fact that there is a path in this philosophy suggests that many things are not relevant to that path. And by various stories, the teacher known as Lao Tzu would attempt to describe the way that entities could find their way upon the path. We would suggest that it is impossible to be away from the path. It is possible, certainly, to stop by the side of the path and to amuse oneself without moving forward upon the path in meadows of side interest, places to rest, places to recreate and enjoy the self, places to sleep, and places to dream. It is good sometimes to stop in one of those places upon your path. It is not a path that one must embark

upon a certain amount of time each day in order to be worthy. Indeed, in some ways, it can be conceived of as a path that does not have to be trod. It simply is, and you simply are. But the desire of anyone within a time-bound incarnation is to measure things by achievement and so, inevitably, that path is modeled as a path through space and time going somewhere. Try to remember that there are aspects of your path that never go anywhere, that you are always, if you choose to, able to operate from the very center of your being, having nowhere to go, no "what" to do, no "when" to do it, but simply being as you are, existing in essence and in truth. That is the heart of your path. Who you are is the essence of that path and what you are attempting to do as you wend your way through these mysterious turnings is not to do more but to do anything that you do with more truth.

Have you experienced entities that, when you met them, were within their integrity in a tremendously powerful way? Perhaps they did not even have to speak much for you to be able to feel the power of their being. That is the power that lies within each of you and the way to find that true nature of self is in the work that you do in determining and finding and defining what that path is through your crowded and busy days.

It helps, in a way that is difficult to define, for you to have some model within yourself for what that path that you are on is, and how it goes. This entity, for instance, being a mystical Christian, tends to model her rule of life and her path on the teachings of the one known as Jesus. And like all paths, and all models of paths, this model and this path has obvious flaws. The one known as Jesus walked the path of the martyr and while the path of the martyr is to be seen, in the case of the one known as Jesus, as an appropriate and a loving path, yet still it is not obvious, from the surface of the story of the one known as Jesus, that this entity was at all responsible or conservative in walking that path that eventually led towards a cross on a hilltop near Jerusalem. As this entity stretched its arms out upon that cross, it lost all ability to serve within this density. That is the difficulty of the bias of the path of a martyr. And so this entity must constantly ask itself where the appropriate balance is between service to others and martyrdom. Others following other paths must look at the biases that are connected with that model and that path and then ask the self what the issues are as

one attempts to follow the way of a hero or an avatar.

The virtue of having a model or a hero for a path is simply that it is a shortcut, if you will, an icon on the desktop that you can click on in order to see deeper into the issues that you are facing. The cliché of modern day that this instrument would use, then, is “What would Jesus do?” Or as this instrument has altered it many a time, “What would Jesus be?” Asking the self what one’s hero would do or how it would be is often very instructive to one’s own private communication with the self. For one is working in deep waters and the light is dim. It is not easy to see one’s way when one is attempting to sort signal from noise and truth from chaos. But we would suggest, if there is that feeling for a certain hero or avatar or icon of some kind, to use that, not blindly, but asking the self, “If I were thinking as this entity, how would I see my situation?” It helps to bring one up from the morass of confusion and give one a promontory upon which to stand, from which vantage point you may see the surrounding landscape of the moment that you are facing. If one does not have a hero, a master, an avatar, an icon, then one simply must move within the self and ask the guidance of the self, “What is the highest and best part of myself going to do in this situation?” And then await that wisdom in confidence and quietness.

It is very helpful when viewing this kind of deep and subtle work within the personality shell to avail oneself on a daily basis of silence. The uses of silence are many but the chief use is simple release. There is a silence in which there is no word. There is a deeper silence in which there is no sound and there is an even deeper silence in which there are no unspoken thoughts. Each of you has these levels of silence within. It is extremely helpful to the decompression of the stress of your daily life to release the self from words, from sounds, and from your own unspoken but certainly multitudinous thoughts. If you do not, they are as the taskmasters that have taken over your precious consciousness. Certainly they must have their reign. One must deal with words each day. One dwells within a welter of sound and, even as this instrument sits within this chair she is able to hear several different sounds that are expressive of the household working: the buzzing of the sound system, the buzzing of the air purifier, the computer system, and the refrigerator, and the sound that

indicates that the fans and the heating elements of the house are working. Without this network of tiny sounds, the civilization factor would cease to exist and there would be no aids to comfort. The food would spoil, the house would become chilly or heated depending upon the weather, and so forth. So all of these subliminally heard tones are useful and helpful and certainly not of negative value. Yet, taken all together, they create a body tension that can not be ignored. It is a wonderful thing, my friends, to lift oneself away from civilization, from words, from sounds, and from your unspoken thoughts as well. If you are able to do this by gazing at a candle in meditation of the Eastern type, we encourage it. If your way is prayer and meditation in a more Christian sense, we encourage it. If your way is solitary walks in nature, we encourage them.

What we encourage is that you take the time for yourself, to give yourself the healing balm of silence. How blessed a thing that is. It is so alien to your culture that, in many cases, entities are left feeling very uncomfortable if there is true silence. And they will deliberately turn on the television, or the radio, or the sound system to banish that silence and to bring in the more desired energies of song or speech or drama. And in their place these are good things. But we do encourage the discipline that keeps the self away from distraction, even if it just be for five or ten minutes in a day. We would recommend, certainly, a period of fifteen minutes to a half an hour within each day. And if possible, we would recommend more than one of those places in the day in which spirit and that still, small voice of spirit might actually be able to bloom and to give unto your soul those silent words that are more precious than any sound or word could ever be.

This instrument informs us that we need at this time to open the meeting to other questions. We thank you for this wonderful question and the fun that we had in working on it and would ask at this time if there are any further queries?

S: (*Inaudible*) correct physical difficulties, could you elaborate or expound on the causes, perhaps the cures behind them?

We are those of Q’uo, and are aware of your query, my brother. The amount that we may say upon this subject, as you may understand, is quite limited for we do not wish to remove any learn/teaching opportunities for this entity. We may say that a

goodly portion of this entity's experiences at this time have to do not with any particular present catalyst that is incoming but rather have to do with this entity's position within incarnation in that this entity has moved into the seventh decade of its incarnational age and is experiencing those systems within the body that are experiencing age and a less robust or youthful configuration and therefore are more open to damage.

The sources of stress within this instrument's incarnation, as the one known as N pointed out, have certainly been many and that stress is that which has been eagerly and thankfully embraced. This creates an atmosphere in which incoming catalyst has a depth and a sharpness which this instrument would call instant karma, and again this instrument has embraced the quickening and acceleration of these energies. To put it in short words, this instrument has agreed to play hardball and is therefore experiencing each and every part of the shadow side of its nature in ways that are much clearer than in some incarnational patterns. The challenge for this entity, as always, is that finding of the path that is in balance so that there is not an over-embracing of energies that would lead to martyrdom; nor is there an under-embracing of energies which would lead to slowing that acceleration of spiritual evolution that this instrument is most eager to accomplish.

The way towards healing is framed in thankfulness, gratitude and peace. And this is true not only of this instrument but is in general the attitude that most efficiently embraces and most skillfully makes use of the catalyst of the moment.

May we answer you further, my brother?

S: I think that's plenty for her to consider, thank you. Another question I had. If [the Q'uo] work with crystals, I gave one that I had to Carla to hold. I'm just curious if you can tune into its energy and tell me [what] its purpose is with Carla and with itself?

We are those of Q'uo, and aware of your query, my brother. As we do indeed tune into this entity we find that we are not able to work with this information without infringing upon the free will of those involved. May we answer you further, my brother?

S: Hmm, that's interesting then, surprising, but interesting. I have none at this time, thanks.

We thank you, my brother, and are most pleased to spend a brief moment of your physical space/time enjoying your presence. It is always a joy to greet you in person, my brother.

S: I'm curious, since the last time I was here, what do you see from your perspective, from your side, of how I've changed?

We are those of Q'uo, and are aware of your query, my brother. We find that the one known as S has somewhat matured in that there is a lessening of naiveté with no corresponding aggregation of cynicism. We find that, in greeting change, the maturing or evolving entity will accept becoming more complex whereas the entity that is attempting to avoid the maturation process will attempt to retain simplicity and in the resulting conflicts find itself becoming more and more bitter. It is that for which we would offer congratulations to the one known as S, that this entity has worked to deepen and to allow complexity within the self without the corresponding tendency towards bitterness.

May we answer you further, my brother?

S: No, I appreciate that thought and for what it's worth, for all that I've been and am becoming, I do want to express my love and gratitude because you are and have been a part of that and I just give you my love and appreciation.

We are those of Q'uo, and, my brother, we return your sentiments most heartily.

Is there a further query at this time?

S: Not from me.

R: I have a question, Q'uo, concerning a catalyst expressed in the physical body as a cancer. I remember reading some explanation of it in the *Law of One* book. I wanted to ask whether this cancer is in all cases the result of unprocessed catalyst and anger that expresses in the physical body as a growth of cells?

We are those of Q'uo, and are aware of your query, my brother. The query itself is difficult to get hold of because there are so many different kinds of anger. Some of them are obvious, some of them are very difficult to pin down and are almost a portion

of the personality shell itself rather than being connected to certain situations or catalyst.

R: Can I refocus the query?

We are those of Q'uo, and would be delighted for you to do so, my brother.

R: Let's speak about an incarnation where an entity is offered catalyst of various kinds and finds an anger. I cannot describe the anger in more detail because it is a query that is partly hypothetical, but would it be correct to say that the cancer would be the result of unprocessed anger within that one's incarnation, discounting the effects of the previous one?

We are those of Q'uo, and are aware of your query, my brother. That query is easier to answer and we thank you for the change. That which you call disease, of which cancer is a kind, is literally uneasiness within the physical body. It is dis-ease. It is a moving away from the stasis of perfect balance in the body system. At heart, such disease is only partially physical. A large part of disease resides within the mind and the perceptions of that mind. When entities perceive disharmony in a way that is telling, it makes a mark upon the mind. That perception creates an actual change in each cell of the body. It creates an atmosphere in which any incoming agent of disease will be recognized more readily and grabbed onto by each cell of the body more readily. Conversely, when an entity begins to perceive that apparent disharmony has no reality and is therefore able to begin to change its perceptions, that lack of triggering of the perception of disharmony again communicates itself to every cell of the body and therefore when the agent of disease sends its signal to each cell the antennas of that cell do not reach out and grab the catalyst of disharmony because it perceives that there is no disharmony. Therefore, when one is working to lessen the impact of a perceived disease within the body, a part of the working has to do with changing the perceptions that gave rise to a feeling of disharmony.

May we answer you further, my brother?

R: With enough talent and focus each entity is able to find its disharmony within itself, then?

We are those of Q'uo. That is correct, my brother. In general, certainly it is a short discussion of a sometimes quite protracted process for each feeling entity.

May we answer you further, my brother?

R: In dealing with this catalyst, when one is able to bring love and acceptance to the process, is it part of the lessening of the over-activity of the antennas that you have mentioned?

We are those of Q'uo, and, this is correct, my brother. The perception is prior to physical reality and this may be seen, for instance, by the entity that is under hypnosis and is able to walk upon coals without having burned feet or to be stabbed by a needle without feeling pain or bleeding. The body is the creature of the mind.

May we answer you further, my brother?

R: No, Q'uo, that was good. I wanted to make it somewhat general rather than crossing over the threshold of personal data.

We are those of Q'uo, and applaud your discretion, my brother. It is very good to speak with you.

Is there a final query at this time?

R: Not a question but an invitation. Half seriously, if you would be interested to hang around and stay awhile and eat cookies afterwards, we would be delighted.

We are those of Q'uo, and, my brother, we must confess that we always stay for the tea and the cookies. Our hearts are full as we give our leave of you. It is such a blessing to be with you. We leave you in the love and in the light of the one infinite Creator. Adonai. ✽



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SUNDAY MEDITATION OCTOBER 3, 2004

Group question: The question this week has to do with the roots of the concept of what we call “terrorism,” the attempts by a small group of people to gain that which they feel is their due and to gain it by violent means. We were referred back to the Biblical story of Sarah and Abraham where Abraham was unable to bear a child because Sarah was barren. He went in to Sarah’s maid-servant, Hagar, who was Egyptian, and she bore him a son, Ishmael. Fourteen years later, when Abraham was 100, Sarah was blessed by the Lord God at that time to have a child who was named Isaac. These two were the children of Abraham but only Isaac achieved the inheritance. Ishmael was left to wander into the desert and to form the tribes of what we now call the Arabs. And it is the battle between the Arabs and the Jews that seems to be so violently apparent in our world today. So we were wondering if Q’uo could give us a philosophical background of this type of energy and how it can be resolved upon our planet Earth today.

(Carla channeling)

We are those of the principle known to you as Q’uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you this day. It is a great privilege and pleasure to be with you and to share the beauty of your meditation and we offer you our gratitude for creating this moment and this experience of a circle of seeking that is expressing light and love as it sits together in query and in devotion.

It is our blessing to be called to this group for the purpose of sharing our thoughts on terrorism and we are happy to do so with the request—which is especially pointed as we talk concerning a somewhat hot issue, as this instrument would say—that you afford us the opportunity to offer you thoughts without our forcing you to believe them or take them in any way. Please allow us to share our thoughts with you while remaining in complete control over whether or not you wish to continue to think about these thoughts or in any way make them part of your process. For your integrity in doing so allows us to be assured of the freedom of your will. We would not in any way wish to be a stumbling block before your own process. And if you will allow us this freedom, it will allow us the freedom to speak freely. And this particular concern of ours is clearly about freedom. We thank you for that.

The query this day has to do with the philosophy behind terrorism. And as that query stands, we would find it very difficult to create a good answer, for we believe that philosophy as a branch of the circle of knowledge is not something that lends itself to the creation of a structure in which something like terrorism would be acceptable. When ethics is discussed as a philosophical system, it concerns not ways to take away freedom from entities but ways to safeguard their freedom. The Nietzschean superman¹

¹ The theory that Nietzsche offered was that there was “a mode of psychologically healthier being beyond the common human condition. Nietzsche refers to this higher mode of being as ‘superhuman’ (übermenschlich), and associates the doctrine of

is perhaps the closest that respectable, shall we say, philosophy comes to offering a structure which justifies terrorism and its justification can be roughly shortened to the phrase that “might makes right.” We would not wish to defend this philosophy in a group of ethical panelists; we would find it heavy going, indeed.

The aura of philosophy, therefore, cannot be said to lie over, or lend respectability to, terrorism and its sister acts, war and violence. The shorthand version of the most appropriate philosophical structure for terrorism is, “the squeaky wheel gets the grease.” And this is, rather than proper philosophy, simply an explanation of why entities—whether they be individual or of a group nature—resort to and use the techniques of terror.

The Creator is not an organic entity, as far as we know. It does not have members, a mind, emotions or any of the other attributes of third-density humankind. Nor does it have the attributes of fourth-density humankind, or fifth-density, or sixth-density. The Creator, as we understand the one infinite Creator, is beyond all attempts to describe, limit or otherwise distinguish the Creator from some other entity. The Creator is in fact all that there is, seen and unseen, known and unknown, possible and impossible. The Creator is all states of mind, all ways of thinking, and is not exhausted by any such lists of attributes or descriptions. The attempt to get one’s mind around the concept of the creative principle is always, in the end, an inutile attempt. It will not be useful.

On the other hand, attempting to delineate those characteristics of the Creator which entities within a certain density and of a certain culture can understand is very helpful. So we would not ask you to stop attempting to understand the Creator, we ask you only to realize that that which entities such as yourself have written concerning the Creator are words. They are not truths, they are words written down by entities attempting to understand that which cannot be understood.

eternal recurrence—a doctrine for only the healthiest who can love life in its entirety—with this spiritual standpoint, in relation to which all-too-often downhearted, all-too-commonly-human attitudes stand as a mere bridge to be crossed and overcome.” (From <http://plato.stanford.edu/entries/nietzsche/>.)

The query that you asked brought in the concept of a certain creative entity by the name of Yahweh, or Jehovah, whose orders, presumably, brought about the warlike actions of the one known as Joshua and all of those who did battle in order to achieve territory in the story which unfolds in the books of Moses within your Old Testament of the Holy Bible, so-called, within your literature. There have been unending numbers of attempts to understand the mind of this Old Testament figure, Yahweh, and this is why we began with the assertion that there is no figure known to literature which captures the essence of the creative principle. Certainly the one known as Yahweh falls far short of expressing what we understand to be some of the more obvious characteristics of the creative principle, those being its universality and its unity. How could a creative principle set one entity over another when, to the Creator, all things are one, all beings are children of the same parent, brothers and sister of one deity, one Creator?

However, the one known as Yahweh was a powerful force in acting through entities such as Moses, Joshua, and Abraham.

In the history of your people—not simply the religious history of your people but the political, economic and social history of your people—the story concerning Isaac and Ishmael is a story steeped in birth rights. And this is an interesting characteristic of the system used by the one known as Yahweh. We may describe Yahweh as an Earth guardian which entered into a plan to be of service to others without thinking through the ramifications of such a plan. When it chose to do work to create a new and better version of the Egyptian stock that was the genetic base of that region at that time, it chose one of two types of genetic beings that differed somewhat in their genetic heritage because of there being other genetic applications by other extraterrestrial entities in their past. They chose the entities that had the seemingly more appropriate basic characteristics of intelligence, culture and so forth. They separated out one group from another in a way which the creative principle would never have done, and created, therefore, a sub-race which these guardian entities considered new and better and therefore worthy of having the elbow room in which to bring forth the improvements in mind, body and spirit that those known as Yahweh felt were possible for such an assisted group.

Why it did not occur to these guardian entities that this would involve war-like actions such as the slaughter of many innocents, we cannot say. However it was so that your history and the psychic energies of these groups of peoples were altered forever by this interference. It created what is patently an unfair situation. And certainly, the sons and daughters of Isaac and Ishmael grieve as one people for this interference and for the many ramifications that it had.

When any situation enters the stream of history it also enters the stream of mythology. And through the passage of time and events, the history of the Israelites and the Ishmaelites has become very fuzzy and much, if not all, of the story as it happened in history has been lost. And what has remained are stories that catch the emotion, the energy, and the main points of the history, so that while you may attempt to trace the children of Ishmael and the tribes of Ishmael and so forth, such attempts will always be trammled by the inevitable tendency of those who come after and who are in power to look at a situation which has gone before in a way that places events in the best possible light for those who have the laurels of winning upon their heads and are thus able to tell the story with the loudest voice. This telling of the story with the loudest voice is something that occurs at all times, in all phases of history and certainly within your cultures of this day. Yet, in looking at the history of warfare and terrorism, it may be seen that, generally, the issues have to do with groups of people who feel that it is their birthright to have certain perquisites² and rights. That feeling of entitlement is at the heart of violence, war and terrorism.

In terms of the creative principle, all lands are one, all people are one. The design of your particular third-density world was a design in which each of your genetic races was expected to express themselves dominantly for a certain period of time. It was never intended that one race dominate your planet for an extended period of time such as your white race has in many cases done. The energies of each race had a certain way of opening the heart and the quite variant ways of looking at the creative principle were expected to float and flow from one dominant culture to the next, to the next, in a rhythmic and natural manner. It was hoped at this point in your

development as a global group that there would be at this time among all of your cultures a tendency towards the feminine principle as the creative principle or the deity. For, in terms of the birthing of the fourth density of your planet, it is this creative, feminine energy that holds the light of service to others in the appropriate manner for assisting the one this instrument calls Gaia and many call the Earth or Terra in her very feminine and very profound labor. This has not occurred.

The energy placed by the group known as Yahweh into the entities which had come upon your sphere from the planet known as Mars created a stopping point, as if someone had put up a roadblock upon the energetic levels of the planet which held in place that energy which claims to be monotheistic, claiming to be one God; and yet which, by its very definition, can not be monotheistic in that it states it is a God of one nation. If there is a God of one nation and not of another, then, quite obviously, it is part of a multi-theistic system, or a system of more than one God.

And indeed, at the time of the [one] known as Moses, the world was poised upon the point of a pin, as it were, in attempting to move into true monotheism. Think of it, if you will, for we often have, as one of the members of our principle is the group of Ra which attempted to speak to the princes of Egypt in those times concerning the true creative principle which is One. The one known as Moses was well aware of this true monotheism and indeed, in his heart, was, shall we say, devoted to and trained up within this system. However, this entity and all of the entities involved in these times was a human being who was steeped in the culture of many gods and found it impossible to hold to a pure belief in one God in the attempt to be a leader of his people. Leader after leader among your peoples has faced this challenge. How does an entity who leads one group, and is responsible to and for one group, act in such a way that the group will feel that its rights are being preserved and those things to which it is entitled will be protected while simultaneously defending and maintaining the rights and the entitlements of all other groups? It is a tremendously subtle thing to attempt to unravel a specific situation in such a way that both of these values are maintained.

² perquisites: something claimed as an exclusive right.

We would bring to your attention the one known as Mahatma Gandhi. We have spoken before of this entity. This was an entity who was very clever in ways which are, for the most part, reserved for those of service to self in their philosophy. Yet, this entity's vision was powerful in its unity and it refused to allow any thinking which closed the heart against any, even those which this entity perceived, with some justification, as suborning and limiting the rights of his own people. In all of Gandhi's dealings with the government of those who were British and who held the reins of rulership of his nation at that time, this entity refrained from, at any time, closing the heart against or lifting a weapon towards those entities which would be considered the enemy, that is the British. Using homely and easily understood physical metaphors, such as spinning the thread, this entity was able to put before his group the image of self-worth and independence. How can an entity see self-worth and independence in making thread out of cotton? Yet, the Indian people received the lesson that the one known as Gandhi offered.

In many, many ways, this entity made life very difficult for those of the British rulership of his nation. Yet, never was this entity less than cordial and civil. He could not have succeeded nor could his ideas have taken hold were he not coming from a place of genuine love. If he had hated his enemy, no matter had he done exactly the same things in his political posturing, he would not have succeeded. His integrity and purity of motive were such that those of India and those of Britain alike were able to see it, feel it, and in the end, respect it and respond to it. His working to aid his people, therefore, never took on the shades of violence or terrorism but retained the goodly hue of faith, love and hope.

When you see small groups or large unable to resist the techniques of terrorism, we would ask you to see groups which have become entangled with issues of entitlement and justice. In each situation, there is a path to peace. This path begins in the heart. It calls for men who are both clever and compassionate. It calls for those who are able to understand the techniques for service to self but whose purity of focus and whose open hearts are such as to avail them of the techniques of unconditional love. There is no justification for violence and yet it lies within the human heart to defend the group against those who are not a part of the group. This is part of the instinct with which each human being comes into

incarnation. It is part of the heritage of the physical vehicle of the great ape of which you are a recent descendant. If you examine the customs of these great apes, as the one known as Desmond Morris has done, it becomes very clear, very quickly, that violence is something with which each human being must deal, not as a faraway thing, but as an intimate friend, as a part of the household of personality. One of the boarders of each of your bodies is violence.

The one known as G was saying that he did not believe he would be able to pull the trigger against another human being. This is a laudable and a noble sentiment. Yet is spoken by one who has never been in the position of defending those he loves from someone who would surely do them harm. The instinct of one who is being threatened is indeed to pull the trigger. When dealing with groups, that group instinct remains as lethal as that. No matter how many layers of civility and diplomacy are offered, beneath each situation and its endless rationales on both sides there lies a situation in which two groups—which are in truth, one—have accepted a model in which one group is over against another. Once this basic and existent situation is accepted, there can always be a rationale which leads to violence, whether it is violence offered by those who have the approval of other nations as belonging to a rightful group of nations or whether it does not have such approval and is therefore, without any choice for itself, considered an outlaw. When an outlaw attempts to achieve entitlement, it is considered terrorism. That is the only difference between terrorism and war. It is an artificial distinction based upon the underlying artificial distinction of groups defining themselves as separate.

Perhaps you have noticed in working with other entities that there is a tendency for entities to divide endlessly into groups and sub-groups and sub-sub-groups. There is a delight in finding a way in which one group has done the right thing and another group has been less successful. The feeling of being better than, stronger than, or more justified than another group is a feeling which is endlessly sought because it feels good. It feels good to belong. It feels good to be part of a virtuous, morally upright group. And so the posturing is endless, the facts and stories are told again and again and, in each telling, there is the twist put upon the tale to show the rightness of those who have been ascendant and the poverty of rightness in those who have been the losers. In our

opinion, each story is distorted, each entitlement is questionable, and each rightful group is, at base, artificial and unhelpful. Yet, the whole object of third density is to face the individual entity, and the resultant groups that form from such individuals, with situation after situation which is enough of a puzzle to be worth the solving. And that solving gives each entity the opportunity to grow in terms of spiritual, mental, emotional and physical evolution.

So what we would leave you with in thinking about terrorism is how you, as an individual, can cease using the techniques of terror and war in how you work with yourself, in how you work with the most intimate of those about you: your spouses, your children, your parents, and your family; in how you work with those very intimate groups of employment, mutually shared goals of all kinds, in groups that come together to serve. How can you keep your heart open and stay devoted to the one infinite Creator? There will be many arguments that pull you endlessly off your center of gravity. And you will be off balance and out of your comfort zone again and again, for these are deeply profound difficulties your world faces at this time. Those who, as the one known as J mentioned, blew up Mars, are attempting now to blow up your Earth. They almost succeeded as a group in that land you know of as Atlantis. And energies mass once again for the attempt to achieve an Armageddon. It is an energy that is deeply entrenched in the genetic memory of this racial group which we would call the white race. Yet, because of the way that history has become stuck upon this monotheistic Yahweh and its resultant energies ...

(Side one of tape ends.)

(Carla channeling)

It is a planetary experience once again.

What shall you do to grow your world into that loving, unified, peaceful world which each of you can envision? May we say that it begins with you, this day and this moment, not in a large way but in the most small way. What are your thoughts as you approach your next decision? Is there a desire to defend? Is there a desire to protect? Examine these desires. Is there the desire to embrace and to bring into One? Examine that desire. Examine your thoughts carefully to sift out those energies which have in them a lack of that focus and resonance which you can associate with the open heart.

We ask you as well to be clever, to work with the limitations and distortions of the culture about you rather than attempting to leave them behind. Attempt to work within them so that the very things that are designed to be limiting become those things that are freeing. This is the work of an immense amount of subtlety and cleverness and yet each of you has a good mind, a good power of reasoning and imagination, and a gift of creativity. We suggest that you add to those things humor, patience and an endless supply of thankfulness. How can you be joyful and peaceful within if your life is not grounded in the thankfulness that you are here, that you have this impossible task in front of you, and the time to address the purposes for which you entered incarnation? Keep that ground of thankfulness and that awareness of the self as just the beginning that opens to you the Creator that you are and see every door that is shut as a temporary thing, lifting away from anger, disappointment and hostility to embrace hope, faith and love.

This instrument informs us that we must move on and we would open the questioning now to specific queries that you may have at this time. Who would wish to ask a question at this time?

G: Q'uo, in the *Law of One* series, the questioner asked about which of the two paths was more positively polarizing, one path where you defend a positive entity from negative suppression or the second path where you allow the suppression by the negatively-oriented entities. Ra answered by using the example of Jesus' lack of desire to be defended as if that was the higher understanding or the higher way. Could you expand on why allowing suppression by the negatively-oriented entity seems or is the more polarizing of the two?

We are those of Q'uo, and are aware of your query, my brother. This question offers a chance to look at polarity in this particular sense of not defending the self, in that the one known as Jesus chose not to defend itself and was therefore given a quite ignominious death, a death reserved for those enemies of the state that were the worst. In doing so, this entity expressed the highest degree of a lack of defense of the self. The polarity involved in that choice was that which is gained by working against the whole impulse to defend the self. Laying down all choice of defending the self, therefore, expressed

the one known as Jesus' absolute faith in the goodness of all entities, including his enemies.

Personally speaking, it was very successful in establishing [its own] polarity. If this entity had been more subtle and clever, it might have found ways to stay alive while expressing unconditional love and therefore gained for itself the opportunity to interact further through time as the agent of the creative principle. And, therefore, it can be seen that a choice which gains greatly in personal polarity may yet create a situation in which the gain in the polarity of the group was potentially less. It is difficult to grade, shall we say, the acts which a person may do or the thinking behind them and how that was. The best that this entity was able to achieve in its incarnation, at its time of choice, was the choice that it made.

May we answer you further?

G: I'll take a stab at it, Q'uo. Jesus was a martyr. He expressed to the fullest extent the fourth chakra, the open heart. Had he seated his experience in the blue ray and exercised the energies of wisdom, [had he] brought wisdom into his choice-making decisions and expressed that level of understanding, would wisdom then dictate to him, or inform him of, a choice in which he could have defended himself and polarized further?

We are those of Q'uo, and are aware of your query, my brother. Indeed, we were expressing that option as the road that was untraveled, as the one known as Robert Frost has spoken in his poem.³ There is

³ *The Road Not Taken*, by Robert Frost:

Two roads diverged in a yellow wood
and sorry I could not travel both
And be one traveller, long I stood
and looked down one as far as I could
to where it bent in the undergrowth;
Then took the other, as just as fair,
and having perhaps the better claim
because it was grassy and wanted wear;
though as for that, the passing there
had worn them really about the same,
And both that morning equally lay
in leaves no feet had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.
I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less travelled by,
and that has made all the difference.

always a road that is untraveled whenever any choice is made. It is unknown because of the passage of time and circumstance whether that option would have achieved for the one known as Jesus a result that would have been more in focus in terms of his vision. For this entity did not see that that road was better. And indeed, when each of you makes a choice, there is always the road that is not taken. That may from time to time come up in the mind, as the one known as V said in speaking of that object of great beauty which she passed up eight years ago. It must recur within the mind when choices have been made. Yet, the glory of such times is that they are times of true choice when that which you decide shall create a change in all that occurs from that point forward.

May we answer you further, my brother?

G: A follow up. I have a question about a different situation, involving the idea, the energy, of defense. Every situation is unique and in Jesus' case he had a vision which crystallized in his mind but, in general then, what choice would a blue-ray entity or an indigo-ray entity, in the situation where in order to defend you need to kill another to save your own life, make? Who's to say what choice an entity will make, for each situation is unique, but, in general, would a blue-ray entity see it within his understanding, within his parameters, to kill another to save his own life?

We are those of Q'uo, and are aware of your query, my brother. We believe you are asking if an entity whose blue-ray energy center is fully opened would be able in good conscience to take a life. And we may say that, in terms of that energy body, it is perfectly possible to do any action if that action is seen by that entity in a clear enough focus. The ability of the mind to create bias in situations is unending. And there are many entities who have gloriously expressed blue ray while killing others. That sense of entitlement is a strong thing. When an entity becomes absolutely convinced of the rightness of the need for violence, it becomes possible to have a fully functioning blue-ray energy, green-ray energy, and all other energies, and at the same time, to kill. This is why spiritual evolution is not a simple thing. For the mind within incarnation is constantly and inevitably blindsided by distortion. Consequently, it is a matter of picking your way, moment by moment, and thought by thought, coming back

always to the fundamental basis of your own faith rather than depending upon an entity, a principle, or any other created structure.

May we answer you further, my brother?

G: That's very thought-provoking. That opens all other kinds of cans of worms in my mind, but, no thank you, Q'uo, and thank you for the answers you were able to give. Thank you, instrument.

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

Is there a final query at this time?

(No further queries.)

We are those of Q'uo, and as we do not hear any sound vibrations hitting this instrument's ears, we are assuming that we have run you out of questions this day. We just thank you with all of our hearts for bringing yourselves and your concerns to this circle of seeking. It is such a joy to share our thoughts with you and we hope we may encourage and find ways to support each of you as you go forward in your quest for truth and service and devotion to the one infinite Creator. We bless each of you and thank you and we leave you, as always, in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai. Adonai. ✨



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SPECIAL MEDITATION

OCTOBER 10, 2004

Question from A: After a year of marriage I must admit my wife and I have a serious sexual problem. Without infringing upon the principles concerning free will, could Q'uo please comment on our current sexual difficulty? Could they confirm for me that my current situation has been planned by my higher self for guiding me in the positive direction? Aside from our personal problem, I wish to ask the difference between our spiritual evolution with and without sex. There are many monks or nuns who concentrate on their discipline in chastity. The Bible also has said, "For there are some eunuchs which were so born from their mother's womb, and there are some eunuchs which were made eunuchs of man, and there be eunuchs which have made themselves eunuchs for the kingdom of Heaven's sake." He said that is able to receive it, let him receive it, Matthew 9:12. On the other hand, Ra taught us that a healthy sexual intercourse strengthens our vital energy and emotional energy with each other.

Could Q'uo expand on these two concepts and describe their distinct advantages for our seeking journey?

(Carla channeling)

We are those of the principle known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator, in Whose service we come to you this day. May we say what a privilege it is to experience your group energy. Its beauty is almost startling and we thank each of you for your great desire to seek the truth and your open hearts that

reach out to each other with support and encouragement. We are most happy to offer our thoughts to the one known as A and would ask only that both he and all of those who hear or read these words be very diligent in taking responsibility for those things that you hear and guarding your own thought processes. For every thing that we say this day may not be an opinion that is helpful to you and we would not wish to be a stumbling block before any. So we would ask you please to consider carefully those thoughts that we share this day, realizing that we are not authorities over you in any way but only fellow travelers on the path. If something that we offer resonates to you, by all means use it. But if it does not resonate, please leave it behind without a second thought. In this way we may guard our own polarity and our observances of the free will of those to whom we speak this day. Thank you for that diligence, my friends.

The query of the one known as A is one which seems to be about sexuality. And certainly we shall share some of our thinking concerning sexuality with you. But we would begin by taking the discussion from a somewhat different level. The quest for happiness often seems to include that desire for a sexual partner that is appropriate and desirable and [who is] the one to whom the heart has been given. We have the greatest sympathy for each of you who exist in bodies that seem to be quite separate from the air and the ground and the chair that you're sitting on and certainly from the other bodies that inhabit this Earth with you. It is a feature of the third-density

setup that there is the yearning built into the third-density human person for companionship. Certainly this yearning can become blunted or destroyed by abuse during the early years of incarnation and in many cases, this souring and embittering of the fellow feeling for companionship creates a situation in entities in which they honestly come to feel it is better to experience solitude than to risk the pain of abuse. In many cases, there honestly does not seem to be any way out of experiencing abuse when in relationship. This does not happen with all entities but it is an occurrence that happens to a significant number of those within your culture. Abuse is widespread.

There are all kinds of abuse. Much abuse does not register as abuse, unlike [the experiences of] those who are raped by family members or physically beaten. These entities experience other kinds of more subtle abuse which are just as punishing to the spirit within and which can alienate and separate and isolate that spirit within from the ability to trust others of their breed. If every human to whom you have given your heart seems to have abused you, it is understandable that, over time, there would come to be within you a determination not to be caught again in the snare and trap of love. And we would suggest to the one known as A and to the one known as B that this is a thread of thought that can be taken further in the privacy and the sanctity of the open heart. For with each of these entities there have been experiences in the young years of incarnation which have biased and soured those chords of natural trust and faith in one's fellow human that each child is born into the world experiencing as a steady state and as a normal way of life, unless, indeed, as some in this room have experienced, there have been abuses even from the womb.

However early in life these abuses begin to occur, they leave a mark. And while a scar is only that which is upon the surface, there are scars that go much deeper than physical scars. Healing from such memories—even unconscious memories of abuse—is greatly facilitated by the ability to talk through such experiences, such half-hidden memories as each may have, so that each can support each, each can comfort each, and each can forgive each. For there is a guilt implicit in the shutting off of human companionship even though it is necessary for the experience of safety to be had. And this crux, this time, for the ones known as A and B, is a time for

such examination, such discussion, and such healing. The one known as A asked if this indeed had been a situation planned by his higher self, by the guidance system that was co-planner of this incarnation with the one known as A before incarnation, and we may confirm this. It is not that the situation was set up in order that the one known as A and the one known as B may learn thus and so; rather, it was set up so that the one known as A and the one known as B may learn—and teach each other as they learn from each other. We may say that this is a situation in which both come to the relationship untrammelled by previous karma. There is balanced karma within this relationship. Each is completely free to love and serve the other without regard for previous lessons, previous incarnations, or previous hopes and fears. You may come to the situation knowing that you are fresh and new and hopeful with each other.

Sexuality seems to be a red-ray issue and yet a question such as this one is a sure indication that the entire energy body is involved in sexuality. It cannot be divided or split up into lower chakras and higher chakras; it must be gazed at from the viewpoint of the being as a whole. One is not a sexual being; one is a being that has sexuality as well as many, many other characteristics. Certainly the smooth and enjoyable expression of sexuality between mates has been intended by the creative principle to be a joy, a blessing, and a healing. The physical results of healthy expression of sexuality are well known to your culture and perhaps even overvalued. But there are tremendous benefits, as the one known as A has said, to a sexual companionship that stem from the ability of sexuality to bridge and close the gap between bodies. When one is inserting Tab A into Slot B—in the approved sexual manner—distance disappears and two become one. As bodies penetrate each other, so do hearts, minds, and emotions penetrate each other. The sadnesses are shared, the joys are shared, and there is no aloneness between the two who are truly exchanging energy. It was intended by the Creator to be a delight as well as a very efficient procreative act.

The intentions of the creative principle remain a mystery to us but it has been our observation, as gazing at third density from somewhat further along the path of evolution, that the sexual principle is a powerful and lasting one. It continues to be a unifying and celebratory event as the densities move on. We at sixth density, speaking as those of the

group of Ra, still experience sexuality in the shape of fusion. We, speaking as Latwii of fifth density, still experience sexuality as we wish to experience it—choosing our form and our expression; yet our choices continue to be those of finding that one entity with whom we are most suited and enjoying a mated life together in the context of group living. And it is true of those who are of the Hatonn group in fourth density as well. We do not have as much choice, in terms of physical vehicles, yet we do have that continuing desire to be companioned and to share an intimate life with that companion. Sexuality is not going to go away because you leave this density; it is a continuing principle within what you may perhaps visualize, as we do, as a continuing series of illusions. So a query concerning sexuality is in no way a shallow one. Nor is it one that we can dispose of by discussing psychology or ways of encouraging various portions of the mind to alter their biases.

The Creator has more than one reason, however, for setting up sexuality in just such a way as it has within third density. For, within third density, there is a very specific, basic game plan, shall we say, for the school of life in third density and that game plan has to do with becoming able to open the heart and to love unconditionally. Now in this opening of the heart and becoming able to love unconditionally there is a choice to be made and that is the choice that the one known as G was speaking of earlier as between STO and STS—an abbreviation that many entities within this group use for service to self and service to others. It is a significant choice. It is a valid choice. Service to self is a way to evolve closer and closer to the one infinite Creator; service to others is a way also to evolve closer and closer to the one infinite Creator. We believe that the infinite One has a bias in favor of service to others and thusly has made that path somewhat easier. Nevertheless, the greatest difficulty for those who are awakening to their own spiritual destiny upon planet Earth is choosing the manner of evolution. Each within this circle has unconditionally chosen service to others and so have the one known as A and the one known as B. Consequently, we will lift up off of speaking of service to self and concentrate on the service-to-others path.

One of the greatest tools or resources of the service-to-others path is the attraction between sexually compatible people. This instrument has often

thought that it was a kind of trick that the Creator played on us all, to make the attraction between the sexes so potent. It was as if the carrot, that carrot of attraction, were being dangled before the donkey's head; whereas, behind the donkey, the stick was being applied in terms of the results of that attraction. There is many an entity, both male and female, who, having entered the mated state, has quickly begun to feel that it is a terrible cheat for, instead of the continued bliss of the honeymoon, there has come quickly the realization that one is now responsible for that other entity, for paying the bills of that other entity and seeing that that other entity is fed and clothed and housed and, to some extent, happy. These are burdens which can be felt by many. We do not in any way deny the effort that is implied by such attraction. Once one has accepted a relationship, one is indeed in relationship and therefrom depends, if one chooses the mated state, a lifetime of service. And this is the trick that this instrument has noted: that the clever Creator has pulled people into a situation in which they almost cannot avoid being of service, for the society as a whole is quite judgmental concerning those who, in the married state, are not careful to provide for their spouses and mates, their children and other dependants. We look around the entities within this circle and see that several have experienced long, mated relationships, while others have experienced shorter and more ephemeral relationships. We are aware that those who have been mated for long periods of time are fully aware of the duties of the married state and yet at the same time, as we gaze within the minds of those involved, we see the joys and the gratitude that each feels for the benefits of that state. Within your culture, it has often seemed to break down, for the duties and the honors of service-to-others living are a challenge. Loving well is not done briefly. It is done persistently, patiently and with a tremendous amount of understanding and forgiveness required to keep the relationship from souring and becoming bitter.

In the case of the one known as A and the one known as B, the energies moving into the mated relationship were neatly divided betwixt lower chakras and higher chakras. It is unusual indeed for a marriage of choice between two entities to include only those higher chakras. Most often entities are drawn first by the shallow and superficial, the surface aspects of another human being. And those are those

things which feed into sexual attraction—the appearance, the physical looks, and so forth. This was not the case with the ones known as A and B. Indeed, this relationship has much more of the energies of relationships within higher densities, where the attraction is that of a soul to another soul. And we do not believe that any love more deeply than the ones known as A and B and so we say to you that you have already achieved a great deal in your choice of each other. It took great courage for the one known as A to choose to marry an entity for whom he did not feel the requisite physical attraction expected of male entities within his culture. And yet, this was a conscious choice, a prayerful and thoughtful choice and we would not in any way suggest that it has been a mistake. Rather we would suggest that it is a unique situation and one in which there will not be a great deal of understanding from others within this society. And we, ourselves, are not those who are psychologists or therapists. We cannot solve the surface of the problem that presents itself, in terms of the lack of desire between these two entities. Yet, at the same time, we may offer some thoughts which may help as the ones known as A and B explore together the ramifications of the choices that they have made.

The one known as A asked concerning how evolution within third density would occur without sexuality as opposed to with sexuality. We've looked a little bit at the ways of a sexual mating. The sexually mated pair are set up, as it were, for a life of service to each other. The ones known as A and B have achieved this setup without the prod of sexuality, without the carrot of finding each other so attractive that they become bemused and foolish with each other and cannot think of what to say or how to say it.

Upon the other hand, there have been energies set in motion in the manner of coming together that can fruitfully be explored. The eunuch or monk who chooses to forego sexuality and sexual partners is not choosing to forego sexuality because it is an evil thing as much as they are choosing to place their energies and their service not to one person but to humankind as a whole or to the infinite Creator. We do not say that this is a mistake either; it is a valid choice. It is rather, however, like choosing not to use one of your legs or arms or stopping your ears so that you cannot hear. It is a choice that places one a bit off balance as an entity dwelling in third density.

For the body is as much a part of the entity as the mind or the spirit or the emotions. To ask the body to refrain from expressing its natural function is to ask the body to be a bit off balance. To the best of our ability, this would be our estimate of the difference between living without sexuality and living with sexuality. The entity which has expressed its sexuality, whether in the present or in the past, is a whole entity in a way that an entity which has foresworn sexuality cannot be. There is no loss of polarity if one chooses not to express sexuality but there is a greater likelihood of a healthy energy body which has the vitality to persist in seeking if all natural functions are seen as beautiful and holy.

The challenge, then, is to lift up from previous concepts of sexuality as being that which is involved with lower chakras only, so that sexuality may be seen as both natural and sacred. One of the archetypes with which this instrument is familiar is the archetype called The Lovers. In it, the central figure is a male and his hands are crossed so that his right hand is reaching over his left shoulder and his left hand is reaching over his right shoulder. In one hand he is holding the hand of a pure and pristine priestess figure; in the other hand he is holding the hand of a somewhat debased feminine figure which is seen to be prostituted and unclean. The virtuous female figure is veiled and almost hidden whereas the prostituted female figure is far less fully clothed and expresses great attraction. It is obvious that the central male figure is about to make a choice between two types of femininity. The one known as A has made his choice. Profoundly, absolutely, he has chosen the veiled and mysterious priestess for his mate.

And the question then becomes, “What does that archetypal figure do as he walks off into the archetypal sunset with his veiled bride?” And we would suggest to the ones known as A and B that the future lies open and free before them. Sacredness of virtue remains as one walks into that sunset. In a way, it would almost seem to be a debasing thing to introduce such a virtuous entity to sexuality and yet sexuality is not in and of itself that which is prostituted. Let us draw back from the physical—for the one known as A must always draw back from this in his own evolution, in his own habits of thinking, and in his own personality—and gaze at the true meaning, or, shall we say, a deeper meaning of this archetype. The feminine principle is the

unconscious. It is that fertile volume in which all truth is written. The male principle is that entity which reaches to know the mystery, which wishes to plumb the depths of the volume of truth. The feminine principle represents the creative principle. When an entity approaches the feminine, an entity is approaching his own deepest self. Penetrating that mystery is the goal of the male principle. Being appreciated, courted, cherished and loved, the feminine principle can at last relax, release the veiling, and allow herself to bloom. And the truth comes bursting from every pore of such content. This is the deeper level of meaning of this archetypal figure.

We would encourage the ones known as A and B to allow whatever will occur to occur. If there comes to be desire between two such loving people, we rejoice with you. If there does not come to be desire between two such loving people, we do mourn with you for we do see the value and the beauty of the sexual relationship. But we ask each to know, beyond a shadow of a doubt, that you are doing the work that you came to do; and that as you explore this and other issues with each other, you are helping each other to bloom, you are helping each other to progress, and you are helping each other to heal.

We are aware that the one known as Carla has suggested to you a way in which you may learn all over again to touch each other with love. And we would commend this technique to you and suggest that if you find yourself comfortable in one phase of this four-phase progression, that you remain there as long as you are comfortable there. We would further suggest to you that when it is time to move ahead, then move onto the next phase. And if you spend the rest of your life in phase two or phase three, you will still have found more intimacy and have exchanged more good energy than many entities which have unsatisfactory, though technically perfectly functional, sexual lives. Happiness, the one known as T said earlier, is that which you begin with and then the world becomes a happy place. This is so true to us and we commend this thought to you. Allow yourselves first of all to be happy with each other.

(Side one of tape ends.)

(Carla channeling)

Allow yourselves to glory in the beauty of each other: the beauty of the mind, the beauty of the emotions,

and the beauty of the soul within. This allows everything to settle into its right place and takes the emphasis off of that which is only a part of the whole. We encourage you to be with each other in meditation each day and to allow that unity in seeking to seed the garden of your lives. Who knows what plants shall grow? Know only that you shall grow those things that you both were placed here to grow and that you shall help each other to blossom.

We thank the one known as A for this excellent question and at this time would open this meeting to other queries if there are any. Is there a question at this time?

G: Q'uo, I have one. Recently in my life I've had opportunities for relationship and for sexual energy transfers and I've passed those by because, for one reason or another, I have felt that they would not work and therefore, out of consideration for the other person, I haven't engaged in anything physical that would lead to emotions being evolved or the commitments made of relationships, so I would like to ask you if that activity of waiting for a better opportunity, or for "Ms Right," is a wise activity? Or if I might wind up the person that has passed up opportunity that has knocked at the door in chasing an illusion, a fiction of my mind of something that is more to aligned to my dream of "her"?

We are those of Q'uo and are aware of your query, my brother. My brother, the density of choice is just that. There are no mistakes. There is as much virtue in one choice as another as long as each choice is made with a full and loving heart. The ways of love are a mystery. This instrument, for example, has memories of waiting for Mr. Right and feeling that she had indeed done precisely the right thing. This entity passed up many opportunities as well and it was her nineteenth year before she chose to offer herself to the entity to whom she had become engaged. It is also true that, in this entity's life, it was a very quick trip, shall we say, from the first ecstasy of waiting for Mr. Right and then choosing him and embracing him to being left at the altar by this entity. Was it a mistake to wait? This entity would not say so; for she developed, as a being, very naturally because she waited until her heart was completely engaged and her faith and trust were utter. And so her first experience of sexuality was utterly positive.

On the other hand, when an entity embraces thoughtlessly and becomes, as you have said, entangled with another entity without that benefit of utter faith and full choice, yet still, in many an instances, the carrot having been offered and the stick having been applied, the entity learns after the fact how to love because he has been forced into the situation of learning. This is why we cannot say that one way is better than another.

It is a matter of the personality shell of the entity and that nature which he was given at birth. Some entities are robust and relatively insensitive and take their pleasure where they find it. Others are more gentle and sensitive and must feel that they are loved and that they can love in return. They must be able to engage their faith and their trust before the picture comes right and it seems natural to move forward. We believe we speak to the latter type of entity and because of that we would say that you choose well to wait. There is no mistake in having the ideal of “the right person.” We do not say that there is one right person for each entity. We do say, however, that it is well for a sensitive entity to wait very carefully and very thoughtfully and watchfully for the resonance and the depth that come when you make contact with a soul that is truly compatible with you and we encourage you to follow that way as long as it has resonance for you.

May we answer you further, my brother?

G: No, well done, Q’uo. Thank you very much.

We thank you, my brother. Is there a further query at this time?

J: Yes Q’uo, I’d like to pose a query. First I’d like to express my appreciation for your wisdom and consideration—how meaningful it is to me. And I would just like to ask about the discipline of the mind. You once suggested to me that the way that you go about setting up a ritual of the mind as used to its fullest potential is to take responsibility for every thought and you asked me to query further if I required more clarification and if you’d be so kind I’d love to hear more thoughts on this and how to discipline the mind.

We are those of Q’uo and are aware of your query, my brother. Indeed your question has many hidden aspects and we smile at the impossibility of responding to all that you ask but we shall do our

poor best to share a few thoughts with you, my brother.

What is it to take thought? For some the mind is a fairly easily managed tool. It runs along fairly predictable lines, easily influenced by such outside forces as family, friends, mass media, and the culture itself as it ticks along like an engine. For others, the choice of what to bring through into the personality shell has included the choice of a powerful intellect and, as this entity is well aware, a powerful intellect can hardly ever be shut down. So rather than the experience many have of taking thought, the experience is more of the mind racing along—sometimes in one gait, sometimes in another; sometimes on one level, sometimes on another but seldom, if ever, stopping and often thinking more than one thing at a time.

However, when such an entity chooses, it may slow that engine down by fastening upon one of the thoughts that is passing through. Often, there is a great help in terms of circumstance. The mind becomes focused because a circumstance arises in which there is a relationship that is being exercised and interaction is taking place or a subject has been raised and the mind is drawn to thinking concerning just that subject. We encourage the one known as J to take advantage of such times of natural focus. It is a good place to start to isolate the focus at that time and reflect upon it later. This helps the mind to move itself away from that reckless pony ride that it enjoys and to put the saddle on it, put the bridle on it, and start mastering this horse of a mind that is happily cavorting about the corral of your grey matter. Certainly, this instrument has much fellow feeling for you for this instrument’s mind is such a run-away pony and does a good bit of cavorting. Yet this instrument has learned to take all of that activity very lightly. Its tendency is to wait for the focus in order to do the examination of thoughts and we would suggest this technique to you as well.

When you perceive an ethical situation or a point of consideration that is attractive to you, realize that this thought has been pointed out to you as a thought among thoughts that is worthy of special consideration. If there is a natural instinct to shy away from examining such a thought or such a focus, know then that you are truly on to something and pursue the consideration of that ethical question

or that consideration, whatever it might be, with great passion.

Many thoughts that come before your mind and that you wish to examine are those with which you do not know what to do and in those cases where thought has become involved with emotion which has become involved with interaction with another human being or some other tangle like that, the best you can do in considering that particular thought is to sit with it. And this is a technique that is much underrated in your society. Some things are not there for you to solve. Some things are there for you to sit with. They are house guests and the mystery of that tangle is not going to be solved overnight. When it is solved it will be very simple but nature will take its good time allowing you to do the growing that you need to do in order to complete the pattern that is implicit in the tangle. All the tangles have very simple outcomes in terms of your ability, ultimately, to judge the value of thoughts. But there are many thoughts that are company, not to solve, but to sit with.

May we answer you further, my brother?

J: No, I appreciate your thoughts, thank you.

We thank you, my brother. Is there a final query at this time?

G: Real quick one for me, Quo. For over two years now I've been meditating every single day, or trying to at least, and though I've improved, I'm far from where I would like to be, and far from a single-pointed focus during my meditations, sometimes I am just thinking. Any tips, recommendations, suggestions, to improve my meditation? And thank you very much for your answer.

We are those of Q'uo, and are aware of your query, my brother. It is difficult to put into words the value of meditation. Certainly some entities are expert at achieving a one-pointed focus. The vast majority of entities, however, remain forever, to their own judgment, greatly imperfect and incompetent meditators whose thoughts arise again and again and again. And yet, the value [to an] entity of the meditative experience is undiminished by the self-perceived imperfection of the technique.

We would suggest that, without judgment or expectation, you simply seek the silence and listen for the Creator's footsteps. Wait for the Creator's arms to embrace you. Listen for the sound of the

door to your heart opening wide. The gifts of silence cannot be expressed but the virtue of the attempt to enter the silence is absolute.

May we answer you further, my brother?

G: No. Gratitude once again. Thank you, Q'uo.

We thank each of you. It has been a wonderful experience for us to share our energy with you. We thank the ones known as A and B and we thank each of you in the circle today. Know that we are always with you if you request our presence. Our love and support are constant.

We leave you in all that there is: the love and the light of the one infinite Creator. We are those known to you as Q'uo. Adonai. Adonai. ✽



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SPECIAL MEDITATION

OCTOBER 11, 2004

Question from A: “A comes to us with a question about guidance regarding her sacred contracts prior to this incarnation—what she might be guided to do with this incarnation, and also her divine purpose.”

(Carla channeling)

We are those of the principle known to you as Q’uo, and we greet you in the love and in the light of the one infinite Creator. It is a great privilege to be with this group this day and we thank each of you for taking the time and the incredible effort and energy that it does take to satisfy the time for spiritual work. It creates a tremendous vortex of energy and we are most privileged to be called to your group to share thoughts with you in this vortex of purpose and circumstance. Thank you for this privilege. Thank you for the beauty of your vibrations as you sit in meditation and thank you for this circle of seeking.

We would ask each of you to protect us in our concern for not violating the principle of free will by listening very carefully to those things that we say and discriminating between those ideas which may resonate to you and those which do not. If they do resonate and feel familiar and useful to you, by all means run with them. Use them and work with them as you see fit. If there is no answering echo in your heart from thoughts that we offer, please, it would be the greatest favor to us if you would simply leave them behind, for we would not want to create a stumbling block before you. Truth is not an objective thing when it comes to metaphysical truth. Truth is entirely subjective and your own powers of

discrimination are more than adequate to knowing that which is for you and that which is not for you at this time. Thank you very much.

Your query concerns your sacred contract and your divine purpose and we would take those two separately, for the concept of a sacred contract is one which we find to be full of the pitfalls of the culture in which you live. You certainly have created contracts, and we say that in the plural rather than the singular, before this incarnation. These contracts have to do with relationships. In your considerations before this incarnation, you and the guidance system which is yours, sat down together and thoughtfully, carefully considered where you as a soul felt that you were with the issues of polarity and of balance. For it is desirable to [those] heavily polarized towards service-to-other and quite common and usual that there will be an issue of balance involved in choosing the relationships with which you set yourself up before incarnation. This is the balance between wisdom and love, for those who have come back into this incarnation from higher densities. It is easy to see the great benefit of unconditional love and it is easy to see the great benefit of true wisdom. It is sometimes difficult for an entity whose previous incarnational experiences have biased her in one or the other of those two qualities to be able to see how to correct a self-perceived imbalance between those two qualities. Therefore, the relationships that are set up have the function of offering repeated or theme-like cycles of catalyst in which, again and again, you will receive catalyst that brings up not only the

service-to-others question of how to be of service, whether to be of service, and so forth; but also the question of using your open heart and your wisdom to address this catalyst, this situation, and this relationship. It is hoped that through these repeated, cyclical occurrences of catalyst in your life, you will slowly win through to a felt sense of where that balance point for you lies.

In this instrument, for instance, it was heavily overbalanced into love when it first began its incarnation and found it very easy to contemplate, for instance, the giving of the life for others or martyrdom short of giving the life, feeling that anything that could be done for others was worth any and all efforts from the instrument. The instrument has worked for decades to attempt to blend in the hard-won lessons of wisdom which she has recovered in this incarnation, thanks to the learn/teaching of entities such as the one known as Don and the one known Jim and many others with which she has had converse and communion.

For each entity, this balance is unique and the cues and clues and whispers for guidance are going to be unique and so we would not do this for you in any sense but simply say that this is a continuing issue that is very fruitful for you to consider as you find yourself in various situations with various of those with whom you have come in contact. The ones for whom you are attempting to do the body work and other sacred ministry of touch work are obviously those who have been given to you so that you may learn as well as offer your service. It is not sometimes so clear that the entity who cuts you off in traffic, the shopkeeper in the store who is attempting to assist you with your purchase, the postmistress at the post office, and the neighbor at the grocery store are contacts that are also equally helpful and equally on task and on target for your process. Yet this is so.

So we would recommend, in terms of your sacred contracts, that you realize that beneath the surface of errands and paperwork and the duties of the day, that those people that are in your life are each, very potentially, the owners with you of a sacred contract.

Now, when it comes to the work at hand for the life, the incarnational lessons, the incarnation service, there is not precisely a contract. It is as though you have envisioned setting up a business. This obviously is only a very rough analogy but this instrument has gone through the exercise of setting up a business

and is aware of the things that you need to do and so that is what we are using from her mind, that technique that one has of setting out the basic purposes of that business and the assets that you have in starting the business and the challenges that you have and just looking one month down the road, one year down the road, five years down the road, and developing a game plan. Earlier in life, in the young years of childhood, it is difficult to find enough surety of focus to begin to realize, in any settled or mature sense, to what such large chunks of your time and talent and treasure will be given. However, as the years of incarnation pile up and experiences mount, there begins to be a more and more clear focus and we are aware that you would like to improve the clarity of this focus as you gaze about you at this business that you have started and wonder, "What is my next step? What is the true whole or the true character of this business of mine, this sacred business that I wish to be about?"

It is important to realize, however, that, in terms of a contract, your contract is simply to serve. You truly hoped before incarnation to serve and to learn. The learning is almost inevitable, for the accompaniment of service and the offshoots into learning that you receive from attempting to serve are numerous and countless. So we would ask you to lift up from attempting to nail down some sort of step-by-step contract and begin to realize that this is in your hands, not just now, but each day of the rest of your incarnation. Your service is malleable. It is not something like a puzzle of which you simply must fill in the blanks. This instrument is very fond of puzzles and she is used to taking the definitions and putting each letter into the square. You do not have that kind of puzzle in order to determine, with clarity, what your purpose is. Rather, it is as if you have been given a take-home test and it is an essay test. And you will be grading this test as well as taking it. And you may retake this test each day if you wish, or each year. You may reevaluate. You may reconsider. And we urge you to go back whenever there is a glitch, seemingly, in the process and do just that: review your parameters, review what you think you know about yourself, about your sense of where you are, your sense of what you want for your immediate future and so forth, so that you can have the feeling, at all times, that you are fresh, you are new, you are not plodding through a preconceived pattern at all. This is your growth,

your blooming, and you have the watering can, the fertilizer, and the will to grow. Indeed, you play all the parts in this little garden of growth that is your sacred purpose.

The divine plan for each entity who takes breath upon planet Earth is greatly unified. The divine plan for each entity is for that entity to discover herself and to manifest the being that lies within so that, at the end of your incarnation, you are an energy field radiating in self-knowledge and truth.

Now let us look at that model a bit, for it sounds simple and yet it is sufficiently counter to the ways of thinking of your culture that our thoughts really bear some discussion in order to be at all really understood. When an entity in your culture starts to talk about herself, it is not in terms of being but in terms of doing: "This is what I do for a living, this is what I do for pleasure, and this is what I do to serve." Yet your divine purpose is to be. You came into incarnation as an energy field. You pulled through, from your total self, certain characteristics, as what this instrument would call a personality shell: your intelligence, your personality, the way you express yourself, the things that you are good at, the things that you do not seem to be good at, and so forth. These are as the very surface of a very deep body of water; the waves upon the surface only are these markers for what lies beneath the waves of personality. You have an infinite depth to your true self and you have connections between your waking consciousness that is so involved in the personality shell and your total self. Those threads of connection are slender and fragile but very, very strong in the sense that they cannot be broken. They can be disturbed and many times we find that the very silver chord itself has been roughly used, shall we say, so that it is difficult, at first, for entities to do the dream work, the visualization work, and the meditative work that help strengthen those inner connections between the surface self and the true self. However, we do not find, in this particular case, that that is what has happened; indeed, the connections between the conscious self and the subconscious self seem to be very vital and used very well and so we would simply encourage the one known as A to continue in those processes in which she is already involved, working with the dreams, the intuitions, and the silence itself.

The essence of self is a living thing. The name that entities have within incarnation is often felt to be inadequate and so other names are sought that seem to have a vibration that is more in accord with your inner sense of who you are, from the standpoint of higher densities or from the inner planes of your own density where your own metaphysical work takes place. However, no name is necessary. Your energy field itself is your name. Your vibration is your identity. We have no doubt as to who each is within this group, not because we know your name but because we see you as you are, vibrating away, coruscating¹ with light, color and texture. And each entity has her own inner structure, her own relationships and balances between the chakras and so forth.

So how can one penetrate illusion after illusion about the self and come more and more into a sense of who she is? That remains to us, as well as to you, a mystery in terms of being able to spell out how this works. It is an entirely intuitive process and the more that you can pay attention to the energies of your emotions, the more resources that you will have.

Now, in this regard, let us look at two different levels of emotion, for working with the instant, easy surface emotions is one thing, working with the deeper emotions is another. First of all, let us gaze at the easy and surface emotions. Immediately coming into this instrument's mind when we speak of surface emotions are those irritations that she experiences, for instance, in her car when she is in traffic. It is very easy to feel upset when one is cut off in traffic. This is a good emotion to look at and it teaches, but what it teaches is significantly different from what the deeper emotions may teach. For a surface reaction, that which comes instantly and dives away quickly, is as a newspaper. It speaks of what is occurring at this particular moment. It does not speak of the deeper processes that are taking place within incarnation within your being. It is simply the momentary disturbance of the surface of the water. Yet, each disturbance is worth looking at. For in each disturbance there is a separation of self from other self and in each occurrence this

¹ coruscating: "1. To give forth flashes of light; sparkle and glitter: *diamonds coruscating in the candlelight*. 2. To exhibit sparkling virtuosity: *a flutist whose music coruscated throughout the concert hall*."

separation can fruitfully be examined to determine that which pulled you apart from your fellow being and then to find ways to heal that separation; to find unity once again with that stranger or friend which has pulled you off balance.

Even when a momentary occurrence delights one, yet still, again, it is important to examine that to see if the light has an undercurrent of separation in it and, if so, what that was. What you are trying to do in examining these very surface events is to improve your point of view. The exercise of going deeper, looking for the love, looking for the unity beneath the separation or disharmony is cumulative in its effect upon widening and deepening one's instinctual default point of view. And the point of view is crucial, for at that point of view from which you look at the world you will see certain patterns in a certain way. As your point of view widens, broadens and strengthens in its uncompromisingly metaphysical orientation, you will begin to see a different world. And as that world becomes stronger in its metaphysical point of view, so your lessons will come to you on rounder wheels and with more grease in them, smoother, easier, more understandable. So the little irritations of the day are not simply dross to be swept away like dirt in the spume of the froth of a wave. This is good material to scoop up with the hand. Take a good look at it before you toss it out.

Working with the deeper emotions is a slower and more subtle process and is entirely intuitive. It demands that you begin to realize when your deeper emotional bodies have been penetrated. You need to begin to see that time where you have felt an essential, true emotion, whether it is joy or grief or irritation. These deeper emotions are as notes and it is important for you to be able to play your instrument, to know it well, and to be able to tune it, as this instrument was earlier talking about tuning her physical, her mental, her emotional, and her spiritual bodies for the receiving of this contact which is presently ongoing. You are an instrument, you are a crystal instrument. Your energies express themselves in color rather than sound, in light rather than music, yet they are most substantially there and are your deeper expression of being. They are those things which will not disappear when your physical vehicle has gone again into the dust from which it was formed. As a citizen of eternity, then, you are not just working upon what is evident and

obvious—your physical being, your momentary thoughts and so forth—you are working on the permanent part of yourself, insofar as you are able.

What you are attempting to do, as we said earlier, is to become more truly yourself, to sing your crystal song ever more beautifully, ever more truly on pitch, ever more deeply, honestly, the essence that is you. This is the whole of your divine purpose. You came to stand, as this instrument would say, as the lamp upon the hill,² as the lighthouse before all, not to push them around, not to reach out to them with some great message, but simply to be there, shining your light in your way. For in that light's influence, you shall be of the service for which you came into this world. That lighthouse shall bring you the sailors who need your particular energy. That lighthouse shall warn off the rocks those who need to be warned off the rocks in your vicinity. You have no need to reach out. You have no need to look forward or even to look back. Your need, in terms of your divine purpose, is to be who you are, proudly, with self-confidence, with quietness, and with great persistence.

We are aware, from your discussion before this reading, that there are many things upon the plate of the one known as A right now, many directions that she can go: the energy work, the Flower of Life work, the sacred geometry, and various other aspects of her studies and so forth. Do not drown in the details This is what we would say in this regard. Take them lightly to a certain extent. Laugh with yourself. Draw cartoons joking with yourself concerning your great purpose, for you do have a great purpose! It is a wonderful purpose. Yet it is not a purpose in that sense where you tie action to circumstance and say, "This is what I must do." You need more to come to a continuing series of what this instrument would call epiphanies or realizations about who you are and why you are here, the nature of your essence, the nature of your big business at which you are looking.

We would speak briefly of the query concerning the sword-bearing and we would guide the one known as A simply to examine the archetype of the Archangel Michael. This entity is part of what this instrument would call a mythological system which

² *Holy Bible*, Luke 11:33: "No one after lighting a lamp puts it in a cellar or under a bushel, but on a stand, that those who enter may see the light."

this entity uses herself in her own spiritual work. She uses all four of the Archangels as she tunes herself for contact. The one known as Michael is that energy which is of the East. It is of fire and it, as a figure, has a sword. Sometimes when this instrument visualizes the four archetypical Archangels and the four elements, she finds the figure of Michael standing. His sword may be drawn but pointed down at the Earth, or his sword may be drawn and held upwards, or his sword may be in his scabbard. He may be kneeling or he may be standing. There is not simply one wooden or archetypal figure of the element of fire. Rather, it is a living, breathing entity that has been moved into by countless entities in the process of their spiritual work through millennia. And, therefore, this thought-form has a tremendous amount of power which it is very, very oriented to share with you. So the question for you as a sword-bearer is, "What is the truth that that sword is protecting?" And, in any particular case, in any particular situation, "Does the sword need to be drawn? Does the sword need to be bated? And if the sword is drawn, does it need to be in a non-challenging or in a challenging mode?" Thusly, it may be fruitful for you before moving into situations in which you sense that truth will be an issue, to sense into how that figure is standing. Go into the silence and ask it to be visual to you. Ask it to show you how its posture and the position of the sword can give you clues as to your own part, your own role, in this particular encounter.

Those who protect the truth are light beings and light bearers. And each of those within this circle is certainly a companion with you, the one known as A, in this regard, as all are light bearers, all being, to some extent, way-showers. Remember though, that you are not showing a road or a direction. Everything you have to show is implicit in the light of your being. So allow these situations to come to you and then allow the deepest truth within you to address itself to the situation. You spoke earlier concerning when someone comes to you for body work, not knowing what that work will be until the time is there and you ask within. So is that energy of the sword. Do not ask ahead but only on the occasion, "What is my role? How shall I shine?" And trust your being above all.

We do recommend to all who are attempting to deepen their spiritual aspects that you partake of the silence in your own way. There is a common

prejudice for silent meditation and against other forms of silence but we would encourage the one known as A to explore all forms of silence: the silence of walking in nature, for instance, the silence of visualization or contemplation, the silence involved in reading from spiritual material and then sitting and allowing the ideas just to roll around and form their own patterns. There are hidden connections within all of the various studies and those which you do not think of as studies but which do indeed blend into the studies because they are called by the studies as confirmations or additions. Observe the signs and the symbols, as the one known as A was saying that she does. And try to keep a daily energy available, if only for five minutes during that day, for working within the silence.

Silence is as the tabernacle. When one enters the silence it is like entering a building of a certain type. It is a sacred building. Within the silence lies the Creator that is the heart of you. And, indeed, that silence finds its home within your heart. Take the time to enter your own heart and to sit and listen. For it is spoken truth that the still, small voice of silence offers the truth of your being.

We thank the one known as A for this opening question and would at this time ask if there are any questions that she might have to follow up this main question. We are those of Q'uo.

A: That's a lot to think of. Somehow all the questions I have don't seem to be very important!

What is this quantum learning or quantum something I've been told I'm going to be experiencing or going through? Quantum, "quantumming," what does that mean?

We are those of Q'uo and are aware of your query, my sister. The concept of a quantum, is a concept of, say, a semester in school, or a unit of something that, once that is done, it is done and one goes on to what one must go on to another quantum in order to continue. In quantum physics, the quantum is as the universe and it can be filled with just so many items and then that is the complete amount that can fit into that quantum. In your terms we would probably move more through the meaning of a semester that has been completed. The amount of learning which you have gone through, up to this point, has given you more and more and more detail. And as you move into your next field of study, there will be much more detail. We would

suggest that what happens is that, as detail after detail after detail is added, there comes a crucial time when, just as in a super-saturated solution, more and more is added to the water. Suddenly, the solution goes away and a crystal appears and this is what you are in the process of achieving in terms of your study. The result of this study will be not that you will lose the detail, precisely, but that it will have a certain pattern. It will have a certain crystalline arrangement where it all makes sense, to a certain degree. It is another way of saying that you are not filling in the blanks in a puzzle, you are putting in your information to make a crystal, and that crystal will be a simplified, central structure of awareness. Notice we did not say knowledge, we said awareness, where, when you hear from someone who has come to you for help, in this and this and this and this detail, you will see it not in terms of a tally of one plus two plus three plus four, "Oh, that's four details," you will see that in terms of, "Ah, I believe I am beginning to see the shape of this entity's bias, this entity's distortion." And from that simplified point of view, you have a much clearer idea, a sense of how to help that person, of how to serve that person, of what is possible, what is not possible, what you are able to say without infringing on her learning process, what you are not able to say without infringement upon her learning process. It is as if ...

(Side one of tape ends.)

(Carla channeling)

... you are cramming in more and more detail, not to achieve complexity but to get to the point where the crystal of awareness forms for you. You cannot force this to occur. You cannot hurry the process.

A: Am I almost there?

We are those of Q'uo, and we may confirm that most of the detail that you need for this crystal to form is indeed there. But it is not known to us nor can it be known to you ahead of time when that crystal shall form or what details still need to come in order for you to go, "Oh, I see it now." Yet, this time will come and we can only encourage you not to hurry it, not to look for it, but to do the work day by day and detail by detail, of receiving the information, seating the information, and using the information.

May we answer you further, my sister?

A: I have been doing some work with a teacher by the name of S who involves herself with work regarding the removal of crystals and, in aligning with the crystalline grid, is this work beneficial? Is this beneficial to me?

We are those of Q'uo, and we find that to answer this query in any way would infringe upon your learning process and therefore we respectfully would request that we just pass this question up and simply encourage you to follow your heart, to sense into this relationship and this learning, and to see how it feels to go further into those interests that she has.

May we answer you further in any other way, my sister?

A: Well, speaking of infringement, in the work that I'm involved at, I am in the process of learning more about removing heavy dust or objects in one's auric fields. Of course, my intention is always to ask for permission to remove it but I have had concerns to know if this is in any way an infringement upon others' growth process, the removal of objects in the auric layers?

We are those of Q'uo, and are aware of your query, my sister. Let us look at this question carefully, for there is a good lesson to be learned here. When you are attempting to be of service, it is important to investigate the parameters of which you do not have any idea beforehand. These parameters have to do not with your person or structure but with the person or structure of the entity who has come to you for help.

You need to find a way to address the question with the entity whom you are attempting to help. This instrument has done such work before with a pendulum, asking for a yes or no answer and putting the questions very carefully: "Does the guidance system of the one whom I am trying to help feel that this entity is ready for the removal of this distortion from the energy body?" Form a way, whether it is be penduling or other techniques which may be known to you and feel more convenient or comfortable, of getting in contact with the inner guidance system of the entity whom you are attempting to help and being absolutely sure that the guidance system is giving permission for this entity to be healed. This will clear the way for the healing to be done and it will enlist the help of that entity's higher self so that you are not alone in attempting to aid but you are simply part of the divine creative principle at work

in response to one who has asked and has been given the potential for an answer. It is well written, "Knock, and it shall be opened to you. Ask and you shall receive."

We are those of Q'uo. Adonai. Adonai. ❄

You may trust that an entity who comes to you is consciously asking for help and that it is well to explore the subconscious processes involved in this person and to be sure that you are not indeed using your power and your ability to remove from a person that speck of dirt which that person needs removed at that particular time. Better, indeed, to tell such a person, "I can do this much but I can not go further," than to place that person in an unprotected and unguarded situation in which she somehow does not feel safe and secure.

Is there a final query at this time?

A: Out of curiosity, could you tell me anything about my home planet or the solar system that I am from, and will this be my last incarnation here?

We are those of Q'uo and, my sister, we would prefer not to explore the question of your antecedents for they are closely guarded by your higher self and we would not be those who placed you in a position of knowledge before your higher self offered its own way of giving permission. Know that these details will come to you in dreams, or in casual converse with those who are psychic who happen to communicate with you at the time in which you are ready for them. Up until that time, realize that for each person who has taken incarnation upon planet Earth, planet Earth is the native planet. You are truly one who lives here, one who breathes the air, and is part of the planet itself. This is your native land at this time and shall be until such time as you do not any longer draw breath.

As to it being your final incarnation, my sister, you have the potential for this to be your final incarnation. As this instrument would say with a big smile, "Don't screw up."

With that, and the encouragement at all times to use humor, for it is truly a divine gift, we would leave you in the love and in the light of the one infinite Creator. Please know that at any time that you would appreciate our vibration underlining your own and our love embracing you, you have only to mention our name mentally and we will be with you. You never need to be alone.



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SUNDAY MEDITATION NOVEMBER 14, 2004

Group question: The question today has to do with breaking our forms and our rituals when it seems appropriate in order to let in the light better, shall I say. We are wondering if Q'uo could give us some guidance as to how to recognize when this is appropriate or how to, shall we say, roll with the punch when it seems inevitable. We are aware that, even when times and things don't look like they're working out the way they should and they seem to be totally askew, that all is well and all is perfect. How can we see that and how can we find a path that isn't so deleterious to our own journey, sabotaging ourselves? Somewhere in there, Q'uo, I'm sure you could find something to talk about!

(Carla channeling)

We are those known to you as the principle of Q'uo and we greet you in the love and in the light of the one infinite Creator, Whom we serve. It is a great blessing to be called to your group this day to speak concerning forms and rituals and breaking them and making them and understanding how form works with the entity that you are. And we look forward to sharing our opinions with you. But we would ask you before we begin, as always, to use your discrimination very carefully in listening to what we have to say. We are not authority figures or teachers in the traditional sense of feeling that we know more than you do. Rather, we are those with perhaps a more varied palette of experiences from which to draw than you. However, we are brothers and sisters, walking with you on one path, the path which we all share. And it will allow us to speak freely if you will

take complete responsibility for whether or not you use any of the thoughts that we share at this time. If you will promise to let all thoughts that do not resonate with you to fall away, then we will feel much more free to speak without being concerned that we may infringe upon someone's free will or invade someone's rightful process of evolution.

First of all, let us speak a bit about how we see you and ourselves, for both you and we have form—not the same kind of form, but we do have that which could be recognized as an ego or an identity, as do you. You experience bodies. You experience a characteristic shape to the way you think and the way you process catalyst and create memory. And yet the essence of each of us is without form, in that traditional sense of a shape to be described or something to be seen, known and identified. Each of you, each of us, is an essence. If we were to be mechanical, we might describe each of us as a system of energy fields within the greater energy field of the universe or the Creator. Yet, this does not catch the magic of the soul, for each of you is indescribably unique. There has only ever been one of you and in all of the heartbeats of the infinite Creator, in all the creations stretching into infinity, there will never be another you. You are precious beyond telling to the infinite One because you have come through eons of form and experience to reach the richness and the variety of the mystery of you that you now experience; not precisely as your identity but as that upon which your identity within this incarnation

stands. For you are so much more than this local experience, this lifetime, this personhood.

We see you as glowing crystals, instruments through which the Creator moves, playing Its tunes, Its joyful songs, Its mournful hymns and all of the thousand, thousand songs of being. And we hear you. We hear the wind of spirit move through you. We hear the song you sing, and we stand in awe of the beauty of that song and the poignancy of the heart that sings that song. We see you glow with the colors of energy touched by the myriad momentary experiences which are shaping you at this time. And we rest in that light and we drink of the richness of the beauty that you represent. You are a face of the Creator that has never been seen before and will never be seen again. You have a reality beyond any expression, beyond any response. You are beyond our laughter and our tears; beyond our appreciation or our admiration. You escape us. Each entity that is part of the Creator overflows any way we might have of grasping or understanding you. You are too much. Any limit we might think to put on your identities is folly, for you will exceed it—carelessly, casually or earnestly and intentionally. You cannot help being more than you could ever imagine and know. This is the essence of you, as we understand souls. There is no holding you, there is no limiting you, there is truly no instructing you or guiding you. There is only appreciating the face of the Creator as you express the beingness of your nature.

Each of you moved into the pattern in which you are now dancing for very good reasons. Each of you entered this particular incarnation with fairly coherent plans for service and for learning. Each of you stood as on the brink of a great abyss and planned. You packed, shall we say, a personality; you packed the baggage that you needed. Some of you packed with immense generosity and no concern whatsoever in the fate of redcaps in your wake, towing valise upon valise of personality traits and quirks. Others of you chose to pack just a bag or a backpack: a simple, stable, structure of life seeing as being needed, a straightforward personality—not too much baggage, not too much to burden the soul as it takes on this experience. But whatever you packed, in the way of a personality shell, you put those things in your suitcases because you felt that they were what you would need in order to mine the riches that you had prepared for yourself. And you did see yourself as a miner as you came into this

lifetime. You buried your luggage within yourself, within the form of body, of face, name, history, parents, upbringing. You chose that carefully. And so you leapt into the abyss of incarnation, the archetypical fool, walking by faith and not by sight, jumping into the mystery.

What did you hope but that you would be ultimately and egregiously confused? Some of you packed more of that confusion than others. For some of you it took years and years of incarnation just to discover that you were not who you thought you were. Others of you came through from the word go, from the birth, knowing that you were not what those about you were attempting to tell you that you were. Whatever your beginnings, each of you in this circle of seeking has reached a point of incarnation where the ground has become level and the playing field is seen. Each acknowledges the mystery of selfhood. Each sees the self as a player of a certain kind of game. It is not a game of gain, but it is a gamble. Hands are dealt in this game and you play the cards which you were dealt. And you get to choose how you shall play those cards. You cannot choose the cards, yet you may shape the game by the way you play. The object of the game is an increase in awareness and the question with which you come to us this day regards how you can evaluate the kind of game that you are playing—to know whether that game is the appropriate one for you at this time; appropriate in terms of learning and in terms of service. For these were your twin goals upon taking life and breath and body.

How you burned to learn more about your true nature! You came into incarnation with certain prejudices concerning yourself. In your biased opinion you felt a better balance might be needed in one or another sense, in one or another phase of life and all that it has to offer. In your energy body you carried those biases and those hopes. This instrument is familiar with a seven-chakra body system so we may say that your incarnational lessons are scattered among those seven chakras and those seven ways of seeing energy. How do you deal with survival? That's the red ray. How do you deal with personal relationships? Orange ray. How do you deal with legal groups and responsibilities such as jobs, marriages, families? That's yellow ray. How do you work within your heart to open it and to become more fully the loving entity that you are by your very nature? That's green ray. How can you communicate

and relate in terms of soul to soul? That's blue ray. How can you relate to the infinite Creator within yourself, within all of creation, and within the Creator itself? That is indigo ray. And who are you, really? That is violet ray. Each of you has unique incarnational lessons that you have asked yourself by the very way that you are built; by the very way that you tend to think. Each of you has biases you encounter again and again, biases which are unique to you. Again, these are gifts of the self to the self, gifts to be unwrapped at leisure and pondered through the years and the decades of an incarnation. This is the raw material¹ of your particular mystery. And that is the self before it meets the world that spins within your mind and before your eyes.

The one known as Julian of Norwich said it very simply. She is recalled by this instrument to have said, "All things are well. All things are well. All manner of things shall be well." And this is your matrix. You live in a creation in which you cannot put a step wrong. You cannot make a mistake. On the level of souls, you are immune to error. For there is nowhere to step that is outside of the creation. There are no choices to make that place you outside the ken of your guidance. You cannot choose wrongly, however. In a universe of infinite possibilities each choice that you make redefines your universe. Consequently, it is not a simple thing to determine right action and right choices for the self.

Let us look at the concept of forms. A pottery bowl is a form. Its function is to be empty. That which you take in fills that bowl in a certain way. Each of you may think of the self, the physical body, as a form. And, indeed, there is value in expressing yourself at the very basic level of physical form. How you express yourself involves the way you cut your hair, the decorations that you might wear, the clothes that you place upon your body, the garments that you choose, the colors, and the fabrics. All of these things enter into creating yourself as a picture or an image. You have spoken somewhat of mirrors and the way that entities around you are showing you aspects of yourself that you either like or of which you disapprove. Yet you realize that all of those images are you. It is very instructive sometimes simply to look at oneself closely in the mirror, not at the image but into the image. And if you look

closely, for instance, you might begin to see different faces move across your face as all of the forms that you have taken as a soul in various lifetimes begin to roll past your mind's eye. Or you might look into the eyes that are looking at you in the mirror and begin to see the infinity that lies within that form of physical body.

Habits and ways of life are also forms, bowls into which you are able to put your catalyst and brew your experience. Are you a shallow, wide bowl that picks up a great deal but at not a great deal of depth? Or are you a narrow, deep vase that can be filled with a great deal of water and go very, very deep but not terribly wide? Or has your eye for beauty caused you to become an amphora or some form of ewer in which there is shape and flow and pattern? What is the characteristic shape of your thoughts as you process from the inception of a thought about your day, your nature, or your choices? What is the shape, what is the form that that process takes within you? Are you satisfied with it? Do you have a sense of that deep content of which the one known as J was speaking, where the form of the life, the thoughts, the process are such good, stout helpers and are serving so well that there is no need sensed by the self to institute the breakage of the old form or the creation of a new one? Or are you in a situation where, as the one known as T said, there is a real question as to whether some parts of this form need to be broken and a new shape of thought and choice selected? Wherever you are, you are, as many have said within this circle, in the perfect position for this particular moment in your incarnation. Things are going well, however it may feel on the outside, that surface that the world knows as consensus reality.

We are aware that it is not helpful to the conscious mind that so much remains a mystery. It is often desired that the whole be known, that the pattern be clear, that the choices be laid out, analyzable, gettable, sensible, rational, and yet, you are not those things, for that would limit you far too much. And so those hopes of a simple solution, a clear and obvious answer to whatever questions you have, are thoughts that are not going to be rewarded by manifestation. You do remain a mystery and your choices do remain choices made by faith and not by sight. You cannot see to the end of your path You cannot figure out even one day in the future, much less the burden of the remainder of your incarnation and all of its hopes for learning and for service.

¹ Carla: Ra Material!

And so you are thrown back upon your own senses, those senses that elude rationalization. This instrument often uses the term “resonance,” and we find that it is a useful term because it expresses that for which we would wish you to search when you are asking yourself about the choices before you. The world says, do what is right. And yet, what is right for one entity at one moment will not be right for that entity [at another,] and will never be right for another entity even if it is [at] the same moment. Truth, reality and essence are endlessly subjective.

It is very helpful for you to begin to trust yourself, not because you know anything but because you are who you are. This is your material. This is your gift. What you make of yourself within this lifetime will only show a little bit on the surface of consensus reality. Your work, your interactions with others on the conscious level, all of those things that create fame and fortune and give a sense of power and validity, are but hair growing from the head of someone whose mind and heart are infinite. What you can express of yourself is a tiny portion of what you are actually doing here and what you are actually giving to yourself, to those around you, and to the infinite Creator as you live your life. It is hard for us to express just how little of your essence ever comes through into those things that the world values, those things you do—your career, your reputation, your doings—and how incredibly much of your essence escapes any such shallow manifestation and remains part of the dance of creation, part of the pattern of the Creator that is being woven and re woven in an endless creation of tapestry as moments march on in consensus reality and your very short, very action-packed incarnation ticks away. You have all the time in the world, quite literally, and yet your time is very short. You are a paradox and you live a paradox.

How to value the forms, the things with which you shape your life, is as subjective and personal and intimate as what scent you prefer, what color you choose to wear, how you choose to express yourself. When you come to look upon an issue, then, your safest route is in trusting the self and looking for resonance. This instrument was saying earlier, apropos of a question about when one’s limit has been reached, that, in her experience, the limits that she had reached and overstepped were not those that she decided upon but those times when she realized that her nature had already made that choice for her

and she was just getting the results of that election. It is not enough to feel that one is doing the right thing. It must also be, as one gazes at that thing, that one senses into it with a sense of resonance, a sense that this is alive for me.

For you see, forms can die while the life within the form still exists. Form in the sense of a ritual, for instance, is something that those entities who choose to play the card of religion will experience changing time and again. For within a religion, the forms do not change, but the way that an entity relates to those forms can change completely, so that in one moment, a form of expression of devotion to the one infinite Creator may be a source of tremendous comfort whereas in another moment, it may seem to be hollow and dead. And it is very important to listen to the self as it reacts to the form, not asking the self, “How can I relate to this wonderful form?” but rather asking the self, “How can this wonderful entity that I am find resonance in this form?” And if that form has no resonance, than it needs to be let go and another one chosen. Or, in some cases, it is a matter of waiting for another kind of form, another kind of ritual of living to form itself to you as you simply exist within the mystery of your own, often contradictory, feelings.

The one known as V was teasing earlier by saying that our answer is always meditation when it comes to [your asking us,] “How do I contact that part of myself that says this is resonant and that is not?” And we completely acknowledge the justness of her teasing. It is true that so often we simply ask you to meditate. And we would talk about that a minute because there is a substantive point to be made here. We are not going for a form of meditation when we suggest that you meditate. What we are attempting to do is lift you from form. Silence is an absence of form. Entities can create form for the silence by saying, “Well, I meet the silence in this and this way.” And that may be Zen meditation, walking meditation, contemplation, visualization and so forth. We are attempting to help you lift away from the prisons that you create when you lean on form to the exclusion of observing the contents that that form is holding. In so many ways, you are seduced time and again by the more subtle forms of non-physical formation, ritual and habit.

How to lift entities away from that? In many cultures, instead of entering silence the practice of

mystics is to enter rhythm by chanting, whirling and dancing. Repetitive movements, repetitive sounds, repetitive tones are things that will batter and finally break the habit of thought. Whether you are drawn to entering the formless by simply sitting down and stopping talking, by designing a particular kind of silence, or by entering into the chanting or other ritual which takes one out of oneself by out-talking the talker, is completely a matter of your own discernment. But the job that you face when you attempt to disconnect yourself from form is to get past the lions at the gate of your temple, that is, your heart. Those guardians do not want you inside if you are still of the world. They do not want you inside your precious heart still grumbling, worried, bargaining, rationalizing, justifying or worried about being right. There are many teachings ...

(Side one of tape ends.)

(Carla channeling)

... of bringing oneself to one's own knees outside the door of the heart and laying it all down: every idea, every concept of self, every vestige of, "I did this," and, "I thought that," and, "I'm right"—emptying the self and becoming truly able to receive. However you get there, get there before you enter the sacred space of your own heart. For there the Creator awaits you, full of love, full of Its own nature, which is your nature as well, waiting to enfold you in the embrace of absolute and unconditional adoration and devotion.

The one known as D often says at the end of a reading, "You are loved more than you can ever possibly imagine." And this is true. Can you feel, as we speak about it, the quality and the abundance of that love? Can you sense into how justified and how completely approved of you are? You have no faults that are not forgiven, no perceived imperfections that the Creator does not see as balanced. Whatever your suffering, whatever the quandaries before you at this time, whatever those dreams are that you have not yet come into the experience of receiving, they are as nothing to the one infinite Creator. We hope that it is against that backdrop that you may stand and observe the issues before you in consensus reality. If you can gain a sense of the depth of the stability of your essence, you will know that your feet are in rich and substantial ground, ground that will not move beneath your feet regardless of how many times everything disappears from beneath your

feet within that shallow, manifested world of consensus reality. You will know that disasters and troubles and woes are indeed real in that shallow sense but they are backed up by a part of yourself that is larger and more substantial than that thin stream of event of catalyst and experience.

As you meet these woes, troubles and issues, do your best to continue seeing yourself as that crystalline entity that we described to you and know that all things are well, all things are well, and all manner of things shall be well.

We would at this time open the questioning to any further queries that you may have at this time.

J: Yes, Q'uo, this is J, and it's great to be in your energy. I was wondering if there was anything that I or anyone else in this room can do to help make this instrument more comfortable?

We are those of Q'uo, and are aware of your query, my sister. Indeed, each within this group has the capacity to aid this instrument in one way or another, as this instrument has the capacity to aid each within this group. May you enjoy the process of finding ways to serve each other and know that in all things there is reciprocity and balance. We thank the one known as J for this generous query and would encourage each within this circle to be aware of the many ways in which you are uniquely oriented to help and support those around you. What is your nature? What are your gifts? As you interact with those loving presences that are in your midst, you will find ever new ways to enhance the experience of the group of which you are a part.

May we answer you further, my sister?

J: I believe that each of us comes in on a different ray, one through seven, and I was wondering if you could tell me which ray it is that I came in on?

We are those of Q'uo, and are aware of your query, my sister. We find that responding to this query would be to infringe upon your free will and we apologize for giving that answer.

Is there another query at this time?

J: No, not at this time, thank you, Q'uo.

Is there another query at this time?

R: I have a question, Q'uo, from someone who can't be here but asks the following question which is somewhat specific, so I ask for forbearance if you

cannot answer, but comments would be appreciated on this topic. Are migraine headaches connected to psychic greetings in any way?

We are those of Q'uo, and are aware of your query, my brother. As it happens we are able to respond to that query because of the way it was asked. Everything that one experiences can have a relationship to psychic greeting. Psychic greeting, as we understand this term, is a way of describing the experience of receiving resistance and the experience is often understood by an entity as being a kind of attack by another entity that is unseen. In actuality, greetings occur all the time because of the distortions which pull various parts of the energy body away from complete balance. For instance, with this instrument, it frequently receives physical discomfort because of its many physical distortions over decades of experiencing the process of a disease called rheumatoid arthritis. Because of the fact that various bones and joints and so forth have become distorted, they can be energized to ache more than they did before. The question that we would put to the one known as G, who, indeed, this instrument knows asked that question, would be, "Is it more helpful to think of a negative, unseen entity energizing a physical distortion within the vascular system which would cause the headaches? Or is it more helpful to realize that there is resistance because of distortions within the being?" If one projects to an outside entity the role of persecutor or attacker, then one, in a way, cheats oneself of the chance to come face to face with the shadow self. Is it more helpful to see oneself as a being which is meeting resistance from an enemy? Or is it more helpful to see the self as a being which is experiencing resistance from its shadow self? We would encourage any who experience the seeming energizing of a previous distortion [to perceive it] as a signal that suggests you take a good look at what is going on in the process of evolution, as you understand yourself and your situation and your process. This never departs entirely from mystery. The mists may clear, briefly, and one may have realizations and epiphanies concerning the self and the process, but the process is ongoing and the mists will again surround one. And those shadows will come out of that mist and impinge upon one. The question hopefully remains, "What is the message that such shadows bring? And, how may I respond well to that message?"

Is there another query at this time?

G: Q'uo, I have one. In the Law of One series, Ra is speaking of kundalini and cautions that, to attempt to raise the locus, which is defined as the meeting place between the inner and cosmic forces, to attempt to raise that locus without an understanding or awareness of the metaphysical principles of magnetism is to invite great imbalance. I was wondering if you could define more clearly what those metaphysical principles of magnetism are?

We are those of Q'uo, and are aware of your query, my brother. We look for a way to discuss this with you without impinging upon your process and do not find one and for that we do apologize. We would like to speak with you further. We would ask if you would perhaps move back into your studies, contemplate a bit more, and see what you could do to ask the question a different way. More help than that we cannot be and do again apologize.

Is there a final query at this time?

R: You are invited to stay for tea and cookies afterwards, Q'uo.

We are those of Q'uo, and are aware of your invitation, my brother, and we assure that we always stay for tea and cookies. And, indeed, into the night and into the next morning. You can get rid of us if you ask us to leave! We are devoted to this group and to each within it and you have only to request our presence for us to be with you.

Since we seem to have exhausted the questions at this time, we leave each of you as we found you, in the unity of the house of the Creator, the love and the light, the spirit and the form that is all that there is. We are those of Q'uo. Adonai. ✽



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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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SUNDAY MEDITATION NOVEMBER 28, 2004

Group question: The question today has to do with the relationship between love and fear. We are told that there is a relationship and that if we can learn how to [find the] balance in this relationship, that we can help love to overcome fear. Could Q'uo tell us the relationship between love and fear?

(Carla channeling)

We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator, in Whose service we come to you this day. It is a privilege and a blessing for us to be called to your circle of seeking to offer our thoughts on the relationship between love and fear. We thank you for this privilege and would ask of you that you use your discrimination in listening to our thoughts, being sure not to take up any thought of ours with which you do not completely resonate. For not all of our thoughts will hit the mark. We ask you to be very careful to leave behind any thoughts that you do not particularly care for. This will enable us to share our thoughts freely without being concerned that we are infringing on your free will or disturbing the rhythm and rightness of your own process. We thank you for this consideration.

The query that you ask this day is at the heart of the movement from your present third-density world and experience to the fourth-density world of love. You dwell at this time in a density that is attempting to learn what it is to love unconditionally. In the next density, the density of love and understanding, the atmosphere is one of unconditional love. It may

seem to be paradise, standing in third density and thinking about living in unconditional love. And certainly, relatively speaking, it is paradise to dwell consciously in the atmosphere of total acceptance. However, the interplay betwixt love and fear continues in fourth density as the shadows, those shadows that you now experience in third density, are penetrated. That dynamic continues because, as light is brought into the darkness, it reveals more subtle patterns of shadow and light, so that the dynamic continues and deepens. As you move forward in the process of spiritual evolution, you will find yourself continuing to uncover areas that were previously unknown to you within the very complex pattern of your total personality. So this is not a question that will go away as you learn more. It is a question that will deepen and intensify, for there is no end to the mystery of this dynamic between love and fear.

In the world of ideas, qualities like love and fear are entities. To put a face and a body to love is perhaps to imagine a feminine figure, loving and maternal, with open arms and an open heart and a willingness to embrace. To put a face and a body to fear is perhaps to imagine a male figure clad in an enveloping cloak in which are gathered all of the treasures that this figure is attempting to hold tightly to himself. We describe them in this way for two reasons: firstly we wish to spark your own imagination, for it is instructive to think upon what love looks like to you and what fear looks like. But also we describe them in this fashion because there is

a natural dynamic betwixt the feminine and the male principles and in the yin, or feminine, aspect, there is the expansiveness, the generosity, and that quality of unconditional love that is personified, say, in the image of Mother Mary, the Madonna, or Quan Yin, or Mother Earth, or mother nature. In the yang or male aspect of creation as a whole, there is the flexing of muscle and the contracting around ideals and ideas and those ideologies that give rise to action. We have said before that your culture, as a whole, is overbalanced towards the male principle and has, as this instrument would put it, gotten stuck in a repetitive cycle of male energy that is aggressive and, in many ways, based upon fear and the determination to respond to that fear by acquiring and controlling resources and power. Those who are in power within your various nation-states have many good reasons for these aggressions, these acquisitions, and this use of power, saying that is for the benefit of all. And yet, if one examines the heart of such concepts, the energy is wrapped up in fear and in contraction. So the surface of your culture is caught in that contracted state where there is a constant concern for safety and security and a constant quest for having sufficient resources to meet the future.

(The telephone answering machine is heard.)

(Carla channeling)

We are those of Q'uo, and are again with this instrument. We apologize for this delay; however, this instrument was distracted by the telephone message.

The ways of fear are insidious and they have become established within your culture to the point that the natural responses of most entities to the needs of the individual or the society are almost instinctively contracted and fear-based. There is little or no precedent within your leaders or within your role models for gazing at a situation in terms of trust, faith or love but rather an almost inevitable bias towards gazing at a situation from the standpoint of concern, worry, projection into the future, and contraction around these concerns and worries and projections. It is a time for your peoples which expresses the energy of that stuck, male domination. And we do not mean this in terms of sexuality, for many are the men among your peoples who are very able to express feminine energy in their thinking and their actions and many are the female entities at this

time who are experiencing their incarnations from the standpoint of fear and contraction. We speak instead of the dynamic betwixt yin and yang. The question then becomes how to free both men and women from the strictures and the limitations of the masculine viewpoint.

When you think about how it feels to be fearful, perhaps you may see that, involved in most experiences of fear-based thought, there is the habit of projection into the future. The one known as T2 and the one known as Jim were both speaking earlier of thinking ahead to jobs that need to be done or conversations that need to be held or situations that may arise. And the one known as Jim was speaking of the difference between positive projecting and negative projecting. In the sense of positive projection into the future, there is no projecting beyond what could be called architectural or structural projection. And we would offer the example that the one known as Jim has often given of how this entity would prepare for a pole vault during the field games of his school days by imagining and visualizing, with great integrity of detail, every step of running with the pole to the point where the pole was planted and the body weight was levered and lifted and the pole was allowed to lift the body up over the bar and then the rotation would be imagined and the successful dismount. And this entity would repeat this visualization, say, before going to bed and upon awakening, those times when he was most able to be in a very magical and focused frame of mind, so that by the time the one known as Jim came to the actual games and was ready to make his pole vault, he was relaxed and confident, having done this pole vault many times in his imagination. This is positive projection.

Negative projection, on the other hand, is far easier to describe because each of those in this circle of seeking has had the conversations in the mind that will be difficult or are expected to be difficult, and has experienced that repetition of thought where one begins to think, "Well, what if something happens, then what shall I say?" And then [one continues] thinking in a circular way again, "Well, what if this happens, then what shall I do?" simply riding that cycle around a circular course, again and again. In truth, such imaginings do not improve the way that such a conversation will actually go, because there is not simply the self involved in the equation but also

the other self. And no matter how many imaginings one has done about what people will say, in the actual conversation, there is always a new and unique twist to how things turn out. And all of the vain imaginings fall away before the actual person and the actual conversation. Perhaps the most tragic outcome of such vain, circular imaginings would be that one renders oneself incapable of hearing the actual conversation because one has been deafened by one's expectations.

We would not discourage entities from looking into the future when it seems appropriate. What we would encourage, however, is the choice of positive projection, of imaging the graceful and efficient way to do something that needs to be done, imagining only your own actions and seeing them as completely successful. This is an excellent way to create positive expectation and a sense of confidence within yourself. The one known as Carla, who is the instrument at this session, was speaking earlier of how she could not see a way to complete her tasks in the situation in which she finds herself. This is because she is not able to use positive visualization, since she does not know what she can expect from herself. When there is a vacuum in a positive situation, it is very tempting to substitute negative projection and simply worry and be concerned about how the future will pan out.

We would simply suggest that, unless the concern is turned from worry into a dispassionate and calm review of possibilities for solutions, innovations that may improve the picture and so forth, there is no positive or constructive use for the worry. It is difficult simply to take one's worry and concern and lay it down. Yet, indeed, that would be our suggestion. Realize that fear has come to visit and has offered you a gift. Whether it is wrapped up in a plain brown paper bag or whether it is gift-wrapped and has a pretty ribbon, as concern sometimes has, it is, nevertheless, a package of fear. Such packages do not need to be opened. They can be laid aside and neglected while you, having rejected the fear, simply move onto other thoughts and concerns.

The one known as R was saying earlier that it is difficult to see how love and fear are two sides of the same coin. We began speaking of love and fear as entities, qualities in the Platonic sense, the world of

ideas.¹ And this is a very valid and real world where love and fear do indeed have infinite and ever-ongoing lives, as long as they are reflected in the hearts and the minds of those moving through the illusion of incarnation. However, it is easier to see the relationship between love and fear if we move from contemplating love and fear as pure entities and look at them as applied in the lives of each of you, so that they are not entities upon their own but they are rather a dynamic of choices between which you may choose as you encounter catalyst and find yourself making a choice. When you come to a cusp and are looking at an issue that is yours to look at, whether it is the right use of time, the right use of resources such as money, or any other issue, you come to the issue in some state of imbalance or bias. This instrument was speaking of her own fears earlier when she said that she had, consciously, to choose to substitute faith for fear. She had, consciously, to realize that all is well and perfect and when she did that, she made a new reality in which fear had no part.

The coin itself, with love on one side and fear on the other, is you yourself and what you think is important. You are the treasure here. You are the coin of the realm, shall we say. You are a thing of infinite value and when you have a concern, if you reach, with hope and trust and faith, you are reaching into the qualities of love. If instead you approach your issue by contracting into worry and projection, then your choice is fear. Shall you expand around an issue or shall you contract around an issue? That is your choice. Note that the energies of expansion are locked into the present moment. They do not drift into projections of the future or memories of the past. In the world of love, one begins with the knowledge that all is well. And this pulls one into focus in the center of the present moment. In truth, as we said earlier, it almost seems negligent or criminal within the society in which you find yourself to approach issues from a standpoint of love. It does not seem to be prudent or sensible to stay in the present moment and yet anything but the present moment is an illusion of mind. All that is truly yours to do with, to exert control over, or to make choices within is this present moment.

¹ Plato, a Greek philosopher writing about 400 BCE, suggested that there is a world of ideas which exists as a reality apart from our "shadow world" of consensus reality, and from which our consensus reality depends, though imperfectly realized.

So if you take that image of the self in the present moment as the coin and look to see what the heads and tails of that coin are, archetypically speaking it is very clear and shining in its simplicity. On one side is love, on the other side is fear. On the one side is expansion into an infinite present with infinite possibilities; on the other side is contraction into a knot and the determination that stems from that contraction to control, to be aggressive, and to make things safe. And this involves one in endless projections into the future and endless projections into the past in order to justify the projections into the future.

When one visits in a hospital, one may well be able to sense the presence of a kind of dark energy that seems somehow to be a part of the atmosphere of this place of supposed healing. This is because there are unseen entities from your inner planes that are negative in nature and that feed upon fear and pain. In any place where there is suffering, these entities will cluster and eat that energy that is coming off of the people that are suffering. When you yourself enter into the contraction around fear concerning an issue, you are, yourself, producing food that is very tasty for these unseen entities. And if your habit solidifies and deepens, so that you are constantly running fear-based thoughts and dwelling in the lands of worry and projection into an unsightly and worrisome future, you are solidifying a habit that will increasingly limit your ability to relax and enjoy the present moment.

To move away from these habits of contraction is to move from shadow into sunlight. We do not say that this journey from shadow to sunlight is going to be an easy one. It flies in the face of your cultural training to rely on trust and faith. There are many, many times in each day when you have the opportunity to move into worry. We can only encourage you to do as the known as T2 said, to remain somewhat centered and focused, more so than your everyday state; to be somewhat in a meditative state as you move through the moments of your day. For it is just in these tiny moments that the opportunities to make the choice between love and fear appear. The challenge is to be aware, when those moments arrive, so that you can stop yourself from being triggered into fear and the contraction around fear.

We are not encouraging you to lose all fear in dangerous situations. We are not encouraging you to stop steering your car away from an oncoming vehicle simply because you are not afraid. We would encourage you to avoid the oncoming vehicle, certainly. It is at the level of being concerned the next time you get in your vehicle that this will happen again, that we encourage you to choose to trust the moment and not to project into an uncertain future. At this moment all is well and if you must look into the future then look with hope. Think to yourself, I might be surprised at how well this will go. Visualize positively, if you must go into the future and whenever possible we encourage you to remain at peace and at rest and very alert and watchful for the universe is speaking to you.

One concept we would share with you in this regard is wrapped up in a phrase that this instrument knows from her study of the Holy Bible. It is a quote, "Be not afraid, for help is near." Help is always very near. The spirit is with you at all times and in all places, nearer to you than your breathing, closer to you than your eyes or your hands.² You are truly cherished and loved ...

(Side one of tape ends.)

(Carla channeling)

... not because you have done something good, but because you are you and you are precious to the Creator.

Agents of spirit are in your heart and speaking within your mind but, more than that, all of creation is abuzz with awareness of you and your needs. Watch and see what images come to you; what animals, birds and tiny creatures cross your path that may have meaning to you and may have a message for you. Begin asking the creation around you for hints and clues. Begin expecting them and the creation will speak to you in ever-increasing ways.

This instrument is informing us that we must leave this topic and ask for other queries at this time and we shall leave you with just one more thought on this subject. The answer to this question is a part of your nature. The answer to what love is lies within

² Credit for this image may well be given to Joel Goldsmith, who used it many times, and with whose work the instrument is deeply familiar.

you, now. For your nature is love. Love created you and you are a spark of that infinite love. In many ways, spiritual evolution is a process of allowing the real you to come out of all the wrappings and cultural training and old habit. How you have been beaten down by what others have told you, how others have seen you, and so forth! Casting aside assumed wisdom is sometimes a very difficult and lengthy process. But the truth is speaking within you now; love is powerful within you now. So turn your ears inward to the silence of that heart within and listen for the footsteps of the One Who comes in love.

At this time we would open this meeting to further queries, if there are any. Is there a further question at this time?

T1: I have a question. May I speak?

We are those of Q'uo, and we encourage you to speak, my brother.

T1: We know that Q'uo is composed of three entities in the Confederation and I would like to know if there is a major speaker, speaking. Thank you.

We are those of Q'uo, and are aware of your query, my brother. We are composed, as you said, of three groups, one of fourth density, one of fifth density, and one of sixth density, in this instrument's and our way of describing our relative position and experience. This particular principle was created because this particular instrument has a certain way of tuning and preparing for contact with the Confederation entities. She prays for contact with the highest and best contact that she may handle in a stable and conscious manner. It is a very precise request. The entity whom she tended to receive upon making this prayer, prior to her contact with those of the Ra group, was the Latwii group and she had received those of Latwii fairly consistently for several years before experiencing the trance contact with those of the Ra group.

As each within this circle is aware, the contact with those of Ra was a very narrow-band contact which was only possible during that window of opportunity when the ones known as Don, Jim and Carla were all in the circle and when the one known as Don passed from this third-density experience, the possibility of further contact with this particular entity was ended. However, this instrument

continued to tune and pray in the same manner and those of Latwii and others within the Confederation, including those of Hatonn and those of Ra, felt that perhaps the creation of a principle would best respond to this instrument's very real desire for the highest and best contact of which she was capable. Since those of Ra could not speak with this instrument in a conscious and stable manner, there was no possibility for that social memory complex being the speaker. However, both those of Hatonn and those of Latwii had previously enjoyed sharing the thoughts of those of Ra in a teach/learning circle and the three groups decided that they would blend into one principle, with the ones known as Hatonn being responsible simply for projecting a vibration of love, of which I feel sure that each of you is aware as we speak. The ones known as Latwii took the responsibility for speaking to this instrument and the ones known as Ra were part of the process of defining just how to respond to the question that was presented to the principle of Q'uo. So, as those of Q'uo speak, it is those of Latwii who are creating the concepts which this instrument receives and translates into words.

May we answer you further, my brother?

T1: Thank you. A very detailed answer.

We thank you, my brother. Is there a question at this time?

T2: Yes, I had a question. Just before the other question I had again started to think as to this evening, dealing with folks that I have to deal with this evening, and immediately it popped into my head, "Please, don't focus on negative, fearful aspects of anything involved with this situation. Strictly attempt to think of the other people and what I can do to make them more comfortable with the situation." And I think my question to you is, does this thought come from you at that moment or is this a thought of my all-mind or is it some combination of both?

We are those of Q'uo, and are aware of your query, my brother. We see no difficulty or infringement in stating that the impulse of that thought came from your personal guidance but was enabled and assisted by your very recent interaction with us in that you truly entered into that which we were offering and were truly working with these ideas so that you softened the ground and enabled your ears to hear your own guidance.

May we answer you further, my brother?

T2: No, thank you very much.

We thank you, my brother. May we ask if there is a final query at this time?

T1: May I speak?

Yes.

T1: In the *Law of One* books I remember Ra told us that there is a complete transition into the fourth density in 2012. When I think of the current, chaotic war situation I wonder if this stage is delayed. I know you cannot give us the detailed dates but could you focus a little about the current situation? Thank you.

We are those of Q'uo, and we thank you, my brother, and are glad to attempt to speak to your query.

Firstly, the dating of the transition into full fourth-density energy for your planet is fixed. It is a matter of your time moving forward. Just as summer gives way to fall and fall gives way to winter, so one age gives way to another and one period of time is succeeded by another. For your particular planet and your particular solar system, there is a turning of energy, a rotation into new space/time as well as new time/space. That is inevitable and is as the ticking of the clock. This will have been accomplished just as it has been foreseen by many at the approximate date of late in the twelfth month of 2011.

So, roughly speaking, 2012 shall see the full realization, in terms of the inner planes of your planet and the time/space aspects of your planet. Fourth density, in 2012, will be your system of energy. Now, my brother, as you can well imagine, there is much energy upon your planet at this time embodied in the persons of the individuals living upon it and the societal groups and structures and governments that these people have created that will be quite inappropriately geared for welcoming fourth-density energy. As we have said, there is a habit of contraction and fear and attempt to control among your people which may well end in entities doing great damage to each other and to the planet because, faced with energies they cannot control, they may well contract themselves into the Armageddon that they so fear. We are very hopeful, however, that this will not occur. There is a growing groundswell among your peoples at the soul level of

honest and deep revulsion and distaste for the energies of control and destruction.

There is a true hope among your peoples that is growing daily for the energies of love and trust and peace to come swelling up like buds opening into flowers in spring. When each of you chooses love over fear, you start something happening in the unseen worlds. You create an energy that is compatible with fourth density. Each time you choose to trust, to love, to have forbearance and compassion, to see the other person's point of view and truly walk in his shoes instead of your own, you are expanding the kingdom of fourth density right where you are. And the more people that begin consciously to do this, the faster this kingdom will expand. We say to you plainly, fourth density is all but complete. As you walk about in third density, the fourth density energy is stronger every day upon your planet. The Earth itself is vibrating largely in fourth density now. That is why so many entities are sensing the need to become closer in contact to the Earth itself, touching the ground, working with the Earth, working with plants and animals and those things that abide in the creation of the Father and have nothing to do with the world of the mind of man.

Health is abundant in the Earth itself. Its labor is ongoing but the birth is going well. Perhaps you have noticed many significant catastrophes occurring upon the Earth plane. This is the labor of Earth. It is attempting to move into fourth density without having to express, all at once, the incompatibility between third-density thought, as it exists upon the Earth at this time, and the fourth-density vibration that has been coming. It is attempting to vent the fear and the anger and the narrow-mindedness of humankind in little bits, in a volcano erupting but not so as to split the Earth, or a tsunami or a hurricane that destroys a good deal but does not destroy the globe, or an earthquake which expresses the distress of mother Earth but not in such a way as to destroy the planet as a whole.

We feel very hopeful that this grass roots upswelling from the soul level, of yearning for a world of love and peace, is powerful enough to continue to create the atmosphere in which the Earth may continue its final process of labor by venting these incompatible energies. Meanwhile you may well have noticed that there is an almost runaway experience of many

within your plane at this time, of conditions such as cancer which seem to take people from their lives before their time. In many cases, these are situations in which entities have become hardened and set in their habits of thinking these habits being habitual and repetitive in terms of there being anger, fear and aggression. These entities are predisposing their physical vehicles to end the incarnation because the difficulties of dealing with such a mismatch in vibration between the third-density thought and the fourth-density incoming, unseen reality, is simply too great. You will find that there are many who depart their incarnations within the next few years because of their inability to welcome the expansive and healing vibrations of fourth density.

Contrarily, those coming into incarnation at this time are often very able to vibrate fourth-density values and ways of thinking so that as your children are growing up, they are representing individual cases where they have been more and more able to welcome fourth-density energies. They are seen by their own parents often as amazing beings and much has been spoken of these young entities, which are sometimes called Indigo Children or Crystal beings. There are many terms for them but their difference is that they have come into incarnation with some features of their fourth-density inner bodies activated as well as being activated in third density.

We would encourage you to see yourself as a secret agent of fourth density at this time. Have you heard the phrase, "Perform random acts of kindness"? This is the very essence of being a secret agent for love. The ones known as Ra long ago channeled through this instrument, "When faced with a situation, ask yourself the question, "Where is the love in this moment?" And we say to you, be an agent of that love, and be an instrument of peace. In all situations, there is at least a tiny peephole, a tiny window that lets in the light and the love of the one infinite Creator. Do what you can to find it. Make this transition into fourth density personal.

If you think in terms of world powers and world wars, you have no control and you can do no useful thing. However, that is a mental projection. You are the center of your universe and you have power. You are a magical being and you are the face of the Creator in the little place that you occupy in this vast creation. Be an agent. Be proud and happy to be an agent of the Creator and part of the creative

principle. And let your light shine, let your love embrace.

May we answer you further, my brother?

T1: No, thank you. I am grateful.

We also are grateful for your heart and your question, my brother. And we thank this group as a whole for its energy and its beauty and its gift to us. We thank you for being able to share our humble thoughts with you and again we remind you to leave all thoughts behind that do not seem right to you, for we would not be a stumbling block in front of you. We are always with you if you ask for us and we leave you as we found you, in the love and in the light of the one infinite Creator. Adonai. Adonai. ✨



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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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SUNDAY MEDITATION DECEMBER 12, 2004

Group question: The question today has to do with the topic of psychic greetings. Many people look at just about anything that happens to them which is of what they would call a negative nature as a psychic greeting or a way of negative entities interfering in their spiritual growth. We are wondering if Q'uo could give us some information about how to determine whether or not our experience is of a psychic greeting nature. Does it matter if it is, in our overall spiritual growth? And is there anything, a ritual, a procedure, that we could use to balance the psychic greeting?

(Carla channeling)

We are those known to you as the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator, in Whose service we come to you this day. We thank each of you for finding the time to form a circle of seeking and to call us to share our thoughts with you. It is a great privilege that you offer to us and we are most happy to respond with a full and grateful heart. But we would ask, as always, that each of you guard your thinking well and do not allow our thoughts to creep into your own mind and be used by you unless you honestly feel a resonance with them. If you do not feel a resonance with things that we might say, please leave them behind without a second thought. This will enable us to speak our thoughts freely without worrying about infringing upon your own free will and the sacredness of your own process of spiritual evolution.

The question that you ask this day concerning what psychic greeting is is a query that is, in a way, quite difficult to answer because the parameters of psychic greetings are, as several in the group have noted, subjective and varied. The essence of a psychic greeting is the intentionality of the greeter. Thusly, not all experienced resistance or experienced catalyst is of a psychic greeting nature. For the term to be properly used, the greeting needs to be one that is coming from a presence, whether it is an individual or a group entity. Further, this greeting has as its focus an encroachment into the energetic body rather than the physical body, in terms of its origin. So, one way of looking at psychic greeting would be a somewhat narrow and carefully delineated way in which psychic greetings are only those greetings which have been sent by an entity, most usually of the inner planes, with the intention of disrupting the process of spiritual evolution and causing an entity to stop its forward progress and to become lost in the side roads of inner questioning and suffering.

Under this definition, you may see that psychic greeting is a term that is much overused and often misused among your peoples. However, if one pulls one's focus back into looking at what your energetic bodies are and how they experience you and your thinking processes, the concept of psychic greeting may be perhaps redefined as psychic resistance and may be widened to include a wide variety of ways in which your energetic body can experience resistance, not necessarily only from entities but from the mechanism or, shall we say, the works or the

machinery of the connection between space/time and time/space, as those two impinge upon the present moment and create the present moment itself, into which you come with your energetic body.

Let us look at your energetic body, for this bears some looking at in terms of working with this concept of psychic resistance. You have an energetic body that is composed, in the terms that this instrument is familiar with, of seven chakras in-body and one chakra directly above the body. And these chakras are in a coherent system. The system as a whole works only as well as the least balanced chakra, in general or large terms. In more specific applications, chakra by chakra and looking at relationships betwixt two or more chakras in a system, part of the chakra body may be working beautifully for you and may be well-balanced for you and yet, at the same time, because of over-activation or under-activation of other chakras, that particular balance may not be working for the overall best balance of the system as a whole. It is especially interesting we find, looking, for instance, as we have been invited to do, at this particular instrument's chakra system, that you do not find one chakra that is weak and the other ones strong; rather, you generally find correspondences betwixt two or even three chakras where there is an imbalance that is made up not simply of one chakra being a bit off-kilter but that chakra's imbalance shadowing or pulling at the balance of one or two other chakras. And in this instrument, we find that there are some weaknesses in both the red and the orange rays of the instrument which echo or reflect into the indigo ray and the way this works for this instrument is that there are areas of childhood pain, as this instrument was speaking of earlier, having to do with issues of survival and of the person's relationship with herself which can trigger emotions and processes which directly impinge upon and pull into deep imbalance, at least momentarily, the areas of indigo which have to do with self-worth.

For each entity, there are system-wide balances at which it is very helpful to look daily and then there are ongoing specific imbalances in specific chakras or combinations of chakras that benefit greatly from conscious contemplation and times of inner asking and challenging of the self, by the self. This is work best done by the self in solitude unless an entity has been able to create a metaphysical partnership with

someone with whom there has been formed a bond of trust, so that in some cases it may be possible for two entities together to work on both chakra systems, each entity being a reflector and a mentor for the other, in finding creative ways to address the areas of suffering that have not been healed, that have come through the years within incarnation, carried as a treasure within the self, protected and cradled within the self as if these old areas of suffering were treasures too good to drop, too good to leave behind. It is worth asking the self how the self values these embedded crystals of pain and suffering. There is a great challenge involved in coming to grips with these crystalline, embedded areas of pain. The question to the self is always, "Are you ready to lay down and abandon this crystal? Is this a burden that you feel completely safe in letting go?" It may seem like a backwards question and yet this instrument is well aware of her ability to cradle and protect those pet areas of pain. How important is it to this instrument to say, "I am familiar with this area of pain. I am familiar with this kind of suffering"? There is a real difficulty in letting go of old pain. It has glueyness to it. It wants to adhere to you. Something that has repeated again and again, throughout an incarnation, takes on a life and an energy of its own. It ceases being a simple memory and instead becomes a living entity, a thought-form. Most so-called psychic greeting and also what we would call psychic resistance is generated within the individual's energy body by the entity itself at a subconscious level. Because each of these areas of embedded pain has a life of its own and an attractive ability of its own, these areas then generate signals that move into that present moment as it is breaking forth from space/time and time/space, angling for a target of opportunity. There are many layers to the present moment. There are many ways in which embedded pain can find an echo, a reflection, or a voice within the present moment. And so, some of the voices speaking to the energetic body will be those of a negative tone of voice. And that negativity will be cunningly and specifically crafted to fit into the present moment and to cause the experience of distraction or resistance.

For those who are experiencing a true psychic greeting, the entity with whom one is dancing is an outer entity whose existence does not depend upon you. For the general majority of psychic resistance that is experienced, the entity generating the

resistance is the self. Does it make a difference? To the best of our ability to answer this question, the answer is no, it does not make a difference. One can call a psychic greeting the fault of an entity and respond to that entity or one can assume that, in the larger picture, all entities are the self and therefore it does not matter from where the greeting is coming but only that it is experienced as an offering to which a response is required. In the former way of looking at it, there may be a few cases, especially cases in which the identity of the psychic greeter is known, in which case it is efficient and skillful to name the greeting and say to whom it is perceived that the responsibility is due and therefore come into a time/space meeting with this individual or this group entity and, standing before the Creator, it is possible then to move into conversation with that entity and to effect a resolution. This resolution is in the form of expressions of love and gratitude for the greeting and the greeter. We note that this way of dealing with psychic greeting does not balance the greeting for the one who has originated the greeting. It however balances the greeting for you. For the most part, however, we feel that the most helpful way to look at a psychic resistance experience is to assume that stance before the Creator that we described before, where you have moved to the judgment seat, you have moved to the Creator's space, to that place where you have witnessed in spirit and where all of those who help you on unseen levels are acknowledged and thanked as witnesses. In this very metaphysical setting, you do precisely what you would do if indeed there was an entity involved: you open your heart and you invite in this area of resistance, however you are experiencing it. You acknowledge it, you look at it very carefully, not shirking or shying away from any detail but trying to plumb the depths of this greeting, of this resistance. How does it feel? What is happening to you? What energies of the chakra body does it seem to be concentrating on? What is the area that it is greeting? Where does the rubber meet the road? What is the nature of this experience? Do not rush through this part of the process because, as we said, there are many layers to experience. There are many parts of yourself and there are many vantage points from which to look at the various parts of yourself. What does red-ray resistance look like from the green-ray energy? From the blue-ray energy? What does indigo-ray and its dimming look like from green ray, from blue ray? And we focus on green ray

and blue ray because, in doing energetic work, the green ray is that great hall that is a totally sacred space. It is that house wherein you dwell, energetically. It is the doorway through which the Creator moves on an everyday, continuing basis, because it is the seat of unconditional love. This is the energy that created you. You are green-ray entities in terms of your basic nature. The stem of the flower that you are is green ray.

So, moving into this sacred space is moving into a safety zone. It is moving into a place where you are loved and where you love. You have the courage and the stamina that may be lacking in the chakra system as a whole at the moment. Moving into green ray is moving into a solid and secure place, a "gated" community, shall we say. You do have to get through your own gate! There are lions at the door of green ray. So lay aside your pride, your arrogance, and your pretensions of all kinds. Metaphysically speaking, drop to your knees, empty yourself and lay down your burdens. We wish to draw attention to this point once again because, in terms of psychic resistance it is all-important: the bravest and the hardest thing you will ever do is lay down your cross. Put it down, drop it! We do not know how to express to you the power of this decision. It is easy to make that decision in your head and say, "Yes, once and for all I lay down this burden. I will no longer be pulled off balance by this particular memory that has become an entity of childhood pain." But let an hour or a day go by and that decision made with the head alone is shuffled off into metaphysical Gehenna and a reset button is pushed somewhere deep within and that area of childhood pain is alive and well once again and angling for your next present moment.

There is a way to know when you have finally accessed a point of childhood pain in the green ray, energetically speaking. Because when you have been able to access it, to see it in all of its detail, and to lay it down, you will find yourself laughing. You will find yourself full of laughter and seeing the incredible humor of this effort. We cannot tell you in great detail how to come to that moment but we can tell you where to start: opening to your own pain, coming to know it—its heft, its shape, its density, its color, and most of all its texture within your life.

We suggest working with these energies from the blue-ray standpoint as well because calling upon the energies of blue ray is calling upon clear and honest communication. How do you communicate with yourself? Do you feel that you do a good job of communicating? Is there an edge to your communication with yourself? There usually are many edges to the way entities communicate with themselves; many ways in which the point of view is not straight-ahead but has a slant, an angle, or an edge to it so that perhaps you are not seeing a good picture. The power of blue ray, when called upon and asked in deep humility to come into your experience, is that power to throw light on a situation in such a way that you can see where you have an edge, where you have an angle, so that you are, perhaps, cheating yourself of a full and clear view of what your situation is.

When you have laid down your burden and said, "Yes, I give this back to the infinite," then there is that moment of embrace, of acceptance of the self as it was, as it is, and as you have every high hope that it will be. This is a heartbreak to do in terms of an entity feeling that he has made progress. It is very difficult to feel that one has indeed made progress [when] working with psychic resistance, because there is nothing that is "out there." It is all going on within the inner processes of the self. So there is no way to check against some objective standard and say, "Well, I have achieved Point 1 and Point 2; I am now on Point 3, and I am progressing through this process and at the end of it I will have succeeded." As most entities upon your surface experience, and as certainly those within this circle experience, the greeting is dealt with for the moment and then, at the next opportunity, it simply resurfaces and the work is there to do all over again.

We would encourage each of you not to be discouraged at the apparently cyclical nature of psychic resistance. Try to understand about yourself the multi-level nature of your being. You can find those pockets of pain and empty them and not realize that there is yet a deeper level from which that pocket of pain is being filled so that one pocket full of pain is found and emptied but that hollow remains within the energetic web, functioning as a kind of attractant hole into which more content is poured from those dark places that have not yet been found deep within the self. Some places of pain there are within the energetic body which cannot even be

found doing work consciously because they were never experienced consciously. These include areas of pain that were deliberately brought into the incarnation from previously unbalanced incarnations, and pain to which the unborn child was subjected prior to physical incarnation but not prior to metaphysical incarnation. Of such pain there is no actual memory because those processes of memory do not properly begin until the entity is breathing the air and has formally embarked upon the incarnation.

So it is as though there are springs of pain within you that come from so deep underground within your nature that you cannot root them out. And, for most entities, in one or two cases at least, these springs can be expected to function throughout the incarnation. It is to be noted that in these cases there is a purpose and a use for the work that must be done in response to these experiences of the pain springing forth from these deep fountains within. About suffering in general we may say that it is a part of the "refining fire" that this instrument is used to calling the incarnation. An incarnation for one who is attempting to learn does partake of the pain of that learning. Before incarnation this was understood by you and accepted. The reason for this careless and seemingly casual acceptance of future pain was that from before incarnation or from after incarnation, gazing into incarnation and knowing the full spectrum of the Creator and the nature of creation and of the process that one is embracing in coming into incarnation, it seemed like child's play. It seemed so obvious that there would be these moments of challenge and certainly there would be discomfort but there would always be this knowledge of the way things really are.

It is very difficult from beyond incarnation to believe it possible to forget the true nature of the self and the creation. And yet, memory is the first thing that goes at the beginning of an incarnation. Your incarnation is protected from your own knowledge so that it can be very real to you and it can have the effect that it is supposed to have and that you are hoping that it will have. However, from within incarnation, this is not a comforting thought. From within incarnation, you simply want the pain to go away and yet the pain of living is part and parcel of the experience of drawing breath.

There is a road. This instrument is steeped in the Christian traditions and so she thinks of this road as the King's Highway. Others might think of it as the Great Way or the Tao. The one known as R was saying earlier that there is protection for those working on spiritual process. This is true. However, the protection must be claimed and the work that we have been describing is done before that claiming can take place. The price of admittance to that road is the laying down of all burdens and the taking on of your own truth. In taking on your own truth, you are taking on a self that is perfect, not in the sense of doing nothing wrong, but in the sense of being one with the infinite Creator. The act of laying down and leaving behind the worldly self is key. Once you have laid down your burdens, once you have let your personality go, your sense of justification and rightness and all of those details of self, you come into a consciousness that is real, a consciousness that is yours now and tomorrow and forever. And once you have that self as your significant self, you cannot be moved from the road. It truly is the "royal road"¹ and when you are on it, you are one with all; all that you may perceive as those whom you wish to help, all that you may perceive of as those from whom you wish to learn, all entities, qualities and aspects of the Creator whatsoever. And you are all on this road together. You are in harmony; you are dancing, you are singing, and the movement is rhythmic and right. And you are part of the entire creation, wheeling in joy and opening up the infinite night to the light of stars.

(Side one of tape ends.)

(Carla channeling)

And on this royal road, one foot moving in front of the other is as the thunder of a mighty stallion or the beat of wings of a mighty eagle that is soaring high above the Earth and gazing with power and knowledge upon all that he sees. There is that feeling of being able to make strides upon that road and you are truly, as you dance with spirit, creating an ever more indelible impression of yourself that functions

¹ This phrase has reflections back into the Christian work of Thomas à Kempis, who wrote material entitled *The Royal Road*, about the phrase, "Take up your cross and follow Me," and also into the study of the archetypal mind through the Tarot. The court cards of the Tarot can be considered a "royal road." Therefore, the implication of the use of this phrase is that working with this type of resistance is working with the archetypal mind.

as a memory, so that you are more able to move into this space within yourself, where you feel your essence, the next time. It even begins to become a relief to drop the worldly details and to lay down those burdens. But this is something that only occurs with a great deal of practice. This entity is thinking to herself how poorly she accomplishes this as she attempts to balance herself and to dance within her own experience, and yet, we say that each of you is doing excellent work. One cannot judge the self. That is not useful in terms of working with the energetic body.

If you look at this question from the intellectual or mindful level, it will be a party game for you, something that is enjoyable to think about, but there will be no solution. It is from the level of the heart and that alone that this psychic resistance may be dealt with in a useful and skillful way.

Part of your query that we would like to touch upon before we open the meeting to questions is whether there is some ritual that one may go through in order to halt the advance of psychic greeting or psychic resistance. And as we have suggested before, there is value to images and icons. What is your image of unconditional love? What image has power for you? This instrument has a tendency to say a one-word prayer, that word being, "Jesus." She does this with intention. The intention is to move into the mind and the heart of Jesus, to move into unconditional love itself. So, in seeing the name of this icon, this instrument pulls a vibration from memory into use and that vibration is every experience that she has had wherein she was able to rest in unconditional love, having prayed that prayer.

Prayer is an intensely intimate, personal activity and we cannot suggest to you what your icon for unconditional love should be. We can only suggest that you develop one, if you do not have one, and then that you use it with intention, being willing, when you start with that icon and that image, to sit with it until it has done its work in you so that when you open your eyes, you are seeing with the eyes of that icon. This is deep work and not to be undertaken lightly. But we believe that, in terms of instantaneous change, the use of icons and images in the mind is a good way to create changes in consciousness at will, this being the definition of one who does magic. Be a magical person. Call upon the

magician within yourself and create for yourself the world in which you choose to live.

As always, spirit, in many ways, is there to help you. And we ourselves, if you wish to call upon our energies, will be there if you but think of us and ask us for your help. We thank you for this question and at this time would move into opening the meeting to further queries. Is there a question at this time?

(Pause)

We are those of Q'uo, and we find that the energy is indeed low and that the queries are, for the present, at an end. And so we thank each of you again and leave you, as we found you, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ✨