

beings, alive so little and dead so soon.

8: At this point the entity is asleep to the choice that is the business of this density, the making of the choice. For you see, there are two paths to the Creator; they are both valid. We do not teach the path of negativity, often called the path of the left hand, or by us the path which is not. It is, however, a valid path, though very difficult compared to the service-to-others, or positive, or radiant path. This choice must be made blindly. Thus, there will never be, has never been, and is never any objective proof, that is, objective enough to be objective to a scientist, of the possibility of anything but that which can be felt by the senses by a living entity using the senses that limit it. It is in this darkness, by blind faith alone, that a leap is taken from the safety of sleep to the risk of being awake.

9: Now, each of you knows the sacrifices that he has made to be listening, or reading, these words, not that we are the prize, but that only those who truly are seeking would be interested in what we have to say. Most entities are not highly oriented toward thinking, feeling or dreaming the ideal within your culture. Your culture is highly situational in its ethics. It is a culture in which the end always justifies the means, and within the illusion there is little observable justice or truth.

10: This is not the Creator's idea of either a dirty trick or the way things should be, but rather a carefully planned schoolroom. You may leave your rulers, your protractors, your pencils and paper at home, for this is the lesson of abundant life, and homework is written in the heart, sometimes in true blood. Each of you has painfully come awake, and made the choice to search. You have not stayed in the garden. You have chosen to come forth and experience, and out of this experience you begin to see what is obvious to you now, that was at first perhaps a shadow compared to that which is the star of your life now. You have encouraged yourself and others.

11:♡: Now, the lesson of this density and the choice you are to make is all about loving. One may love in one of two paths: loving the Creator by serving others, or loving the Creator by serving the self, and manipulating and controlling others that the self may be aggrandized, and as the self is aggrandized, so all glory is given to the Creator. We teach the positive, or service-to-others, path. We believe that this choice of service to others offers the swiftest road of spiritual evolution, spiritual evolution being evolution itself, from this time forward, as you have completed the evolution of the particular physical vehicle in which you move about at this time.

12:♡: Let us glance ahead, for this too begins to explain why relatively few entities seem hungry for the food that satisfies each of you so, so well. Looking forward, we see in the next grade, or density of light, a density called the love or understanding density, in which the lessons of love are perfected, and there is study of the lessons of wisdom.

13: At the end of this density, graduation moves into a density in which the ways of wisdom are perfected, and the ways of learning compassionate wisdom begun. And when an entity has graduated from this density, the next classroom is the classroom of unity, where the lessons of compassionate wisdom are perfected, and the return to the Creator begun.

14: Graduation out of this density moves into the seventh density or grade, which is the grade during which the entity makes its final preparations as social individuals, or social memory complexes, offers its best back to the Higher Self of its third-density self, and gains enough spiritual gravity to be pulled into the unmanifest, where you are no longer the snowflake, but part of the snow; no longer the bubble, but part of the sea.

15: And creation beats its heart, and rests in timelessness until the next creation. And what the next creation will be, we do not know, though we have had brief acquaintance with those few who move from creation to creation. Of those we cannot speak except to say they exist.

16:♡: This, you see, is the path of spiritual evolution. Thusly, in your grade or density of light, your interest as a spiritual seeker is in tuning into love. Love, that much misunderstood word, in our definition, is unconditional. It does not judge; it only supports and appreciates, listens and has patience, consoles and pardons. Does love do this because of what it has given the entity in third density? No. If this were so, then all would be saints, and free will would not be to be reckoned with as it is, for free will begins as willfulness—it is completely various, unpredictable. It is an absolute, just as

love is an absolute; they are given to you equally.

17: As long as the entity is willing to get along, to be asleep, it may be very comfortable. It has not polarized, of course, because it does not value sacrifice, and to polarize by serving others seems, to those who have not yet done it, a very hard task compared to pleasing the self one way or another. But for everyone there comes a moment, and one must wait for that moment in all cases, when the soul must awaken for that individual, in the rhythm of that individual's destiny and story. And in that moment the choice becomes clear—to serve the self, or to serve others; to be put simplistically, as so many of your society would, good, or bad. Except that there is no good or bad. Realizations such as this continually rock the foundations of the seeker's cultural conditioning.

18:♡: Think about this for a moment or two. What is your cultural conditioning? Were you taught the value of love by those who were your first teachers? Were you face to face daily with worship and joy and peace? Is there aught in this society that seems to be worshipped but vain idols: money, power, position, genius? Who are the healers? Were the care-fullest health lovers correct, the highest and most advanced beings would all be splendidly athletic. Somehow, that is not often the manifestation of love, for love is of the heart, and those who have learned to offer not their love, which is finite, and which is in short supply in any third density entity, but the love of the Father that flows through the seeker who is open and has emptied itself out, then that love becomes the love that is available for the seeker to manifest.

19:♡: Then has that seeker begun its life's work, lightening the consciousness of this planet at this time. No matter what dramatic talents and gifts he may possess, no matter how well one may do anything that is manifest, the greatest service in this density of the search for the lessons of love is being itself. Your essence—to put it another way, your magical personality, or to put it another way, your metaphysical reality as a light and imperishable being—is completely at the mercy of illusion here.

20:♡: So, you see it is intended that this choice be difficult, and that the rewards of service to others, the rewards of a servant of all, never be guessed at until after the fact. For you, and almost all entities, are born into the world in a state of utter and complete forgetting of who they are, whence they came, whither they go. The nature of the Creator or their relationship to the Creator, or even of their own nature—all of these things are unknown. And it is against this backdrop of unknowing, of scenes occurring which begin to test the individual's ability to love, that the drama, which stars, you, which has as its chief critic, you, which has as designer of sets and costumes and props, you, which has as its author, you, begins its act upon the stage, which is this illusion. You have free will, but that does not necessarily mean that you understand the free will.

21:♡: It is not easy to understand that you are not this being or that being, not this self that has so many idiosyncrasies, but under different circumstances would be anywhere within the 360 degrees of third-density activity and manifestation. Who is the killer, who is the rapist, who is the forgetful parent, who is the man of war, but you, and you, and I, and all of us? The essence of the reason that you are not given an instinct for purity is in this understanding of free will. The discipline of the personality is the greatest tool for coming to understand and to forgive the 360 degree self, to acknowledge and love that self, that self that must be loved. This is a key that many miss. You must love yourself; you must forgive yourself for the thoughts that you have thought, the errors that you have made, those things you wish you had done but did not. Subjectively, you feel that these make you unworthy. You could be anything about you that you choose not to like about yourself, and to that extent you fail to love the Creator, the creation, in all of its love, all of its Christ, all of its holiness.

22:♡: Now, how does one discipline the personality? Our brother spoke most beautifully upon the subject. It is most difficult to live with complete freedom and always to make what you would subjectively feel to be the correct decision. One of the great traits of the seeker is its persistence, for gathered persistence is absolutely necessary, for the failures self-perceived, not perceived by anyone but you, seem so many, and if you do not forgive yourself, how can you expect to forgive others, and how can you bless others if you do not forgive, if you do not feel healing love pouring from you? Whether this entity is known to you or unknown, whether this

is as sick as the planet that it has (inaudible) the plunderer the second (inaudible).

22: (Side one of tape ends.)

23:♡: I am Hatonn, and we (inaudible) continue. The doing of the active service, whether it be parenthood, being the peacemaker and "cheerer-upper" of those with whom you work, whatever may be your condition in life, you will find it easier to do nice things for people than to attempt to do sufficient inner work to dwell in eternity while you are (inaudible) the mundane. A portion of your mind that is the artistic or intuitive portion is underused in many in your culture's age of fact and (inaudible). You are here to offer other options to entities who did not know they had other options. What are you to yourself? Are you love? What relation do you feel you have with the One? What relation could you have, if love created all there is? And why then, from all these choices, free will is indeed a distortion but is necessary for manifestation. For in this choice lies the very clear objective in reprogramming that within yourself which may resist commitment, worship, practicing the presence of the one Creator, and so forth. So many actions, so many opportunities. Let the meditation be only a touchstone for each day that is spent whenever a sharp sound is heard remembering the encapsulated form, that state of mind that held you enthralled in the light during those fifteen precious minutes that you give to the Creator each day. This is your basic gift. This is your basic method of being of service to others as catalyst. So often it is not what you say, but the person that you are that makes the words that you say substantive.

24: We find the one known as C has given into complete exhaustion and feel that there may well be few if any questions. However, questions or no, we would like to ask if (inaudible) speaking through the one known as K. With thanks to this instrument and to the one known as K for making themselves available to us and offering their uniqueness for us to find new ways to say these simple truths. We thank each and at this time (inaudible). We are those known to you as Hatonn.

25: I am Hatonn, and am again with this instrument. This time we would ask if there are any questions upon the minds of those still present here?

26: Carla

27: I just have one that I ask over and over again because occasionally I learn something new. In what way could I improve my teaching of not just your thoughts but of how to hear them? If you have any comment, I'd be glad to hear it.

28: I am Hatonn, and, my sister, may we say first of all that we are most pleased with the methods you presently employ both in your own rigorous tuning challenges, processes and the continued focus of attention upon our contact with you as well as your communication of these concepts as you understand them to those who (inaudible) of learning these concepts (inaudible).

29: Carla

30: OK.

31: It is, as you know, our privilege to be able to work with those such as you, and we would suggest at this time on the continued focusing of attention upon that which you already know. We are aware of your desire ever to seek that which is new and would encourage you not to be tired, shall we say, of these same old methods for in our opinion these same old methods are most effective, if only they had more continued attention, as it were.

32: Carla

33: Thank you.

34: May we ask if there are any further questions?

35: Carla

36: No, thank you (inaudible).

37: I am Hatonn, and we thank you, my sister.

38: Questioner

39: (Inaudible) questions (inaudible).

40:♡: I am Hatonn. We have been saving... savoring the correct (inaudible) the last few moments of being able to share your journey with you for we, as always, have enjoyed our contact with this group but are most appreciative of (inaudible). At this time we take our leave of this group, leaving with you our blessings and encouragements upon your journeys which at times (inaudible) difficult to you. We look forward to being with you in the future whenever you should desire to call us and are, as you know, with you in all other times. We are known to you as those of Hatonn, and leave you in the love and the light of the infinite Creator. Adonai, my friends. Adonai.

41:

3.45 1990/10/21

0:♡: I am Q'uo. It gives me great pleasure to greet each of you in the love and in the light of the one infinite Creator. We are so grateful to you for allowing us to share your meditation and your thoughts, and for calling us to speak upon this question. We will attempt to keep this instrument speaking loudly enough for all to hear, and would ask that any unheard words be questioned for repetition, as this instrument's voice is not naturally very loud. We also ask a favor of you. We ask you to take our words lightly, for we are not authorities, but pilgrims as you are. The mystery that fascinates all seekers recedes infinitely ahead of us and you. We have been upon your path, and perhaps we are more experienced than you, but we are completely equal, and completely full of knowledge, each equal to each, for all are one, and only one, creative thing, love, created into manifestation by the use of light. This is why we greet you in love and light, for that is all that there is; the rest is illusion.

1: We come to these questions wishing to step with careful feet, for it is a central question, a guiding question, and we could expend more time upon it by far than this instrument prefers. We will, however, attempt to heed this instrument's request for brevity.

2:♡: Let us begin by laying the foundation for our response to your query, always remembering, please, that each person has a personal truth. Some truths are ageless, and some have their age and then fall away to a greater point of view. Thus, take all that we say, and toss away without a thought that which does not strike within your recognition, for you do not learn wisdom and love, you only encounter the catalyst to remember it. It is all within yourself.

3:♡: It is our understanding that each spirit, or soul, or entity, according to the vocabulary, is created prior to any stage for manifestation. It is created by the action of free will upon an infinite but tiny portion of the vast infinity of intelligence. This intelligence, were it to have a name besides Creator, indicating One Original Thought, would be Love. However, a love of such a fiery, creative, disturbing and magnificent nature can never be confined by language, so we must make do with the pale shadow of the reality of this Logos, this Creator.

4:♡: The method of this creation was to place finity within the infinite. Thus, a spark of love was given an infinite and equal spark of free will. We realize that these are paradoxes, and have no choice but to say them anyway. Again, your language has its limitations. Just as love is infinitely and ever the same, so is free will infinitely and ever various. Thusly, although each of you is as a snowflake, unique in pattern and color, so are each of you snowfall, and part of the whole cycle of the year that you experience as your island home circles about your sun.

5: Equipped with free will, you set forth on a journey through illusions. These illusions, in our understanding, make use of the illusion of time, so that lessons may be taken in order, and all possible aid given to each density of light, or classroom. The first density is that of being—the earth, the air, the fire and the water. Consciousness first rests there, and awakens to its surroundings, is warmed by the sun, is blown by the wind, and gradually each spark becomes aware that there is a darkness and a light, and it conceives of the idea of movement because it is attracted to the light.

6:♡: And so comes the second density, as the elements grow in consciousness and become capable of expressing the Creator. As they express the Creator they express perfect service, a beautiful and complex dance of bird and butterfly, leaf, flower, the breathing out of that which you breathe in, the breathing in of that which you breathe out. More and more in second density do entities begin to become more than instinctual, more than creatures of love and service and instinct, to begin to be aware of themselves, usually, because third density entities have ministered unto them and loved them.

7: And when they have learned the instinct of turning to the light, their graduation is at hand and they become self-conscious sparks of the infinite One. But in this grade, and only in this grade or density, is there a brevity of the time allowed for learning, and a great veil drawn across most of the mind. It is intended that this illusion be so heavy, so earthy, so entrancing and distracting, that it would be completely obvious to the casual observer that we are brief incandescent

from your early life, and continue to hear in your present existence. For when you berate yourself for your failures, you are doing just that, thus negating the very work you are attempting to do on yourself.

8: It will be most difficult for many of you to begin to be able to accept, to truly accept, not in the sense of merely acknowledging, but in the sense of taking into the self with the sure knowledge that it is indeed truly alright to fail, according to your present perceptions. For we see that many of you, in your attempts to change your attitudes about yourselves, about the way you view yourselves, in your attempts to accept yourselves as you are, what you are really attempting to do is to change yourselves, to make yourselves alright, and therefore acceptable to yourselves. This is not where you must begin my children. This is, as the saying goes, placing the cart before the horse. That is, as we have suggested, only reinforcing those very patterns you are attempting to change. So we would suggest to you that your goal is not to not stray from your ideals, but to truly accept that you do so because it is your nature. And as you are able to fully accept those qualities in yourself, then and only then will you realize that they are beginning to change. Because only then will you truly have begun to unravel those messages at a deep enough level to effect change in yourselves.

9: This process, as you know when you view it clearly, is the task for most not only of a lifetime, but of many lifetimes. And as is the case with all monumental tasks, the tendency for those of you who desire perfection in yourselves at least, if not in your environment as well, would be to want to give up in despair, because the goal seems unattainable. This is the nature of the spiritual journey, my friends, for the mystery recedes ever before us. Were we to look only at the ultimate goal, we would never take that first step for it would seem pointless. This is no less true for us than for you.

10: We urge you therefore to view that which is before you to do. It may seem small. It may appear to have no relevance to the grand scheme of things, with your desire to be congruent with your ideals, and yet in whatever is before you to do, you have an opportunity to continue the process of learning about yourself, observing the self, learning your true nature, and accepting whatever it is that you find there. Whether you personally at that moment approve or disapprove of that, your approval or disapproval is not relevant to your spiritual growth at this time. What is relevant is your accepting of yourself. Judgment of yourself is never productive for positive growth, but only a reinforcing of those old, undesired patterns.

11: It is a challenge indeed to approach this task from outside the framework with which you have been taught to (inaudible). For the tendency is to use the same old tools that were given you by your parents and those other early teachers. It is indeed difficult to discard those tools, feeling then that you have none with which to work and to discover totally different approaches to working with yourself. We urge you, my brothers and sisters, to throw away those old tools of judgment and condemnation for they have never been of any value to you. To drop them by the wayside and continue on your way, unarmed perhaps and ill-prepared for any work you would like to do, but continuing on with new faith that new tools will be given you, or that you will find new ways to work.

12: At this time we would transfer again to the one known as Carla.

13:♡: And what are these tools (inaudible) would suggest? Faith is one of the resources that may be developed from a continually closer look at the nature of self. Let us look at (inaudible). Each of you have the (inaudible) you have the entire human range of human emotions, which are tempered only by biases hard won through many incarnations (inaudible) listen (inaudible) but the leap of faith with no net, no doctrine, no dogma, is an act of spiritual courage. It is a statement of the self to the self (inaudible) blessed holy nature of the Creator, the universe and yourself. Or to put it in a simpler way, Creator and all of His parts. The infinity of the Creator is not active. It has not been directed (inaudible) yet remains the Logos, the thought, the created thought of divine love.

14: The tool with which this faith is (inaudible) may be summed up in three words: praise, prayer, and thanksgiving. It is well to live life in these modes as we just listed. As if life itself in this illusion are complex and ever changing—a kaleidoscope of images (inaudible) becoming emotionally involved perhaps (inaudible) but if you seek with a full will to do

the will of that Creator, which is (inaudible) self (inaudible) all burdens will be dropped and you have only to (inaudible). 15: Now all of this can be accomplished without recourse to a story of redemption, and this is why we encourage each, if the world religions or philosophies do not fit the path that you are on, this is why we ask you to make up a path, for the important thing is not recognizing the path, but persistent praise of all that you see and hear. Along with that, prayer mostly in the form of silent prayer as you listen within to the silence that moves deep inside the unconscious mind as you live bringing forth fruit in its (inaudible). All of these things you cannot do without that faithful leap into the abyss of the unknown, into the void, the mystery.

16: Many choose to turn towards the miraculous things that indicate that there is a mystery. We suggest to those interested in spiritual principles that the attention fundamentally be kept upon spiritual principles, for it is by those that you gradually do change the programming of your life.

17:♡: We realize that some this week in this group have had difficulty and we ask, did you see each difficulty as a difficulty or as an opportunity? Had you faith that the Creator had placed this particular situation in front of you so that you might find the love in the unlovable and acceptance in the unacceptable and hence polarize in compassion and purity of emotions as is your heart's wish on the path? You cannot help but be upon the path of the pilgrim when you decide to know what the culture believes is good and (inaudible) you have chosen the long way back to the Creator. Not everyone at the end of second-density harvest wishes to (inaudible). Content to rejoice in the moon and the sun and nourished by rain (inaudible) in your wild state, untamed, that you may be in touch with that you too are a second-density creature. Your consciousness lives in one. This consciousness that lives for you and houses your consciousness has far more wisdom than you are privy to in the half-remembered vista of all that there is, for it is a (inaudible) memory and there is no path.

18:♡: That mind of which we speak is indeed deep inside the subconscious and becomes semi-permeable, more or less, depending upon the ability of the entity channeling to feel the love that is being transmitted (inaudible) by voice. Language transmits that love that is between one. The beginning of moving from one place to another is to know where you are and where you are is defined well by whether you have given praise or whether you have spent time tabernacled with the One on holy ground and how you have seen catalyst within (inaudible).

19: It is not good to take your spiritual temperature even if you may feel that you have completely lost contact with that self which was transcendent to life as you know it now. Even those who dwell comfortably and peacefully in a faith which they do not feel pressured to explain, knowing it is a mystery, have many times when they cannot (inaudible) and are instead caught in these old programs of the mind given in childhood which convince so many that they are not worthy nor shall they ever be. Let us shake off the dull (inaudible) of unforgiving memory. You have no need of that baggage. Your arms and shoulders and back ache from carrying it. Lay it down beside the peaceful waters of your own self. For are you not Christ within, Christ without, Christ (inaudible) and Christ (inaudible)? Are you really a second-density animal that makes people recognize? It hardly seems likely.

20:♡: To love one another, just to love, is an enormous gift, one which lightens the consciousness (inaudible). Not to love the self is to reduce by far the amount that you can love others. You can only love others insofar as you love and have compassion and forgiveness for yourself.

21:♡: The path, once it has been taken—and it was taken long before this incarnation—to incarnate, to experience and to polarize in service to the Creator, either to others or to the self, is a monumentally great choice, (inaudible). The gift people find it easiest to give is the activity: volunteering for the homeless, the (inaudible) soup kitchen, arranging (inaudible) clothes people who need it. And all of this is indeed an integral part of worship. Yet you are steward over your very soul for it is not you, only your freedom as you (inaudible) your freewill that is so often impulsive and so often (inaudible) there is a time for all when the decision is made to step forward into a new realization and this decision allows you not only to do things that seem helpful. This decision to find the love and the opportunity in every challenge creates a consciousness capable of (inaudible) spirit on which you live (inaudible) and in aiding the human race, for the human race

Love and Light Channelings Archives, 1990's edition

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1 Introduction

This is an archive of the L/L Research works including all the transcripts from the years 1990-1999. To see the original transcript please visit <https://llresearch.org/channeling/YYYY/MMDD> for the session. For example for one from 1990/06/04 session reference is at <https://llresearch.org/channeling/1990/0604>

If you're feeling a certain emotion, it may be of benefit to check the index for the emotion, and see what the Confederation of Planets has said on the topic.

2 Disclaimer

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

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challenging to a great degree, and we thank you for your conscientiousness and recommend it for all future workings.

57: Is there a further query, my sister?

58: Carla

59: Just a theoretical one. I know that my nature is that of a martyr. I approve of that. I have consciously decided not to change that. One of the things that comes very easily to me is that I would gladly die to save others. Could anyone do what Christ did, who had a pure enough path of service and felt strongly and utterly faithful about the possibilities of such a path?

60: I am Q'uo, and am aware of your query, my sister. The willingness to give of the self to the degree that one gives all, one gives one's life, is a willingness which, though rarely expressed within your illusion, is a possibility to all who inhabit your illusion, given the appropriate circumstances. Oftentimes, within that condition which you call war, there are such acts of bravery and selflessness that one entity shall take the grenade that was meant for comrades, and give its life in so doing.

61: In lesser expressions of this kind of selfless giving, those called the parents will often sacrifice to a great degree in order that the children of the mating may benefit in some fashion. However, the giving of the life is that which is most often reserved for but few within a life pattern. At some point within each entity's evolution there will come the opportunity and the willingness to give of the self to that degree, though the giving may not be done in an instant, but may be the giving of the entire life pattern, which may be lengthy, in order that others may benefit, and that which is given to the self is only enough to continue the life pattern. Each third density entity will find a spectrum of possibility available to it in this regard, and the harvestability of the entity draws nigh when the amount willing to be given to others exceeds the amount desired for the self.

62: Is there a further query, my sister?

63: Carla

64: One last one, which ties the two together. It is my supposition that the reason my challenge from the cross has an effect which is the strongest that I know, is due to the fact that I am telling the truth metaphysically, that I would do that. Can you confirm this?

65: I am Q'uo, and we can indeed confirm this assumption.

66: Carla

67: OK, then I continue, as I teach those few who really wish to learn, to be that (inaudible) about their highest ideal. This is an excellent way to develop the personality which can channel and challenge successfully. Can you confirm that?

68: I am Q'uo, and again we confirm that which is a correct supposition. This is the ideal towards which each instrument moves at its own pace and according to its own internal rhythms. There will be for each instrument the uncovering of deeper and deeper commitment to that which is the essence of its self. Thus, all need not be the same to be equal in will and faith.

69: Is there a further query, my sister?

70: Carla

71: No. Thank you very much, Q'uo.

72: I am Q'uo, and we are greatly honored to be able to join this group as we are asked once again. We cannot thank you enough for this honor. We take great pleasure in these moments that we spend with you, for, indeed, to us they are but the blinking of the eye.

73:♡: At this time we shall take our leave of this group, leaving each, as always, in love and in light, in the power and in the peace of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

74:

3.44 1990/10/14

0:♡: I am Hatonn. Greetings to you in the love and the light of the one infinite Creator. It has been so long since we have spoken through this instrument on your regular meeting. We had to undergo a most rigorous challenge (inaudible) as the instrument had its doubts and we thank the instrument for its doubts for it is indeed (inaudible).

1: We are with you this evening because you have asked and we had our freedom of what to say to you. With the permission of (inaudible) we shall be speaking concerning spiritual principles not in parable as we are talking to those who need

no parables. But as is somewhat unusual for us solely concerning spiritual principles and to use... to use in this walk that you take that is called the spiritual path, or the path of the prodigal, or the path from the source to the source. Within your American Indian lore it is simply returning to the Great Wheel. We will be moving between these two instruments to give both an experience which is new to the one not as (inaudible) lack of use, in working to use the best of each person's unique experience, vocabulary and knowledge to tell the simple story that we have come to share.

2: It is well to remember that the greatest function of philosophy and religion or mythology is to tell stories that have archetypal resonance. That is, if the story does not seem to be relevant to the acceleration of spiritual growth, then it has not been fully examined, for there is that in seeking the truth which is not usually and cannot ever be discouraged by the fact that there are no answers. It is the job of this particular entity not to have answers. Those who have answers are the very ones who are perhaps soon to be repeating third density. Those who are humble before the mystery of their own creation and see the dust on the path and the blazing sun and the cold desert night in the times of no stimulation, when all is calm in the dark night of the soul. The times of overstimulation, when you can't be uplifted one more notch, accept what you are.

3: In all of these cases, the most important thing about them is your opportunity. In truth, the Creator thinks not as many would have the Creator seem to think, of vengeance, of protecting of one against the other side. That the Creator would be of one side and not the other... this is not our understanding (inaudible) and I hope that it is not an understanding of your own function as a seeker to stand in judgment. To use discrimination is necessary; to judge and to close the mind is not necessary, nor is it preferable to one who wishes to (inaudible) when the object of division (inaudible) self the damage to the self is incalculable.

4: It is a spiritual journey and we are on it. Those who know they are on it and those who do not know. Yet how... how can the ideas and ideals which are the deep truths that enable humankind to (inaudible) and to have faith in the infinity and eternity of the spirit. How can these things be true of every situation? How can that be? Each of you has asked this at different times. Two entities here have asked themselves that question during this week. Varying by guilt or disappointment in the self inappropriate by the self as is not (inaudible). We encourage people not to do that but it is very difficult for entities to avoid judging themselves and yet that one mistake... that one simple error is at the heart of so much (inaudible) on your sphere.

5: We would now transfer to the one known as K.

6:♡: I am Hatonn, and greet each again in love and light through this instrument. It is a widespread concept among your peoples to view the self as being less than worthy in many situations in which you find yourself in your present illusion. Each of you have been taught this from your earliest childhood. The crying baby, the spilled glass of milk, the simple and myriad things that each child experiences from day to day with which each parent gets exasperated and may, in moments of not thinking clearly, berate the child (inaudible). In each of these situations, the message comes very clearly to the child that indeed it is not worthy. Not worthy of the love of the parent, not worthy perhaps of the love of itself, for from whom shall it learn of this love if not from a parent? The child as it grows older continues to receive these messages from parents, from teachers, from siblings, from playmates. And it also observes those same parents, and others with whom it comes in contact berating themselves when they fall short of (inaudible). Thus these behaviors and attitudes are learned early and are well reinforced until they become, not second nature, but first nature, with most (inaudible).

7: Is it any wonder then that you have difficulty in attempting to unravel the tangled threads of these tapes of messages and messages that have been given to you and woven into the very fabric of your being? We suggest to you that it is unrealistic in the extreme to expect yourselves to be able to do so merely by trying. You cannot change the pattern of a lifetime in an instant by decision, but you can start to do so. And when you fail, as you inevitably will, we can but urge you to look kindly on yourselves—to choose not to reinforce the messages which you have received from those exasperated, over-tired and overworked parents from your infancy, to choose not to repeat the messages you heard from all those others

22: I am Q'uo, and am aware of your query, my sister. One may see the return of the second density spirit to that great pool of consciousness from which it came. As like unto the return of water from your oceans to the skies that may form there into the clouds to fall again upon your land masses causing growth in second-density plants, the return of a spirit from incarnated state is a portion of the rhythm of life as you know it within your third-density illusion.

23: One may take joy in knowing that the animal entity has lived its life fully, for it knows no other way to live. It does not hinder and restrict itself in ways that are created by mental activity that is distorted in one fashion or another, more or less helpful to an entity's progress, for the second density entity is free of such machinations, and has instead the instinctual activity of a being which is as it is without compromise.

24: When one sees that such an entity has passed from the incarnation, one may give praise and thanksgiving that it has returned this energy to the Creator to again be formed at another time and at another opportunity into yet another creature that is somehow enabled by all previous creatures' experience and their contributions to those energy patterns that you call the life, so that further life may generate from this energy and move forward in the great expression of the one Creator through the infinite variety of the one creation.

25: May we speak in any further fashion, my sister?

26: K

27: Not right now, thank you.

28: Carla

29: Does the unself-conscious second density entity suffer when (inaudible)?

30: I am Q'uo. We may say that any creature which feels pain suffers that pain, for pain is not a state which is easy to accept for any entity with flesh, blood and breath. Yet the kind of suffering which those second density entities upon your planetary experience is a purer suffering, one which does not have mental connotations or distortions placed upon it. There is no grieving for the self, there is no grieving for another, there is no blame for the self or for another. There are none of those emotional attachments that many of your third-density entities place with the experience of pain. Rather, it is as pure an experience of pain as the life pattern is a pure expression of the energy of the animal as it is.

31: Is there another query, my sister?

32: Carla

33: I have one that I would like to ask, but I want to make sure that all the other questions are asked first.

34: K

35: If an animal is suffering due to illness, due to terminal illness, is it interfering with its working out of its own life patterns to put an end to its suffering by ending its incarnation?

36: (Side one of tape ends.)

37: I am Q'uo, and am again with this instrument. We speak now to the query of the shortening of the time of suffering for the second density creature which experiences the illness which is in all probability that final illness for the life of the creature. We may suggest that this is an area in which one's own philosophy of life plays the greatest portion, for to the entity that suffers the terminal illness, there is the limiting of the ability to live the normal life of its kind. This it recognizes in only a very simple manner, much as you would feel the addition of greater and greater weights upon your shoulders if you were asked to carry such about with you and could not remove them but had to endure the added weight as you moved about your daily activities.

38: ♡: The animal, therefore, does not in most cases bemoan its fate, but does what is possible within the new set of circumstances, and expresses itself and uses this opportunity to the fullest extent. However, that quality of compassion that is the hallmark of the beginning third-density lessons of tentatives will, for the third-density entity which loves the pet that is dying, express itself within the third-density entity in a desire to relieve that which is seen as suffering, that which is pain to the creature, and because of the great desire to aid the pet, then the action is taken to terminate the life within your illusion so that there might be a cessation of the pain for the second-density creature.

39: ♡: We can suggest that this can be seen in a number of ways, depending upon one's sensitivities, and that there is good argument, as you would state it in your illusion, for proceeding along the path of terminating the life as well as

proceeding along the path of spending time in shared love with the creature that begins its slow departure from the life experience. In either instance, the overriding principle is the intention to share love in as great a facility as possible.

40: Is there a further query, my sister?

41: K

42: Are second-density creatures capable of any type of karmic connection in and among themselves or originating from themselves, connecting to third-density entities rather than the other way?

43: ♡: I am Q'uo, and am aware of your query, my sister. In the most successful cases of investment by a third-density entity of a second-density pet, this is indeed so, for the bond of love which has been awakened between the two entities, and oftentimes awakened for the first time within the second-density creature, is that bond which will often tie these entities together until the second-density entity has been invested to the degree necessary for graduation into the third density.

44: ♡: Thus, you see many times the reappearance within the life pattern of the pets that have been in association with the third-density entity previously in this incarnation and in previous lifetimes. Thus, the bond of love brings these entities together time and again in the same way that the bond of love will bring together third-density entities many times in order that the overall karmic patterns may run their full course, that is, allow biases of one kind to be developed and then balanced over a period of many lifetimes.

45: Is there a further query, my sister?

46: K

47: Is there ever continuing contact between the second-density entity that is harvested into third density? Is there any contact after the harvesting into third density with its previous third-density owner/companion/protector?

48: I am Q'uo, and though this is possible and occasionally occurs within the third-density space/time continuum, more often the continuing connection occurs as the third-density entity which has invested the entity that is newly third-density will take the form of the guide or teacher that operates from time/space as the new third-density entity enters the space/time incarnational nexus.

49: Is there a further query, my sister?

50: K

51: No, I think I'm done for now. Thank you.

52: Is there another query at this time?

53: Carla

54: I have one which you may not be able to answer except generally, but I will accept any comment which you wish to give. I have sensed that I have had, recently, for the last few months, when challenging you, it seemed that at first I hear—I don't actually hear it, but I perceive a rather fuzzy, not-quite-right identification. I've done a lot of thinking about this, and I've finally come up with a thought about it, which is, that since you are a principle made up of Latwii and of Ra, and because I know that in the past Latwii was able to aid me in averting psychic greeting by the fifth-density negative entity which is observing this group, and has been for many years, I felt that it is possible that the fifth-density negative entity—which is not quite as powerful as Latwii, but close—might be attempting to piggyback, having come through the quarantine and being able to work in thought as it will.

55: This evening I quite fervently stated that, in my mind, as my opinion, when I heard the muffled first, "I am Q'uo," and specifically suggested to the negative entity that I was upon a cross, that my hands were nailed, and that I was dying to save mankind. This is the most heartfelt and firm mode of challenging that I know at this point. The result seemed instantaneous, and the contact has seemed quite clear and quite crisp since. Can you confirm my supposition as to what has been occurring (inaudible), and the appropriateness of my dealing with it?

56: I am Q'uo. In a word, yes. We are pleased that you have perceived this situation with great clarity. It is one which is unusual in that there are few groups that have had access built into them by such entities and had this access available so often, and which have been able to avoid the influence of such an entity and its minions for a significant portion of your space/time experience. We also commend your response to such greetings, for this is the heart of your self and your purpose, and is well-stated in the manner which you have chosen. We feel you are accomplishing the necessary tuning and

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3	1990	
3.1	1990/01/07	
0:	I am Q'uo, and am with this group, thanking each in the circle for calling for the kind of information that we are able to offer an opinion upon, for it is a great service to us to teach, as the teach/learner learns always more than the student.	
1:	You ask this evening firstly about the prickly business of mood balancing during difficult conditions. We are aware that it is this instrument's question, as this instrument is going into two hospitalizations and wishes with all its heart to create within those experiences a poem of praise and thanksgiving for the Creator, and not the nattering of complaint and whining.	
2: ♡:	Firstly, we would remind all that they are in the third density. The amount of will which it takes to balance pain and the counting of blessings is enormous, and if it is not balanced, but merely suppressed, it does much more harm than good. It is well to ventilate any negative emotion while it is small, that it does not escalate into a crisis in the spiritual walk of a pilgrim. Breathe in; breathe out. This is the first blessing. You are alive. You are in this illusion, and you are learning. You earned this position, this incarnation. Carefully did you select that which shall come to you. Carefully did you estimate your limits and move catalyst to the very limits, for you wish once and for all to learn the lesson of unconditional self-forgiveness that opens the door to compassionate love. Therefore, the first thing that we should suggest is dwelling whenever possible upon the all-compassionate love and the immediate presence of the one infinite Creator.	
3: ♡:	We realize it is difficult for the mind to work well when the physical vehicle demands a great deal of energy in pain control. But the words to give praise and thanksgiving are simple. Merely thank the Creator for your creation, for the safety in which you have lived to this day, experiencing and learning, for opportunities of the moment and the moments to come. You have been created, and you are sustained, and all that is given you is given you by your Higher Self, in sure knowledge that with that which this instrument would call grace, that which we would call the principle of unconditional love, can be made to be the natural and essential being of each, no matter what the condition.	
4: ♡:	You, as humankind, must face the fact that you are mortal and given to weakness of the flesh. There are few who have not the aches, the pains and the irritabilities. The basic secret of protecting the self from the self's own self-judgment is the practice of self-forgiveness, for Christ, Christ consciousness, the Higher Self, whatever you wish to call this principle of unconditional love, stands waiting for you to ask for help. May your heart be as soft as the earth in the spring-time, that it may be amenable to plowing, and that seeds of	

love are planted in the ashes of pain, and fertilized with meditation and caring to do better in a persistent way.

5:♡: When you wish to count your blessings, and you are not in a position to think clearly, you are still in a position to count the blessings of personalities close to you. You may give thanks that the Creator loves you personally, that you are as important to the mystery as the mystery is to your mystery-clad being; not your variousness, not your free will, but that of you which is in the Creator, and that of the Creator which is in you. Kindness to the self is helpful.

6: We find also that for some the using of breath is very helpful, for when one uses one's breath one is using one's vital energy. Thus, the reading to the self of material designed to increase one's awareness of thanksgiving is recommended. Even repetitious reading of inspiring words is helpful, for sometimes those of humankind are resistant to feeling better about themselves, to accepting their limitations, and to continuing to offer the praise and the thanksgiving that is rightfully the one infinite Creator's. Who offered each of you and each of us a magnificent opportunity, the opportunity to grow, to be, to perceive and to act. Always have you control of some degree over the behavior which you must express.

7:♡: This instrument is telling us that we should be short, as there is more than one question. We believe that an instrument, such as this one who is in pain, may, through the help of medication which is causing mere sleep, slide into thanksgiving for all those souls that care about the entity, for the Creator's love of the entity, for the gift of faith to bear that which cannot be born, and to endure the unendurable.

8:♡: We credit each pilgrim with persistence. Persistence, more than any one trait, though it lacks somewhat in a sense of humor, is the key to spiritual growth. You cannot pick up items on the spiritual shelf and gaze at them, and try them, and put them back, unless you have learned from them, and applied those learnings in the life. Therefore, we suggest the very simple giving of thanks, thanks for creation, for preservation, and for all those people and things that are blessings to you. In any circumstance there are many blessings, not the least of which is the fact that many environments which an entity knows not that it touches, moves into prayer as it cares and shares that caring with the metaphysical instrument of unconditional love, and the request that the will of the One Creator be perceived, and the entity given the strength to act upon what is perceived.

9:♡: You must see yourselves as heroes. You are mythical characters. You are not mundane. That is the illusion. The pain that you feel is within the illusion. Far worse is it to feel the spiritual pain of rejection, low self-worth, frustration and anger. These things cannot be avoided, for you are of humankind, but in the controlled situation of recovery from serious illness, it is good to attempt to pray without ceasing, giving thanks for all that you can think of—for those who love you, for the Creator which nurtures you, for the skill of those healers which work with you. Repetition is a good and useful tool for the learning of a habit, and that is what a positive attitude is—it is a habit. You may complain, or you may count your blessings. It is difficult to do both in the same breath.

10: To increase the energy which is available for praise and thanksgiving—that is to increase the vital energy—the use of the breath is recommended, either through chanting, singing, praying out loud, or reading from inspirational works to the self. Again, repetition is no bad thing. If something is important to you as you read, savor it, and bless it with your recognition of its personal truth for you.

11: We are told we must stop at this point, that we may answer other questions that you may have. And so we open this meeting to questions.

12: Jim

13: What does it mean to be a Son of God, and how do we manifest that? Is it possible to in our lives? Was Jesus the only Son of God?

14: I am Q'uo. The phenomenon known to you as Jesus is a principle of the Logos, or Love, that has moved through the densities as any other entity, but was created slightly differently than those of you who swim beneath the sea of illusion. This entity also wished to live a life that was a poem to the Creator, and again, and again, on planet after planet, this entity comes into incarnation with the special character of partial remembrance. In other words, this entity contains more of the Logos, or Love, than free will, whereas each of you contain the bonding of Love and free will, against which you must challenge yourself to find a unity of being.

15:♡: This entity was a good teacher of the message of the Law of One. Again and again the message is misunderstood. Again and again the Creator sends forth that special part of Itself which retains the consciousness of unconditional love rather than having it disappear beneath the veil. This entity has helped many, many civilizations.

16: Each of you is equally son or daughter, heir or heiress, Christ, of God, but each of you are deeply enmeshed in a negatively oriented mundane world. You do not have the ability which this special entity had to perceive and do the Creator's will in joy, no matter what the circumstances, no matter what the cost. However, each of you is brother or sister to the Christ principle. The Christ principle resides within each of you. You are Christ. But you are separated from the knowledge of that portion of yourself, that you may feel iniquitous, guilty, angry, frustrated and disharmonious, and thereby offer to yourselves the catalyst which is needed for growth and polarization in the choices that you make to serve others or to serve the self.

17:♡: Shall you one day be a Christ? There is only one Christ that is part of the Creator or the Logos that has been given the dispensation not to forget in third density. This does not mean that you are lesser. It means you struggle against more difficult circumstances, for you struggle in a life full of faith instead of knowledge. To the one known as Jesus there was little mystery in the Creator, in itself, and in humankind. To the rest of creation there remain grave questions to be answered, a truth for which to be sought, although the truth shall not be forthcoming within this density. There is the instinctive hunger to move closer and closer to that principle of consciousness which is freely given, unconditionally given, love. You labor against an immense handicap. Do not be discouraged. In the words of this particular entity, when mistakes are made, they are not counted. It is merely an opportunity to realign the life pattern so that the lesson may once again come before the entity.

18:♡: There is no judgment save the judgment of the self by the self. Consequently, we suggest that each spend time forgiving the self and praying for those who are not seemingly helpful to you, for so would the Christ consciousness do. So is the I AM of love. Each of you has an I AM deeply buried in the resources and contents of the deep mind. It is overlaid with stratum after stratum of bias, experience and reaction. As always, we recommend the faithful daily meditation, or some form of prayer, that one may spend time aware that one is on holy ground. There is no ground that is not holy. But when one is moving very quickly through the mundane routine of the day, one is prone to forget one's relationship with the Infinite One. Call yourselves prodigal sons or daughters, for you have squandered your inheritance. As a planet, damage has been done that rests upon the head of each. May each be aware of each and pray that the situation be ameliorated, and if possible, may each entity volunteer to make things better for those who have nothing.

19:♡: Yes, my friends, there is only one Christ, but it is a consciousness, a principle, that can incarnate, and incarnate again, and incarnate again. When it incarnates, its only difference is that it does not forget that which all those upon your sphere do forget: the glory, the wonder, the beauty, the peace, the laughter, the love and the light of the one infinite Creator. It is not impossible for you to move along the path that the Christ consciousness has shown you, for you too are the sons and daughters of the Infinite One. And as you meditate and slowly become more and more conversant with the deep self which is worthy, limitless and eternal, you may find yourself humbly pleased that you are able to be a servant of the principle of Love.

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

21: Jim

22: Who are you as Q'uo as you speak to us?

23: I am Q'uo. I am two social memory complexes, the one you know of as Ra, and the one you know of as Latwii. We have combined because this instrument constantly asks for the highest and best contact it may stably carry. The energies of the one known as Ra, which is a social memory complex of sixth density, is an energy band narrow enough that it requires the locking in, and therefore the unconscious state, of the mind of the channel. The entities of Ra were appalled to see the toll it took upon this instrument to bring forth that which it did channel. It was not expected that there would be so much interest from what this instrument calls the loyal opposition.

is his can do even as much as we have described; nevertheless, this is so.

4:♡: The healing gift which is most prized is a self-healing that is the prerequisite for any type of work in consciousness. It is not necessary that one be perfect, which is fortunate in your density, for you are not designed to look or feel perfect at any time. It is sufficient that you see yourself as a channel through which an infinite amount of energy, power, grace and healing may be offered. You may even see the channeling of that gift as a manifestation of that gift, but not a gift given by the channeler, for the channeler has given itself to the contact. Thus, many healing modes, such as Reiki, do indeed create a catalytic environment in which, through love alone, the protective field of the body is opened, and an opportunity given for the entity to allow itself to heal. Thus, those who train to become healers may work in consciousness much as do those who learn to channel, or simply to do the will of the Creator.

5: The Reiki healing is of the second kind. Because it is not of this culture that you enjoy, it is difficult for most people of your culture either to practice it or to benefit from it, for it takes a kind of sensibility which is not distracted, but is at peace. Your people are normally greatly overstimulated. There are many people, things, chores and considerations, some of them literally beating the ears, some of them beating the heart that has not forgiven itself. Reiki is designed for those who are able to become quiet and allow themselves, as a hollow pipe, to be used as a catalyst for opening the body's opportunity for self-healing.

6: There is no mode of healing that does not benefit many, but those which are desirable are those including Reiki which realize that there is no separation between he who puts hands on the body of the patient, and the patient, for at that time, and with the protection of spiritual guides, the entity drops all barriers, defenses and armor, and makes itself vulnerable, empty and asking, and in humility, it receives the gift it has been given and passes it on, knowing that it is no more responsible for the healing than the water faucet is for the water which comes through it.

7: The type of healing used in Reiki is especially effective for those whose illnesses are not transitory, but result instead from a chronic mind/body disconnection, blockage or overage of energy at one point or another. It is not specifically so that a Reiki student does not need a living, present teacher. It is, however, the only careful way to learn that which has personal power, or could have personal power distortions, for those who wish to heal must first heal themselves, and by this we do not mean healing of the physical vehicle, but rather a healing which may have the connotation of balance and poise.

8: The links between mind and body, the psycho and the soma, are well known among your people. Reiki is especially effective when the distress has first been emotional and mental and then has moved into the body complex, because there was no decision to resolve the discomfort by analysis, meditation and self-forgiveness. Because of the length of time that Reiki takes, it is able, through the system of the faith of the students in the teacher, to produce effective healing. Its energy, like all healing energies, is unique. It works most specifically upon emotionally related illnesses and conditions. If a person has a physical difficulty that is within, self-forgiven, whole and healed, the Reiki will simply be comfortable and pleasant. There is, however, the psychosomatic element in so much of disease, that in the majority of cases this particular vibration of energy is an excellent healing catalyst.

9:♡: Again, we suggest to you that it is our opinion that the healer does not heal. The healer loves, and in the crystallized purity of its love it creates the opportunity and the catalyst for the person to decide to release the illness, the condition, the blockage, the overstimulation, the stress, whatever it is that is the difficulty. The beauty of the Reiki technique is that it is effective across all cultures, across all languages, and in any sort of condition which has a psychosomatic element.

10: This vibration at first is hard to feel for most students of Reiki. Again, faith in the teacher keeps the student at the task until it has been able to learn. It is also so that at a very deep level of the mind, of which you are not aware and which you cannot alter, you will make your unique contact with the genuine gift of that teacher, feel and sense how that power moves from the head, to the heart, to the hands. Thus, the healer having a teacher in the Reiki technique is most valuable, just as the teacher is valuable in learning any skill that

would be too difficult to learn without persistent effort. The company of the teacher enables the student to remain faithful.

11: We feel that the idea of healing has been somewhat misunderstood among your peoples, for they see a physical vehicle, an animal, and think that it is you. There are an infinite number of reasons to be ill, the three main categories being chance, intention and preincarnative choice. Preincarnative choices are not available to be healed. It is the first two categories that call for attention. Indeed, we would wish you to think of healing in a somewhat different way, perhaps, for healing is not simply of the body. You may have an extraordinarily healthy body, but the rest of the complexes which make up your uniqueness are quiddities, idiosyncrasies of each person. The healing work has as its base a faith. In those who give others a jump start from their own energy, faith is not necessary. In those who are open-minded, kind-hearted, though skeptical, healing is possible. It is seldom possible in the presence of cynicism and negative feelings.

12:♡: So we move from the healing to that which underlies it. All are one. The healing of the self that has taken place in the healer before his ministry is public is that crystallization which enables the other self to receive the catalyst that makes it possible to choose physical wellness, emotional wellness, spiritual wellness, mental wellness, whatever it is that is required, or desired. It may well not seem to the practitioner that the entity is becoming healed, for the body complex may have been intended for some good reasons to have its limitations. Healing is rather a feeling of wholeness, a feeling that one is free to love and be passionate, to care intensely, and to follow the heart. The open heart is the key to manifestations of all kinds that are spiritual.

13: We feel that this is as far as we wish to go with this question without receiving more specific questions. We have laid the groundwork for them.

14:♡: We would speak briefly upon the question also asked this evening concerning the second density animals and how much of consciousness of their own destiny they may have. You know the nature of second density, and you know that you are, by your love of your pet, investing an instinctual animal with an awareness of itself. The vast majority of all pets and all wild animals, stem in their species from a gene pool. 15:♡: Let us use the word, which is not a word, "catness." There is that thought form that contains living material, and it produces, in love and joy and rhythm, its young, its life, its death, without ever being self-conscious, that being the nature of second density. Therefore, for the most part, if an animal is hit by a car, or finds another untimely end to its existence, it is chance, not destiny.

16:♡: If the pet is deeply devoted to its human, and its human is deeply devoted to the pet, there may well have been enough investment of love and consciousness within that second density entity that it becomes, through this investment, harvestable to become a person, as you call yourselves, a human, a spirit, with breath. In that case, there may be the opportunity to graduate which is taken, or suggestions from those who enjoy doing mischief, that are obeyed by a mind not yet awake to reasoning processes to a great extent.

17:♡: There are those pets with which an entity may have some of what you call karma, because each entity is responsible for what it knows, or believes it knows. Thusly, if you believe that by love you can aid a cat, a dog or any pet in its journey to third density, and you offer that catalyst, you may indeed find that you have woven into your own tapestry the stark thread of a beloved pet's demise at the hands of the metal machines that move along your roadways. The comfort that you may take in this case is that only those harvestable to third density are capable of this type of connection. If a pet dies thusly, it is to become a third density entity, and though the loss of that dear pet is great, you have given that pet the opportunity to feel love and to give it to such an extent that self-consciousness has taken place, and yours has been the catalyst which encouraged that graduation.

18:♡: We would at this time transfer the contact. We thank this instrument, and move in love and light. We are those of Q'uo.

19:♡: I am Q'uo, and greet each again in love and light. At this time we would ask if we may speak to any queries which may yet remain unresolved within the circle of seeking.

20: K

21: What comfort may be taken when an animal, either companion or wild, dies an untimely death through chance?

(inaudible), I've tried spontaneous prayer, I've tried sticking my head in a book or turning on the TV or going to sleep. Actually, none of these things truly works except going to sleep and waking up again. Why is it that a person who is genuinely living a life in faith cannot use that faith to place the bar against unwanted behavior? Because it seems impossible not to err, it happens no matter how strongly you try not to.

37: I am Q'uo, and am aware of your query, my sister. That quality that you have called faith is a quality which is, shall we say, recently developed within most entities who recognize its value. Those qualities which seem to propel one's actions and thoughts in what you have called erroneous or sinful manners are those qualities that run much deeper within the creature that is human, and are there for the purpose of moving one in a manner which will place one in the position that will allow the learning of that which is appropriate for each entity, for only by experimentation within your illusion are you able to discover what are your potentials, what are your limits, and what are your lessons.

38: It is not meant that all should be harmonious within your life pattern, for the life of contentment is that life which does not change, does not grow, does not expand the point of view beyond that which is comfortable. Thus, you move beyond the boundaries of comfort, the boundaries of self, the boundaries of that which is known, in order that you shall grow through the exercise of free will, and grow in a manner which is most auspicious for you. That you may call some portions of this growing, trial and error, success and failure, is a definition which is not always helpful when viewing the overall process. Thus, we urge each not to judge, the self or any other, for none within your illusion have eyes which see far enough to accumulate wisdom and understanding. It is that newly developed quality of faith, propelled by the will to continue, that will allow you to continue in a manner which is helpful to your overall growth and the growth of those about.

39: Is there a further query, my sister?

40: Carla

41: Yes, it's on another subject. I've been completely sidelined recently, and I'm having a great deal of trouble sitting up. It doesn't seem to be at this point possible for me to recover from the waist up, and consequently there are some indications of nature along the lines of a two by four applied to the forehead in my case, that I will probably (inaudible). I've been (inaudible) a long time anyway.

42: My question is, when you look at that situation which I have, you think of it as you wish. You can think of it as something against which to work, to enable yourself to get in as much use as possible for as long as possible, which is what I've been doing anyway, trying to find physical therapy which would just exercise my legs and things like that. There's another way to look at it, at least one more, that being, why not cut the (inaudible), why not accept the fact that there is a disability, that there is a discomfort and (inaudible). Why not become one who is able to (inaudible) the beautiful things, but perhaps not be (inaudible), or who is content with going to church, but not being (inaudible). The poorest person may be wonderful (inaudible) exception, and instead being (inaudible).

43: This could be done fairly easily by me, at this time, or at any time in the future, as we have other land that is extremely cheap to live on. I do not know which path (inaudible) to working against (inaudible) what seems to be (inaudible), and cooperating with it, to go ahead and be (inaudible) for a contemplative life, which would be further out than this and with less people around. Do you have any comment at all that you can make? I know you can't answer specific questions.

44: I am Q'uo, and am aware of your query, my sister, and you are correct in your assumption that we may not speak with great specificity upon this particular topic, which is one which strikes quite close to the heart of your incarnation pattern, and it is well for each pilgrim to make those kind of choices for the self. One cannot delegate such to another. However, we shall comment by suggesting that you have learned well a part of your personality structure is that which moves against limitation and exercises the will and the faith mightily in this effort.

45: As you are aware, there is great virtue in this kind of pattern of behavior, for it continually stretches the limitations and strengthens the will in so doing. There is also, as you have mentioned, great virtue in being able to accept one's limitations, accept that which cannot be changed, and look

for the door that is opened when another is closed. It is well that one in your position develop the ability for such acceptance, for the limitations, as it is well known to you, are relatively set.

46: The balance between these two modes of being is that balance which, when finally struck, will allow the greatest amount and quality of growth within your life pattern. It is the nature of this balance which is best discovered through your own efforts. However, we shall say that you have done well in your diligent pursuit of this balance, and we would counsel a quieting of concerns to a large degree in this area.

47: Is there a further query, my sister?

48: Carla

49: Thank you, Q'uo, but I don't think so, not at this time.

As the energy is pretty low, perhaps the instrument is even (inaudible).

50: I am Q'uo, and again we thank you for your queries, my sister. May we ask if there is a final query at this time?

51: Questioner

52: (Inaudible).

53: I am Q'uo, and we thank you, my sister, for offering to us the query upon which we may offer our service, for without such queries and such calls for our service we would have no beingness within your experience, and it is a great joy to walk with each of you as you seek more and more of that which you call the truth.

54:♡: At this time we shall take our leave of this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

55:

3.43 1990/10/07

0:♡: It is with great pleasure that we bless and greet each of you in the love and in the light of the infinite One. We are those of Q'uo, and feel greatly honored to be asked to join in your meditation, and to take a few steps with you upon your path at this time. We are sorry to repeat the same caveat each time that we speak, but each time that we speak it is necessary in order for free will to hold full sway. Beware of listening to these words or any others with an eye to a rigid belief. We could be wrong, indeed, all could be wrong in terms relative to the illusion in which you live, or in terms of your personal needs and truths; perhaps not wrong for us, perhaps not useful to you. Therefore, discriminate carefully in what you take in of what we say, discarding that which does not seem to be half remembered, so that your responses are, "Yes, I recognize that truth."

1: This evening the question concerns healing, specifically the Reiki healing, also any form of the laying on of hands. To approach this subject, we must state a few premises upon which we base our opinions. We consider it as an easement rather than doing metaphysical healing work when one self attempts to heal, and perhaps does heal another by the force of his own will and gift. Neither the healer nor the supplicant gains for very long. Often those who heal because of a gift do it simply to make their life more comfortable because, as people value their health, so they value one who makes a poor condition feel much eased. Unless the one to be healed allows the healer of this type to remain within himself, and not take in the implicit demands of such a link between two entities, there can be much deleterious effect upon the healer, for to the healer's mind there are two selves, one self serving the other self. There is no focus and concentration upon the Creator, the giver of all gifts, the source of all things.

2: It is a kind of power which is much appreciated, but one who has such power has an extraordinarily difficult task in disciplining himself to refrain from taking upon himself any credit for that which has been given. This is seldom the case. Consequently, the form of healing by natural gift—without the temperament to see the Creator at work in the world through the manifestations of such as he—will always be limited, unable to advance because of a blockage of his own perceptions concerning the separation of himself and the person considered to be ill.

3: The other difficulty with this type of healing process is that it does not last. An effect is felt by the will of another upon the will of the self. The body of the ill person may respond to the help, but permanence is not something human. Consequently, it is folly to expect a human believing that the power

24: When our energies are stepped down to those of Latwii, an energy this instrument feels most comfortable with, we are able to offer concepts that are to some degree more precise, and may we say, perhaps more interesting to the advanced student of metaphysics, than that which is called Latwii would be by the self, for Latwii is of the fifth density, the density of wisdom, and as you can feel, our vibrations are the vibrations not only of unconditional wisdom, but compassion as well.

25: Thus, we are composite, and as this instrument has often suspected, our name is a pun, a quibble; not a joke, but merely an identification which was clear. We are the I AM, and you too are the I AM, and all that is in creation is the I AM. We chose a language this instrument knew, and used the word meaning "who," or "which." It was designed to make the instrument ponder this very point, and we are delighted (in the) results so far, for we of Latwii have been able, with the help of our teachers, those of Ra, to offer information in a way which is clearer and more compassionate, perhaps, than we of Latwii, in and of our own social memory complex, could accomplish. We find that our senses of humor are not at all the same, and so we have attempted to give up our sense of humor, that the higher sense of humor or wisdom informed by compassion may do its subtle work in these meditations.

26: May we answer you further, my brother?

27: Jim

28: Not at this time. Thank you.

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

30: K

31: Can you talk about what it means to accept your limitations?

32: I am Q'uo. The acceptance of limitations is both simple and excruciatingly difficult. To accept a limitation is to fight not against it, and it is humankind's nature to fight, to see any limitation, or lack of freedom, as a fault, and to move body, and soul, and mind, and spirit, in will and faith that the condition experienced—which may be difficult at the present moment—by the activities of good attitude, proper care of the body, and proper discipline of the mind and personality, may become more and more able to be themselves.

33: When one is doing that which one does out of a sense of duty, one is not accepting one's limitations, for the limitations of which we would speak are not only those physical limitations which may occur, but also mental, emotional and spiritual limitations, which are just as valid, though unseen. To accept the self as it is to accept the limitation.

34: Now, this instrument, for instance, is a good example of those who are unable to accept limitation. This is a human characteristic, and is designed in direct opposition to the spiritual principle of surrender of the self. However, this determination and will was given to each seeking entity to use in complete free will. And so if the limitations are not respected and are pushed against, this is no mistake, nor is it an error. It simply increases the distractions and discomforts of the limitations against which one is fighting. If one were to accept all of one's limitations, one would never change.

35: What we truly mean by accepting limitations is accepting whatever condition one finds oneself in. Certainly it is well to help the self, insofar as the self may be helped...

36: (Side one of tape ends.)

37: I am Q'uo. I shall continue. The acceptance of limitations is a very personal, metaphysical question. If one accepts limitations that are unacceptable to the personality, one is not accepting limitations, but rather becoming dutiful, and duty is a negative emotion. So we suggest to each that one do what one can to improve one's condition, with joy, and to meet that which one cannot meet with joy with a sense of peace and acceptance.

38: Each entity was born without this or that gift, and with other gifts. Each entity is unique. Each entity has unique limitations. Therefore, we suggest to the one who wishes to accept one's limitations that in any circumstance one offer praise and thanksgiving for one's being, one's preservation, and one's son- or daughtership in relation to the one infinite Creator.

39: May we answer you further, my sister?

40: K

41: Not at this time, thank you.

42:♡: I am Q'uo. Pardon us for taking the time, as you would say, to luxuriate in what seems to us a warm and frothy waterfall of each entity's love of the Creator and of each other.

We are aware that within this group there is not the strength of the group which Ra was able to use. This identity, Q'uo, is able to use the level of this group in a stable and safe manner. We rest here with you, in quietness and peace and comfort and immunity, for you are light to us, beautiful, dramatic, and at the very heart of the adventure of consciousness. Now is the time for choice—to serve the Creator by serving others, or to serve the self and so serve the Creator within.

43:♡: We ask each to be persistent with the daily routine of morning offering. We realize that anywhere two or three, as it is said in your holy works, are gathered together, unconditional love is within the group as a member, an actual principle or being of consciousness. Thus, the group meditation, the group focus upon the truth and love and peace, creates a very strengthening resource for each as it moves from the group into other environments which are not controlled, which are not safe, which are puzzling and risky. May you pray for such risks, and such chances to utilize that which you have learned, to move closer and closer to the polarity of the unconditional love that is the core of your imperishable being.

44:♡: We would leave you at this time in the love and in the light of the one infinite Creator. We are most pleased that you asked who we were. We would have called ourselves "Ego," except that it would have been misunderstood by each of you, for though it means I AM, the same difficulty would have caused conflict that has caused conflict ever since the entity with consciousness of Jesus said "I AM the Way, I AM the Truth, I AM the Life." We speak to those within a Christian culture, and we find that this is one of the most misunderstood passages ever offered by the teacher known as Jesus. His I AM was the principle of unconditional love, the nature of the Creator. The great I AM is love, unmanifest and manifest.

45: You are the dancers now which dance the dance of your destiny in third density. May you choose well to learn from each mistake, to forgive the self for all, to move forward in newness of spirit and renewal of commitment each and every day. You are lifted up into the light of the Infinite One. Feel that blessing as we call it to your group. It is intense, is it not? We ask you to find your own center of being, your own essence, your own passion, commitment and center, for then you shall be able to express more and more of the I AM principle within.

46:♡: We leave this group in love and light. I am known to you as Q'uo. We wish each to take that which we have said not as infallible, but as our opinion, as we leave each in thanks and blessing of being allowed to share those opinions with you. Adonai, my friends. Adonai vasu borragus.

47:

3.2 1990/01/21

0: I am Q'uo. Greetings to each of you. (Inaudible) of the one infinite Creator. (Inaudible) bask in the beauty of each unique (inaudible) unique spirit within this dwelling place. The beauty and the (inaudible) within this heavy (illusion) is very moving to us.

1: We would like to remind each that we are but those brothers and sisters on the path that you are following. Our (inaudible) are perhaps a bit dustier, our experience is perhaps richer and fuller, but we are not infallible, we are not authorities, we speak our opinions and some of our opinions may not be those truths which may personally pertain to you in the conditioning that your (inaudible) (at this time. Therefore we ask you to beware of relying upon our authority, or any authority. But rather, when you hear truth that is your personal truth, you will feel as though you are remembering it rather than learning it for the first time. And you will resonate as an instrument does, a harp when touched by the wind, and you shall be inspired and in your inspiration lies the removal of the fate of this planet. So listen in faith, but accept only those things that seem so to you as being helpful and allow the rest to pass away from your memory as not being part of your personal truth at this time. For there are many, many levels of learning upon this path of seeking and each entity moves at a different pace and in a different creation. In a creation as unique as that person is. Which brings us to the subject which was requested this evening.

2: Each entity of the mated relationship is a unique being. There will always be an "I" and a "thou." One may gaze at this

as a centrifugal force, a dynamic which swings each within the union away from the center of that union into those specialized environments which are made for the path of service that each has chosen. No two entities have the same path of service. No two entities can do everything together and if they were to do everything together they would be far more poorer than their relationship because of their slavishness to behavior. A mated relationship is not strengthened at the level of behavior, but, rather, is nourished by deeper and more dynamic forces from within.

3:♡: Thus, the first thing that will aid the mated relationship is the constant respect of the free will of the other self. That other self may do things which are not understandable to the self. It is not necessary that each understand the other. For yours are not the lessons of reason, yours are the lessons of love. And so you attempt, in freeing each other, to move outwards from the center of the relationship, to encourage that self to be that self, to nourish and enrich that self, knowing that the self is accepted unconditionally as it is, with no desire for any change or variation. In this way, the mirror one holds up to the other becomes clear and still and accurate.

4: Because each is unique, there is sometimes a frightening realization that honest disagreements of a fairly deep nature exist. In the atmosphere of honest disagreement, there needs to be a realization of that which is beyond the surface, intellectual and emotional thinking. That awareness is a centripetal force that brings the couple back to the center to become "one." This becoming one does not diminish either self, but is rather a different entity which you may call "us." (Each us is an unique blend of perspectives, biases and viewpoints, just as each are unique in self. This us-self is the beginning of what has been called a social memory complex. Total acceptance of another, without the need to understand, creates an atmosphere in which understanding becomes possible. Intellectually, one can only be hagridden¹ by attempts to understand and rationalize the behavior of another.

5: To attempt to live as a couple, moving from the mind and not from the heart, is to imprison both in the very narrow room of logic (pause) and sacred or cherished belief systems. We urge each in a mated relationship to remember that the most precious thing they possess is invisible and is an entity that is created by both selves, working together in service to the one Creator.

6: Thus, there is the self, the other self, and the Creator. That is the "us," for which you may strive with all good health and faith.

7: The degree of purity and honesty between two entities is the key to clarity within mated relationships. To allow one misunderstanding is to set the plumb line and lay the first brick in a wall that can never be broken down completely. When the occasion occurs wherein the mated pair feels that there is an antagonistic relationship, both entities need to step back and gaze at that stumbling block. Are two mated entities adversaries if they pull the same cart, carry the same hopes, and strain with every fiber of their being toward the passion of mystery? Certainly not! So when there is antagonism, objectify, acknowledge and accept this momentary antagonism. Discuss it, dissolve it, forgive it, and move on. Do not allow the first brick to be laid in a wall of separation.

8: This is an enormous challenge. We put you to it, for you have asked us how you may best use the mated relationship. It is hard work. We may mention also that the "us" of each in the relationship is enhanced greatly by that great enhancer of the unique individual. That is, meditation on a daily basis.

9: Meditation together is possible. Quiet times, reading times, inspiration times. It could be only five minutes long, it could be only ten minutes. If it be just a few seconds with the meeting of the eyes, in the understanding that each is on the other side, that each is in there pitching for the other and is never over against the other, then have you won through to a level of trust that will enable each to mirror to the other that which the self is actually manifesting in an objective sense. For subjectively it is entirely probable that the self shall be the own—we correct this instrument—shall be its own best stumbling block, fooling itself with rationalizations about the self.

10: In a mated relationship, each is the teacher to the other. In the complete and utter equality of children of the one infinite Creator, each is equally equipped to serve as a mirror to the other self. Each is perfectly equipped by that within, that we may call the Creator-self, for each of you is a mixture of the Creator and free will. When two entities come together,

they come together willfully, their wills are variant, and the road is bumpy indeed, nor does it ever smooth out entirely, for there is no end to the lessons one may learn, no end to the refinement of those lessons.

11: Thus, do not fool yourselves if you feel you are smarter, more intuitive, an older soul, or in anyway elite or other than completely equal as a metaphysical being to the mate. This mutual respect and recognition offers to each the potential for great works in faith.

12: Before we close we would wish to address the subject of the paths of service that each has. Each has certain environments, peculiar to that person alone and not shared by the other. These environments begin quite subjectively within the mind and the heart of the individual. Two entities may stay in the same room gazing at the same scenery through an entire incarnation and learn completely different lessons. But more than that, each entity shall move out into the world, hoping to aid it, to serve it, to be one with that which makes things better, more unified, more peaceful, more beautiful, more of a gift to the infinite Creator. The path of service that is most often overlooked is the path of service called parenthood. There is no more difficult path of service. It is an extremely sacrificial, daily and devotional path of service.

13:♡: Those who realize that they are dealing with imperishable spirits, that they are nourishing metaphysical entities in small physical bodies, may aid those entities as they grow by paying attention to those questions that are asked and answering them in all seriousness when the question is a serious one. It is a path of service that shall either separate a mated couple or bring it forcefully together, joyfully together, so that each (offers) the other consolation as they gaze in constant bewilderment at the chaos which is inherent in the process of rapid growth, the rapid growth of each child. You may best be of service to that entity by being a steady influence. For instance, if there is no formal worship within the family group, no sense of wonder or mystery explored, no time set aside for the beauty and the love and the peace of the infinite One, then the guidance that each intends to give to the young ones who have been given into your care is greatly (diminished). Allow and expect your little ones to participate in some ritualistic recognition of the great mystery of the one infinite Creator. Talk about faith and abiding, talk of peace and consolation and forgiveness. Talk of those principles and ideas which are worn so shabbily and made so ragged by consensus reality, which is indeed an extremely skewed and distorted perception of that which truly is.

14:♡: Do not abandon your little ones in your path of service. If they are entrusted to you, it is up to you to allow them to know the joy and the healing peace of worship of the infinite. Nothing is known, nothing can be known, we offer to you no doctrine, no dogma, but simply posit a theory which we have found so far to be correct in practice and that is that each is a child of the one infinite Creator. Each is a being of love. Each has choices to make about how to use that love. For each is a powerful person, able to give and to receive.

15:♡: Share with your little ones the awe and the wonder of summer nights, the smell of burning wood, and the sweet smiles on otherwise sour faces when your Christmas tides are opening up. Share in a little piece of each day and spend some ritualistic time in respective silence or in vocal praise, in whatever way the mated pair feels comfortable with the little ones, that as they grow they may know that they have been created, that they have been loved not only by the parents but by the universe itself. Then they are at home in the universe, for the universe loves them. This is the most precious gift that this particular path of service offers. The creation of the biases within the incarnational experience of the small ones, that they are accepted, forgiven and loved unconditionally by that great mystery which is love itself, the great moving force of creation, and indeed the Creator Itself.

16: We suggest to each that a very strong lesson in the armament of fighting through to togetherness and comfort together is the sense of humor. It is not well to take things too seriously. For situations constantly change and that which yesterday was a mountain, today is the mole hill. Attempt to remain within the present moment.

17:♡: Let us make an analogy. Each of you is aware of how animated cartoons are made. Each slide is drawn slightly differently, that a movement may seem to take place when those slides are run past the eye in rapid sequence. In reality, all of the incarnational experience is those slides of the present moment resting upon one another in one pile of presence.

15:♡: So we ask that you think of yourself—this entity has a bit of difficulty with this concept, but we shall move ahead—to think of yourself as an employee to which you are the boss. Evaluate your behavior towards yourself. Have you been a good boss today? Have you been kind to yourself? Have you loved yourself? As you worship the Creator, have you loved yourself enough to give the gift of yourself in complete surrender to the will of the infinite One, knowing that it is truly your will also? Perhaps you have not, and if you have not, it is undoubtedly due to the fact that a state of forgiveness does not exist between your self and your self.

16:♡: The reason that we are being so insistent in talking about being able to do that which you wish to do, in speaking of loving and forgiving yourself, is laid out very simply by the teacher known to you as Jesus the Christ, who said that the new covenant was to love the Creator with all one's faculties, with the uttermost passion possible, and to love the neighbor as the self. Loving the Creator is often difficult not to do, in our opinion. On a sunny day, can anyone decry the Maker of such beauty?

17:♡: When one is familiar at last with the concept that the Creator loved us first, is it any wonder that our instinct is to love back and to wish to serve, as children always would their parent? But in order to love others, which is the service-to-others path, one must first love the self, for one can love others only insofar as one has learned to love the self. We are not speaking of a narcissistic love which demands an echo, a pat on the back, a recognition, a thank you, or a noticing of any kind for any other entity which walks your sphere.

18:♡: If you love others as you love yourself, and you love yourself, then your point of view shall be enough changed that you will surprise yourself, because you will find that you have, in the difficult times of following the self out to be a channel of this love, become able to shine with an infinite love that reaches and touches people. They do not need to know the rationales of love, they only need to know that they are loved. It is the greatest feeling in the universe.

19:♡: And as for each of you, you did not come here to be loved; you came here to love. Much blockage and distortion of communication betwixt peoples, especially mated people or people intimate in their friendship, is that each has expectations of the other. We strongly suggest that love be conceived of as that which supports, that which puts the other before the self, that which is loyal, that which does its very best. And if that very best fails, then it fails, with the love intact. And if compassion is learned in the failing, were you never to make the pushing of the envelope turn into the breaking of the envelope, were you never to suffer from having done your best and failed, in other words, you would never have the kind of compassion for others that you do after such an experience, for you know you have tried your best, and you know that when you reach your limits and go beyond them, it will seem a failure, and in an outer sense, of course it is. But in the inner sense, if you intended with love to do all that you could, absolutely all, holding nothing back, then metaphysically speaking you have acted as one who runs the straight race.

20: Again we say to you, never condemn or judge yourself, for you know that you have been redeemed, you know that you are in a state of grace. You do not need to keep telling yourself of your poor habits. You do not need to be hag-ridden by a conscience that looks for ways to criticize you. What you are looking for is not that entity who ruthlessly shoves below the level of consciousness all that is not positive. We do not even suggest that you attempt to control your moods. We suggest you go through the process, the painful learning process, and discovering how you are programmed, in other words, who you are in this illusion.

21: Your consciousness is not programmed, but your mind is. Your mind is a machine, biochemical in nature, and much like a computer in that, through a series of yes/no decisions, a very, very small percentage of all that you see, and hear, and feel, and taste and touch, is filtered, ruthlessly, so that you may gain the picture that your biocomputer has chosen to show you, which gives you the greatest amount of information concerning the survival of the entity's physical vehicle, and the safe storage of one's habitual thinking processes. This is for the mind what comfort is, that is, stasis, or lack of change. It is just as though in meditation you opened up to yourself a large body of data which you may begin to allow to be programmed into your biocomputer. It is what we may call a metaprogram, a program which will change, and

sometimes dump whole programs as it realigns those yes/no choices concerning that about which it shall prioritize its report to consciousness.

22: The longer that you have had a mental habit, the harder it is to remove that program, and the more painful the removal. However, it is inevitably successful when the seeker is persistent. You see many who speak of results. We speak of work. We speak of learning to become willing servants of humankind. By nature you are programmed to think of the self as master of the Earth, and perhaps master of the cosmos. You may see the amount of the programming that is necessary when you consider attitudes such as this, plus negative attitudes towards the self that have been picked up so long ago that their origin is almost forgotten. Yet, there is no need for these half forgotten melodies to crowd the mind, if they are not attractive, if they do not sound sweet, for is not your life the gift you wish to give to the Creator as you enter larger life? Then make of it that which is beautiful.

23:♡: Perhaps this is what this instrument would call a cliché. Yet it is well to gaze objectively at the self, as one attempts to weave the tapestry of a genuinely impassioned and intensely lived life, for there is no lukewarmness about the creation; it is only a distraction from the creation that causes people to consider the nature of things as being everyday or mundane. Indeed, if one has found within the self, love, then one is full of love, love of God, love of others, and love of self.

24: It is time for us to come to an end. If more questions are considered appropriate about this subject or any other, we shall have the opportunity for the asking, and may we also say that if there seems to be a query which may benefit from a longer discussion, there is much material in this area which we have not covered this evening.

25:♡: Come with us, yokefellows. Bend your shoulders and follow, for carry we burdens, carry them we must, but we may carry them with joy, for we know they are only the disbursements given to us as catalyst, that we may die to petty things and be born to imperishable things. Much of the basic second-density mind does need reexamination as a conscious spirit. May you do this without discouragement, without self-criticism, and with much merriment, for to laugh is to worship. Love each other. This is the answer to so many questions, and remember to love yourself, to forgive yourself, and to live in the resonant, infinite presence whose love you wish to practice and be.

26: We would at this time wish to transfer this contact to the one know as Jim. We are those of Q'uo, and leave this instrument with thanks.

27:♡: I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any queries which those present may have yet remaining upon their minds. If there is a query, we shall be happy to speak to it at this time.

28: Carla

29: If you are really upset with someone, is it better to go ahead and communicate, or is it better to go into meditation (inaudible) forgiving (inaudible) without having communicated your feelings?

30: I am Q'uo, and am aware of your query, my sister. As a general rule, for most effective use of catalyst in the life experience, it is well to allow one's spontaneous feelings and thoughts to be spoken if they are not of such a severe nature as to be damaging to another entity. In most cases, the thoughts and feelings are well to speak, as well as one is willing to take the responsibility of continuing the communication until there is a resolution of difficulty, realizing that all difficulty is but a means toward an harmonious end. It is not well to remain within the condition of anger, and oftentimes it is only through the communication of such anger that one is able to allow its movement through one's being in a manner that will allow resolution in an harmonious fashion to result.

31: Is there a further query, my sister?

32: Carla

33: There is, but it's on another subject, and I think I'll give (inaudible) (an opportunity first.

34: (Pause)

35: Carla

36: I guess all the questions are mine tonight. I am equally puzzled as to why we can't stop some tapes from running to their end. I've tried the Jesus prayer, I've tried (inaudible) to help me, or for the (inaudible) to help me, although I much

us if we seem to be a bit off the subject; we simply must move into it from a larger viewpoint than one life, one will or one circumstance.

2: Each of you is quite familiar with the fact that the Creator was generous and brave and foolhardy enough to give to His own creation free will. Each of you, and each of us, are the creations and the children of the Father, and as the Creator has its nurturing side, the Father/Mother perhaps would be a way more appropriate, to your species, to speak of infinite intelligence. In truth, the Creator is Love Itself, which is father, and mother, and all.

3:♡: Now, each of you is created of this love. Consequently, there has never been an unworthy spirit incarnate upon this planet which you now enjoy, for through all behaviors the birthright of your creation remains, as it must, precisely the same. That which is of love does not change, go away, or run out. You were love when you were created, before all that you see of the cosmos. You are love now, in the midst of this heavy illusion, and you always shall be love, until at last you return to Love Itself, and become truly one once more with the source, the alpha and the omega of all that there is.

4:♡: There is, however, another portion to your being. It was impossible to create a manifestation out of love, for there is no motivation, ambition or curiosity in love. There is, however, in the first distortion of love, which is free will. By the use of free will the Creator chose to allow a small portion of its infinity, if this non-concept may suffice, to fly apart in sparks of love. Free will was bonded to each spark, free will being as absolute as love, and its antithesis; that is, free will is never the same, while love is always the same.

5:♡: So, that creature which you are is quite often confused with being a single being, but is actually made up of all that your consciousness is plus all that the physical vehicle is (which you think of as yourself but which is in actuality a highly developed second-density animal). This instinctually perfect entity agreed, before it was given this life, to be the physical vehicle which carries you about, which gathers data from all of its senses, and which makes available to your consciousness the biocomputer which is your mind. To that animal, that body, that vehicle, all thanks and praise should be given always, for its sacrifice has been complete, its instinctual behavior bowing always to the will that has learned, and that accepts, allows and loves each characteristic of that physical vehicle.

6: Thus, perhaps the first way of gazing at your conscious behavior that so often is not what you wish it would or could be, (is to realize that) you will may be gazing at instinctual reactions which occur faster than your mind is able to respond. In no way, when this occurs, should the physical vehicle be blamed. In no way should the mind and the spirit governing this vehicle be dismayed or discouraged. There are times in this extremely dense illusion when the survival instinct of your physical vehicle will take over, simply because the computer of your mind keeps the entity alive as a first priority. It is not your spirit that wishes your life to linger, it is your body.

7: The second and very common reason, or cluster of reasons, which keep the spirit from moving only from its center, is the emotional, mental and spiritual distortion of self-worth that you may call low self-worth or low self-esteem. Blessed and well planned are the lives of those entities whose childhoods did not leave one with an inner conviction of low self-worth. All the more blessed they because they are rare among your peoples. All of you have baggage of which you must let go. Why is this so? Why should you let these things go? Why is your opinion not respected by yourself? Even if it is negative, after all, is it not what you think? The answer to that is much too complex to receive either a yes or a no. The voices which echo in the mind may echo from many, many decades ago, from early childhood, from early traumatic time in which many, many negative signals were given to your spirit, either by yourself or others. Those who are seeking in the service-to-self path do not have the problem which you have, for they of course would refuse any guilt, or any judgment of the self as being less than perfectly worthy. It is the entity who desires to be the humble servant of all mankind that most finds itself trapped by its own feelings of inadequacy.

8:♡: There are several things one may do to work upon this challenge. First of all is the daily meditative period. We suggest at least a few minutes of meditation each day. We do not advise long meditations, except for those who meditate

all the time, and are aware of how much power there is in the silent, listening meditation. Rather, we recommend approximately fifteen minutes. We also recommend that mated couples attempt to do this together, as meditation brings change, and it is well that each understand the other's discomfort as the change occurs. Change is always painful. Thus, to the pilgrim we offer love, it is true, but discomfort, dustiness, feelings of aloneness, and all that goes with doing that which is seldom attempted within your society, and almost never understood. That is your first great resource.

9:♡: The second great resource is your own observational powers; this instrument would call it paying attention. We do not mean to say that you should pay attention to other people's foibles, or to the right and wrong of argument, but rather we ask you to pay attention to your own consciousness. We encourage you to be truly self-conscious, to know the exact thing that was the catalyst for your moving away from the center of love and light. It can be an excess of happiness, or an excess or despair, doubt, disbelief, dislike, the feeling that darkness lies all about you and you do not know where to turn. These dark nights of the soul, as they have been called, are very much a part of the path of the pilgrim, and it is difficult at those times to see that one has ever made one iota of progress. Never, ever judge yourself or others.

10: At the end, however, of each day, as you have been paying attention, without judgment, to those things which move you, especially to those things which have made you uncomfortable and might be a stumbling block in your ability to deal as you wish with others, we suggest, at the end of each day, the consideration, either intellectual, for those who have strong analytical powers, or by feeling them again, for those of you who depend mostly upon your hearts for decisions. As those are by far the majority among those who seek spiritually, we will simply say that which this instrument is already aware of from the Law of One material, that is, that the emotion which was deemed inappropriately off center and negative by the pilgrim be allowed to exist again, to be affirmed by you as being completely acceptable. Let it, in fact, become as sharp and dramatic as it will be, allowing the energy within that to express itself. As you are forgiving yourself, then, as you sit in meditation, allowing this feeling to wash over you, gradually notice that that feeling is receding as a wave, and in its place comes its opposite, the other side of its coin, the antithesis or its thesis.

11: So, if you have experienced anger, and intensified it, and forgiven yourself for that feeling, you spontaneously begin to feel forgiveness, and caring. Prayers may be said for the one who has acted in a way you would describe as hateful, and all is forgiven, the other self, your self, and the transaction between the two of you.

12: You have often called these times failures, and berated yourself because of them. But do you not see that you must make the mistakes, you must err, and be bold about it, be yourself, in order to learn who you are, to find where those soft and sensitive areas are that cause you to move away from your center? You must go through the process of knowing yourself, truly, truly knowing yourself, for in your life lies the universe, the creation and the Creator, in a part of you so deep that it is not within this illusion for you to penetrate that portion of your informational store with any ease whatsoever. The veil hides it completely, and that is why meditation is so helpful, as it makes that veil between conscious and subconscious more and more semi-permeable.

13: When you have done these two things for a while you will discover that you have tucked away in a corner of your heart a brown paper bag, unmarked, crumpled up and shoved as far back as possible, out of sight, but never out of mind, for the true mind as you know lies in the heart. Within this paper bag lives all the things that you have said about yourself. How do you come to be able to say about yourself such negative, negative things? Do you not know that thoughts are objects in the world very close to your own? Do you not know the weakening effect that these negative sentences told to the self by the self have upon you, upon your self image?

14: When you hear yourself saying that about yourself which could be construed by yourself as negative, simply speak again, and place yourself in some positive perspective, for this illusion is not a place where perceptions are objective. You may perceive your universe as you wish. All things are your choice. You are never imprisoned in your mind unless you take yourself into slavery. No one can do it to you. No one.

There is only the present moment. You are heaping up the present moment. The path is a dream within a dream. The future? The same. Your link with eternity? Truth, reality and love is the realization that now is a resonant and sanctified moment. We ask you to become intense in your appreciation of this present moment, of the beauty within you and all about you.

18:♡: We are being told by this instrument that we must be short, so we shall at this time end this most pleasant conversation with you, hoping that we have said some few things that may be of help to each. For truly, two learn better together than one by themselves. For does one have a mirror to gaze into? No. The only true mirror you shall ever have is the mirror of your friends and especially that of your mate, who knows all your secrets and has seen all your imperfections, and who has forgiven them, accepted them, and now simply reflects that which is given. This is the heart of accelerating spiritual growth by using the mated relationship. Follow your paths of service as they diverge. Fling yourselves into your environments with joy. They will be different and you shall learn different lessons and so shall you teach each other. But above all treasure the "us" which is created in the mated bond and which includes, as a third partner, the Creator Itself, the great original Thought, which is love, love impersonal and impassable.

19:♡: May you share laughter and tears, and may you remember that such relationships and such learning are the work not of a week, nor a year or a decade, but of a lifetime. You may feel you are making no progress. But look back ten years and see the value of shared experience. Above all, refuse to become adversaries. Always attempt to put the self in the place of the other self. And to give that other self every consideration, as their freedom, every ounce of love within your being. Release and surrender your mate to the love of the one infinite Creator. And allow your mate to release you. For each of you is strong, independent and able. Your differences are the dynamics which make your "us"-ness strong. So do not fear disagreement. Simply recognize that there will be honest disagreement and that this is acceptable. May you live in faith, faith that that which is happening is that which is supposed to be happening. Faith that there is love in the moment, if one looks hard enough for it. Faith in the difficulties, that the difficulties is a challenge which shall bear fruit. And faith that recognizes and rejoices in those times which are easy and warm and loving. Remember always to give thanks and praise for such moments. For if you may give sufficient praise and include the Creator in these special moments, then you need not so much suffer disagreements. For you are doing your work of becoming more and more a strong union. While in good humor, the more you may do in a conscious work. While in a good humor, the less need you will have for the challenge and the learning inherent in trauma. Yet trauma there shall be, for as you meditate, as you learn together each shall change, not once but many times. And there is a continuous need for acceptance, forgiveness and for encouragement, one to the other.

20: We leave you in each other's hands. May you cherish each other as if each were the Creator, for in truth that is what you are. You are just a very young creator with much to learn, as are we.

21:♡: I am Q'uo, and we thank this instrument for its effort at this time with the one known as Jim McCarty. We would at this time leave this instrument in love and light and transfer to the one known as Jim.

22:♡: I am Q'uo, and greet each in love and light through this instrument at this time. (Inaudible to offer ourselves in the attempt to speak to any further queries (inaudible) may find value in the asking. Is there a query at this time?

23: (Long pause.)

24: I am Q'uo, and as it appears that we have, for the nonce, spoken to those concerns which each has for this evening, we would again extend our great gratitude to this circle of seeking for offering itself in service this evening by asking for our presence and enabling us to speak to your concerns. We rejoice at each opportunity to blend our vibrations with yours and would remind each that we are with you in your meditations upon your simple request that we join you there in order that we may aid your meditation by deepening your concentration. We do not speak at these times, nor vocalize in any manner, but simply lend our vibrations to yours, that your desire to know more of that which you call the truth might be enhanced.

25:♡: At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

26: (footnote start(hagridden: to be afflicted by worries.(footnote end)

27:

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0:♡: I am Q'uo. Greetings to each of you, my friends, in the love and in the light of the one infinite Creator, in whose service we humbly are. We thank each of you for calling for our information and for accepting our love and blessing, for we do indeed feel loved and blessed in return a thousandfold, and learn a great deal from the bravery and charity which each of you manifests within the world of illusion in a purified manner. We think of you as gallant heroines and heroes, and though we know that often you are tired, yet shall you always begin again, for you are hungry in a way that cannot be fed by the bread of humanity or wisdom, but only by the mystery of the infinite One, and in this dance, in this journey, we are one with you.

1:♡: Your question this evening is difficult to answer in a simple manner, for first we must undo what, in our opinion, is somewhat false consideration before we may go on to that answer which we would offer. The falsity within the illusion is complete. That one group or another may contact, move together, combine energies, and so forth, is subjectively and to the entities involved a most joyful and helpful experience, and many are the times that your groups have communicated with each other in the name of the infinite One, creating a palpable and metaphysical web of love, light and service which spans your sphere and which causes the spiritual gravity of your peoples to approach the point of harvest.

2:♡: It is a great comfort for one who is on the road to have companions, and we do not deny you that comfort, nor suggest in any way that it is not helpful to you. Indeed, we encourage all such gatherings and communications between those pilgrims who are upon the same path, for as you love each other so you empower each other, and engage each other's passion in love and service to others. But this, my friends, is a bare beginning, the preparation for that service which you came to give. No matter how beautiful the vibrations of many entities together worshipping the infinite One, yet still the emphasis is towards the center, towards the self-growth and the mountaintop experience of sharing in whole-heartedness the infinite love of the one Creator with each other.

3:♡: This does indeed have its place, and may be considered spiritual food for you, just as this group feeds as it will upon the humble grass of our thoughts, opinions and ideas. However, each of you that is already one who has chosen the path of service to others has now a deeper, honorable commitment, and that is to turn outside, to face away from the center of love and joy, that your light may pierce the darkness about you, that that which comes through you may shine from you, not into the eyes of another who is already radiant, but into the eyes of those who know not light.

4:♡: Thus, the preparatory step of working with lightening the consciousness of the planet begins with a long-term journey of understanding of the self, of seeing the self as not elite and always equal to each and every other complex of consciousness which may pass before you. When this lesson is learned, the desire to meet only with those who meet your subjective standards of spiritual ability can be released more easily, for one is able to see that within each pilgrim lies the consciousness of love that, when purified, is a channel for love and light not only from the infinite Creator, but from all those co-creators who serve at the harvest, such as yourselves.

5: When we speak of social memory complexes, we are not speaking of a group consciousness which focuses upon each other, but a group of consciousnesses whose goals and balances are so well known to the self and to the other selves that each has finally become independent and able to stride forth into the abyss of unknowing, ready to risk that which may be risked, to be of service and to respond to the calls for aid that are all about you at this time.

6: We realize that it is difficult when one has spent many, many years pondering thoughtfully upon metaphysical data

to conceive of the sleeping, the indifferent and the ignorant among your peoples as being your true equals. This is, however, a most important point, for we would have you see yourselves as servants, not masters, as the most low, not the most high. We ask you to bend the knee and wash the feet, metaphorically speaking, using your biblical reference, of those who shall never understand you, those who may not ever hear the clarion call to service, those who shall remain blissfully inattentive to the trumpet call, to the destiny, of harvest.

7: (Pause)

8: I am Q'uo. We apologize for the pause, but we found that this instrument's vocal mechanism was becoming quite dry and unable to enunciate our thoughts, and so we paused while this entity recovered a level of consciousness able to perform the duty of replenishing the supply of water.

9:♡: Now we may look at the one known as Christ, a teacher and prophet in his own time and place. He had those who were his students, but he did not encourage them to love and serve him, but to love and serve those who sought him. So we encourage each of you to consider yourselves sources through which the light of the Creator may flow. Yes, indeed, you are holding hands and forming the first harbingers of fourth-density social memory complex. You have the making together of so many entities in love, communication and service. But remember always that when strength has been given to the group by the group, it is then time to turn away from that great center of love and light, and to be that channel through which light flows into a world darkened by the heavy illusion of despair, loneliness, sickness and distress.

10: Have you never been lonely, sick, mournful or distressed? You see, you too, each of you, have all of humanity within you, and you can be of the greatest help to those about you by remaining humble, attentive and listening rather than determining to teach, to effect change and to transfigure others' mental and emotional patterns of thinking and manifestation.

11: Let us gaze at the community of the faithful upon your sphere. You know intellectually that time is an illusion. This means that all of you are together now, linked, whole and entire. All your prayers, your meditations and your thoughts, mingle in glorious harmony and ring in euphony to the honor and the glory of the one Creator. As there is no time, there is no space. So all of you are linked far more closely than you may ever realize. As each of you approaches more and more purity of service, so you approach more and more closely the unity of those who serve.

12:♡: Thus, the first service is always that of consciousness. Sometimes it takes a considerable amount of work to begin to remember the original self, the self that is beneath all of the masks, the protections and the armor which each sensitive soul has placed about it in order that it may endure this harsh third-density illusion. For those who wish to teach, fear is most inappropriate. The desire to belong, to be special, or to be aloof is most unfortunate, and will result always in a gradual lessening of the polarity that you have come so far to accomplish. We ask that you see yourself as a minister of some kind, not as the world calls minister, but as we call one who ministers to another, a caretaker, one who loves, one who gives. Upon one's knees, metaphorically speaking, one bows the head and says, "I am ready to serve. My free will is open to the impression of divine guidance. May this day bring to me that which I should do, and may I do that which there is for me to do with single-mindedness of love and light."

13: Once a seeking entity who wishes to enable those of the (Earth) sphere to become more conscious of the light has realized that they are indeed all one, that they are indeed interwoven and cannot be otherwise, then one need never feel alone or solitary again, for in one's seeking, in one's doubting, in one's searching and in one's suffering, the spiritual journey is played out again, and again, and again with those who are as you, heirs of the everlasting.

14: Now, as you turn outwards to the world before you, gaze upon its city streets, its country fields, its great expanses of water, and the beautiful harmonies and colors of the second-density illusion, gaze upon the grief, the sadness, and the woe that is contained in the heart of each. Gaze further and see the merriment, the joy, the childlike quality that lies sometimes buried very deeply within each entity, and know that you are one among many. You simply have remembered that which you came to do. The greatest aid that one pilgrim

may be to another is to share the insights of the practical spiritual journey, to share the pebbles in the shoes of spiritual experience caught in the mundane world.

15:♡: You are not in this mundane world to seek a way out of it. You have chosen to be in this mundane world not to help each other, but to reach out to those who call to you, that is, to the Creator, the I AM within you, that you may serve, humbly, and without wisdom, but only compassion. We ask that none of you attempt to be wise, for wisdom within the density which you now enjoy is a snare, a trap set for the unwary by those who wish to put out the great light of compassion and love. In compassion there is often not understanding; there is always the accepting.

16: Paradoxically, the more one wishes to aid, the more one seeks and is desirous of being of service, the less spontaneous, flowing and effective will that service be. See yourself as in a flow of service already. See that the infinite One has prepared for you that work which you have to do from day to day. To the metaphysical mind and heart there is no difference between the task of being a parent, the task of working with one's hands, the task of using one's communication, or the task of working in consciousness, for all work is blessed. And for those who do nothing, who resist efforts to be awakened to that illusion of life and that mystery that lies beyond it, we say this is acceptable. This is not something about which you, as an harvester, need be concerned. There shall be other springs, there shall be seeds that find good ground in other seasons. There shall be an infinite number of blooming summers and the reaping of a harvest in autumn.

17:♡: Release yourself from the limitations of the physical and mental energy complexes, and feel the attunement which you have with entities you do not know all over this sphere. Feel at this moment the intensity of love that is radiating through so, so many of you at this time, and know that the connections are already made. They are made below the level of consciousness within that nascent group mind which shall be the nucleus of fourth-density social memory complex.

18:♡: We know that you desire to help, to serve, to love and to give. Love and serve that which is nearest to you. Cherish that which is given unto you, and release with gladness that which moves from you, for you shall pass in and out of many lives, and in your interactions those things will occur which you know not of, nor shall you know until you enter a larger life in which the veil is lifted and you are able to see clearly that which you have been able to do in service during the incarnational period that you now enjoy.

19:♡: To turn inwards and link up with each other is to be comfortable, to be joyful, to experience the mountaintop, the glory, the positive infinite energy of divine love. This, my friends, is a luxury, a heavy, intoxicating and sometimes addictive drink. It is not well to overdo that nourishment, but rather it is well, as if that nourishment were food from a table, to rise from that table and go forth into the mean and beggarly streets of the grimy, garbage strewn surface of your Earth sphere, sending your clear love and your best light to those who lie in the gutter, to those who hunger but have no money for food, to those who know not what they wish.

20: You are there for them. You are there in service as a sacrifice. You are within this density in concentrated and purified sorrow and compassion, and when you realize that you can fix nothing, that you can recreate no perfection, but only stand as lights piercing the darkness, the peace of the one infinite Creator begins to steal over you as the dawn steals over the horizon, blinking out the hopeful stars of night, and taking on the rosy radiance of the manifestation of daylight. Sing your songs, my friends. Rejoice in heart and go forth to serve. You are linked in an inward way. May you enlarge, by example and by service the company of those who have joined in the web of life.

21: At this time we shall leave this instrument and transfer to the one known as Jim. We thank this instrument for allowing us to use it, as it was experiencing much difficulty physically. However, its channel remained determinedly open, and we thank this instrument for its faithfulness. At this time we would transfer contact. I am known to you as Q'uo.

22:♡: I am Q'uo, and greet each again in love and light. It is our privilege at this time to offer ourselves in the attempt to speak to those queries which may yet remain upon the minds of those present. We remind each again that we offer that which is but our opinion. We do not wish to be seen as those who are infallible. At this time we would ask if there is a query to which we may speak?

fer ourselves in potential response to queries. We take great pleasure in being able to speak directly to your concerns if there are any questions at this time. May we begin with the first one?

24: Carla

25: Q'uo, I find myself in a situation where physically I am completely disabled; mentally, I'm adequate; spiritually, I'm an emotional slob. I was having a conversation with the instrument this afternoon in which I was discussing being, rather than doing. This, I feel, is one (inaudible) I was sidelined completely, because it is (inaudible) for me (inaudible) to be, and that means I have to channel (inaudible). Yet, at this exact moment in time, as (inaudible) in the illusion, I am feeling more and more to do, and I like doing things, in fact, it thrills me (inaudible), to do useful things, although I am an invalid. Even the instrument, who has a (inaudible) viewpoint, felt I would (inaudible), if there was one person left who asked me for help. I would never be able to ignore a request for help.

26: This means, and I do accept this entity's (inaudible). I am confused. Can one be, and do? Or need there be set aside a time for experientially feeling the nakedness of being with no props, no one moving, nothing to distract the self from (inaudible) meditation, but (inaudible). Which of these two options is more appropriate? Any comments that you can make at this point would be helpful. I don't think I can be more confused than I am.

27: I am Q'uo, and we feel that we have a grasp of your query, my sister. You have two desires: to be, without adornment; and to be helpful, to others. One concerns, it would seem, only the self. The other concerns, it would seem, only others. It is true that your nature is of that kind which seeks to give where there is need, and seeks little in return, if anything is sought, for such actions. On one level of understanding, it could be said that a choice must be made, for one desire to be fulfilled and the other to be dropped.

28: However, rather than dwell upon this more shallow interpretation of your question, we would suggest that what you seek in the heart of your being is how to be in the presence of the one Creator in all your life experience. This, of course, is a product of the attitude, the motivation, the initial impulse for all that occurs in your life pattern.

29: Thus, we do not see the query as one which needs to make a choice between being and doing, but that which seeks an attitude of being filled with the presence of the one Creator, so that the moment is sufficient unto itself, and that as you exist in that moment that is ever-present, that which is appropriate for you to be or do will present itself to you without question. This attitude is that gift of grace which all seekers seek and reverse, yet achieve not so much by ritual, by action, by prayer, or by any activity. It is rather that which is born in its own time through the persistent exercise of desire to know the truth.

30: This path of the pilgrim is the path which all walk. There is much effort expended physically, mentally, emotionally and spiritually as the table is prepared for the guest of great honor. No one knows when that guest shall walk through one's door. Thus, it is well to be prepared at all times as best as one can be.

31: We have no clear cut answer for you, my sister, but offer these words in the hope that they will show a small light upon your journey upon which you may focus your attention in the hope that that light shall grow in brightness and in strength to illuminate ever more clearly and carefully the placement of the next step upon this path.

32: Is there a further query, my sister?

33: Carla

34: No, my brother, that answer was as light as the sun, and I have no more questions.

35: I am Q'uo, and we thank you for the opportunity to serve. Is there another query?

36: Carla

37: I have a question, that I'm curious about, because it hasn't happened to me exactly, I always (inaudible) somehow had half a jar of peanut butter to eat. Why do people choose the experience (inaudible)?

38: I am Q'uo, and am aware of your query, my sister. The choices that lead an entity into that situation which you call the deprivation, the poverty...

39: Carla

40: The starving.

41: ...and yes, indeed, that which is disease and starving

among your peoples of your planet, is a placing, if we may use a phrase, of the nose to the grindstone in a fashion which cannot help but gain the attention. It is a situation in which many entities find themselves at this time. When life is tenuous, and of such difficulty that one is always forced to attend to basic needs, then there is also the opportunity to discover basic principles, of either that which you call service to others, or service to self. Deprivation upon all levels on which it occurs is that catalyst which forces the attention and the decision-making process to choose, each moment of your existence, how one will be, how one shall respond. The nature of the entity is signed with each choice. Thus, this looking into the mirror is as basic in its brutal honesty as is possible to achieve within your third density illusion, that illusion which is already so full of catalyst for all that inhabit it. Trauma teaches, oh, so well, for it does not allow the attention to waver.

42: Is there a further query, my sister?

43: Carla

44:♡: Just one. If I took an AIDS patient into my home and my heart, and gave that patient the love which I have in such abundance, could that love heal?

45:♡: I am Q'uo, and am aware of your query, my sister. Love, freely given, always helps to heal any wound. However, that entity which is in need of the healing is the one which must accept, seek and accept, love into its own life pattern, and that love which it seeks is the love given from self to self. We speak of the entity that has put itself in a situation from which it may only escape when it unlocks its door. Efforts of others await as resources, but may be allowed through that door when that entity opens that door.

46: The riddle of the key is the riddle that each must answer. Each entity has doors and walls built by its own hands. The life is given as the opportunity to open doors, to open windows, to move through these doors, to see light through windows. Thus, though one may wish to give all one has to another, the success of the giving will depend upon the other.

47: Is there a further query, my sister?

48: Carla

49: No, I truly am done, and I want to thank you for (inaudible).

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

51: K

52: I have none this evening.

53:♡: In that case it seems that we have found that for which we have been not so diligently seeking, the end of our speaking. We enjoy greatly this opportunity to speak with you, if you had not guessed as much, and we thank you for being patient with our many words, and with our growing sense of humor, we hope, through this instrument. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

54:

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0:♡: I am Q'uo. Greetings to each of you in the love and the light of the one infinite Creator. It is such a pleasure to share this meditation with you. We cannot express the joy it gives us to welcome those who are not new to this group and those who are new, especially the one known as S, the one known as B. We bless each, send love to each, and thank each for calling us to share our fallible opinions with you. We do not, in any way, shape or form, declare ourselves to be infallible, and ask you please to use your discrimination in listening not only to our words, but to all words, for the truth you shall recognize as though you remembered it, and it shall resonate within your being. That is your truth. Other truths may be other people's truths, but they are not yours. So let them not be a stumbling block in your life, but be straightforward, and to the best of your best ability work upon your own path, and your own truth.

1: And that is what we shall speak of this evening, for you ask us to speak about how it is that a pilgrim may know to a nicety the various names appropriate to a situation, yet be quite unable to halt the self from speaking amiss or acting inappropriately according to subjectively perceived rules of conduct. We shall have to do some groundwork first, so please excuse

passion for life, of the solving of the anguish which brought about the illness, the forgiving of the self and the proper attention to those things which this animal that has been so good to you may need that you are not giving it. You make sure that your pets have food that will give them what they need. Each entity is unique in that respect also, and it is only common sense to eat those things you feel are either good to eat, or in the case of those who have so many allergies they cannot find foods to which they are not allergic, those to which they are least sensitive.

11: The third category is the one of spirit, and the cause of so many entities neglecting this portion of the characteristics of healing (is that they think of the spirit as that which is in the same relativistic configuration with regard to this illusion as the mind/emotional complex, and the body complex. Such entities, though spiritual, have not grasped that each entity is absolute. What you see, and hear, and taste and touch will die. What you are, if you think of yourself as your body, will die. All illness is healed by the entrance into larger life, if it be done in a natural manner, that is, if one lets nature use its wisdom, and spirit, its decision making ability.

12:☺: It is not only those who have come to this planet to help with the harvest that have, with the aid of the greater Self, which is Love, the one great original Thought, planned the difficulties and limitations, as subjectively perceived by the entity within the incarnation. These have been set forth for a reason. Most of the entities upon this planet are capable of graduation from this density to the next—are capable, if they wish to make difficult choices of learning the last lessons of unconditional love that they can learn while in this illusion. They have had their part, you have had your part in planning just those things you may bewail the most, because if you consider it carefully you will see that your intense periods of learning have so often coincided with intense periods of discomfort, anguish and pain. It is not altogether false that an artist suffers, and from his suffering makes beauty, for that is the way of spirit.

13: The goal of spirit is not happiness, for that suggests a static, unmoving self, comfortable, and unchanging. Evolution suggests continual change, continual new learning, and continual dropping off of that which is no longer helpful in the process of spiritual evolution. Thus, in order to distract them, or in some way focus them away from the mundane and everyday world, many entities choose to incarnate with illnesses, diseases and unhealthful situations of mind also, that are deemed necessary by the self and the greater Self, in order to give to the pilgrim the best possible chance of learning the lessons, of having the realizations and the transformations occur, that you yourself felt were needed.

14: Consequently, if repeated and earnest attempts are made in a single-minded and careful manner, and poverty does not open to riches, or ill health to heartiness, it is then that one must look at one's situation. The first realization is that this is a relativistic illusion. For instance, each in this circle is unwealthy; one, extremely unwealthy, others closer to being comfortable and without worry, but not close enough to avoid difficulty when unexpected expenses occur. Why would we, and you, sometimes choose such situations? What have they to teach us? In a relativistic world, a simple geographical move to any of your civilizations that contains a large majority of people who do not have enough to eat, or a place to sleep, will indicate that even those in this culture that consider themselves the poorest are seen as rich by those who have even less. To one who is dying, an illness that does not kill does not seem serious. To one who has a non-killing disease, but one which limits, those who are able to move around without limitation seem healthy.

15:☺: When preincarnative choice has given to you a difficulty, have faith that you are a spirit advanced enough to participate in your own destiny, that occurrences do not happen simply by chance, that the seeming poverty, the seeming limitation, the seeming difficulty, the seeming illness, is also a forthright aid in setting up a circumstance in which a lesson of love can be learned under adverse conditions. Yours is the last density with truly adverse conditions for the positive, or service-to-others oriented person. Only in this density, the density of choice, does this occur. Know then, that that which is in front of you is not more than you can work with, is not that which defeats; you would not program that for yourself. But you are stretching yourself, because you wish to change, you wish to become even more polarized in love and service to the Creator and others than you are now.

There may be a lesson to learn, there may be a part of service that you chose that could not be achieved in any other way, given the uniqueness of your person, the uniqueness of your character. Consequently, there are illnesses, limitations and what seems to be a grinding and degrading poverty, that may be seen, only in a spiritual sense, as challenges, rather than difficulties; as chances to learn, rather than sentences of condemnation.

16: It is well, when one is gazing within at one's situation, to consider all three possibilities. First, give the body what it is asking for. If you are still ill, if you have worked hard and are still poor, offer to the mind the opportunity of thinking carefully about the possible healing of this sorrow of self by a change in attitude, a change in the way you treat the body that has been so good to you. And if these things are tried, in all sincerity, persistently, and yield nothing, try the assumption that this situation, though seemingly negative within the illusion, is the very cornerstone of your evolution in spirit. The lesson there will be learned during the suffering, the pain, the anguish of learning, and change, and the transformation of the self.

17: Can it possibly feel good for the felled tree trunk to be hollowed out? Yet, if it is not hollowed out, it cannot be the canoe, it cannot carry anyone anywhere. So, too, are lessons unique. You seek in yourself a hollowing out of those petty concerns that you cannot afford if you wish to be open to spiritual evolution.

18: Certainly, do all that you can to maximize the use of the vehicle that you have. But gaze beyond that. If you are a player of a violin, and you begin to get fingers that are numb, a doctor will say to you that you are holding the instrument incorrectly, and are causing some nerve condition. Pills and treatments will ensue. If that does not cure the difficulties of the hand, gaze within and see if the mind enjoys what it is doing. If it does, and affirms so in a persistent manner, and there is still the pain when playing the instrument, the situation may well be preincarnatively chosen in order that your path of service may be changed to another direction, another impetus, perhaps one better served to the deeper gifts of your unique self.

19: In any case whatsoever, release all fear, fear of the illness or the limitation; fear of the stigma this may bring upon you; fear of what others may say as they misunderstand you. All of these things are as nothing to one who is paying attention to that source of information that is by far the most reliable, that is, the self. As always, daily, persistent meditation, acting upon those new points of view that this meditation inevitably brings, and praising and thanking the infinite One for this opportunity to break the walls of previous misunderstandings within yourself, no matter how small. Here is your opportunity to gaze steadily at the illusion until it blinks. Do not accept any negative explanation or condemnation. Take it not in.

20:☺: You are engaged in walking a path of spirit, the mind and body in complete cooperation, from before the beginning of this incarnation. You chose the physical vehicle you now have. You chose preexisting, usually genetically caused, in the eyes of the world, physical vehicles that may seem, in the case of preincarnative choices which are challenging, that your body has betrayed you. This is never so. The body that you have is second density. It will do anything it can for you. It loves you. It accepted you. It wishes to do what you wish it to do. Sometimes it cannot, because you chose this situation at this time.

21:☺: You will move from these words to the many other situations that are criticized as being those of failure of some kind. Take them to heart and have courage and faith, and the will to learn that which you came here to learn; the will to love ever more purely; the will to allow the pettiness of humanity gradually to depart from you as water from a pitcher, that you are an empty vessel at last for the love and the light of the one infinite Creator as expressed through the gifts manifested by you in greater and greater understanding of the true goals of this life of choice.

22:☺: At this time, we would, with some embarrassment, apologize for speaking longer than the thirty minutes this instrument requested of us. Unfortunately, neither this instrument nor us understands time very well. We leave this instrument in love and light, and transfer to the one known as Jim. I am Q'uo.

23:☺: I am Q'uo, and I greet each again in love and light through this instrument. At this time it is our privilege to of-

23: T

24: I have a query. As Simon Peter once said to the ascended Christ, "Quo vadis domine," and in my ministry to others, "Quo vadis domine?"

25: I am Q'uo, and we would ask that for the benefit of this instrument that the Latin be translated.

26: T

27: "Whither do you want me to do? Where am I most needed?"

28:☺: I am Q'uo, and we thank you for your indulgence, and for your query, which is asked with great sincerity. We appreciate the great desire to be of service to the Creator that you have expressed. This is a query which is asked to that being that is the Christ of all, the Christ within, that small and still voice, which, when petitioned with an whole heart, makes clear the way for the feet of clay and the heart of compassion. This clearly may be asked of any entity by any entity, and wise and careful counsel may be given by many. And yet, the response which is truly sought is that response which will fill the heart and inspire the spirit within, for each portion of the Creator exemplified by each entity within the creation is guided, most lovingly and precisely, by the voice of the Creator that speaks from that deep and still point within the heart.

29: (Side one of tape ends.)

30: I am Q'uo, and am again with this instrument. Is there another query at this time?

31: Carla

32: I'd sort of like to follow up on the preceding query and just make sure I have the principle straight, because I think it's a really important one. Basically, what you're saying is the harder that you try to figure out what your service is and where you should go and so forth, the harder it will be for you to find out, whereas the more intensely you ask these questions and then surrender them to the infinite One, the more easily and quickly the path that is yours will be shown to you. Is this the principle that you are explicating?

33: I am Q'uo, and we would suggest that this is a close approximation. We shall attempt to refine this statement by suggesting that the process involves not so much the analytical mind figuring the pros and cons, as you say, of one possibility over another, as it is the willingness to be of service and the great desire to serve being generated from within, and then allowing the self to surrender its small will and idea or ideas of what is proper, that a greater will might utilize the instrument as is most appropriate for that instrument at a particular time within its process of evolution.

34: Is there a further query, my sister?

35: Carla

36: In a related way, I have seen a lot of people who feel that they have missed the boat spiritually, who feel that they had a chance to do something, and that that moment passed and that they failed to grasp it, and so they feel that there is not another path of service for them but that they have simply lost their direction and are forever, therefore, unable to be of the kind of help that they would need to be. I have always personally questioned this point of view, feeling that there is always a new hope and a new life and a new way of serving. Is it true that there is one service designed for each person and that that person must find it, or is it true that there are many paths of service for each person, and the person is perfectly free to choose that one which offers to that person the greatest degree of service that that person may bear stably?

37: I am Q'uo. Again, the small will in its ability to analyze and decide oftentimes becomes a stumbling block in its own activity when it takes over full responsibility for the service and actions of the entity. This is to say that where an entity is, and what an entity does are those ingredients which for that moment and that entity are the most appropriate in that entity's journey. If the entity then begins to feel that it has missed its opportunity, it then begins to ignore the opportunity which is before it, and the prophecy is, as you would say, self-fulfilling.

38: However, if it is recognized by the entity that its opportunity to serve and to learn are with it always, and that any future opportunities that shall be added unto it are additional to that which is, then the life pattern can be seen as that of abundance, for that indeed is true for each. There is but one Creator in many faces. Each face one encounters is the same Creator. All faces need service. All may instruct. All may receive. Thus, there is nothing but opportunity to learn and to serve. The attitude of the entity in its breadth or in its nar-

rowness determines the abundance of opportunity for that entity.

39: Is there a further query, my sister?

40: Carla

41: I find that when I gather in group worship of any kind, or when I am with people who are spiritually involved and dedicated, that my heart really does soar, and I feel strengthened, and I rather got the feeling that you were suggesting that this, in its importance, be somewhat downplayed. However, I have always found it to be an integral part of my being able to be of service to others. Perhaps you addressed this and I simply missed it because I was busy with the mechanics of channeling, but I wonder if you could clarify this point?

42: I am Q'uo, and it is our intention to reaffirm the value of group worship for each within any such group which offers itself in the joyful praise and thanksgiving that is a natural part of the Creator as it speaks to itself through its many portions. Each entity that engages in such a service of worship lends a certain vibratory reaffirmation, shall we say, to that vibratory level of being which is sought as the ideal, the goal, the grail, and makes more steady and sturdy the rainbow bridge that is girded from the mundane to the metaphysical in order that that which is of the spirit may inspire the mundane and ennoble it in a fashion which calls for the spirit from within the center of all created things. Thus, the joyful noise, shall we say, that is made unto the world is that which causes the creation to sing within the heart, and the heart to sing within the creation.

43: Is there a further query, my sister?

44: Carla

45: I would like to ask a personal query, and I realize that you will be severely handicapped in answering me, which I accept. I had an experience in this contact which I have never had before, and that was that my mouth grew so completely dry, and it's still like that, that I was completely unable to free my tongue from the roof of my mouth or my lips from each other, and was forced to stop long enough to get water. I also had to adjust the chair to my back because, although I am not normally conscious of being uncomfortable, at this time I was severely conscious of being uncomfortable. There were several adjustments that I seemed to have to make that I don't usually make. Is this a form of greeting, and in general, what may one do beyond the challenging and the protection that I am already doing to avoid these inconveniences and to be a clearer and more useful channel?

46: I am Q'uo, and am aware of your query, my sister. The energies of which you speak are more various than described. Your increasing desire to speak in a clear and positive fashion, along with your predilection for the dry mouth syndrome have been accentuated so that these minor inconveniences would perhaps disturb the centering process and provide some small degree of difficulty. However, as one is able to meet each challenge successfully with an happy heart, shall we say, the ability to serve as an instrument is enhanced. One must expect that there will be some difficulties, for there are those entities of what we find you have called the loyal opposition which would exercise their desire that a portion of the light which is formed in groups such as this one might belong to them. We encourage the steadfastness to principle and the perseverance in the practical sense of achieving that degree of comfort which allows one to serve in the manner desired.

47: Is there a further query, my sister?

48: Carla

49: No, thank you, Q'uo.

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

51: (Pause)

52: I am Q'uo, and as it appears that we have, for the nonce, exhausted those queries, we would take this opportunity to thank each for allowing us to join your circle of seeking for this evening. We again have greatly enjoyed this opportunity and look, as you say, forward to these gatherings, for in such gatherings we have our being within your illusion, and may for this brief moment take part in that great dance of seeking the One within the illusion of many.

53: The illusion in which you find yourselves at this time is one which presents the greatest of challenges, in our humble estimation, for the nature of your illusion is that of the mantling over of the many jewels of the one Creator in a fashion which seems to suggest that each entity is truly separate one from another and that the strength of one must pit itself

against the might of the many for any portion of peace or pleasure. This is the illusion which presents itself to your senses each day, and it is a brave and courageous act indeed to place oneself in the heart of such illusion and to hold steady to the ideals of unity of light, of the ability of each entity to fashion a pathway to that light and to that unity, both within and without the self. We salute each in each effort that is made, for each effort builds upon each previous effort and redoubles the strength of the seeking. You seek, you seek, you seek, and slowly you find, and that which you find becomes strong and firm within your being as you continue seeking, and seeking, and seeking. That light which you create is not easily seen within your illusion, but, my friends, we may say that it shines about you as brightly as those stars and suns that populate the universe about you.

54:♡: At this time we shall take our leave of this instrument and this group, thanking each again for inviting our presence. We are those of Q'uo. We leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

55:

3.4 1990/02/11

0:♡: I am Q'uo. Greetings to you in the love and in the light of the one infinite Creator. This circle of seeking this evening is most harmonious and beautiful to us, and it is with great pleasure and gratitude that we share in your meditation. We thank you for calling us to you for our opinions upon the matters that you have chosen to consider. We wish you well, we are one with you, and we would wish you to know that we are not infallible, and that all that we have to say is the product of our experiences and our biases at this time, as you would call it. Our vision sees perhaps farther than yours, yet infinity still beckons, and recedes always before us. We still are finite, and therefore prone to error. Therefore we ask, as always, that you listen with discrimination, taking those ideas which may help, give you pleasure, or assist you in your seeking, and allowing to drop from you those things which do not feel resonant with your own inner seeking, for the rudder is yours, not anyone else's, not anything else's. You are all that is. We are part of you. You are the creation.

1: We speak in this wise, for you have asked this evening about dreams. Dreams take place in a unified state of creation, in an unified, timeless, spaceless nexus where all things are simultaneous, where the universe is truly malleable, for it is all within you. As you are awake at this time, you are aware of shape and figure, the shape of your bodies, the weight pressing down upon the cushions upon which you sit, the sounds, the smells, the sensations of time and space. It is indeed a complete and excellent illusion, but within you lies that which is beyond illusion, and though you cannot ever plumb the depths, and know what is called the truth, yet the truth may be known in you, and you may be the truth, so that each is truth to another, but never to the self. The self is always unknown, the creation is always unknown.

2: This instrument has requested that we speak for one of your recording devices tape's measure of time. We shall have the utmost difficulty even beginning to speak of this large subject in so short a time, yet we shall attempt to speak most generally, and if further searching is required, we are happy to continue at a later period within your illusion.

3: You are the dreamer, and you are the dream. The unity of yourself and all that is must be seen as the fundamental property of the dreaming state. Freed from the bonds of illusion, freed from the responsibility of the knowledge which you contain, you are able to work upon the disciplining and examining of the creation that lies within at whatever level, and with whatever bias you choose. The mind is as unfettered as you wish it to be by conscious preference, or unconscious determination. If there is no conscious determination, there is seldom a clear experiencing of the dreaming in an individual soul's incarnational pattern. Therefore, the first project undertaken to awaken one's ability to recall and to structure the dreaming state is the conscious determination to do so.

4: You may not peer through the veil that keeps you from the knowledge that lies within. Such sight would be a killing blow while within all illusions of which you are aware. This is a difficult concept to grasp, but what we are trying to express is that we know that there is a noble unknowing. We have become convinced that we know that which we do not

know, that which we can never say, that which when known shall be unknown because it shall be the Creator unmanifest at last, and your journey as a seeking soul shall be at its end, the course having been reached, the prodigal greeted, and the breath of creation inhaled again.

5: We realize that you are curious as to how entities such as we may aid you in the dreaming. Within the dreaming state, with illusion unnecessary, for sleep is protection, we are one with you, we are you, and you are we. As to who shall work with you, each entity may call whatever energy it wishes in whatever way it understands, and it shall be done. We suggest that you wish for that which you truly desire, that you suggest help that you truly desire, for you shall receive it, and as you study and form opinions in your conscious mind, you shall be responsible for living so, and expressing in manifestation that which has come through the veil into conscious knowledge.

6: Thus, some prefer to ask for personal individualities. Many who do so are hampered by their own opinionated desires for a certain source. Each entity has an unique vibratory complex and is most ably helped in an unique way. If all ask for Q'uo, many shall receive information that is relatively opaque and meaningless, for those of a certain energy vibration such as we who speak through this particular channel are those who are of the nature to blend well with this particular entity.

7: Thusly, we would suggest not that you call for Q'uo, or for any individuality, but for that which would be most helpful, most consoling, most comforting and most informative to you. That which you receive shall make itself known to you in its own way. Some have visions, some simply come to conclusions knowing not why. Some are most expressive, and have dreams full of clarity and richness of detail. Others may have the need for a path that is stepped down in power, so that some energy blockage that has reached into the subconscious mind may not be disturbed while learning is taking place. Further, many of you have responsibilities of which you do not know, and you yourselves aid others while the complex of energies which create the illusion of your body rest and recuperate from the tensions and stresses of the illusion.

8: It is well to remember that no matter how simple or how complex the dream landscape may be, no matter how deeply you seek or how far you travel, there is, in the end, an unity, an ultimate oneness of dreamer and dream. The meaning of all of creation is held within the unity of your true self.

9: Now, there are many created methods of studying the structure of that which you call the subconscious mind, the most helpful perhaps being those studies which you call archetypal, for though each is unique, yet are all one beneath those biases which are necessary for you, beyond the illusion and into the noumenal. This archetypal mind is still an unique mind for each, but has characteristics far more in common with all others than the conscious seeking mind. There are geometries within the subconscious which are dependable. That which is a question is the method of studying those geometries without being harmed by an excess of understanding or emotion, joy or terror. You deal with infinite power when you deal with the unconscious self. Gaze in your mind at the creation. Imagine the farthest view your scientists have created the instrumentation to make of your universe. There is no end to this universe. It is within your illusion, even to the most careful eye, infinite. This power, this character, is yours, and this is the kingdom wherein you dwell in dreaming.

10:♡: Thus, it is well to move thoughtfully and carefully, and most of all, seriously, in your examination of, and remembering of, dreams. Do not attempt to over-program the self, but attempt to move naturally with the tides of event and circumstance that focus your attention upon various phases of the illusion, remembering always that your lessons are those of love, your density is that which seeks a greater grasp of the nature, meaning and power of love.

11:♡: Thus, in your waking life, gaze at all that occurs with a view towards what aspect of love may be presenting itself to you for examination. Then flow naturally with this desire to know as you move into the dreaming state, being patient, for you shall dream, and dream, and dream again, about the same thing, gazing at it always in a slightly different way, as the dream attempts to speak to finity that which is infinite.

12:♡: It is the patient entity, the persistent and daily entity, whose dreams begin to make a kind of sense, and become

as the actual practice of the vocal channeling is concerned, we are most pleased with your efforts. You have been able to perceive an increasingly more intricate series of thought concepts than previously, and we see this as a definite step forward in your practice of channeling. It is always well for any instrument to continue with the daily self examination that may take place in your meditative or quiet and thoughtful moments, so that those centers of energy upon which these contacts are based may offer to the contact the most purified and clarified balance of energies possible for each instrument. The balance for each instrument will, of course, be unique, for each instrument works upon the same centers but from a different perspective or point of view. Each instrument therefore has a certain set of balances of an internal nature which are necessary in order for the instrument to be able to release those cares and concerns of the day, as you call them, knowing that that which can be done, has been done to balance them and that they are being, shall we say, balanced in a steady and persistent manner. Other than this reminder, which we would offer to any instrument at any time, we feel that your work and your progress are most rapid, and we appreciate the dedication which you bring to this endeavor. It is quite obvious to us that this is an effort for which no effort will be spared.

10: Is there a further query?

11: K

12: No, that's all, we thank you.

13: I am Q'uo, and we thank you, my sister. Is there another query?

14: (Pause)

15:♡: I am Q'uo, and as it appears that we have accomplished the task set before us this evening, we again thank each for offering this opportunity to us and look forward for each such gathering. We shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

16:

3.41 1990/09/23

0:♡: I am Q'uo. Greetings to this group in the love and the light of the one infinite Creator. Greetings and blessings and an infinity of love be with you. Let us pause for a moment with the sheer joy of sharing in your meditation and your company.

1: (Pause)

2:♡: I am Q'uo. You are most kind to have allowed us this privilege. We are most happy to be asked to share our opinions and give what insight we have found to be so on the subject of the spiritual, or metaphysically correct, life necessarily being reflected in perfect physical health of the physical body complex, which is the vehicle for such a mentally, emotionally and spiritually whole and healthy individual. You notice that we segregated the body, that is, your physical vehicle, your personal animal, which has sacrificed its instinctual life in order that it may house the self-conscious spirit that each of you is. It is not that there is not, within the illusion, a tie there that cannot be broken and have the physical vehicle sustain life. It is simply that who you are is not that which you see in the mirror. Who you are is not that which loved ones, friends and enemies recognize as you.

3: Your animal, having done its very best on your behalf, will surely die, and this is part of the necessary function of this vehicle, for your spirit has a great deal further to go than your physical vehicle can take you. You are beings finishing the evolution of your physical being, continuing your mental and emotional evolution, and either continuing, or just recognizing and just beginning your evolution in spirit. Paradoxically, this does not make you as you are less than one unique entity. However, it is well to gaze at the mechanical arrangement of body and spirit.

4: Much has already been said concerning the difference between mind and brain, and we will not belabor that point, but say only that in addition to the brain of a body, and the mind of the mental complex, there is a wisdom of the spiritual complex. Like the spiritual complex itself, it is not relative, it is absolute. It is that which is most deeply hidden within each of you, the true wisdom of spirit, the true compassion of spirit. A great deal of patience, purity and persistence is required that that spirit may awaken within you and become what it al-

ways has been without the knowledge of the conscious mind, that being your true, absolute and perfect self. As all things are one, so do all things in spirit occur perfectly, simultaneously and with joy. This includes any condition whatsoever.

5: Now, let us take these three parts of the unity of your being, and artificially separate them that we may gaze upon them separately, for there is no one answer to the question of healings occurring in body because they have occurred in mind or spirit. The body is an entity of instinct and reason. In the early stages it was called the tool-making animal. It, in and of itself, has a body wisdom. If, in the opinion of the wisdom of your own body, you have done harm to it, it will react to protect itself.

6: Thusly, those who abuse their bodies in one way or another—and this is usually done because of an underactivation or overactivation of some point of energy entrance—the body will react by causing a necessity for the body to heal. Thus, you may see those who press themselves against the limits of substances which are harmful to the body becoming ill, because they need, in a simply bodily way, a rest. If there is that in the nature which is somewhat sensitive, the body can be put in many situations, one of which occurs to this instrument as malaria, during the building of the Panama canal. These illnesses are examples of illnesses which have to do with the bodily complex, for the most part, although it is always true that the mind can control the body to the point of which the mind is capable. Thus, the first kind of illness has absolutely nothing to do with anything but circumstance.

7: As you gaze at the mental/emotional complex, we see that portion of the belief you have mentioned, that is, that the body is acting out the illness which is emotional or mental. Your people, and we speak of those who are technologically advanced, have used the technology, not to free themselves from labor, but to become ever more enslaved by it. Light, which was to give leisure to the people of your planet, has been used to extend, artificially, daylight. Your particular physical vehicle is not designed to be a night hunter. Its diurnal rhythm is to wake with the sun and sleep with the darkness. When asked, this remarkably adaptable body will do its very, very best to support alternative diurnal cycles, but it is at its weakest when the schedule is not steady, that is, when there is no set time of being awake or of being asleep. This is very confusing to an animal which turns to the sun instinctively, and which controls its environment for its survival. Consequently, unless an entity has thought deeply about such a simple thing as attempting to remain upon a schedule of sleeping and awaking, an entity can induce a high degree of stress while seemingly not overworking, nor giving oneself enough time to rest.

8: There are many other stresses through which one may put the body because of concern of an overactive imagination of a personality that swings in its attitudes and needs to a greater extent than is comfortably handled by the physical vehicle. Thusly, it is quite obvious that in many cases the mind is the parent of the illness, and the illness is the acting out of that which was refused as catalyst by the mental/emotional complex of the self. There is the cancer of anger that grows upon itself. There are the lung diseases of those who have not said the words that they must say to be healthy, have not told the truths that must be told to be free of misunderstanding at a deep level in relationship. There is the acidic condition brought about by sheer overwork, which ruins your gastrointestinal tracts. Many are the illnesses that are the outworking of mental imbalance or emotional imbalance. We do not use the word unhappiness, because we, in our experience, have not found that concept helpful. Joy, not happiness, is a spiritual concept.

9:♡: Because the mind and body are so closely linked in many diseases, they are indeed responsive to love. You may name any emotional or mental complex distortion that has caused illness that you wish, and we say to you that that is love, poorly expressed. But the mind is not closed, and consciousness is as creative as you allow it to be. Consequently, those who undertake, in healing, the will to health, and a faith that that which has been caused by their own minds' concerns can certainly be turned around, will indeed respond to positive suggestions. Indeed, the habit of saying anything whatsoever about the self or others that is judgmental is a harmful and unhealthy thing to do, both metaphysically, and physically.

10: This is a large category. Many, many entities can, and are, healed because of a change in attitude, of a renewed

level of the mind than the conscious level. We are happy to offer ourselves in whatever way is asked of us. We do not feel that it is our place or proper purpose to choose an agenda of topics arbitrarily, for we feel there is great benefit to be realized by each entity partaking in this process of choosing of topics and agenda.

61: We do not feel that two session per day would be too great a burden for any of the entities involved, as long as those sessions have a reasonable length to them. We realize that that which we call reasonable may be in question concerning our previous speaking to this group, that is, somewhat overly long in duration. We would recommend a flexibility with the first day's worth of work in order that each contributing instrument might be allowed to assess that which is possible for it and that no one be asked to partake in any longer or more strenuous sessions than she can comfortably partake in.

62: May we speak to any further facet upon this topic, my sister?

63: Carla

64: No thank you, Q'uo. I remember now that those were the questions that we had discussed, and you've answered them very well. I will share them with Barbara, who will share them with Pat. Thank you.

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

66: Carla

67: Is there any need to cleanse the house especially for this project?

68: I am Q'uo, and we find that this domicile is well tuned in its basic vibrational quality. We believe that this location will provide an harmonious setting for this undertaking.

69: Carla

70: Is there an exaggerated problem with my electromagnetic field anomalies because of the intensity of these sessions, and, if so, should we attempt to (inaudible) (the microphones and recording systems as we have done before?

71: I am Q'uo, and as we examine that which has been discussed concerning this project, we are aware that there shall be a redundancy of recording devices, if each instrument brings her own recording devices. We would continue the recommendation that you have as little direct contact with any recording device as is possible, touching only those portions of the device that is necessary for having the microphone resting upon your physical vehicle. Other than this precaution, we do not feel that there is any need for further concern in this area.

72: Carla

73: I am aware already that Jim and K are part of the circle for this project. Others known to you of our group would probably enjoy coming and sitting in some of the sessions. I speak of the one known as R, the one known as S, the (other) one known as S, the one known as L, the one known as T, the one known as B, the one known as J. These are those entities which come to mind quickly. Is it helpful, neutral, or unhelpful for more entities than Jim and K, Pat and Barbara and me to sit in session?

74: I am Q'uo. We would suggest that you consider two factors in this regard. One is the preference of the other instruments that will be taking part in these sessions. The second being the ease of scheduling and carrying out any session when there are fewer entities to be considered.

75: Is there a further query, my sister?

76: Carla

77: So it's neutral, as far as helpful or harmful, as far as you're concerned, and merely a question of logistics?

78: I am Q'uo. For most of these entities, that would be correct. However, we do not wish to place ourselves in the position of one who judges. In some cases it would not be helpful to include additional entities.

79: Carla

80: We shall inquire separately of anyone who wishes to join us before (inaudible), and we will most certainly take into full account the wishes of all three of us. Thank you.

81: I am Q'uo, and again we thank you, my sister. Is there a final query at this time?

82: K

83: Not from me, thanks.

84: I am Q'uo, and we thank each again for this opportunity to blend our vibrations with yours and to speak to the heart of each entity in its desire to know more of that which you call the truth. We share that which is ours to give and share it

with the hope that there will be some benefit to those present and to others that may eventually come in contact with this information. However, we share most centrally with a freedom and joy that we are able to walk a step or two with you upon your paths of learning and of service. This is a blessed and precious time for us. We cannot thank you enough for sharing it with us.

85:♡: We are known to you as those of Q'uo and we shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

86:

3.40 1990/09/20

0:♡: I am Q'uo, and I greet each in the love and the light of the one infinite Creator. It is our privilege to join this group this evening in the work of the development of the instrument, each instrument always needing the exercise in order to develop those abilities to become aware of information and the continued refining of the perception of that which is available to be transmitted. Each instrument works with a certain set of parameters that are entirely personal in nature, being composed of those qualities which comprise the active personality, the means of perception which allow the interpretation of that which lies outside of the personality structure, and the unique way that each entity has of relating the self to the external environment.

1: These are basic components of any entity, and the one wishing to serve as an instrument will find that the nature of the personality, the means by which the external environment is perceived, and the bridge of relationship that is built between these inner and outer components are also those qualities which are utilized in the broadest fashion in the beginning work as an instrument and continue to be refined for as long as the entity desires to serve as an instrument. These are basic tools and this evening we would exercise this instrument and the one known as K as each attempts to broaden the ability to perceive that which we have to offer and to express it in a manner which is both clear and concise

2: At this time we would make our first attempt to speak this evening to the one known as K and would ask that this instrument continue in those practices which it has used previously in the tuning and in the challenging, paying special attention to the ability to sense our presence and to perceive a somewhat more in detail or complex set of vibrational patterns which we shall attempt to transmit as concepts through this instrument this evening. At this time we would transfer this contact to the one known as K. I am Q'uo.

3: (K's channeling is mostly inaudible.)

4:♡: I am Q'uo, and greet you once again in love and in light through this instrument. It is our privilege this evening to continue to exercise more than one instrument, and we are grateful for this opportunity to be of service. It is also a joy to us to be able to walk for a time with you among that path on which we all continue at all times towards the great mystery. Though at times it may seem to you that you travel alone, we share... on this path at all times... same path as you. And if at times it may seem that we are far ahead of you, out of sight, out of reach, be sure that the separation is part of the illusion... For we are with you at all times... and you may... exciting time... focusing... path... This evening we wish to encourage you on... difficulties along the path... And at times it seems to each that the obstacles... and you find yourself being stuck not knowing if the journey or yourself... Feeling... because... We would like to assure you that this... And as you gaze on the obstacles that seem urge you to be... at such time... Available to you... may take various forms. There may be those such as ourselves who walk with you and are available for comfort and support... Those companions with whom you walk day to day... Other teachers and guides... are aware...

5: (The rest of K's channeling was not transcribed.)

6:♡: I am Q'uo, and greet each again in love and light through this instrument. At this time we would offer ourselves for any queries which those present may have for us. May we speak to a query at this time?

7: K

8: Do you have any suggestions for anything I can do improve the contact?

9: I am Q'uo, and I am aware of your query, my sister. As far

more and more of a tool and a resource for learning. Those who expect dreams to explain themselves to the conscious mind shall be disappointed for the most part. There are, of course, among your peoples, those who have the gift of clear vision, because of the character that they possess within the illusion and the work that has been done before this particular incarnational experience. However, the vast majority of seeking souls do not receive the crystal clear explanations of love, but nuances, clues, stage settings and masks.

13: Thus, the study of the archetypal mind in the conscious state is helpful in that it creates a vocabulary for examining the structure of dreams, for you are who you are, and all things are in relation to you as you are in relation to yourself. You are who you are, and you are who you become, and each of these is the same statement.

14: The depths of this truth may begin to be plumbed in the conscious mind best by working in some way with the archetypal mind. Some favor the system of the tarot, others the glyphs of the tree of life, and as these are the two most helpful we shall express our opinion as to the difference between the two. Those personalities who are focused upon the dynamics of positive and negative, yin and yang, passive and active, will find most rewarding the study of the major Arcana of the tarot. Those who see in a less personal sense, or who need in a less vital sense the necessity for choosing betwixt the positive and the negative shall find the study of the tree of life, though more complex in some ways, more rewarding in that rather than the self being summed up in relation to the choice between positive and negative, positive and negative are two pillars betwixt which are placed the middle pillar Malkuth, Yesod, Tifareth, Kether, Ain Soph Aur, Ain Soph, Ain.

15:♡: We feel that this is an introduction which suffices for this moment, and will at this time thank this instrument for its willingness to be used. We would now transfer this contact to the one known as Jim. We are those of Q'uo, and in love and light we leave this instrument.

16:♡: I am Q'uo, and greet each again in love and light. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries if there are further queries. May we begin now with the first query?

17: S

18: Yes, Q'uo, you mentioned that we have natural protection when we sleep. We are, in that case, in a state of unity which involves having passed through the veil. In some sense as we study consciously the systems of the deep mind, we attempt in a partial way to do the same thing, but one quickly learns of the necessity for protection in doing so. If one were to take the first step on the path, for example, of the study of the Kabbala, one passes through the dark night of the soul, the Malkuth, through Yesod, I wonder if that involves passing through the veil, entering what is sometimes called the light body, and if so, if there is a danger in doing so, what is one's best protection in doing so?

19:♡: I am Q'uo, and am aware of your query, my brother. As one undertakes any study of the nature of your evolutionary process, whether it be that path followed by those who study the tree of life, the path of the tarot, or any other path that leads eventually to the realization of unity, it is well to surround oneself with the desire to seek this unity within that quality that you may call love. Love, being the energizing and creative force of all that is, then, can speak to itself within all other beings and forces that may be encountered, calling from each its creative and sustaining nature. To so configure the conscious and subconscious mind with the quality of love is to provide to the self the greatest protection that is possible, for where there is love there cannot be fear, and fear is the only avenue available to any entity that would wish to enter fear and manipulation into one's pattern of life experience.

20:♡: Thus, it is well to begin any serious study and application of any particular avenue of ritualistic discipline of the personality with this quality. As one progresses along whatever path is chosen and begins to bear the fruit of that path in service to others it is especially important to fashion the armor of love and light about oneself in order that the endeavor to seek unity in order to be of service to others might be protected.

21: Is there a further query, my brother?

22: S

23: Yes. One does find instances where there are correspondences made between the tarot and Kabbala. For example, I

have read recently a correspondence between the major Arcana twenty-one, the Great Way of Spirit, and the first path working upon which the aspirant adept may step in the Kabbala (inaudible). I wonder if you could tell me if these correspondences are useful, if they have a truth to them, and how they might be used?

24: I am Q'uo, and am aware of your query, my brother. Indeed, my brother, in an universe of unity there are correspondences all about one. The usefulness of any correspondence is much like the beauty of any work of art. It is in the eye of the beholder or the efforts of the practitioner that the usefulness is to be determined. For each entity, no matter what portion of the study is undertaken, will be moving from a place in his or her understanding that is unique, and whatever correspondence is available or noticeable to that entity will be useful insofar as the entity has prepared itself to utilize that which lies before it.

25: This is to say that the preparation in understanding and practice will call to the seeker those succeeding steps and the perception of those steps that is appropriate in order safely to place the foot upon new understanding and new metaphysical ground. Thus, as the quality of the...

26: (Side one of tape ends.)

27: I am Q'uo, and am again with this instrument. Is there a further query, my brother?

28: S

29:♡: There's just one. It occurs to me now that the greatest protection we may need is from ourselves, and as you have said, the surest protection is provided by the loving and open heart. You have mentioned on other occasions that the heart may be used as a springboard to the higher energy centers. A question I have had is, does that springboard effect work directly, say from the heart center to the throat center, and then again directly from the heart center to the indigo center, or does it simply rise up through the channels, going first through the throat center, then through the indigo center? Is there a way to draw directly on the energies of the heart?

30: I am Q'uo, and am aware of your query, my brother. The nature of the heart center is for the adept as the foundation is for the carpenter. This is the foundation upon which the structure of any effort shall be placed. It is necessary in order to be able to move beyond the blue-ray energy center that there be a considerable amount of work accomplished, not only at that center, but also within the indigo-ray center, for the opening of the green-ray or heart center is an opening which allows a movement from that center to the next center for the beginning of work within the throat or blue-ray center.

31: It is necessary to master to a minimal degree the study of each center beyond the green-ray center for the opening of any center beyond the green ray to occur upon a regular and dependable basis. Thus, when such work has been accomplished within the blue and indigo rays, it is possible for the adept to choose whether energy shall be moved through the green-, the blue- or the indigo-ray center for work of either the healing nature within green ray, the freely given communication within blue ray, or the work of that which you may call the white magical nature within the indigo-ray center.

32: Is there a further query, my brother?

33: S

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

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

36: Carla

37: I'd like to follow up on a couple of questions, and then just a thank you. To follow up on S's question, would not, once the green-ray center was established as fully opened, the energy be drawn naturally to one's chosen path of service, that path of service which was chosen before the incarnation? Is it not something that happens naturally and doesn't have to be chosen, or is the conscious choice necessary?

38: I am Q'uo, and am aware of your query, my sister. This statement we find, if we understand it correctly, to be much as one of your sayings which states that it is putting the cart before the horse. In this regard we mean to say that the opening of the green-ray center is most often accomplished by those who have begun, and well begun, the following of what you have called the life's work, or chosen service, and the pursuing of this service has been refined to such a degree that the opening and energizing of the green-ray energy center then becomes possible, and when accomplished, acts much as your magnifying glass does to enlarge that service

which has been chosen.

39: Is there a further query, my sister?

40: Carla

41: Yes, I see from that answer that it is desirable to continue always to wish to seek higher and higher in the indigo ray. I understand now. But I did have a feeling from the whole message that you were inferring a simplicity beneath the various ways of studying dreams, in other words, that you said the dreamer is the dream and the dream is the dreamer; that if you were studying the archetypal mind the first of the major Arcana would contain the whole of the Arcana, and the first station, or I guess it would be the last in the (inaudible) (Tree Of Life), Malkuth, would contain the whole of the tree of life. Is this inference correct?

42: I am Q'uo, and am aware of your query, my sister. Not only is this inference correct, but it may be applied to any of the stations, any of the Arcana, and any portion of one's life experience, for all may be seen to be individualized and particularized facets of the one Creator, viewpoints from which the one Creator may be experienced, may be observed and may be glorified. Each station, Arcana and experience, then, is as a facet upon a jewel, the jewel being the one Creator, the facet being a window through which a portion of the one Creator may be viewed, and when viewed with a perception free of distortion, all facets of the one Creator are then made available through the one facet that is observed, much as your holographic picture will yield the entirety of the picture from any portion.

43: Is there a further query, my sister?

44: Carla

45: No, Q'uo, but I'd just like to thank you for the blessing of the most incredible light that I've ever seen—actually I didn't see it, I felt it, and the only word I can use to describe it is splendor. I thank you very much for this experience.

46: I am Q'uo, and we thank you as well, my sister, for the service which you and each within this group provide us. It is a light to us as well, of great beauty. Is there another query at this time?

47: M

48: Yes, Q'uo, I have a question. I (inaudible) that could be used in understanding archetypes, the Tree of Life and the tarot. I understood that perhaps astrology would also be useful (inaudible).

49: I am Q'uo, and am aware of your query, my sister. It is true that astrology is also quite useful in the study of the nature of the archetypal mind and the evolutionary process as an whole. However, we did not mention astrology in our original statements because there is much that has been attributed to this study which is confusing to those who have not engaged in intensive and long-term study of the origins of this particular field of inquiry. This is a study which differs significantly from that of the tarot and that of the Tree of Life in that much of the work of the study utilizing astrology must be accomplished within the meditative state where certain tones or resonances, harmonics between concepts and energies, are felt and intuited. This type of study is one which is highly informative to those who are quite sincerely dedicated to penetrating beyond the surface appearance of what is usually given in books and treatises upon the study of astrology. The necessity of penetrating the outer appearance of this study is so great as to cause us to, shall we say, give the caveat that it is a most difficult study to master without great dedication and perseverance.

50: Is there a further query, my sister?

51: M

52: No, thank you Q'uo.

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

54: K

55:♡: You spoke this evening of the protection inherent in the consciousness of love. It seems to me that there may be different types of protection available, but maybe not, maybe they all stem from that one source. Earlier you spoke about the protection that is offered by the cat entity, and I'm wondering if you can talk a little bit about how they offer that protection and if that's related to that same love consciousness?

56: I am Q'uo, and am aware of your query, my sister. The entities known as your cats have a history within the archetypal experiences of your third density that dates back, shall we say, using your reference of time, to many, many thousands of years ago, moving especially through that culture that you

know as the Egyptian culture, moving back even farther to the roots of this experience into that culture known to you as Atlantean.

57: Within that culture there were those who sought sincerely and successfully the Law of One, and in this study used as a portion of their ritualized worship and seeking of the One the companionship of the entities that you call the cat. These entities have a correspondence by their nature to that quality within the human being that may be seen as the feminine, the subconscious mind, the High Priestess as given by the tarot, which inspires, nourishes, protects and potentiates experience within that portion of the mind exemplified by the male, the conscious, the third-density entity which exists upon the level of the illusion.

58:♡: Thus, the cat has for great eons of your planet's metaphysical experience become associated within the mass mind of your planetary sphere with that which is protective, nourishing, loving and inspirational. Thus, the connection between this creature and that quality known as love is one which is steeped in metaphysical experience and within the roots of your subconscious mind.

59: Is there a further query, my sister?

60: K

61: Has there been any decision on the part of the feline species to offer themselves in service to us in that way?

62: I am Q'uo, and am aware of your query, my sister. The decision, as you call it, is not that which you would understand as a decision made in a conscious fashion, but one which is rather as is the given in their nature, a gift or quality which by its very nature offers itself in this service without either being consciously made or even being conscious.

63: Is there a further query, my sister?

64: K

65: No, thank you very much.

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

67: Pause

68:♡: I am Q'uo, and we would like to take this opportunity to thank each entity present this evening for inviting us once again into your circle of seeking. It has been a great honor to join you here and to walk with you in that light and love of the one infinite Creator in which we leave you at this time, rejoicing at each step, praising the light and sharing the love. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

69:

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0:♡: I am Q'uo. I am Q'uo. We have most happily been able to contact this instrument, and we greet you in the love and in the light of the one infinite Creator, in Whose service we move and have our being. It was a good example of your query upon discipline in the process which this instrument has spent the previous approximate hour of your time as we find this instrument is aware of time. In the attempt to banish the genuine exhaustion of the physical self due to pain and exertion, this instrument's red-ray energy center was most dim, and therefore the instrument, in preparing to offer words of inspiration, neglected to be enough aware of the need for the focus upon the reenergizing of the will to live joyfully that is the mark of the open red ray.

1: Thus, to this instrument's surprise, we asked the instrument to move backwards in the tuning process to repeat several times prayers of supplication for the uplifting of joy in life. The instrument is now in satisfactory balance, however we would have done this instrument some harm by calling upon vital energies had we not requested repeatedly that the instrument work within its own faith, its own path, its own ways of recalling and reviving the joy of living. This takes patience, and when there is additional work to be done after an hour of prayer it is, shall we say, indeed an effort.

2:♡: We find you have the term "no pain, no gain." This is a shallow statement, yet in most cases accurate enough in terms of learning the discipline of any activity of third density, for each entity is unknown to itself, and there must be put forward the effort to know the self in deeper and more profound ways. This illusion which you now enjoy is upon the level of molecular structure, magnetic relationships, and the geometry of what you call matter, placed in order. However, the divine Thought within, which is love, that which is

standing choose how you shall serve that mystery that created you and all that there is. Do you wish your feet anchored to the earth by judgment and the need to get points across, or do you choose to soar in the wind of spirit, judging neither yourself nor others, but asking, and asking, and seeking and hoping to be love, to be a channel for truth, to share in the infinite that your light may be a catalyst that frees others from their own bondage.

25: We are sorry for having spoken so long, but we believe this may deepen the understanding of that which was offered in the previous session upon this subject. If there are other questions we are always glad to entertain them.

26: We have had one question concerning ourselves, which is fairly quickly answered, we feel, and so we shall end this instrument's contact by speaking briefly upon this.

27: We are a social memory complex whose teacher of choice of the sixth density is the Ra social memory complex. We, as you, hold this complex in esteem. We were already in very harmonious contact with this group. That which occurred, though always possible, is rare, usually because a channeling entity will not be capable of receiving information of one type or density and another as well which it then relinquishes. Our teachers, those of Ra, were pleased when this group refrained from continuing to attempt to contact an entity whose ability to communicate was severely limited by a need for harmony not often seen in your density. These of Ra were, and are, grateful for the total willingness of this channel and this group to be of service in a way which was within the blueprint of the existence of each, even though this meant sacrifice on each entity's part.

28:♡: As the entities which survived the most serious of psychic greetings continued in the same dedication, undeterred even by the apparent cessation of life of a beloved one, those of Ra felt it was still appropriate to communicate with this group insofar as this entity could carry a message in a stable manner. And so those who are known to you as Ra suggested to us a signal honor, that of sharing at the level of social memory complex sharing, with the wisdom and the compassion of our teachers.

29: This was a project which was apart and separate from the Law of One channelings. It is we of Latwii who speak with this instrument, following the general way of conscious contact, gauging by feedback the stability of the group, the purity and stability of the instrument, so that we know that which is possible to be shared without damage to the instrument, and that which the instrument would sacrifice too much of itself in bringing through.

30: So we are both Latwii and Ra; or you may think of us as Latwii taught constantly and in a much closer configuration than most teachers and students; or you may see us as a melded principle, as we both serve the one Creator, and are both upon the same path, and are more and more of the nature of Ra, the lower awareness being blessed always by close association with higher truths and spiritual principles. So, too, has this instrument had the experience of becoming in part one with those of Ra, as it spent many hours in the company of those of Ra, who looked over it as others of our social memory complex spoke for Ra. Only to the Creator can thanks be given for this occurrence, for its approval, and for our carrying out this attempt at service. We thank you for this opportunity with our whole heart.

31: We would at this time close the meeting through the one known as Jim.

32:♡: I am Q'uo, and greet each again in love and light through this instrument. We realize that we have spoken long once again in your terms, but we would wish to offer ourselves at this time in the attempt to speak to any queries which may yet remain upon the minds of those present. Is there a query at this time?

33: K

34: What were you referring to when you mentioned the approval of the occurrence which I took to be the joint project between those of Latwii and those of Ra—what approval was this?

35: I am Q'uo. The approval is that, not only of each social memory complex, but of that council which sits and serves as what you would call the Guardians of this particular planet, those entities which oversee Confederation attempts to be of service to entities upon this planetary sphere. This council, the session council, is known to you as the Nine, or the Council of Saturn.

36: Is there another query, my sister?

37: K

38: I assumed that's what you were talking about. Then the Law of One channelings also had to be brought before this Council for approval, and do these social memory complexes, when they are considering offering themselves for service, in service as contacts through vocal channels, do all those projects need to be approved (inaudible) before the council as (inaudible)?

39: I am Q'uo, and this is correct, my sister, for there is, as you know, that which is called a quarantine of this particular planet because of previous efforts to be of service to various groups of entities upon this planet by members of our Confederation who were, though very well intentioned in their desire to be of service, mistaken in various aspects of the means by which the service was carried out, thereby infringing upon the free will of some entities and groups of entities upon this planet. Therefore, it is now quite carefully guarded as to contact between Confederation entities and the peoples of this planet.

40: Is there a further query, my sister?

41: K

42: Not on that, thank you.

43: I am Q'uo, and we thank you. Is there another query?

44: K

45: I do have another one. I presume also that Wanderers have to present themselves individually before the Council for approval as well?

46: I am Q'uo, and this too is correct, my sister, for each effort of service to this planet from those from elsewhere, shall we say, has the possibility of affecting the entities of this planet in a pronounced manner. The effect of each Wanderer's service must be carefully gauged in order that the service is offered in a way which will serve as catalyst to the point of information without infringement.

47: Is there a further query, my sister?

48: K

49: Do Wanderers who offer themselves for service have specific projects in mind, or do they just come hoping to help in some generalized manner with the harvest of raising of consciousness or things of that general nature, or is that specific enough in itself?

50: I am Q'uo, and each Wanderer has a variety of services to offer, the first being the presence which is of a lighter vibrational quality, and which shines without any action being necessary and lightens the planetary vibration by its very presence and radiance.

51: The second level of service is that which you would call more specific, in that the entity will have brought with it into the Earthly incarnation those talents and skills which may be utilized in a more specific or focused fashion in order to operate, shall we say more as would the surgeon's scalpel.

52: The third level of service is that which is more personalized in nature, in that the entity will also take the opportunity to provide a service not only to others, but will seek to balance or harmonize some portion of its being that is in need of such balancing or harmonization. As all interaction with other entities provides a catalyst which is a service this is also a level of service to others that is valuable, though it also has a personal component as well.

53: Is there a further query, my sister?

54: K

55: No, thanks very much.

56: I am Q'uo, and again we thank you, my sister. Is there another query?

57: Carla

58: Earlier today, Jim and I were talking about the project that Aaron and Barbara and Emanuel and Pat and yourself and me, and together we realized that we hadn't asked a question of preferences of you, and for the life of me I cannot remember what it was we didn't ask. If it is possible to look into either my mind or Jim's, I wonder if you could comment on the question that I can't remember, if that makes any sense (inaudible)?

59: I am Q'uo, and we feel that we have a grasp upon your query that is as firm, we hope, as the grasp upon this entity's mind at this moment, however, perhaps that which we have to say will jog your memory as well.

60: We have no preference as to whether the project is focused in a chapter by chapter fashion upon a series of topics, or whether there is the opening of each instrument to what you have called in your past meetings the "pot luck" agenda, that is determined more on the unconscious or subconscious

to your Earth. The winds bring storm and destroy life upon your Earth. The winds are zephyr soft, touching the cheeks of lovers on a summer night. The wind carries raging snow that blinds those who challenge it. In short, the wind is an influence not to be influenced.

10:♡: In metaphysical sense, the wind that blows for you and moves you about on a level of which you are unaware is free will. It cannot be predicted. It cannot be wholly understood, and yet it is the same experience for all entities. If the wind is blowing within your illusion, no matter how many entities experience the same wind, they all will acknowledge that it has passed them, for they have felt its effect. The world of metaphysical things is more subtle. The effects of free will are just as subtle, but set up situations within your energy web where you are open and vulnerable to the challenge of a distortion of love brought about by another's free will.

11:♡: So it is not you that finds another unacceptable, nor is it another which is unacceptable. You have the same nature, but you do not have the free will you had yesterday, and tomorrow it will shift again. So it is with the other entity. It is that free will portion of yourself, not your deepest self, that generates judgment such as "unacceptable," "unforgivable." Within the heart which is freed by a discipline of personality, and given a path of service by freely made choice of the entity, love abides, and your instinct is to send love to that entity which is in enough agony to act inappropriately and to act as painful catalyst for you.

12: In this painful catalyst you may see in the other's free will choices, free will choices of the self, made with distorted understanding. Consequently, all statements of judgment of others are made not with the heart, but with the mind and undisciplined free will, for the heart will not judge. The heart will accept and allow the self to be the self, and other selves to be their selves. The heart of one who is positively oriented does not control an unacceptable situation to cause it to be acceptable. It controls the often destructively illusory free will portion of itself that it may move into a deeper self, into the wisdom of the heart, and from that standpoint all conditions of entities are seen as part of a blueprint of evolution which it is up to you to learn to grasp at least in essence.

13: Now, the wind is often used also as a simile for that which in the spiritual distortions called Christianity is named the Holy Spirit. As all things are holy, if it is acceptable to each we shall use the term, "Comforter." That which is carried upon the wind of spirit is alive. The spirit of the consciousness of Christ is alive and speaks to the world today saying, "Peace, peace, forgive, console, pardon, and start with yourself."

14: Now, this Comforter does not give comfort any more than the teacher Jesus the Christ gave comfort. Healing this entity gave, and freely, strength to the weak, sight to the inwardly blind as well as outwardly blind, strength of limb to the lame. But did this entity ask to be understood? In your experience, has any entity whom you have considered great or wise asked that you understand him or her? It is unlikely, for it is unimportant to those who live in the heart. They do not need to be understood, and consequently they do not attempt to be understood. Spirit does not attempt to be understood. The comfort is in its understanding, and your comfort also is in understanding.

15:♡: Step back, back and back to the beginning, before the beginning of time to the very beginning of creation. You were created before your environment. You are the light, the active principle of the Creator, and we use that term apropos, for we wish you to understand the term "principle" as we use it. You are, in the deepest sense, the Creator, and in distortion upon distortion, because of your illusion and your own biases within that illusion, you are more or less a distortion of the Creator. Thus, you too begin to take within yourself the unpredictability and the divine guidance of the wind of spirit. Without fear you are capable of moving as you feel to move, capable of learning that which you feel you need to learn. Little by little, the disciplining of that free will, which is your very nature, yields to meditation, contemplation and experience, and you take the wind within yourself, the disciplined wind of the most perfect free will, that will to seek, know and be a transparent exhibit of the love that flows through all.

16: The process of opening one door while closing another is again difficult because of perception problems in this illusion. Free will in its raw and untamed state is almost precisely the opposite of true freedom of will, which is the will of one who is disciplined and freely chooses. Thus, not being

blown about by the wind of the self, you may then internalize the wind and become aware of the spirit. And as you become aware of this spirit you shall find yourself moved in mind, in emotion, and sometimes even geographically, in order to do those things which you have not after all forgotten you came to do.

17:♡: The wisdom of the heart is full of this blueprint. The conscious mind, governed by logic and free will, can never accomplish this. To move from head to heart, while retaining the concept of mind, is not anatomically sensible, but it is the best vocabulary we have to describe the deep love and security which you may find when you have accepted the wind within you, for you are spirit. It is the body which is weighty and full of chemical reactions that are part of this illusion.

18:♡: As you offer your free will to the blueprint you have planned for yourself, you become free and enabled in your actions. In this awareness there is nothing unacceptable, nothing unforgivable, but only that which may be seen as this or that distortion of love brought about by untamed free will. Free will holds up the mirror to free will. If you gaze at another and find unacceptability, realize that that is a mirror. Now you may do your inner work, for you have been aided by that entity which has been disparaged and judged. What is there within you that must be forgiven? For if you judge others you have not forgiven yourself. If you are completely self-forgiven you have absolutely no need to judge, for you have no fear and nothing to defend. You can see through the free will, having seen through your own. You can tame the wind for yourself, and you can be of service to others by mirroring to them as honestly as possible that these are actions that you choose to make, and you choose them because they are of spiritual aid in the service of the Creator to this beloved self, that is you, in other-self form.

19: You picture yourselves, most naturally, as entities with a head and a backbone, two arms, two legs, the requisite number of organs and digits. You are a kind of entity you cannot understand as you gaze upon your physical vehicle. The difference between you attempting to move through...

20: (Side one of tape ends.)

21:♡: ...the difference in your consciousness between seeing yourself as this physical vehicle, and seeing yourself as spirit, is the difference between being blown by the wind and being the good and kindly wind that blows love always, that is open and fearless and is vulnerable, unafraid. Once you have found your own essence you shall never fear again. It is the catalyst caused by facing the unacceptable, and finding ways to offer love and to glean and harvest love in the situation as well, is the wisdom gained through this shift in identity from chemical plant which moves you about to the essential self which is humble, nonjudgmental, completely unafraid, completely free, and completely able and willing to listen, to understand and to love the tormented hearts of those caught in this illusion which you now enjoy, caught painfully, caught unbearably.

22:♡: If someone is unacceptable to you, that entity is deafened by the wind of his own free will, and has an extraordinarily distorted expression of love to offer. You cannot heal or help the other self, but only make your own choices. The entity that is unacceptable does not impinge upon you. It is merely catalyst if you still have work of your own to do in forgiving yourself for being all things, including many, many things which you consider unacceptable. You are carving out for yourself the right to ride the wind of spirit. Judgment, which is behind unacceptability, and fear, which is behind judgment, anchor your feet to the ground. You cannot fly, you cannot soar, you can only be injured and injure as you seek through judgment and the putting on of mental and spiritual protection to attempt to make yourself more comfortable in the prison of your bones and sinew.

23:♡: When you find the love within in its pure state you are not confined, you are not finite. You have found your own eternity. In this eternity the wind of the present moment offers all lessons, whether it is necessary for the illusion which causes judgment to seem appropriate to be very hard to penetrate, so that you, that beautiful and wondrous unique spark of love and free will, will make your choices to judge or to appreciate, to ask for service or to be an agent of infinite service. If you are able to let your love free to ride the wind of spirit, you are always following the blueprint you have laid out for your own growth.

24:♡: This is the density wherein you decide the nature of all entities about you as well as yourself, and with this under-

the true self, is covered over, as is the molten center of your planet, with honeycombs of many, many kinds of material, and finally the shallow waters and land masses of the topography of the surface of your sphere.

3:♡: This planet is an analogy to that which is the consciousness of love within. That is how deeply it is buried. Your passion seems far from you. The discipline of your personality to know the self seems nowhere upon land or sea, in the air or underneath the waters of the earth. There is no conscious way to break into or to tunnel into the heart of your true nature, which is not personality, but which is desired by your free will at this time.

4:♡: Much effort has already been expended by each of you. Each of you has made choice after choice after choice. When weary, you have sat by the road of seeking; when energetic once again you take up the burden of humanity and walk the path of the seeker, seeking in the air, the earth, the water, and the fire of energy that which is completely unable to be found by the conscious mind. There is, however, that oneness between the molten center of your being, the passion of the divine love within you, and the one great original Thought that is the Creator. And you are within this illusion to learn the nature of yourself and to choose how you wish to shape that nature, how you wish to make choices within the life to serve, to be inspired, to rest, to seek, to be patient, to be despairing, to be thoughtless. All these are equally permissible. There is no judgment, only free will. That is the law of your density, and free will brooks no discipline. You are free. Thus, as in any classroom, when you who do not know decide to know, effort must take place.

5: Now, there are two answers to your question about the pain of discipline. Firstly, in the deepest sense, all discipline is painful, for it denies free will, the full action of chaos, and chaos is the natural atmosphere into which you, as mind and body and spirit, are birthed in this illusion. You have complete freedom. On the other hand, the first choice is perhaps the most difficult, the most humbling, the most painful, for it is a final, deep and complete awareness that chaos is not desirable, that chaos is but the wind upon the water, the waves upon the shore. Without observation of order, without faith in any order within the self, without faith in any work to the self, beyond this little shadow of a life that flickers briefly and moves from dust to dust, it is the choice to have faith, that is the painful, hard-won, difficult and almost impossible to remember cornerstone of all spiritual work.

6: Once this choice has been not only consciously made—that is, the choice to seek in faith the true orderly nature of the self, ignoring the obvious chaos about one that one may begin to seek out tools for learning and decide when, how and how intensively to apply them to the life experience—once this cornerstone decision has been made, the difficulty level of increasing the discipline of the personality will vary widely with the random actions of free will upon catalyst. Sometimes the desire is very strong within and the work that needs to be done in meditation, contemplation, study, analysis and service seems to be joyful, easy and most pleasant. Sometimes the self is so far removed from any knowledge of its own true heart that there is almost no possibility of spiritual work, and it takes the greatest effort to bring oneself back to that original cornerstone decision to live a life of faith that you are more than a shadow that will fall into dust.

7: Each of you has this faith. Each of you is therefore through the most painful and difficult portion of the spiritual search. For once you have put your foot upon the path of the seeker of the true self, the energy of that decision comes as a gadfly to nag and move you again and again no matter how far you stray, aiding you to mindfulness.

8:♡: This is the tool we would give you this evening: mindfulness. How heedless you are. You are heedless of beauty, you are heedless of pain, you are heedless of much that goes on about you as are all entities. There is too much catalyst to process for any entity to process completely, and so a series of choices is constantly being made as to what in the environment of the self shall be heeded as to where the mind shall be placed, the attention drawn. We encourage meditation with the regularity that must seem endless to those who hear our words, but meditation is the key that unlocks the door to that shuttle into that molten passion of love within, awareness of which inspires and enlivens each portion of the experience of your illusion. This entity, for instance, has been heedless of the needs of its physical vehicle, focusing upon outer works and not focusing upon that for which it has dedicated its life.

If it is not joyful in living all else must cease, and joy must again be found, for without that foundation, without that energy, all other energy centers are depleted, flaccid, weak and unable to bear the energy of inspiration.

9:♡: It is not in any way unspiritual to evaluate the self each day, beginning with the fundamental energy of love of life. To be of good cheer, to care for experience and welcome catalysis is the first priority of the most spiritual of beings. It is not to the one who denies the need for care of the self that glory is given, but to the one who keeps that energy open, that joy alive. This is true for each energy center in an ascending pattern. So mindfulness begins with a mindfulness of the need for the instrument of incarnation, which is your physical vehicle. Mindfulness then continues to evaluate energies, to ask the self if there is joy in knowing the self and in knowing others, then in knowing and appreciating the group in which one experiences incarnation, the job, the friendships, the society of your nation state, the quality of that sphere which you call your home at this time. Others who have not enjoyed the clear yellow-ray environment of freedom and the passion for it—and at this time there is much movement upon your planet, passionately to seek it for all people—yet you who already have won your freedom and are the children of freedom and the grandchildren of freedom, how do you value it? How to you use it? How do you support it? How do you care for it? Where is your balance of joy in freedom?

10:♡: All this is discipline that must be attended to before you may work with the heart to open the heart, to have compassion on the self, on others, on your planet. First you must do your work with your own self, finding your joy, finding your passion. You have chosen faith, you have chosen to believe that there is a reality beyond this illusion. You have done the hardest work. The rest is learning. The rest is the discipline of the personality that began in the chaos of unlearning into which you were born. As we have spoken, each of you has examined the energies, has opened the heart, has begun to feel each other's presence as seekers, the unity of this group with all who seek, with those such as we who seek to help, and are ourselves seeking further to refine evermore the discipline of the personality. All this must be done before you can begin to discipline your personality. You must first find joy. You must first allow your faith to show forth in a love of life and living. Sometimes you do most, most beautifully at this, at other times there is a woeful lack of work because the self does not feel worthy of such fundamental work, wishing only to serve others. Nay, my friends, prepare the self first for service.

11:♡: Now we speak of mindfulness itself, a mindfulness of your choice, a mindfulness of your faith that there is indeed within you the passion that created the universe and all that is in it. In meditation roads are built that create a pathway to an immediate experience of this love. This is work done in discipline. When the energy of living within you is good, and the desire to learn is strong, there is only joy in this work. It can also be the most difficult work you can imagine. A great deal depends upon the preparation of your self to be a person of joy and lover of life. Be mindful of who you are. You are love, you are a co-creator with the original Thought of your own experience and your own creation. There is not one creation, there are as many creations as there are perceivers of creation. Each personal truth is absolute. One cannot give to another faith, but only the desire to find that faith and the realization that such a thing is possible.

12: We come to speak to you as those who have learned mindfulness. We find in this instrument's mind the phrase "to pray without ceasing." This is a good phrase to express that which we mean by being mindful. In meditation you tabernacle with the infinite One, you listen to the silence that speaks deeply, without words, and gives the information that will give you the energy, the joy, and the faith to move ahead. Without the meditation it is very difficult to remain in a state of unity with your greater self, with the Creator within. This is the heart of the discipline of personality.

13:♡: Each of you has read many, many texts which attempt to aid in the process of accelerating the evolution of mind, body and spirit. The catalyst for the discipline of personality is joyful remembering of who you are. As you remember who you are, more and more of that which you may willfully seem to be, but which you are not, is no longer needed and falls away. The effort is not in pushing away the things of this world, as this instrument would say. The effort is in creating within the self a joyful remembrance of love as the nature of

the true self, which creates an atmosphere in which gradually, and in a rhythmic, appropriate time, one after another, those things which are hindrances to joy fall away. Anger is not overcome, it is simply no longer needed to express the passion of the self. Distress, despair, all negative emotion is distorted love. It is passion turned and bent and unrecognizable. But as love is all there is, so with your free will you may create ponderous illusion upon illusion, finding perverse comfort in negative emotion, for it is familiar, and that which is familiar is safe, and that which is unfamiliar is not. When one is mindful one finds oneself slowly able to release the fear that has caused the distortion that has created for the self an armor against that which is perceived as a threat. To one continuously aware of the self as love there are no threats, there is only remembrance of the truth of love.

14:♡: We are mindful of this entity's weariness, and would therefore transfer this contact, with many thanks to the instrument for its remembrance of its great desire to love, to the one known as Jim. We hail each through the mouth of this humble one in love and light. I am Q'uo.

15:♡: I am Q'uo, and greet each again in love and light. At this time we would offer ourselves...

16: (Side one of tape ends.)

17: I am Q'uo, and am again with this instrument. We find some difficulty with this instrument. We shall pause.

18: I am Q'uo, and am again with this instrument. We find that as we have spoken to this instrument it has moved in sympathy with our words and glows with its usual brightness despite its tiredness. This instrument was simply forgetful, mired in the cares of physical difficulty and mental confusion. There is no need for such. There is no need to give oneself the great drama of difficulty. But it is important, as one relaxes into the rhythms of life, and accepts what sisters and brothers come to one, be they pain, or wellbeing, confusion or simplicity, joyful surroundings and happy friends, or difficult relationships and difficult feelings. These are the surfaces, these are the wind that blows where it will. These are those things to which you give up your will instead of remembering. In meditation, remember; in action, remember; in all things, remember how thankful you are, how blessed you are to have consciousness, life and the opportunity for the accelerated advancement of this great choice-making density.

19:♡: Yes, my friends, to you who are not of this density it is a foreign land. The language is difficult, the people barbaric sometimes, the feelings too intense, too painful. Suffering seems inevitable, and so you forget the joy of being. Be mindful, be faithful to yourself, to the love within you, to the consciousness that abides eternally, infinitely within you. You are the creation. Create well, my friends.

20:♡: We shall go no further this particular evening, for indeed this instrument has overspent its energy upon the physical plane. But we wish to leave you with gentle words and merry thoughts. There is one within this room which has experienced great joy in recent past, the joy of that yellow-ray activity of great vitality and companionship. This is a wonderful and inspirational memory. Of itself it is only useful ephemerally; as a memory; as a knowledge of how things can be, its use is inestimable. Others within this group are battle weary and worn. Reach within that weariness for the tenderness, love and the cherishing that has moved within each in service to each as difficulties have been recognized, accepted and perhaps allowed to take center stage instead of mindfulness. There is no discipline in despair, but only the chaos of distortion. Be mindful of this lesson. Be mindful to look for the blessings, for the beauties, for the peace and serenities that lie around you in the creation of the Father, and in the hearts of those whom you meet. And most of all, remember your choice, rejoice in your decision to have faith in your beingness. Accept yourself as eternal, and be mindful of joy everlasting.

21:♡: We leave you in the love that you are, and the light that can come through you as surface beings from that passion, that love which is your Creator, your beingness, and that Omega towards which you travel as you unravel the mysteries of the disciplines of the personality. We are those of Q'uo, and shed our love, and let light shine through us to you, in the name of the one infinite, glorious and everlasting Creator. Adonai, my friends. Adonai. Adonai. Adonai.

22:

3.6 1990/03/04

0:♡: I am Hatonn. I greet you in the love and in the light of the infinite Creator. We come to you this evening in response to your call for information, and in very deep gratitude for our rare opportunity to speak through this instrument. The one known as Carla is most wise to request only that channel which may stably be held, for this instrument is in considerable physical deficit, and our contact is far less demanding of the vital energy than others with which this instrument is wont to have contact. We hope we may in our own way share our opinions with you. We are most distorted in our own thinking upon the question of freedom, as we have only progressed one density beyond your own, yet those thoughts which we may share, we shall, as we safeguard this instrument and this group.

1: We would ask each to be aware of the need for sending light in clockwise fashion about the circle of one that you create, that this contact be strengthened, steadied and even, as this instrument is less able than usual to be at the full power of its usual tuning. This instrument has absolutely no idea what we shall say. This is a good beginning for any contact.

2: When we speak to you of the spiritual principles of freedom, we must, as you know, speak generally, but we may address ourselves in general to the ebb and flow of that which is known to you as freedom, and to describe some of the dynamics which cause its apparent rise and fall amongst the many cultures which your sphere has begotten and then lost. Time and time again, empires have arisen, either because of ideals or because of strength. Time and time again ideals and strength have in the end equally failed to engage the caring and the attention of those who give power to authority.

3: We shall speak first of that which has been noted as the worldwide hunger for freedom. When entities have, for countless centuries past, been accustomed to serving, it is that service which is assumed to be inevitable. It is the rare visionary, the heretic, the madman or the fool which decries, in the face of that which seems to have been and always will be, another and impossibly idealistic way of associating with others of humankind. So it is in many cases that freedom has meant the freedom to live, to continue the race, to keep the belly fed and to find shelter for the body. These basic needs are seen by those who think not upon ideals or impossible things to be the culmination of that which is possible to achieve in the name of liberty. Gradually, through the centuries, the truly free entities of what you would call primitive societies have been infected by that concept which you may call power or dominion over others.

4:♡: Gaze at the savage. This is an entity truly free, for this entity does what it wishes to do at all times. The demands of survival are parameters accepted as given, and there is no ambition for any but the comforts of eating and sleeping, mating, and communicating in some way with that great spirit which is known by all primitive peoples as the giver of all blessings, the lover of all entities, the source and the ending of each consciousness before birth and after death. This peace, this true freedom, takes its purity from the purity of the spirits of those who do not have greed, ambition or thought. They are indeed very close to second-density consciousness, and are aware of the sanctity of all things, of the utter and unquestionable reality of magical and divine power, and within these lives is a rhythm of obedience to what civilized entities would call the myths and the shamanistic practices inherent in primitive cultures.

5: Yet the third density was not intended to be one which remained at the level of unquestioning faith. Rather, it was specifically designed to encourage each entity to seek, to think, to acquire, and to learn the vices, as you would call them, of humankind. Thus, the divine plan moved entities into groups which had awareness not only of themselves, but of other and differing groups, of other and differing gifts, of other and differing territories, arts and personalities. And so the learning process began many, many thousands of your years in the past. That which drove the spirit forward was an inner quest for freedom which we have often called the Law of Confusion, or free will. The concept of freedom is a paradox, for as one thinks of freedom one is bound by one's thought of freedom. One distorts the concept even as it is used in a reasoning and intellectual manner. Thus, freedom became infected with that trait of humankind which is absolutely necessary to set the stage for the making of choices,

close the eyes when it is necessary for you to speak our words through your instrument. There is a contact that will remain lightly present while your eyes are open that may be reaffirmed and strengthened when you close the eyes in preparation for speaking our words.

37: Is there a further query, my sister?

38: Carla

39: Yes. Usually when my eyes are open and I am focusing on (inaudible) channel is deaf, and consequently her speech is a bit muddled, (inaudible) with my eyes open, but (inaudible) or shall I just (inaudible)?

40: I am Q'uo, and am aware of your query, my sister. We would suggest that you proceed by allowing each instrument to voice the words of her contact in a "round robin" fashion, so that each has the opportunity to speak in turn, continuing the cycle of speaking for as long as you predetermine the sessions shall continue at a sitting. It may take you some time longer to prepare for your contact since you go through a more lengthy process of tuning and challenging than do most instruments. However, each instrument is unique and there is space and time available for each entity to be comfortable within the framework that it has developed for itself.

41: Is there a further query, my sister?

42: Carla

43: Are you comfortable with Emanuel and Aaron and are they comfortable with you?

44: I am Q'uo, and we speak only for ourselves in responding that we are quite comfortable with these entities.

45: Is there a further query, my sister?

46: Carla

47: No. No, thank you.

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

49: (Pause)

50: I am Q'uo, and we observe the lull in the questioning that corresponds with the waning of the energy of this group and we do appreciate the attentiveness of each within this circle of seeking, for it is quite helpful to have the concentrated efforts of each entity in order that the energies available to the one serving as instrument be constant, and we are always glad to be able to work with this group, for the level of concentration and interest and desire is quite high, and stably so.

51:♡: At this time we shall take our leave of this group, looking forward, as you would say, to those times in your future when we shall be able to gather with you again. We leave each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

52:

3.39 1990/09/16

0:♡: I am Q'uo, and greet you in the love and light of the one infinite Creator. To Her service we are dedicated. It is our great privilege and honor to be asked to join your own seeking as you sit in meditation this evening. We are pleased that you asked us to continue speaking upon some of the more telling ramifications of the concept of unacceptability. We ask, of course, as always, that all remember that we are not infallible, and discrimination is requested. Each will know his own truth, what seems not appropriate to be left behind, for we would not be a stumbling block before any path that leads to the presence and the awareness of the One Who is All.

1: We are continuing to speak upon the subject of accepting of the unacceptable, forgiving the unforgivable. We have noted much upon this subject in general, and so we would like to speak about an aspect of this question that we are happy to be able to have more time to discuss. Each of you is well aware of the way those things in the distance appear very small, whereas those things just before one loom large. Many call this a sense of proportion. It is the key to observations of any kind which may be helpful when they are of an intellectual or reasoning nature. In situations in which the intellect is not used, the sense of distance, or proportion, continues to be an excellent tool for achieving a state of mind in which the heart, the true and deep mind, may learn the lessons presented by the unacceptable and unforgivable entity, relationship or condition.

2:♡: We have spoken already about love. We would speak

now about the free will that is beyond understanding, and is the first distortion of intelligent infinity. Without it matter could not have been illusorily created. Without it there would not be dimension, or the illusion of time. Without free will there would be only love unknown and unknowing, that is, the essence, the Logos of Love, which is the Creator. As this love is unconditional, whole and pure, just so is free will absolutely unpredictable.

3: Thus, as each sub-sub-logos—each of you—chooses to enter upon the path of accelerating your spiritual growth, you are dealing with a sensibility of mind which is all too firmly connected and concerned with the bodily, mental and emotional needs which have been acquired within the illusion that you now enjoy. Many, many choices that you make are not based upon spiritual principles, for your experience of life is that it moves too quickly sometimes in its actions for an entity to have a sense of proportion about what is occurring. The reasons for this are bound up in the principle of free will. No two entities are alike, and no one entity shall remain as it is throughout an incarnation.

4:♡: The incarnate state is one of constant flux, learning, loss and opportunity. The loss is artificial in that it consists of the empty places made by those persons once loved, now discarnate; by truths, once loved, but now seemingly necessarily discarded; by ideals which the world you live in has provided enough catalyst to undermine in your own experience. And so, because free will, like the wind, blows hither and yon in all entities, it is inevitable that those who plan to learn as much as possible in one lifetime will arrange to have serious and fundamental challenges to its understanding or grasp of the principle of unconditional love.

5:♡: In order for an entity to be able to find the self that can do this, it was necessary to find that which is woven with free will in order to make a physical illusion, and work with it in such a way that you are at least temporarily able to untangle the strands of love and free will. When you see, and know, and trust the absoluteness of love, the mind may rest much easier, the heart may become aware of its truer intelligence, and the responsibilities of meeting the challenges of difficult relationships and impossible situations begins to change and transform in shape.

6: We of the Confederation of Planets in the Service of the Infinite One have often spoken of the need to discipline the personality. By this we do not intend to mean the controlling, the suppression or the repression of any feeling that you truly feel, any thought which you truly think, any action which you do feeling that it is appropriate. These are each entity's choices, choices which one is unable to make while remaining concerned primarily with that which is mundane and of no spiritual consequence as far as you subjectively can see.

7:♡: In fact, all things are fraught with spiritual teaching. All of the creation sings its song of love to you. But it is the disciplined personality who has gained the perspective on the value of mentation and the far greater value of the infinite wisdom of the heart. Thus, when challenging situations occur, one who has the firm foundation of a life in faith will not fear the unforgivable, will not fear the unacceptable, will not need, in fact, to react unless as an entity of the heart there are those things which you feel may aid in a spiritual way that one which is unacceptable.

8:♡: Thus, your only responsibility is to love. You do not have a free will responsibility at this point, for free will does not forgive, it is love that forgives. Thus, as you step aside, disciplining your own freedom in order to serve and learn, you experience a love you could never experience within your humanity, a love which is in infinite supply. And to that difficult or impossible situation or entity you simply send love, and use your mental capacities to reason with yourself as to the cause of unacceptability, gazing at the situation, not with an eye to solving it, but with an eye to understanding the unacceptable entity or condition, and when that is done, to forgive it, to forgive yourself, and be clear and ready to gaze without any fear whatsoever at the situation or entity, for there is love and service in this opportunity.

9:♡: This is a simple and seemingly rather glib summary. It does not take into account the enormous difficulty of doing these things within your illusion. And so we would speak of an aspect of your illusion that is absolutely necessary to the illusion, but is that which baffles almost all entities. You know free will if you know the wind. The winds move here, the winds move there. The winds bring rain and are a boon

blame of yourself or the other person, to recognize that neither of you has learned exactly who you are, exactly where you are going. Third density is a density in which learning is done in very dim light, in which choices must be made by blind faith against a backdrop of often quite negative circumstances. Are you your circumstances? Are you your relationships? Or are you a co-Creator?

19:♡: Now, we would answer in two ways the practical, down to earth—please forgive our pun—tools of dealing with this situation. First of all, it is necessary to see that the responsibility for this reaction is not the fault of the catalyst that you have been given, but the fact, which is not a fault but merely a condition, that you are not yet able to see that other self as whole and perfect. This is an attitude, a bias, that you came here to shift and change. To one who has no fear, to one who wishes only to serve and love, nothing is unacceptable, for each entity is the Creator, or as this instrument would say in its distortion of belief, each entity is the Christ. All of you are potentially Christed beings. It is up to you as to how you go about moving along the path towards unconditional love.

20:♡: The second way that we would suggest that you think about this situation is to gaze within the self, and to try to communicate, not with another person, but with the self, for the root of the seeming difficulty in all of its enormity, often, is that there is that within yourself which still retains some desire for control and for protecting the self from the realization that the faults that you see in others are only a mirror image of yourself. If you did not have work in consciousness to do in an area, you would not react by having difficulty. Those things you have already learned become part of the human comedy. Your goal, to put it whimsically, is to see more and more of life, not only as the opportunity to serve and love and move forward in your own development, but to appreciate and find, in the end, merriment in all facets of the human experience.

21:♡: You are within your body human, that is, a term connected with incarnation itself. Humans are those who breathe in the limitless love and light of the infinite Creator, without realizing by any outward knowledge or any proof that they are doing so. So turn this mirror clearly towards yourself, and release the other who is unacceptable in your thoughts when you are working with your own contemplations, prayers and meditation, for the only entity that you may effect changes within is yourself.

22:♡: It is the gift of grace, of simple faith, that enables one to pull away from the seduction of confrontation and unwise communication. It is better to remember that one is a servant, a humble and loving servant to humankind. Those who are closest to you are usually those one finds unacceptable. Thus, you receive the catalyst that you asked for and that you need according to your own opinion so that you may erase from yourself those last vestiges of desire to control, desire to make things happen your way. What you wish to do in your heart of hearts is to move deeper, and to open the heart past those last conditions, those last expectations, remembering always that those expectations and feelings will encourage the use in your daily life of what you may call affirmations of the deeper truths and of your true desire, for what you desire will come about.

23: Thus, when you begin to think poorly of another, find a way to break into the pattern that you are attempting to change within yourself, that will allow you to judge another simply because you yourself have work to do in the same area, and therefore are uncomfortable.

24:♡: This was not intended to be a comfortable life; this was intended to be an incarnation of very hard work, for the surrendering of the desire to control, and the acceptance of the need to be loving, whether there is love returned or not, to be understanding, whether there is understanding returned or not, is paramount in your path of service. This is what you are doing for yourself. This is the gift you gave yourself. Cherish it. Be honest with it. Be thankful for it. And use the tools of stepping back, making affirmations, and, if necessary, walking away from the situation in which you have to some degree become unable to do these things, long enough to be able to regain your perspective of infinity.

25:♡: It is not that you have enemies and friends, that is the illusion. In truth, you do love all beings, as you love yourself, and if you do not love another, you must look within yourself to find why you are upset, why you cannot accept. With entities who are very close to you, and who are in this situation of mutual antagonism, the patterns have repeated them-

selves so many times in communications, each with the other, that they seem to become set in stone, and it seems impossible to change the situation. And that is true—you cannot change the appearance of anything. What you can do is realize, through the work that you do with your own consciousness, that you do love yourself, and you do love all others, for all of you are one being, and how could you hate, or find unacceptable, your own consciousness? To do so is to place the brake upon the advent of your spiritual evolution.

26: Now, we are not suggesting that you become prim and proper. Perhaps the most effective tool to use in situations where you must move more quickly than you would prefer is a sense of humor. If you have a genuinely deep sense of humor about the human condition, the more outrageous the temptation to find another unacceptable, the more of the sometimes bleak, but always unimaginably funny, human comedy can be seen, if you are able to find the perspective to do so.

27:♡: You are not your bodies. You are not your intellect. You working to open your heart. We do not suggest that you embrace servanthood to the point of your own self-destruction unless you feel that it is your path to do so. What you wish to do, in truth, is to recognize what is your situation, and to keep recognizing that situation as it changes, accepting that the goal of this incarnation is neither happiness nor contentment, but service to others, and the learning, for yourself, of how to love without condition.

28: We ask you not to be discouraged as you strive and strive to do so, but seem somehow unable to accomplish that which you attempt. Long term relationships which have suffered from unacceptability in one way or another take an equally long period of time usually to untangle. Instead of wishing for the entity to do things your way, it is well to feel what you are feeling, but also, at a later time, to realize the dynamics of those things which give you catalyst. They are wonderful resources for your own work in your own consciousness.

29:♡: We realize that as usual we have talked too long. We were about to launch into further considerations, but we feel that our time is up and this instrument wishes for us to say farewell through this instrument, and so we shall. We thank this instrument for speaking upon a subject which in truth she was loathe to attempt, as the instrument is indeed one of those who asked this question. We hope that the tools that we have made available are part of what you may use to move into harmony with love, acceptance and the allowing of all entities to be as they are, and that includes yourself. You cannot push a flower out of the ground. You must wait, nourish it, feed it, water it, let the sun shine upon it, and give all credit, all glory and praise and thanksgiving for the bloom to the Creator of that bloom. You are all stewards of an immeasurable bounty of riches. Your birthmark is joy unrestrained, and overwhelming love for all.

30: We pray and hope and have faith that each may find this occurring as each works with his own catalyst. However, if our words have not aided, and do not speak as your personal and subjective truth, then as always we ask you to disregard them.

31: At this time we would transfer to the one known as Jim. I am Q'uo.

32:♡: I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may have for us this evening. We realize that we have spoken long this evening, but we are quite happy to speak to any query at this time. Is there a query at this time?

33: Carla

34: Yes, I have one. Two other channels, whose contacts are quite a bit different than my contact with you, would like to get together with me and work with (inaudible) (get together that you may speak (inaudible). Is that a (inaudible) (so often attempt to find the differences between one path and other.

35: My question is this. First of all, is it acceptable to you that we do this project? Secondly, (inaudible) (while my eyes are open and I am attending to what the other contacts are saying? (Inaudible).

36: I am Q'uo, and am aware of your query, my sister. First of all we are happy to serve in any way that it is made possible for us to serve. We go where we are asked, shall we say. Secondly, speaking to your concern that you be able to keep your eyes open in order to determine what is being channeled by the other instruments, we might suggest that this is acceptable, and it is then easily possible for you to

and that is the chaos of complete free will.

6: In very few cases, once the concept of freedom was born, was an entity content with that which it already had, but, rather, there was the wish to improve the circumstances of one's incarnation. This touched each and every facet of the life experience. Gradually entities began to choose to perpetuate the species with mates which they preferred, in a way which is inexplicable and has only to do with the vagaries of the spirit of humankind. Inevitably there arose each and every excess of which the human mind is capable of creating. Enough food to fill the belly became less than enough, and gluttony was born. The desire to enlarge one's territory at the expense of those who peacefully lived in that territory created the greed and the destruction of hostile action.

7:♡: The pure and simple realization of the love all about one began to be questioned, for within the third density mind and spirit nothing is obvious, nothing is known, and there are only hints that there is a reason for existence beyond the viewing of the seasons, the participation in the rhythms of life, the opening of the eyes at birth and the closing of them at death. As you are aware, there was, again and again, prophecy, vision and the perfect ideal communicated through those gifted in mysticism and communion with love itself. In each case, this original message of love, love given, love shared, love enjoyed, was distorted by the need to convince others of this love, of this way of understanding, of this method of enlarging the scope of the experience of humankind.

8:♡: Gradually, many, many of the societies which you would call pagan or savage became aware that they craved a structure which was created not simply by instinct, but also by the use of the intellect, of the minds of humankind. And so each mind that found itself in the position of power began to use that power to express the distortion of freedom and love which it considered to be correct. Since the beginning of your experience upon this third density planet, the stage has been set again and again for entities to make the choice as to what they consider their relationship to the Creator to be, for it is in that relationship that the concept of freedom rests. It is the birthright of that relationship that gives a seemingly limited entity the birthright to infinitely worthwhile and ideal principles.

9: Those who call upon their own powers, and not upon the powers of any but themselves, have found always that their empires do not last long. Those, upon the other hand, who have been biased towards idealistic rationalizations for the use of power have been able to engage the spirit, the confidence and the energy of the cultures which they lead, thus guaranteeing a longer and more productive society in terms of the society's ability to offer to the individual a number of options or choices to be made in relative freedom from swift and merciless action if there is disagreement.

10: Now, let us look at those concepts which moved through those who wished to follow the steps of one which desired only to serve others, and which refused worldly power. This entity, known to you as the master Jesus, was able to engage the ideals of many differing cultures, and thus the effect that this incarnation and its implications had upon various cultures was never the same in any two cultures. However, there were those which were able to choose to seek without ambition, to offer themselves in faith and hope without a desire for a reward. In every culture, in every generation, there have been those radiant beings which have been, as was the one known as Jesus, Christed entities, those through whom true freedom flowed, those who were able to engage the imaginations and the hearts of those with whom they came in contact.

11:♡: A large concentration of this system of thought, by chance, was spread throughout much of the world which was ruled at one time by that civilization which you know of as Roman, for by happenstance, and by the folly of one superstitious entity, a vow was made that if a battle was won all of the empire would embrace the teachings of this humble master, who had no interest in this Earth and its kingdoms, but who looked always beyond to eternity. Because entities were ordered to worship this entity instead of another, there came to be a more and more unified concept of love, of creation and of freedom. This may be traced through that which was called the empire of the Romans, through all of the decadence of a falling empire. Yet, the word of a gazing beyond was spread, and entities of the Celtic races, those nation-states of that which you call Europe, were enkindled to a passionate love for love itself. Again and again the teachings of this entity

were used in a distorted and incorrect manner. Yet, again and again the vitality of the original message came forward, and moved finally to the continent which you call North America, in this broad and pleasant land.

12:♡: The birth of the nation was wrought by ideals, yet tainted from the beginning by warfare, separation and those choices to which humankind may often fall prey that involve using pragmatic means towards an idealistic end. Thus, as the culture which you now enjoy has matured, the concept has more and more been sullied by those which have not had to fight for it, which have not had firsthand experience of tyranny, and of the blessing of a deep and passionate faith in the ideals of infinite love.

13:♡: So it is that at this time, in spite of the great influx of those within your culture which are attempting to lighten the consciousness of this once greatly blessed people, more and more the negative service to self pragmatism of greed and the desire for more and more control over others has begun to manifest itself. Thus, the nation state which you now enjoy is in the throes of its greatest difficulty since its inception. This is because of the growing distortions having to do with the true identity of the ideal of love. There is no bargaining to love, there is no taking to love, there is no possessiveness, there is no discord. There is only the desire to work together in more and more harmony, allowing for more and more tolerance of differences, more and more of that which is true freedom, which includes each entity's birthright to choose its manner of living and of dying.

14: This culture has become obsessed with its own safety. It has become fearful, and with each fear, with each law enacted to protect those who are afraid, true freedom bows its head and becomes less apparent as the ideal bows to pragmatism in the very name of freedom.

15: Meanwhile, in those places upon your sphere which have had far less of the advantages of choice, through the globalization of information, entities have begun to awaken to the possibility of a freedom beyond that of survival. This ideal inflames, excites and engages every sense, every iota of the beings which have come upon the incredible possibility of true freedom, to be oneself.

16: And so those tyrannies which depended upon control and a pragmatic approach to the control of the nation-states which were their responsibility have begun to yield to that new generation of those to whom freedom is alive, new, pure and exciting. There has not yet been time enough in these cultures for the portions of the nature of humankind which move towards possessiveness, greed and pragmatism to take hold, and so as you see within your own culture more and more of a threat to true freedom, you may see at the same time the dawning of the realization of freedom in those cultures which are only now beginning to become able to make choices for the ideal that transcends all pragmatism.

17: Each upon this sphere has, as its birthright, freedom. This freedom lies within, and when it is looked at as an outward right given by (the) dispensation of nation-states, distortions occur almost immediately. Examine the motivations of those who began the culture of your own nation-state. They were not greedy for land, or riches, or anything that this incarnation could offer. They were greedy for the freedom to worship the infinite Creator in the way that had meaning for them. And now that pure and undefiled desire to worship, to adore, to praise and to give thanksgiving has been sullied by the very entities which designed a government based not only on ideals but upon a pragmatic look at the nature of humankind. It accepted the basic venality of the species, and attempted, by a complex system of placing power against power in many, many balances, a government which had the most chance of saving the central ideal.

18: Yet, in so doing it sowed the seeds of its own destruction. And so inevitably, one day this culture which you now enjoy shall be made new, altered and begun again by those in whom the vision is clear, the ideal unsullied by pragmatic concerns. This will not occur within this density. Within this density the strife and the struggle of positive against negative has been the whole point, has been the source of learning for all. Critical mass, shall we say, of a hope and a belief and a faith in the birthright of infinite life and freedom to worship that infinity is more and more globally understood, and it is on this account that so much of the rest of your globe in its various nation-states now cries for freedom.

19:♡: Freedom does not and can never bring happiness. Therein lay the seed of the destruction of that liberty which

began the experiment of your nation state. Yet the pursuit of this intangible happiness has created many, many choices betwixt vice and virtue, betwixt pragmatism and idealism, betwixt compromise and absolute value. Each of you may choose in your own freedom within a series of compromises or a series of that which may seem to be foolish: the choice for purity of action, speech and ideals. As each chooses in the face of a most pragmatic and confused society the purity of love given freely, so each approaches a true understanding of the nature of freedom; that is, the freedom to be the best of oneself, to rest in hope, and peace, and joy and in faith, no matter what the outer circumstances may appear to be.

20: We realize we have spoken too long, and we apologize, but this instrument had reserved this amount of energy expecting a much more narrow-band contact, and so in our less demanding way we have been able to speak in a more lengthy term through this instrument. The concept of freedom is one of which we have barely scratched the surface, yet we shall content ourselves with these thoughts, hoping that they may provoke thoughts within each, self-examination and redefinition to the ideal.

21: We would close this session through the instrument known as Jim. It is in gratitude that we leave this instrument and transfer. We are known to you as Hatonn.

22:♡: I am Hatonn, and I greet each in love and light through this instrument at this time. Before we close this session we would ask if there may be a question or two that we may speak to. Is there a question at this time?

23: Carla

24: I do have a question, but I don't really know how to put it into words. I wonder why it took so long for so much of the rest of the world, which really did have wealth, to come to any sort of realization of the pure concept of freedom?

25: I am Hatonn. We thank you for your query, my sister. The qualities of spirit which are necessary to be translated, as you may say, into the mundane world, and into the personalities, both of individuals and of societies, necessarily begin within a few entities within each culture. We say necessarily begin, because there are always those students who learn more quickly than do others the solutions to riddles, problems and puzzles, whether they are of the nature of the life pattern or of the curricula within your educational institutions.

26: It is therefore these seedlings that find the first glimmers of the expanded view of the self and its ability to move and express itself in an unrestricted manner, for within most cultures within your third-density experience the individual entity had existence only insofar as it was a part of the larger culture, and enacted its part in a certain and expected manner. The definition of the individual was small, and the boundaries which surrounded its expression were large. Thus, the most likely venue for the expansion of the definition of the individual, and for the ability to crack the formidable boundaries surrounding the individual, was, a shall we say, change of venue which would allow for the formation of a new idea for the culture or the state, as you call it.

27: Thus, the creation of your own nation-state provided the circumstances necessary for this redefinition of the individual, the state or culture, and the relationship between the two. As this process began, the first entities that were to populate the new nation were those who were for the most part cast out of the old nations and cultures because there was the determination that they did not fit existing definitions. Thus, the beginning with the outcasts, the criminals, and the misfits of one kind and another was a beginning which would seem at first glance to be inauspicious, but upon closer examination was a beginning which could be depended upon to provide a radical departure in the determining of new definitions.

28: Thus, the birthing of your nation was one in which the concept of the freedom of expression was the foundation stone, for those first entities settling within your boundaries were responding to an enhanced need for the ability to express themselves in one manner or another that was greater than was possible within the old setting or venue. Thus, though there was much wealth of a monetary nature of learning, of the expression of the arts, and wealth of all kinds, there was still not the opportunity for each entity within any existing nation-state to express itself in a manner that exceeded the limits that had been known for generation upon generation. Only the new setting of a new nation with seemingly endless boundaries could provide the opportunity for

the concept of the freedom of expression for the individual to be sown, and for the garden of humanity to flourish.

29: Is there another query, my sister?

30: Carla

31: No, Hatonn, I would just request the speediest possible termination of the contact because (inaudible). Thank you very much.

32:♡: I am Hatonn, and we wish to extend our great gratitude to you, my sister, not only for your query, but mostly for your willingness to serve as an instrument this evening, knowing that your service would be given under very, very difficult circumstances. We are honored and humbled at your service to us and to others. We thank you. At this time we shall bring this gathering to a close, thanking each for allowing our presence. We are those of Hatonn. We leave you now in love and light, my friends. Adonai vasu borragus.

33:

3.7 1990/03/11

0:♡: I am Q'uo, and I greet you in the love and in the light of the one infinite Creator, in whose name we come to serve as you have called us. We are most grateful to share in your concerns at this time, and in the beauty of your vibrations and the unity of your seeking and meditation. We ask each to continue tuning throughout this session, as that which we offer to this instrument, though within the bounds of free will, has the opportunity, through weakness of contact, of moving far too close to those areas of information best left to the study of each individual seeker.

1: This evening you have asked us about the appearances in these latter days of the Virgin Mother of God made flesh. This is to your people the construction placed upon these occurrences, nor would we deny the truth to each person of that personal truth, for the nature of the evolution of the individual in spirit is utterly personal and subjective, and that which is true for the entity is quite simply true, but true only for that entity, and not of that universal nature which may be passed as common things are passed from person to person, the news of the town, the food at the end of the day. No, indeed. Such things as the concept of latter days and the concept of the appearance of that which is known as the Virgin Mary have an universal meaning which may fruitfully be explored. We must pause.

2: (Pause)

3: I am Q'uo, and we shall continue. Each of you moves in a way which enables each to live and move and serve and conduct within the tortured confines of an illusion that does not fit people, but rather asks people to fit it, a life of balance, of beauty, of poetry and of truth which are manifestly denied by the vision of the waking eye.

4: Within your experience, within your own lifetimes, and within the lifetimes of the generations preceding you, the nature of time which is not the time of clocks, but the subjective time of those who sense the imminence of transformation, has begun a speeding up process, first, many hundreds of years ago upon your inner planes, and then, as a result of this, moving downward gradually into the waking conscious awareness of entities who do not seek for information such as you ask, but who must deal with it nevertheless, as they find themselves faced with the instincts of the ideal and the environment of the completely pragmatic.

5: This speeding up process has been occurring for several thousand of your years, and is especially noticeable within your culture at this time, as those of one generation experience an entirely different illusion than the experience of the parents. One of your poets has said, "The center does not hold," and, indeed, the center has not held, the bird no longer obeys the master, the hawk flies free, and the hunter is left with only its instincts, its faith and its intuition.

6: Yet, in that faith there is begotten aid that is of meaning to each entity separately. See each of yourselves as hunters in this analogy, and you will see more clearly that while those eyes which saw clearer than yours detected you, while all was in harmony with you, there was a protection against that which you call evil which has flown from you in the face of planet-wide transformation. This transformation has already begun.

7: What is it to be alive? What is it to be conscious? What is it to attempt to find meaning of that instinctual hunt which each of you engage in? Are not each of you searching for the

ing entity's part.

3:♡: Rather, you are gazing at a situation and you may assume, in most cases, that this is not unacceptable in the deepest sense, but rather a condition of relationship that you yourself chose because you felt that there were, in your loving and compassionate nature, those difficulties within yourself which made the limits of your love and compassion, and the very power of your metaphysical or magical being, less. These you wished to bring into perspective. These are lessons with which you wished to work. You have in unveiled knowledge before incarnation done this to yourself, for there is almost no one upon your planet that has not come far enough along the path of choice that he cannot work actively in the arrangement of catalyst for an upcoming incarnation. Therefore, those things that you find unacceptable were intended by you for your own spiritual work.

4: When you gaze about you, you gaze about you with unique eyes. No one else sees what you see. No one else hears what you hear. No one else interprets things as you interpret them. There are times when the strongly inbred, inherent, deep personalities of two entities are unacceptable, either one to the other, or one-sidedly. It is because this problem has been worked on in this relationship in past incarnations.

5:♡: However, that which is known among your peoples at this time as karma is only one reason of several that one may have had when one chose such relationships. One very substantial reason is the desire to graduate from this density, and seeing a lack of one particular way of loving within the self, the larger self and the God self choose to make agreements with those with whom there is no previous karma, but rather it is an agreement based upon one's own desire to work upon one's ability to love so that one may graduate and move onward to learn more harmonious and different lessons in the next density.

6:♡: We would, in fact, give as our opinion that it is by no means the majority of entities who find each other unacceptable in some way, shape or form, that have had karma to be balanced. It is just as possible that the entities that you truly are—they being far more pure than you can imagine—have made agreements, one with another, for the mutual benefit of each. Each need usually in these relationships to learn the same kind of lesson about love, and we believe that the word in the question was "acceptance."

7:♡: We would suggest, to begin to get an idea of things one may do in this situation, that you think of the pure and beautiful spirit that you are and that the other entity is, who fearlessly and boldly and courageously made these agreements to come into a path which involved the ordeal of not being understood, and in many cases, not being loved. It is even more intense an experience within your illusion for those who are wanderers, for their sensitivity registers at all times a state of some discomfort with the planetary energies of your particular sphere. It is as though you faintly remembered a beautiful tune, a wonderful song, a lovely poem, but you cannot find it. That is because the veil has been dropped, and those things are not within this illusion.

8: Thus, we suggest that you immediately, when faced with a recognizable situation of finding another unacceptable, move back and contemplate the process of spiritual evolution. It is, in each case, a drama, of whatever kind you wish.

9:♡: The natural wish among your people at this time is to be loved and accepted and cherished. Very few entities are able to experience this state of mind in a steady state, for it does not fit the parameters of the illusion you now enjoy. Largely, there will be some misunderstanding at all times between all peoples, for the veil has been dropped, and instead of gazing at the perfect beauty of the true being encased in such heavy chemicals and water and all of those things which are held in the complex energy field of your body, it is necessary to look at that which is not visible, that which is not even thinkable within the illusion.

10: So, it is well to put the intellect to one side, and to realize that this acceptance of entities which you find unacceptable is for you important, not to find the solution, for when these agreements have been made before incarnation they normally have been made because the entities have very, very deep biases which will give each other catalyst; thus, it is unlikely that the outward situation changes. Although it is always possible, it is not probable.

11:♡: Now, when it is karmic, as you would say, it is simply a matter of forgiving, and the lesson is over. Most people this close to graduation are somewhat beyond these lessons, or

at least have very little karmic difficulties which have been bred within this illusion. What, then, can you do? "Where," as this instrument likes to quote, "is the love in such a situation?"

12: The answer, though simple, is difficult to enunciate. Those upon your planet have, because of their sightlessness, metaphysically speaking, the tendency to wish to control situations so that they are not so agonizingly difficult. It is a natural inclination for those sensitive souls who are already dealing with discomfort from the vibrations of third density. When you add to that intense and unacceptable relationships, you have given yourself a great deal to learn. May we assure you, nevertheless, no matter how unglamorous it seems or how sorrowful, that you have a good deal at stake in taking on these substantial challenges.

13:♡: You as a spirit are honored and thrilled to be able to be incarnate at this time. Yes, you incarnated here, each of those in this circle, as wanderers, with a wish to help others. But because of the opportunities of third density, it is quite typical for those who wish to serve also to wish to become even more transparent to the love and the light of the infinite Creator. This, of course, does mean the ability to accept the unacceptable, to love the unlovable. You did not come here to learn how to be loved. You came to this particular sphere to love. If the unacceptability of someone close to you is not recognized as cold-bloodedly as possible as the opportunity you have given yourself to accept the unacceptable portion both of yourself and the other person, then you shall at least know the direction in which to move.

14: Let us back up and review just a bit of information about the way entities think within your illusion. In your illusion things are finite. The highest form of communication among your peoples is word by word communication, a most difficult way of gaining understanding, because even the most intelligent and dedicated communicator uses words which have more or less power for the self, but not the same power for the other self. Consequently, communication on a logical, conscious level is almost bound to be often extremely difficult, never impossible. Does this sound like a challenge you would give yourself?

15:♡: We have spoken before of mirrors. When there is an unacceptable relationship, part of the love in the lesson is to realize that this unacceptable entity is yourself, not because of something unique between you two, but because we all are one. When both entities who have placed themselves in situations where they are in relationship with a difficult personality for them, the natural human attempt is to communicate, or to avoid. To avoid dealing with the relationship is to turn your back on a challenge you have given yourself.

16:♡: We may note that taking this challenge too seriously will cloud your heart so that it cannot operate properly. If one of the entities does not yet remember why it chose this relationship, then it is that the love lies in seeing into the physical vehicle, seeing and comprehending in trust and faith and without fear. Thus, each time that you see the unacceptable entity, it is very well for you to say to yourself, "I came here to love and serve. I do not have to be loved. I do not have to be understood. I do not have to be consoled. For all of these resources are within me." This is the thought process, as you clear out the attic of mistaken ideas, that brings you closer and closer to high polarization and service to others.

17:♡: When one says "unacceptable," one is judging the self and the other self. The thought itself is damaging. If there is a possibility of keeping the mind centered long enough to say, to yourself, "I am here to serve, I am here to love, I am here to forgive, to heal,"—and all of these things are possible through surrender to the self in its higher forms, which in the end becomes the God self—if you can take the few seconds to remember who you are, what sort of being that you are, and if you correct yourself every time that you say "This is unacceptable" within your mind, you are most likely to make great progress. Progress on your part is not dependent on progress upon the other person's part. Your part is simply to learn better how to love unconditionally.

18: There are many, many, many distortions of being, and all of you are fooled. You have suspended your disbelief by a radical move of moving into service in third density where there is a veil of forgetting. Now, you know that that veil is there, and you know that beyond that veil lies a truth that is a higher illusion, that is, one closer to that which is the mystery of creation than the one you now experience. Thus, it is well to tread lightly upon your own thoughts, to avoid any sort of

confusions, doubts, disappointments and so forth which are a natural portion of each seeker's path.

36: When an entity has offered itself as a vocal instrument as the one known as B has done, the need to protect this entity's free will searching is doubled. For the entity has placed itself in a more obvious position of influence, not only the ability to influence its own journey and expansion of the point of view, but also the ability to influence others through the service that it has chosen. We can only say to this entity that as it seeks the solutions and answers to the many queries which are natural to a seeker in this position that it utilize those tools which are already well known to it. That is, that it seek with the purest desire available to it (inaudible) through its contact that may be illuminating in the process of the evolution of the mind, body and spirit. That it might share this information with those interested in such, that it might give as freely as it has been given to it. And that when there are doubts and puzzles that it repair to that inner being within the self and meditate and pray until it finds that there is peace and resolution when before there was turmoil and doubt. This entity has utilized these practices for a great portion of its incarnation and we are aware that it continues upon this path with diligence. We send our blessings to this entity in its chosen service and we send also our desire that this entity continue in faith and in will upon that path that it has chosen.

37: Is there a further query, my sister?

38: Questioner

39: The group of people that (inaudible) has been working with here today is very positively oriented (compared to) the contacts that she has worked with, that are (known as) innocent contacts, and she's noticed a great difference between those and what she's used to in a Confederation contact. The parameters seem to be quite different and she's noticed a great difference in the entity's place on considerations of free will by the Confederation whereas with the innocent contact that doesn't seem to be a consideration at all. Can you comment on those different kinds of contacts?

40: I am Q'uo, and am aware of your query, my sister. Those entities of this planetary sphere who have during some portion of their experience here have been incarnate and have walked upon your planet's surface are natural citizens, shall we say, of this planetary influence and when they have retired themselves to the discarnate experience, that of the inner planes on this planet, carry yet with them this naturalized citizenship that allows them to speak in a more broad-ranging fashion concerning others of this planet, energies of this planet, and the potentials or possibilities within both the future and that which you know of as the past of this planet and of its inhabitants. This is a natural working out of the energies that are of this particular planetary sphere.

41: When we or others of an exterior origin to this planet answer a call that originates upon this planetary sphere and seek to be of service in our own way we find that there is what you have come to know as the Law of Confusion or that Law of Free Will which is necessary to consider before any service is offered. For our frame of reference and place of origin, as you would say, is not only other than this particular planet but is different enough in its parameters that we must remain within those concepts or principles which are general enough to unite all entities in our attempts to be of service to those which have called for our service. Thus we are far more restricted in those areas of which we may speak freely. For in many ways we (are) able to see those energies and entities which have, shall we say, gathered about a certain area or entity and have influenced this area or entity. We are able to see these in a way which is both more intricate and in some ways more misleading if we were able to comment upon them than are entities who are native to this planet in their ability to see and to comment upon such inter-relationships. Thus we find our service is more effective if we remain in those principles which unite rather than focus upon those principles which upon the surface appearance and examination would seem to separate entities, one from another, by the simple description of one as being more or less of this or that quality, location, determination or nature.

42: Is there a further query, my sister?

43: Questioner

44: No, thank you.

45: I am Q'uo, and thank you, my sister. Is there another query?

46: Carla

47: I have a final one and then I promise that I'll leave you alone. (Inaudible) asked a good deal about the mysteries within those (inaudible) and wanted to know if he could ask specific questions in that line and also has requests from a colleague from the university who wished for you to tell him his social security number so that you could prove to him that you are real. The professor was aware that these questions were not (useful) as far as any spiritual or metaphysical meaning, and his question was why was he curious about things that have no metaphysical interest.

48: I am Q'uo, and am aware of your query, my sister. The entity of which you speak has found that there has been given through our contact information that is intriguing enough within his field of study that his curiosity about further information has moved in a fashion which you may describe as that of the shotgun. That is, he wonders if this contact is indeed legitimate, wonders if this contact can give further intriguing information, wonders if this contact can prove in an objective fashion to a colleague if it does indeed exist and can do tricks, shall we say.

49:♡: We do not feel that this is at all unusual for many upon your planet to involve themselves in the seeking for information to enlighten and inspire the spiritual journey (and) also wonder about more mundane matters concerning the reality of this search for so much upon this path seems ephemeral, seems of the mind, seems to be slightly unreal. The setting is as the fool who walks off of the cliff without the slightest care as to where the foot shall be placed upon the next step. That is the nature of the journey for those who seek within the realm of the metaphysical, that which stands beside, indeed, that which undergirds your physical reality. However, we remind each seeker that those qualities and concepts and principles which are of most importance to each fail to be proven to any. For has any entity ever proven love, has any entity ever proven that there is such a thing as wisdom or peace which passeth understanding? Yet there are qualities such as these and others which each entity holds as a portion of its ideal and would give its very life for in the searching upon the spiritual journey. We are happy to speak upon the philosophical and metaphysical nature of any query, be it of mathematics or in any other field. However, we shall leave all proofs to those who write with pens and measure with rulers.

50: (Tape ends.)

51:

3.38 1990/09/09

0:♡: I am Q'uo. Greetings to each of you in the love and the light of the infinite Creator. We are most glad to be with you once again to share our thoughts with you and to accept the sharing of your meditation with us. We use terms like honor and privilege and gratitude when we speak of the opportunity of sharing our thoughts with you, sharing just a few steps of your path as we sit with you in meditation, and it seems like perhaps the overdoing of courtesy or politeness. Indeed, we are neither courteous nor polite; we are truthful. We are with your people at this time for this purpose. Our work with color is for this time period finished. We have, as you know, become a principle with Latwii's agreement to move from the study of your color complexes in the various densities as you approach harvest in order to be able to aid the brothers and sisters of sorrow that you know as Ra.

1:♡: Thus, at this particular space/time we have only one hope, and that is to serve. This is our means, not all of it, but a large part of it, of polarizing further towards service to others as our method of accelerating the pace of our spiritual development. So there is no one-sidedness; we do not stoop to speak to you, for you are our equals, indeed, you are ourselves, and we, you. The rest is illusion, for all is love.

2: The question that you pose this evening is one which seems, upon the face of it, to be a question regarding challenges that are impossible to achieve a satisfactory outcome with. When things are unacceptable to an entity, the unacceptability is usually not shallow, not having to do with the petty and the mundane. Usually, those relationships which one finds unacceptable for one reason or another are a substantial portion of the catalyst for learning that you yourself have set into motion before the incarnation. You are not faced with these unacceptable relationships because of some failure on your part to understand, or some failure on the offend-

center that did not hold, that did not stay, that in and of itself, because of humankind's uncleanness, removed the easiness with which faith and simplicity were achieved? Without the feeling of being protected, without the feeling of a living faith, vital and alive, one feels prey, not to the positive, but to the negative, for we may note that within the biases of your minds it is far easier to conceive of negativity as having power than of positivity as having power, for that is the way the illusion seems to work, and this cannot be gainsaid by the most idealistic of entities.

8: The nature of the illusion is to challenge your ideals to the very bedrock of your existence. The nature of this illusion is to attempt to deaden the living spirit within, to give that spirit a solid picture of the creation which is not as you would choose it to be, so that you discover the possibility of choice. And as the time grows further and further into that which has so often been called the New Age, the newer vibrations, though subtle, disturb those without a living and vital faith.

9: (Pause)

10: We are sorry that we must pause so often, but we find that this instrument is being greeted continually, and were we not able to pause while this instrument consumed liquid, it would soon not be able to speak. We thank you for abiding through these short silences, for we of Q'uo can only maintain contact as powerful as the energy of the group.

11:♡: To continue with that which we were discussing, the end times are not drawing near, the end times have well begun, and they shall continue for many of your years to come. It is impossible to tell you, even if we could, when the transition will be complete. We can tell you that it shall be non-dramatic, that those who are harvested shall be harvested as their natural lifetimes of incarnational lessons draw to a close. But there shall come a time when those both incarnate and discarnate shall need to walk a path walked only by those who are alive in faith and love, adoration and worship of the one infinite Creator, and so, able to receive and use and praise the more intense light, the more dense vibratory patterns of being, which characterize that illusion which is at the end of this gradual graduation process.

12:♡: Always have there been signs and wonders, but never have these signs and wonders been more exciting to those whose faith is shaken than now, for such phenomena which are public, witnessable and undeniable, are to people who are not able to believe, in faith, evidence of a sort of that love which is alive. And because many of those entities upon your sphere call the one known as Jesus "Lord of all," it is natural and appropriate that images connected with this entity be given to those of simple enough faith and childlike enough hearts to receive without doubt that which is alive, not in the illusion, but in the spirit, which exists in imperishable reality.

13: Thus, many signs and wonders connected with the various religions, philosophies and spiritual practices used by many incarnate entities to further their progress have come to life, have stood before the least learned, the least sophisticated, the most open, the most willing to believe, and through the energy of that faith have been able to manifest not only to these people, but through that faith to others who doubt, and yearn not to doubt, but know not how to stop.

14:♡: Now, let us turn specifically to the energies of that entity known as the Virgin Mary. Let us look at the story of this entity's relationship with the one infinite Creator. This entity was barely fifteen years old when the historical event—the visitation by a messenger of the Living Creator—came to this entity. This young woman had been reared in an extremely restrictive environment, one which would be called in your own terms, a man's world. The very idea of the Creator was couched in puissance and every masculine attribute. The gentleness, the nurturing, the tender quality of the love of the one infinite Creator in this particular society was not valued greatly, nor were those who represented that side of the Creator—that is, women—regarded as anything but property, those who were totally subservient, those who spoke not unless spoken to, those who watched carefully all that they did, those who would not dream, nor even imagine, break a vow of marriage, once promised. Such an entity was this pure virgin, too young to know precisely that which was ahead, but old enough to know that she was marrying an older, responsible and very fatherly man, not at her wish, but as an arrangement, for such was the custom.

15: In this context a vision appeared to this young girl, at an age that is now thought of (as) being completely irresponsible, untried, and unworthy of being given the credit of adult-

hood. Yet the one known as Mary listened to an angel—as she perceived this energy—say that she would be with child because of the will of the infinite and unnamable Creator, that she would bear a son before she knew her husband intimately.

16: The normal reaction of such a well brought up, carefully reared woman as the one known as Mary, should without faith most certainly have (been) to run in horror from such a vision. Who could believe her? Who could feel that she had not somehow broken her vows and known another intimately, and borne a son who would be a shame to the responsible and greatly revered man to whom she was promised? It would have seemed, in fact, a sentence of doom, swift and certain, if it could be countenanced at all, which in itself would be somewhat unlikely.

17: Yet this entity, though young and pure and naive, was a woman of timeless and ageless faith, and her reaction was the reaction of those who have the ultimate bravery of acting idealistically in the face of the impossibility of the ideal. She accepted at once the authority of this vision, and rather than pulling away from the situation in which she would be a shame to her future husband, she threw all caution to the winds, and glorified the one infinite Creator that she might be part of this beautiful story, part of the great promise that had been made to her people, the promise of "him who comes in the name of the Lord."

18: How could she believe? How could she find a living faith in such an unusual and bizarre occurrence as this visitation? Such was the power of her faith that she accepted the Creator first and all else after. And so she leapt into a situation which seemed doomed, glorifying the Creator and speaking most eloquently of all those things which seem to be plenteousness, but are in fact rewarded with little, and examining those things which seem to be full of poverty and lack, and exclaiming upon their riches.

19: Such was the entity, Mary, and so luminous was she with her faith, so alive with her vision, that the one to whom she was vowed could not disavow her, but claimed her and the babe she carried as his own. It is a dramatic and telling tale of a living faith in the midst of a world in which faith seems impossible.

20: When Jesus the Christ moved back to the Source, to the Creator, this entity left a feminine and nurturing spirit available to all each day, everywhere and always. This entity is often called the Holy Spirit, and within other belief systems which are more comfortable to those of this generation they are now known as guides and masters. This is acceptable, as long as it is realized that these entities are part of a living faith in a living Creator. However, the one known as Jesus could not return in person, in visions to simple folk, for this entity released the Christ of itself into the Holy Spirit, into that Comforter which is different for each and every one, and which is invisible and only to be discovered and trusted through a process of living faith.

21: However, the one known as Mary retained a most blessed part in the story of redemption that has seized the imaginations, the hearts, the minds, the souls and the loyalties of so many, through so many generations. This entity is a living feminine principle. The one known as Jesus the Christ was dealing from a position in which women are not even allowed in the same place to worship as the men, where women were not regarded as the gift that they are, for are not all men and women gifts one to another?

22:♡: Thus, Mary remained most, most important to those who sought the nurturing side of what had been heretofore a masculine, harsh and judgmental concept of the one infinite Creator. It is of course true that love may sometimes be harsh, that its lessons may seem capricious. However, it is also true that the one infinite Creator is infinitely nurturing, infinitely a female energy also, and this energy, within the culture in which you now enjoy existence, has been personified by many as the one known as Mary.

23: It is to the nurturer that men and women alike turn, because they do not wish to face the stern face of the Creator; of judgment, which has come through centuries of misconception, without regard to the change in societal and cultural biases. Stubbornly, entities cling to a masculine side of the Creator, the generative and destructive side of the infinite One, at the expense of the realization of the everlasting tenderness, gentleness and caringness of this same Creator.

24: Thus, Mary is recognized by the one known as Jesus in the deeply moving story of his death, while of all of his fam-

ily, his brothers, his sisters, his relatives, his disciples, his friends, he picked one person to be sure was cared for, and that was Mary. He gave his own precious mother, not just to a disciple, but to the world. It is important to see the universality of this act, just as it is important to see the feminine side of the Creator, forgiving upon the cross one who had sinned admittedly, and was told simply, "This day you shall be with me in paradise." Both of these elements of this great and archetypal story are meant to indicate the infinite and nurturing nature of the Living Creator.

25:♡: And so from time to time when there is a window of opportunity, when there is a special group of simple, pure and believing people, usually children, Mary appears and speaks. She is as she always was, a mother, brought up as a Jew, one who wished above all things to take care of her children, to be there for them, to care for them, to worry about them, and to pray for them. And many who are jaded and lost in doubt have come across the undeniable evidence of these occurrences, occurrences which continue and will continue throughout the transition period into fourth density, in order to give the weary soul rest at last when it needs, in a thirsty dry land of intellectual belief and thought, the sweet, warm love of a living Creator.

26:♡: This Mary personifies, as do all women. May each woman be aware of the vast potential within for nurture, for safety, for the being of a harbor and a haven to those who come near. It is in the weakness and the smallness of the woman's heart that the greatest personal compassion resides. The Holy Grail that each seeker seeks is a feminine symbol, a nurturing, caring, protective symbol. You do not see the dagger, you do not see the sword. You bow your head before the love of the infinite One.

27: You may take that which we have said on any level you choose. We have no interest in the level at which your belief or faith works within your incarnational experience to accelerate the pace of your spiritual development. We wish only for you to see the balance of the Creator. The Creator does not just create and destroy, but is a personal, caring nurturer of every moment of every day of every spark of consciousness in the creation. In passion were you all created, and in passion are you nurtured.

28:♡: The symbols that you choose to be important to you are your own choice, but we ask that you gaze steadily and carefully at the concept of compassion, that it may come to heal you, to mend that which is broken, to cure sorrow, to turn the wrangling reality as it seems for a quiet and pleasant place for the soul to rest and to love. Your world may seem unsafe, but within you is a world of complete safety, beauty and sanctuary. May you meet the Creator there in that holy place within, realizing the love of the one infinite Creator at every moment. Give yourself up to this love in meditation. Give yourself up to this using of the ideal and allow all that seems chaotic about you to recede into the love and light of eternity, for therein do you truly dwell, and from that viewpoint you may open your eyes and be a beacon of light to those about you, as within you compassion is felt.

29: We thank you very much, as always, for asking us to be with you. We have attempted to be brief, and we are sorry that we have difficulty with the time. Please forgive the length of this message. At this time we would like to end this working by transferring this contact to the one known as Jim. We are those of Q'uo.

30:♡: I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to queries which may yet remain upon the minds of those present. We remind each that we share that which we have to share with a full and joyous heart, but wish each to realize that we are not infallible in our opinion, and we wish each to utilize the inner discrimination that will allow those words which are helpful to be discerned from those which are not. Is there a query at this time?

31: S

32: Yes, Q'uo. Your words I take very much to heart, and I too feel the need to soften the edges, and feel the attraction to the feminine side of the Creator as a safe haven. Yet still the severe energies surge within. As one attempts to cope with these, is there a strategy other than negating the severity? Is it somehow transmuted in the experience of compassion?

33: I am Q'uo, and am aware of your query, my brother. As one observes the nature of one's own manifestation of beingness within your illusion, it is well to allow the experience to

run a full course, shall we say, without the forceful attempt to negate and replace that which is not as one would have it be. By allowing the more wisdom-oriented nature to express itself within your thoughts and actions, you may then use this tone of experience as the focus for further meditation where you may experiment, shall we say, with alternate possibilities, examining how you'd feel if a more compassionate response would have expressed itself in the particular situation in which you feel there was given the wisdom instead of the compassion.

34: Look at the necessary frame of mind or perceptions that would engender the more compassionate response. Look within your being for those qualities which already exist of the compassionate nature. Find the connection between them and the expression of greater compassion in the situation that is the focus for your meditation. Examine the connections carefully. Concentrate upon those qualities which now exist which you wish to enhance in order that the garden of your being might be prepared for the producing of a new way of perceiving. Repeat this process as often as is necessary, for it shall be as the watering and fertilizing of this new plant. Thus, you shall assist in the alteration or transmutation of that quality of wisdom which you describe as being somewhat severe rather than compassionate.

35: Is there a further query, my brother?

36: S

37: No, thank you very much.

38: I am Q'uo, and we thank you, my brother. Is there another query?

39: Carla

40: How may we become more alive to the nurturing quality of the Holy Spirit which was the feminine principle of the Christ which Jesus left to comfort us?

41: I am Q'uo, and am aware of your query, my sister. To become more aware of that which you have called the Holy Spirit is to widen the doors of perception, shall we say, and to invite this spirit within one's inner dwelling. We find again that the meditative state is that state most conducive to opening these doors, and to begin to perceive that the Holy Spirit does indeed move through these doors upon your invitation and dwells with you within your inner room. Practice this feeling of the presence of complete nurturing and inspiring in a regular fashion, so that your inner feelings begin to permeate your consciousness to such a degree that the daily round of activities is then touched, colored, transformed in some degree by that feeling of wholeness within the heart that is the product of this presence as it is practiced in a regular fashion.

42: Is there a further query, my sister?

43: Carla

44: (Inaudible) of which I would like (inaudible). It seems to me that biological women as well as biological men are brought up in this society to be rather vigorously male, in the use of the intellect, in the use of logic, in competitiveness having to do with the daily world, the job, the getting done of things, (inaudible) to neglect that nurturing portion of themselves which (inaudible).

45: I am Q'uo, and we would basically agree with your observation, my sister, for the illusion which you inhabit is one constructed for the exercise of the conscious mind that has been, shall we say, insulated from the nurturing and informing qualities of the subconscious mind, in order that the choices made by the conscious mind might carry more weight in the process of polarization within the totality of one's being than would be possible if there were completely open and free access by the conscious mind to the subconscious mind.

46: The ease of such an interaction would not provide the difficulty necessary to provide the pearl of great price, shall we say. To any seeking entity, treasures long sought are far more valued than that which is easily won, and your illusion, my sister, is one in which each choice made is one step farther along the great journey of evolution which each of us finds ourselves moving upon.

47: Is there another query at this time?

48: Carla

49: Not from me, thank you Q'uo.

50: K

51: You mentioned that Jesus had left behind the Christed portion of himself, or a portion thereof, as the feminine principle of the Holy Spirit. I'm a little confused about what you said about the entity known as Mary. You mentioned that a principle does remain, which from time to time appears to en-

who are increasingly unable to be effective. The people have taken the power of crystallization and have chosen the path of separation, the path of controlling others for their own benefit. Called holy by so many, it experiences now a complex jungle of many, many entities whose lives dwell upon negative thoughts of holy wars and brave soldierly deaths.

12: It is at this time critical upon your planet that those entities of good faith and good will realize the importance that they have and the ability that they have to be responsible for lifting this heavy and powerful state of mind so that the entire planet is not engulfed in this dark tide of anger and grief.

13:♡: As you meditate know that your consciousness is the most important thing about you. Your consciousness is light if your thoughts are joyful, if you find a cause for giving thanks and offering praise to the one infinite Creator. You can by your smiles and the lessening, unjudgemental ear share with people that light. They do not need to know how you came to be able to offer this. Never volunteer this information. Speak of these things only to those who ask of it of you. The world will change not because you are persuasive but because you are sincere, passionate and persistent in opening yourself, aligning yourself to become crystallized. We say the crystalline shape offers space, a spaciousness in which any sort of light which you wish may arrive. Each time as you decide to do that which indicates love for someone else and unselfishness of yourself, you are crystallizing your own being and lightening the consciousness of your planet.

14:♡: It is not money that people need to solve this problem for man has his toys and always will. It is the realization that all people are powerful and they will be crystallized and opened up to depend on those repositories and carriers of love infinite and unending compassion.

15: We must stay away from the specific things that are occurring in this region but never not to lose contact. We can only say the time now is critical. That that which is called the holy city is indeed a holy city not because the Creator considers it a holy city but because it is old, because self-conscious entities lived in society there for a longer time than almost any other place upon your sphere. Millions and millions of souls have placed heart and soul and mind towards the protection of the pilgrimage to, the deep respect for the Holy Land. Those who are between incarnations or who have chosen to remain discarnate also are very sensitive to those such as Galilee, as Jerusalem.

16:♡: The loves of the Creator have not always been the same but they have inspired the same faith. Unfortunately, the more crystallized of many of the entities who are most devout have chosen to place the power of their crystallization in attaining more and more power, wealth and importance, not truly realizing that they are a trigger point, so that that particular area becomes truly hostile and warlike; the will of necessity to be that which no one wishes; the war which takes all of your peoples and polarizes them in separation from each other. It is not a desired outcome from the standpoint that we have of service to others that this should occur. We would encourage each of you to allow yourself more and more to be a crystallized being, a planet healer, one who is love made manifest.

17:♡: We will always fall down. We will always make mistakes. We will forget to meditate. We will not think upon our own personal power, your own deepest ideals. Do not by any means scold yourself or feel that you have in any way failed because of these things. Were you able to do all that we say you would be running out of lessons, not learning. Simply begin again. Persist, endure and love.

18: There is more that could be said upon this subject concerning the nature of the crystallization of entities and of how the crystallization of the pyramids and other such structures have caused changes. But we wish to not infringe upon free will. Therefore we satisfy ourselves with giving you the spiritual principles that make this particular area a sensitive area of this particular planet, more sensitive than many, many other somewhat sensitive areas, and to give some idea that the entities there have chosen to act in the way that they have.

19:♡: Can you alter them? No, you cannot, (not immediately). For all through the planetary consciousness, that the power that has become negatively oriented is short-circuited to some degree. Yet, my friends, you can (in that you are part of the solution. If you do not pray, simply sit and think. Contemplate that which you are praying. Or visualize the love and the joy and the peace that you feel when you know that

you are centered and in touch with the creative self within. Allow yourself to radiate like a beacon, a lighthouse and know that you are one of millions who attempt at this time to cause this planet to lighten this consciousness to feel it quite crystallized, now fuller and fuller of love. Many entities ask what is my service, what is my path, what must I do, what did I come here for? And we say to any and all the first and foremost thing of which you came here (to do) was to be loving in the face of a cold and unloving environment.

20: (Side one of tape ends.)

21: We are known to you as those of Q'uo, and we shall continue, realizing that this instrument tells us that we must end quickly.

22:♡: The illusion tends to give one the feeling that one is helpless and at the mercy of one's environment. You are not helpless. You have always the power of choice. Chose to seek that mystery which is beyond our telling or understanding as well as beyond your own. Seek the mystery and the paradox of spiritual truth. Steep yourself in love knowing that you are loved, loving in return and experiencing with an authenticity which touches your very soul the forgiveness of yourself in every and all circumstances. Then may you forgive all about you. That too will diffuse this potential difficulty as harvest approaches upon your planet.

23:♡: We thank you for listening. We urge you to take your own self and your consciousness quite seriously. For you are indeed children of love and there you are by yourself seemingly little, yet together you have the power to become transformed into that crystallized being which has no sense of smallness or largeness but only of being love. That love can transform the face of this Earth which you love so dearly. We hope that you shall take yourself seriously, not denying yourself laughter or fun or joy. Be (inaudible) when you meet sullen seekers who have not yet learned of the joy. That is the concomitant of love.

24:♡: Our thanks to you. We must leave this instrument for it is giving us a boot. Therefore we thank this instrument for its willingness to work with us and if the one known as Jim is willing to close the working through this instrument and leave the one known as Carla. We leave this instrument in love and in light. We are known to you as those of Q'uo.

25:♡: I am Q'uo, and greet you again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any questions which those may find value in asking. Is there a query at this time?

26: Carla

27: In our family tree there is a myth or story...

28: I am Q'uo, and am again with this instrument. Do you have a query at this time?

29: Carla

30: This is the story about the Garden of Eden. I've never known whether it was a literal Garden of Eden or whether it was just the symbol of the beings living then in third density. Is there a Garden of Eden and if so is that just an old part of the world or is that the general impression?

31: I am Q'uo, and am aware of your query, my sister. This story, that of the creation of humankind upon your sphere in a Garden of Eden is one which has used semantic images and entities as a means of transmitting information that is primarily metaphysical in nature. Thus, there is no physical location that may be associated with this particular story other than the recapitulation of this creation within each entity as the entity becomes a conscious seeking entity.

32: Is there another query?

33: Questioner

34: This is a question for B, and we realize that you may not be able to answer but she would be grateful for any information. She has been in contact with an entity known as Kega and her experiences with this entity have been very positive. Would you have any information for her about this entity that you could offer, perhaps about its origin, about any connection that exists between this entity and herself or any information at all?

35: I am Q'uo, and am aware of your query and that of your sister known as B. We scan this entity and find that its great desire to know more of the entity Kega is that (barrier) against which we may not pass for we do not wish to infringe upon this entity's free will as it seeks those portions of its experience that are yet mysterious and which play an important role in its current path of seeking and of being of service to others. It is important for entities such as the one known as B to learn their way through the many mysteries, puzzles,

41: No, thank you.
42: I am Q'uo, and we thank you, my brother. Is there another query?
43: Carla
44: Thank you, Q'uo.
45: I am Q'uo, and we thank each most heartily for we have enjoyed this evening once again...
46: (Tape ends.)
47:

3.37 1990/08/12

0:♡: I am Q'uo. Greetings to each of you, my friends, in the love and in the light of the one infinite Creator. What a blessing it is to join in your meditation this evening, to thread our energies through yours and feel our oneness with you as we both seek the mystery of the Creator of all that there is. We are especially glad to greet and welcome those who are coming to this meeting for the first time. We hope that we do not (inaudible) make your mind going on as well in speaking too long. This instrument speaks to us often in her mind of our wordiness. We shall therefore surge through this evening's question with only one thought. We do ask each of you to be responsible for listening, understanding and taking in that which we say, but only as an opinion. We are not without error. We are not infallible. We are simply entities such as yourself who have been working to walk that path which leads home a bit longer, as you would estimate it in time. And so we reach a hand back to you hoping that we may be of service to you in our opinions and our thoughts. But please listen and if anything seems to be incorrect to you drop it and forget it (without a second thought). For we would not mislead you nor be a stumbling block in your path of seeking.

1:♡: That area of your Earth's surface known as the Holy Land is and has been for millennia a trigger point, as this instrument would call it. A place where whatever an entity has done in working upon its own consciousness will be magnified. It is a powerful place. A place of beginnings. A place lost in the roots of time upon the surface of your planet. And to this place more attention has been given, more love extended. It is as though there were upon the surface of your planet certain places which have their own power. There is none so potentially great as that which you call the Holy Land.

2: The energy has been placed into that earth, that sky, and on beyond by the prayers, the cries of terror, the joy of learning, and the passionate yearning for understanding of many, many of your peoples through many, many of your generations. Were all of these people moved by some magical means to Cleveland they would not be doing that which they are doing. Rather, they would be responding to the portion of the Earth's surface upon which they stand, this particular location not having any intrinsic spiritual power except that power that is understood to be in all things. That power is enhanced to some degree by those who lived there before you and your people and to some extent all of your land is blessed because those who lived before you, whom you call Indians, are greatly aware of the Law of One and the way of life which may be called conscious, magical or faithful.

3:♡: Those who live in the Holy Land are in a place which magnifies that which is upon an entity's heart. Now let us move away from this particular situation long enough to express the nature of your metaphysical makeup in terms of being a person of power, what some would call magic, what others would call wholeness. The Creator is best known to us as love. Love in its (classic meaning,) that which may be called intelligent infinity, contains most of that which is the Creator. But the Creator, by the power of free will, has the desire to know Itself. And so creations begin in those parts of the Creator created of love which is the Creator and an equal amount of free will, which is infinitely different for each person, have created each unique being, including yourself. Each experience that you have, each decision that you make is of vital interest to the Creator of all things. For as One gazes upon consciousness that is Its own consciousness becoming an actor upon the stage of the world, It learns about that infinite entity which has been made finite by this illusion in which you now enjoy yourself.

4: The Creator planned lessons based upon what It had learned from each of you and all beings that have been created and the last creation before this one. Its lessons were

simple and you are at the heart of them. You first learn of consciousness itself and in that learning you may be anything, a rock, a sea, the wind, fire, earth. Everything is conscious that you may think of or touch. Everything is the Creator and (when) this has been seated firmly, you as an imperishable entity moving through these illusions learn the lesson of the light, of turning, of motion towards that which brings you warmth, blessing and help.

5:♡: And so you experienced being part of the creation of the Father that you see about you—clouds, trees, animals. Eventually you are not just an animal but rather through loving some entity such as a pet who loves its master and being loved in return, your metaphysical self meets for the first time (itself in a self-conscious manner. That is, as a person conscious of self.

6:♡: This is your arena, your stage. Here you made a choice. You chose to express all those things that have gone before. All the lessons of consciousness and turning to the light with an innate love of that infinite One which made you. But there are two basic ways to express this love. You may attempt to serve others and thus are serving the Creator or you may attempt to realize that you indeed are the Creator and thus manipulate people so that you have control over them and have power in yourself. These are short explanations of that split, that choice which you must make as to how to express that love which you have for the infinite One which loves and created you.

7:♡: There are lessons which await you: love, wisdom, the unification of love and wisdom so that for the first time love does not end in martyrdom nor wisdom in solitude. Once you have learned all these lessons you begin to turn back towards the Creator, your learning for this creation nearly done. The cosmos has experienced in terms of the time which is part of your illusion many millions of years. But as you are imperishable and will live eternally, whatever illusion of time you experience does not mean that there is a deadline or a threat. It is indeed true, as far as we know, that the time draws near for the close of this density of learning on this particular sphere. Consequently, many entities are here desperate to learn enough of the lessons of love to be able to graduate into the next density where there is much more harmony and where the lessons are those of one who has already chosen to love and be of service to others. It is indeed a different atmosphere than you are now experiencing and certainly different to that of your Holy Land.

8: We feel that you needed this background to understand that those who live in a place of power are like the crystals that you dig in your mines. Different crystals contain different properties and there are those healers that are able to use these properties to effect changes, to make entities feel more whole or healed. But often what does not occur to people is that the healer itself must be at least as crystallized within as the crystal it is holding or else healing will not occur in any significant amount.

9: So we have in the Holy Land those who are all potentially crystallized beings, even literally and physically speaking, that is, speaking of your physical vehicle that carries your consciousness around. You are potentially a crystallized being. So the greater portion of yourself by far is a kind of crystal. It is, however, not charged most of the time. That is the water that is a portion of all your fluids. They are all capable of crystallization. Great portions of your consciousness reside in a portion of your physical vehicle that is almost completely unused that is the frontal lobe. And there is great chance of crystallization there also which carries with it the inner centering consciousness of the energy center of the brow in what some people have called the indigo ray chakra.

10: More than this there are crystallized beings which you recognize as pyramids, the Sphinx, and other artifacts put there for the balance of this complex and troubled Earth. This crystallization has great power yet it is out of the frame. It is not placed correctly because of the passage of time and because of its misuse in the past. It was intended to heal and seldom has it been given the chance to be used in that way. It was intended to be a place of initiation and at this point it cannot be what it wishes, what it was made to be, for it is no longer properly aligned.

11: Consequently, (there is) (this great energy in this place of so many people's thoughts and deepest feelings and prayers and that attention from the infinite One; and there are those of faith who are discarnate, who are there in hopes of helping to stabilize that place and the globe upon which it sits, (but

ties here and now. Did the third-density entity, Mary, choose to remain behind through the time of harvest for this purpose, or did that entity continue on with its evolution, leaving behind a similar principle?

52: I am Q'uo, and am aware of your query, my sister. The entity known as Mary, after the completion of its incarnation, moved again into those realms from which it had come to be of service, and offered itself from those realms in manifestation at the appropriate time and place for the observation of those who revered this entity, in order that the light body which was seen by these entities would inspire the further seeking and perception of inspiring—we search for the correct term—that the process of seeking for these entities might then become more enabled due to the appearance of this entity in accordance with the belief structure which had been accepted as a significant portion of the path of seeking for these entities.

53: Thus, the one known as Mary works from the, as you would call them, inner planes of this particular planetary sphere, and communicates via what is called the light body at appropriate times for this inspiring and enabling of the seeking process for many.

54: Is there a further query, my sister?

55: K

56: Has this entity then chosen to put its own path of evolution on hold for the time being in order that it may be of service at this time in that manner?

57: I am Q'uo, and am aware of your query, my sister. To serve is to learn, thus there is no waiting or putting off of one's own progress when one chooses to serve, but rather there is the enhancing and the acceleration of that growth.

58: Is there a further query, my sister?

59: K

60: No, not from me. Thank you.

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

62: Carla

63: I have just one last confusion. It was my understanding that those entities who stay within the inner planes of third density, instead of going on to higher densities, were indeed making a great sacrifice, as even though they learned and could serve, they were not learning in the same way as they would, had they gone on: that they were making the sacrifice to the people of third density as long as this particular third density experience lasted. Am I incorrect in this understanding?

64: I am Q'uo, and am aware of your query, my sister. It is not that this perception is incorrect, simply that it is incomplete. There is the opportunity to progress wherever there is the opportunity to serve. Indeed, it may be so that an entity, removing itself from one opportunity, would increase the chances of growth by so doing, and in many cases this is so for those who remain within your inner planes. However, it is not true that the growth is, as was stated, put on hold. It is accelerated in comparison to what would be possible if no service were attempted.

65: Is there a further query, my sister?

66: Carla

67: No, that clears that up, thank you.

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

69: (Pause)

70:♡: I am Q'uo, and we seem to have exhausted the queries for this evening. We hope that our lengthy discourse is not too much of the reason for the exhaustion. We do thank each present for inviting us to join your circle of seeking this evening. It is a great honor to join this group. We would at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

71:

3.8 1990/03/12

0:♡: I am Laitos, and I greet you in the love and in the light of the infinite Creator. This instrument challenged us several times because she felt we were too merry, but we are very, very happy to be speaking through this instrument, through whom we have not been able to speak for some time, as there has not been a calling for that which is our own particular

kind of information. We come to you in joy, and bid you all be merry, and ask that you allow yourselves a moment to rest in joy that we do not understand, but can feel, for the universe, and the air about you, and every cell in your body is dancing, whirling, joyous with life and love. Let your minds be still for a moment and feel the joy of being. We shall now pause.

1: (Pause)

2: I am Laitos, and am again with this instrument. We thank each of you for allowing us to enjoy and feel the beauty of living with you. You call for information about that which is known as channeling. It is a large subject, but we should begin with one simple concept which is at the basis of all channeling, and that is that each channel at all times, at every moment. None can avoid being a channel, for in truth you are consciousness, and those energies that you choose out of that consciousness build upon themselves because of your choices, and thus you channel emotion, attitude, feeling, desire and manifestation.

3: Very, very few entities have the awareness that they are, in fact, not entities acting unto themselves, but instead are part of one infinite Creator, undifferentiated from that Creator except by the choosing in free will to express in an independent and co-creative way. Consequently, most take no care in that which they manifest in the life experience, but rather assume that they are to react to that which occurs outside of themselves, one thing following another in the pattern of your society in the environments of work and home and play.

4:♡: You make choices you know not of. How little credit you give to your own creative power. There is, in truth, no reality in third density but your consciousness. You dwell within an illusion which is densely opaque, through which one cannot see, in order that you may, more and more, learn to choose in a consistent fashion those biases which move the consciousness into a less distorted form of the manifestation of the love of the co-creator and of the Creator. So each of you channels yourself, each of you cannot help being a channel. It is no effort, it is simply not recognized that this effortless process is not the process of expressing the self, but a series of choices about what the self is being in the process of becoming a being, for you are both being and becoming.

5: This is an obvious paradox, and when you meet paradox within your studies, rejoice, for then you know that you have moved into the realm of that which is spiritually helpful. A spiritual path is a series of paradoxes. How easy it is not to heed these words. How easy it is to yield responsibility for the choices one makes to the press of circumstance. The illusion, a series of vibratory complexes and patterns of energy, designed to manifest themselves to your senses as opaque reality, is, in fact, malleable and plastic and most willing to bend to the instrument who is aware of the process that is taking place.

6: Thus, as this group begins what this instrument would call a ministry that takes a great deal of dedication and patience and work in consciousness, it is well to come to terms with your own inestimable power. It is in no case necessary for anyone to react to circumstance. It is always, even in the most extreme circumstance, true that there are choices to be made, and the more consciously they are made the more rapid shall be the acceleration of each entity's spiritual evolution. The work of realizing the self that lies hidden as a gem of infinite worth within the clay of manifestation cannot be seen by the self or by another until it is realized and valued by the self.

7:♡: You are each imperishable beings of light, heirs of grace and glory, an infinitely important and necessary portion of the one great Thought which created all there is, that being divine love. That is the crystal that is within you—love. Not love as humans would understand it to be, not the weak and watered love of kindness and courtesy, not even the love of personal passion and romance, but the love of such immense power that it generated the infinite creation in balance and in perfection.

8:♡: This seems to be without you: the perfection, the balance, the divine love. You are projecting into an illusion that has been created with your own cooperation so that you may move forward one step at a time, one small step at a time. You began as unmanifest love. You were joined with free will and flung outward to become prodigal sons and daughters of love itself. You are information givers, for all that you experience is that which the Creator experiences and knows of Itself. You cannot make any errors, for in each action the Creator learns of Itself. You can, however, make choices about

that which you wish to learn.

9:♡: Since your density is a density which is attempting to learn lessons of love, you may depend upon your incarnational patterns being planned to allow you to meet those ways of loving which you felt needed further refinement. We do not send understanding or wisdom, for these lessons are not of this density. All too often, the heart has been lost in those who seek the truth that lies within the illusion of third density. But wisdom is not the answer, and the questions one asks cannot be answered wisely, but only compassionately, for compassion is in the heart of the choices each of you make day by day.

10:♡: Thus, as we speak to this group which wishes to be of service to others, we ask it, first of all and always, to be conscious of the nature of the lessons to be learned by the self and in harmony with other selves. These are lessons of love and compassion. Not love partially given, not compassion partially withheld, but unstinted, foolish, quixotic love, love that fears no hurt, that can ignore and smile at pain, knowing that new things are painfully learned, knowing that opening up the heart to love is dying to those things which block the heart from opening like the flower that it is. It is as if you were infected by a disease called doubt: self-doubt, doubt of others, doubt of the worth of that which you are doing, doubt of the nature of the infinite One. There is no need and no room, for the seeker who wishes to work towards finding the treasure of love within.

11:♡: It has been said that love casts out fear, but it is not explained how one may love. We shall explain. You are love. You need to find out more and more clearly how to express your true being. Those about you who are not seeking as you constantly offer the catalyst of the unexamined life, of the measured love, of the stunted compassion, of the carelessness and fine scorn for the fragile treasure of this brief dance of an incarnation. You shall not exist long in this body, in this illusion. Use the time that you have, for time itself is part of that illusion, and as you become aware more and more of the love within each moment, as you choose to ask yourself, in the face of difficult catalyst, where is the love in this moment, more and more shall you drop away those things which are not love from the being which you are becoming. More and more shall you be able to shine and be the love that you seek. You are simply uncovering that which you truly are.

12:♡: Now we move to that part, that all important part of a support group which creates for the channel the nature of that channel. The channel itself does not create its own nature, it is the group harmony, the group love, that is hard won through the fierce loyalty to truth with each other and with the self. We could say simply, "Be merry together," and that would be the heart of the harmony of which we speak. But, in truth, each of you has stumbling blocks to teach each other with, each of you presents challenges and catalyst which each other may learn to love without let, without hindrance, unsparingly, unstintingly. It is the job of the support group—and this includes the channel—to love at all times, most especially when the manifestation of one of the group seems to be less than lovable, when the behavior seems to be unacceptable, when a thinking seems to be unforgivably erroneous. Love accepts the unacceptable, forgives the unforgivable, loves the unlovable, and by that environment creates a catalyst by which that self may choose a new path.

13:♡: In a support group you are not bound by what you think of each other, but by the love that you know is each other's true self. You set each other free, and each of you teaches each. Let no one feel shame at lacking courage, making errors, or falling by the wayside in some self-perceived manner. It shall happen to you again, and again, and again. The support group, when it sees that one of its members is in need, forgets all need of its own, and reaches out in love to pull the needy one out of the mire of confusion and self-doubt.

14:♡: This is a most intimate relationship. It is the beginning of what you call the social memory complex, and each group's balance of harmony is unique to that group, and will thus form the basis for the information which comes through the channel of that group. So be aware of that great truth, and seek to love, not to be loved. Seek to understand, not to be understood. Rest in your mighty power and give the gifts that you have freely and gloriously, rejoicing in the infinite Creator. See yourselves as those who pull the wagon, pulling together, working with such joy that labor becomes

play. Love each other, and allow with all generosity the burgeoning and blooming self that is you, as daily you change, to be melded anew into the ever-changing, subtle patterns of group energy.

15:♡: We are suggesting that which will cause you great discomfort for as long as you work together, for this sort of effort causes one to change, and as the mind perceives itself changing, and realizes that its old programs no longer work—or as you say, in your technical society, compute—then you must dump that program, and this is most painful, and feels much like loss, and feels, indeed, like a grievous loss. The energy which could be taken to be lost could be used up in grieving, may instead be turned by faith to the building of programs which are fully representative of that which you have learned, that love which you have uncovered within yourself.

16: More than this, there is a basic program within the subconscious, and this too is heavily veiled in distortion. This is where the work with dreaming, with keeping a journal, with taking oneself seriously, becomes centrally important, for it is, shall we say, a metaprogram1, in which you accept the socially unacceptable dictum of a chosen path of service.

17:♡: Within your society it is not considered healthy to feel that one is on a mission of a spiritual nature. Nevertheless, this is, in actuality, the truth. You have come here, intent upon expressing and manifesting in poetic beauty the mission in service to others which you chose preincarnately. Yes, you chose much personal work, but you chose more. You chose your paths of service, and in each path of service to others much must be yielded and given up. Thus, we encourage you to encourage each other, to love each other, to allow no disharmony to rule for one moment longer that it takes to recognize that there is something which must be discussed, which must be forgiven, which must be balanced, so that love and harmony again may be the environment in which you follow your path of service.

18:♡: During sessions of working, the support group needs continually to realize and send for the power of love, that the instrument may not have to depend upon its own strength and will alone, but may rest against the cushion and support of an environment of love. Tuning, then, is done continuously throughout a session, not as a heavy burden, not as a heavy duty to perform, but as that which becomes second nature, as that which becomes a simple and constant visualization of living, revolving light, which raises itself round about the whole group in spirals and reaches unto the one infinite light of the Creator in its first manifestation.

19: We shall end by speaking of channeling itself. There are many, many kinds of channelings. As we have said, the life itself is a channeled experience. This instrument and we who are called to this instrument are those who teach, as we learn, about spiritual principles, about tools and resources that may aid in the acceleration of spiritual evolution. This particular teacher, and we, as those who speak through this instrument and have been called by this group, are not concerned, nor can we be, with those details of mundane existence which open with the first breath and close with the last, for we see the incarnation in its illusory form only as a learning opportunity. We cannot tarry there long.

20: Yes, at each turn it is important to be able to orient the self within one's environment, to be able to see the nature of the changes of the illusion as they affect the day-to-day workings of the incarnate, self-willed, little self. There are many, many teachers who are most pleased to speak through channels and guide one through each day, each experience, each choice. It is our nature to give that responsibility to the self of your self.

21: The material that we offer, therefore, will not be material that is sweet and easily taken, the candy of the spirit. We move rather towards the more substantial meat and drink of spiritual lore, working to enlarge the viewpoint in order that those questions which one might have about the day, the hour, the experience, this or that, become questions that are small, become questions which beg for a larger question, and that is, "Where does this concern fit into the life that I know lies within me?"

22: Many will seek of any channel specific information, especially during these generations of change, when time itself is speeded up and finally swallowed by the density to come. Those who work with this instrument and with us will find themselves often unable satisfactorily to answer specific questions, for to do so would be to lose the purity of the contact. And so, if being of apparent help in reading the, shall we

others, so that all is forgiven, all is accepted, and there is no thing which can separate you from your faith, no tragedy, no horror that can remove from you the knowledge of who you are, an absolute and explicit part of the Creator, a being of love.

16:♡: We do not hesitate to answer this entity's challenge that Jesus is Lord. This instrument has invested a great deal of passion and intensity in coming to know, to feel, to think, to act with an awareness of how the teacher known as Jesus might so react. The entity is active in faith. Each of you may be active in faith, but it cannot be done once a week, or when one needs comfort. It needs to become a part of each of you, to ponder, to revel, to rejoice and to allow your own absolute nature to be made known to yourself. You are an imperishable light being. You have chosen to be of service to the Creator by attempting to love those about you as if they were yourself. Are you a channel yet in your life, a way, a living truth, a silent witness, an example of life that reaches beyond the physical, the dropping of dust, and the disappearance from this illusion? One decision to move along the path of service is good, but you must keep making this decision, for your life experience was designed to allow you honest doubt, clear evidence that the Creator is not kind.

17: It is not easy to life a life in faith. Indeed, the more intense one's faith becomes, the more central and important, the more it is tested in the fire of experience, for faith is not rigid, it is flexible, adaptable, accepting. It allows people their own paths. It allows people not to find a way to eternity. It allows people to be where they are without regrets for them, because of the sure knowledge that one day they will awaken to their true self, to the I AM, and they will turn to seek the Way, and the Truth, and the Life that is yours in eternity.

18: Nor need you wait for this experience, for eternity lies in each present moment, and as your path of service moves onward, we pray you the grace, the alertness, and the ability to flow and adapt that will bring you to your own I AM, your own surrender, and your own experience of yourself as an absolute and ideal being, the greatest blockage to this way of thinking, being and manifesting, of the lack of self-forgiveness, the low opinion of oneself, a tendency to characterize the self as unworthy.

19: How long shall we accept the appearances of an illusion? Work as you will with those things which keep you from your awareness of who you are. Do not be discouraged if the rest of your life is taken up in the first step, self-forgiveness and forgiveness of others. You have all the time in the world to become your own I AM. Courage, my children.

20:♡: I am Q'uo, and I greet each again in love and light through this instrument. We realize that we have spoken for a lengthy portion of your time this evening, and once again we apologize for the wordiness which we find necessary in expressing those concepts which are our response to your most thoughtful query. We would ask if there might be any further queries at this time?

21: C

22: I have one, but on a slightly different subject. I study karate. There is a concept called the "chi," which (inaudible) (that the power dwells in the area (inaudible) down about three inches below the navel. I was wondering if you could tell me anything about this concept of chi, and its relationship to the (inaudible) energy chakras, as far as location goes?

23: I am Q'uo, and am aware of your query, my brother. We will do our best to speak to this query, though it is one which leads into a subject which is interesting and intricate. The center, physically, of the physical vehicle for most entities, is that location of which you speak, and for any entity which wishes to move its physical vehicle in a graceful, power-filled and controlled fashion, will do well to move from this center, with this center fixed in its consciousness, for from this center, or any center that may be measured by gravity, there is a leverage which is possible that is not possible at any other point within the physical vehicle. This is a function of what you would call your mechanical physics. Because an entity is well grounded or in a firm foundation at this point, it may exert force in any direction in a more efficient manner by remembering this point, and by moving in harmony with this point. It is also true that from this point flows a kind of power which is also, shall we say, multi-dimensional in its nature.

24: This is a point which is very close to that physical location which you call the navel in which each entity upon birth is connected to its mother by the umbilical cord. Though this

cord be severed, as is the case with each entity within your illusion, there remains a connection that is not visibly seen and is seldom felt, but is quite powerful, for each entity. This connection is with what you may call the prana, or creative energy of the universe. It is as though this energy were funneled into the physical and metaphysical vehicle of the entity through this connection.

25: When an entity is aware of this centering point in both the physical and metaphysical aspects then the entity has at its command a great deal of energy that may be expended in a manner of efficiency that is in direct proportion to the entity's discipline of the mind. The practice of the karate, as you are aware, is a practice which trains not only the physical vehicle, but the mind as well. Indeed, the physical vehicle is but a tool of the mind and has but little use without the mind to direct it. In the practice of the art of which you speak this is most apparent to those who seek to master the ways of this art.

26: Is there a further query, my brother?

27: C

28: (Which energy center would (inaudible), what color would (inaudible) (be in that area?)

29: I am Q'uo, and am aware of your query, my brother.

The center of energy most closely aligned with this particular area is that of the yellow ray, and in many drawings of your Egyptian culture you may notice that the entity that seeks power in this world and in the mundane sense will be depicted as having a center of energy flowing out from this area. However, the entity that seeks to blend this more mundane type of power with its own spiritual learnings will begin to transform the metaphysical nature of this power into that which proceeds from the brow chakra, or that which is the indigo ray. Thus, in its simple and unadorned state the energy is of the yellow ray, however, it may be refined until it is of the indigo ray as well.

30: Is there a further query, my brother?

31: C

32: (Inaudible) function well, I feel more a flush over (inaudible) much like the initial flushes that I had when I was (inaudible) (a channel, it involves a (inaudible) that I (inaudible) tonight (inaudible).

33: I am Q'uo, and we are unsure as to whether we find a focus for query, but we shall comment, for we feel we have a grasp of your statement. The feeling of wellness, of being flushed, as you have described it, throughout your energy centers, in both the channeling, the conditioning for channeling, and in the practice of the art of karate which you now experience, are means by which you have been able to bring your energy centers into a temporary alignment and balance that allows each to express in an unified manner the energy which is unique to each.

34: Thus, the feeling of well-being that occurs at these times. It is at these times that you are able to move your focus of consciousness from the more linear type of activity to that which, though it may be physically active, is more of the receptive mode, taking in the pranic energy, or that which in your art is called the chi, and moving that energy in a balanced fashion in order to accomplish a certain set of goals, whether these goals are simply to feel the energy in its movement and radiation to move the physical vehicle in a certain prescribed series of patterns or to serve as an instrument for contact such as of the Confederation of Planets in the Service of the One Creator.

35: Is there a further query, my brother?

36: C

37: (Inaudible) for the first time in a long time I really felt intense conditioning. I know (inaudible) (try to, I find that what I need to do (inaudible) choosing not to channel, but the conditioning tonight was very intense. I felt, (inaudible)?

38: I am Q'uo, and am aware of your query, my brother. We must apologize for being overly enthusiastic in our greeting of you, my brother, for we were wishing only to aid in the deepening of your meditative state. There is also the consideration which we had hoped that we had accounted for, and that is that there were two instruments in proximity to you which you were able to feel the conditioning as a result of the closeness to these instruments and the sensitivity of your own instrument. Thus, there was the doubling effect of the intensity of the conditioning which you felt. We do apologize if there was any discomfort. This was not our intention.

39: Is there a further query, my brother?

40: C

to be of service in the deepest way open to him personally. He was given insight and vision through his contact with his Father. This humble servant called himself the son of man, not the son of God. He repeatedly said, "When you hear me, you hear not me, but the Father within." He said this many, many more times than is repeated in your holy works. He said this every time he spoke, just as we say to you we are your servants, we are your teachers, any truth which comes, comes through us, and through this instrument. We are not wise, we are students of the great mystery. So too, was the teacher known as Jesus.

4: The name of the Creator, within his religion, bore a great deal of resemblance to the word we use so often, that is, consciousness. The Creator's name, never spoken aloud, simply meant, "I AM I AM," or, "I AM because I AM," or, "I AM that I AM." I AM. This is the Old Testament Creator. This is a concept of great promise, great authority, full of nuances and mystery, and there was indeed a large body of Jewish mystics, which line exists to this very day. As a mystic, Jesus attempted to express the nature of redemption as being a surety of consciousness, a bonding with that Creator which could withstand the threat of death, for eternity was more important to the teacher known as Jesus than this little life, but he knew what it took to embrace eternity, and as teachers do, he attempted to use that which he had, the name of the one infinite Creator most familiar to those whom he was teaching. I AM, I AM, I AM the Way. Identification with the Creator, the Way, I AM, the Creator, the Truth, I AM, the Creator, the Life. Stand up and be counted, for until you know I AM, you shall not come to I AM. Faith comes first. To think that this teacher meant that it considered itself a human doorway is a potentially wholly destructive distortion of that which was meant by the teacher known as Jesus.

5:♡: You will note that we do not deny that Jesus was the Son of the Infinite One. We do not deny Jesus the Christ. We meet the challenge that this instrument offers. To her, Jesus is Lord, and by Jesus she means that which cannot be spoken, that is beyond our words, but that is the one infinite Creator. Let us call it love. Let us say love is the Way, the Truth and the Life. No one comes to the Father but by love. This is a New Testament change, which would have been acceptable to the one known as Jesus, for to Jesus his experience of his beloved Father was love given and love received. Difficult things were asked of this man, but this man was a channel with great determination and greater faith. He was speaking to entities who were very simple people. He spoke to them in words that left nuances, aromas, questions to ponder, but simple ones. Those of his own time knew the name that could not be spoken. Jesus (inaudible) spoke half of it.

6:♡: That is the first way of understanding this phrase. It was a simple teaching. It was the preaching of faith, which leads us to the second portion of the meaning of these words, and why they are not the only words that lead to eternity, but merely words which show the intensity, the devotion, the worship, the surrender; the love, and the desire to serve the Creator by serving each other.

7:♡: All paths of service, if they be positive, full of love and light, harmless to all, are helpful to those who are comfortable with that particular story or way of bridging the gap between present and infinite. This entity indicated the intensity necessary for a life in faith successfully to move from the mundane world into an arching bridge connected with eternity. Those who call themselves Christians, and go to church once a week, are as little likely to be able to graduate into the next density as those who have no path at all, but simply are looking, and testing and trying, and thinking, and mulling, and refusing to make a commitment that leads to surrender of the smaller self, in order to make room in the earthen vessel that is your body for the expansive and loving self that you truly are, the self that is Christed.

8: That which is called religion works as a tool to polarize, purify, and discipline the seeker, not only one day a week, but every day. Better is the path which is alive in faith and service and worship that has been created by the entity itself, but that includes the forgiveness of self, the forgiveness of all others, an adoration and worship of the Creator, and a surrender to the Creator-self within, the self that is you but is a deeper and unknown part of you, to your conscious mind.

9: How do you get from your conscious mind to this extremely deep realization that allows a safe and peaceful surrender of the self, a trusting surrender, a safe surrender? It is the faith that comes from persistent, daily attempts at medi-

tation, no judgment of the meditations, not taking the spiritual temperature, but looking always for ways to see the Creator, for ways to recognize the hunger and the thirst for that which the Creator can give only to those who have surrendered to their Higher Selves.

10:♡: Any path, be it orthodox or personal, must consist of several things. A complete and unutterable faith that the Creator loves you, that the Creator made you because He loved you, and that it is only appropriate that you love this Creator in return. It is necessary that you deal in some way successfully with the understanding of your own eternal redemption. How could such imperfect entities as we be eternally forgiven and eternally given another chance, over and over and over, so that we would never lose courage, but simply pick ourselves up and try again? There is a requirement that we stand so four square, so honestly, earnestly, eagerly and completely in the light of this love and belief, this faith, that we realize it is our identity, something that we cannot possibly deny, that we would refuse to deny upon pain, even of death, for we have found out who we are, and we will not deny that.

11: This attitude, once digested, shall we say, makes us realize the enormous preciousness of each moment that we are conscious in this milieu which you call third density. Here, and only here, can you demonstrate your faith, for you have forgotten and do not see the reality of your light being, the illusion of your mundane self, and the great beauty that you may make of a life in faith, a beautiful gift, a substantial, marvelous gift, a rich and honeyed gift, for the Infinite One.

12: We speak to a group of cultural Christians. Each of you knows it is not necessary to find the Creator in one place or another. The Creator did not need houses built for it, for the house of the Creator is your heart, that room into which you may go and shut the door behind you. The most personal and intimate part of yourself is the part that has faith. If you do not have faith, you do not have a way, you do not know a truth, and you do not know how to live your life. Nor do you know why you are living, nor can you rejoice at the moment of your death, whether it be natural or placed upon you because of your beliefs, so that you are a martyr. Most unusual happening—seldom will anyone have to die for what he or she believes—but that concept must be seated deeply within yourself, because it is part of knowing for sure, in no uncertain terms, who you are metaphysically.

13:♡: We accept a kind of vibration, which you may call Christ consciousness, or any other name which you may wish to use, as a description of one who is committed, and (our) hope when speaking to those of third density, is largely to help people remember who they are, that they are as tall, and as deep as eternity itself, that they have being, that they are and that they will be, but that this is the moment—and in cosmic time, 75,000 years is a moment—of decision. It is a decision that must be made without reservation or evasion. You cannot say, "I know I am supposed to believe in something, so I choose this path, and I will believe it." Rather, you must become what you believe, insofar as you are capable of it. You must begin to realize that the life you channel is a life of love.

14: You yourself upon the surface of life are in tempest after tempest, and your small boat often loses its rudder, but in faith that frail barque will ever be afloat, and ever be moving toward the destination of paradise, for you who live a life of faith, you who grasp the need to be committed to a daily recognition of the Creator, will find yourself in a well-watered and most beautiful place upon release from the clumsy, chemical shell which you now use to carry your spirit. If you do not know, if you do not live as a light being, or, and this is in the end the same thing, attempt each day, give time each day to the attempt to become aware of being a light being, then you will feel uncomfortable with the need of the metaphysical world to be absolutely who you are.

15:♡: The paradise of which we speak is that portion set aside after an incarnation in which each soul is healed, each pain eased, each tear wiped away. It is not necessary to be successful, happy, wealthy, or any other of the values so shallow in your culture. It is necessary to seek, to ask, to turn, to forgive. How difficult to trust in the Creator, and how much easier to trust in that Creator when you are aware of who you really are, and that things which may seem unkind that happen within your life experience are those offered in true kindness that one may learn more and more to be authentic, real, healed of all lack of self-forgiveness and forgiveness of

say, tea leaves of the day, the dream, the occurrence, the concern, which are things which can be taught by other teachers, but not by us, if this is any part of the ambition of the channel, let it be faced now, that we may not, in our teaching, be a disappointment, be a stumbling block before you.

23: We are a comparatively impersonal contact. We look at questions and value the question more than the answer, for in the question lies the quality of the life experience that is being sought by the questioner. In an illusion where there are no true answers, it is the questions that are important. You will again and again as a channel find yourself pointing and ending to and in mystery, speaking in riddles and paradoxes, seeking out of the maelstrom of dizzying, excited questions and observations the still and quiet waters of silent truth that lie stably and eternally within each consciousness.

24: The mechanics of channeling are those easily taught but difficult to learn, because it is always thought that if something is worthwhile it must be difficult to achieve. We cannot teach you to be faithful in your practice. Teaching an entity to channel is much akin to teaching a beginning violinist how to finger the scale, how to play the simplest of tunes. The teacher does not teach greatness, but only a simple mechanism which must be practiced, and practiced, and practiced, in infinite patience and dogged determination and persistence, for it is practice alone which creates that level of trust which allows the surrender of all expectation.

25: Many are the times we have demonstrated through this instrument the nature of that trust. We do so at this time. Six, six, five, three, seven, one, four, three, six, six. That is what we gave this instrument—nonsense. That is what you will feel you are receiving—nonsense. That is acceptable, being able to accept that you do not know what you will say is important to one who wishes to be a faithful channel. It is not up to the channel to judge the channeling, but only to prepare itself, first by attempting to become the best self it knows how to be, and secondly, by opening itself completely in surrender to a greater will, a higher self, a larger point of view.

26:♡: We believe we have given you things to think about, enough for one session. We are still very excited at being able to be with this group again, and thank the one known as S2, the one known as M, and the one known as S1, for giving us an opportunity which is all too rare, to share that which we have learned, that which is our specialty within the Confederation of Planets in the Service of the Infinite Creator, for those who truly wish to follow a path of service (that(exists before the little life began, and shall exist long after the last breath has quieted, and the physical vehicle crumbled to dust. Imperishable ones, we greet and bless each of you, and would close this working through the one known as Jim. We leave this instrument in thanks, in love and in light. I am Laitos.

27:♡: I am Laitos, and greet each again in love and light through this instrument. We would now offer ourselves for any queries which this group would have for us. Is there a query at this time?

28: S2

29: Yes. May we know how we would (inaudible) start in safety, and what we would do well to know to preserve that safety by tuning and challenging our contact?

30: I am Laitos, and we are aware of your query, my brother. It is well, most especially for the one serving as the instrument, to have knowledge of the self in regards what the core belief is that the instrument would live and die for. This information is well presented in the handbook that has been compiled by the one known as Carla, for in this essence of the self one may offer a challenge to any unseen spirit that will ensure that that spirit comes in a manner which is acceptable to you as you offer yourself as instrument through which it may speak. This is centrally important, and it is well that this be considered in depth by each within the group, most especially the instrument, between this time and the time during which you shall again sit in session with this group.

31: At that time it shall be our honor to begin the initial contact with your instrument in order that you shall become acquainted with the feelings and perceptions that begin this contact process, as it is used by this group. The group tuning, by listening to music that is meaningful to each within the group, the visualizing of light, the joining in voice in the repeated mantram, are also other techniques in preparing the group for the contact and in tuning the individual entities into one seeking entity that acts as the receiving mechanism

for the desired contact.

32: Thus, we would suggest, in the intervening time, that you not only consider that core quality that enlivens your entire being, and which will become that concept through which you will offer your challenge, but that the group sit in silent meditation upon a regular basis in order that the energies of the group might become harmoniously blended. This will greatly enable this process of harmonization to occur.

33: Is there a further query, my brother?

34: S2

35: No, thank you very much.

36: I am Laitos, and we thank you. Is there another query?

37: Carla

38: I just have one. I was planning, on my own, to have a session during the day tomorrow before these people leave. I don't want to rush them, I understand the principle of the baby steps, but I was planning to start the instruction immediately (inaudible).

39: I am Laitos, and we are aware of your query, my sister. This is acceptable as long as it is understood by each within this newly forming group that the first attempts at a contact are those which shall be contemplated in the intervening time until the new group again sits in circle with this group, and that there shall be no verbal contact attempted until there have been a number of successful contacts achieved within the group that now sits in seeking circle.

40: Is there a further query, my sister?

41: Carla

42: No, thank you.

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

44: S1

45: I have two questions. One is, do you suggest a mantra for a group, and secondly, in our existences on all levels, what is the best way to surrender all expectations?

46: I am Laitos, and am aware of your queries, my sister. We suggest only those means of tuning, whether by mantram, singing, group visualizing or whatever other means is available that have meaning to the group. This is decided by your own free will choice, for you are by now aware of those means by which you are most inspired, and we would suggest that you follow those yearnings and preferences which are already in place within each of you, and that as a group you make this choice.

47: As for the means by which one may give up the expectations, again, this is that process which has most effect when it is decided by each individual. It is in our humble opinion that which is most easily accomplished by a simple decision that serves as the foundation stone upon which any service to others is offered, and that is that one seeks with all the heart, the mind, and the soul to serve in whatever way is most appropriate, and that all other cares for the duration of the session of working are released.

48: One may see them as put aside, as one would discard cares and worries at the foot of a series of stairs, leaving them behind, or putting them in the pockets of a coat and hanging the coat in a closet, or by whatever means carries weight within your way of thinking, so that one becomes as an hollow vessel during the session of working, with no concern for any particular outcome, but concern only that one offers oneself wholly and completely in order that one may serve the one Creator in whatever manifestation (that(presents itself to one.

49: Is there a further query, my sister?

50: S1

51: No, thank you.

52: I am Laitos. We thank you for your concerns. Is there another query at this time?

53: Carla

54: Not from me, thank you very much.

55: I am Laitos, and we also thank each within this circle for allowing us to offer ourselves in service, for it is our great joy to do so, and we rejoice with you at this new opportunity to serve that is presented to each, not only within this circle and the newly forming circle, but to each portion of the Creator that resides upon your planetary sphere and will in some fashion be touched by each effort of service, for are not all one being, joined in seeking, joined in serving? And as each portion becomes awakened unto that desire living within the heart of the self, then does each other portion resonate in harmony with that same single desire. Again we thank you, my friends. We cannot thank you enough. We

shall take our leave of this group at this time. We are those of Laitos. Adonai, my friends. Adonai.

56: (footnote start(meta: as a prefix means "higher" or "transcending." A metaprogram, then, would be a program that is higher than and takes precedence over the other programs being used.(footnote end)
57:

3.9 1990/03/13

0:♡: I am Laitos, and I greet you in the love and in the light of the infinite Creator. We are most grateful for your call to us, for your request of our humble opinions which, as always, we must warn, are quite fallible. We are not those of final authority, but like you, seekers upon the path of truth, beauty and the nature of the Creator.

1:♡: We have spoken much about the preparation for channeling. It is now time to move forward into a more active mode, the mechanical learning of that which is called channeling. It is akin to teaching a child to play a simple tune upon the piano. This instrument would call such a tune, "Chopsticks." This we can teach. We cannot teach persistence, or a love of harmony, an assiduousness of practice. We must pause.

2: (Telephone interruption.)

3: I am Laitos, and am again with this instrument. We shall continue. The mechanics, the way of production, of channeled material, is so simple that it is normally resisted by those who wish to make it harder and more complex, who are learning to be little children who simply repeat what they hear or feel inside. This is the condition of the instrument as it begins the contact. It has prayed in whatever manner it deems most deeply worthwhile, to reach as high a tuning as the instrument may achieve in a stable and continual manner. This requires a crushing and absolute honesty, a knowing of the self and of the limitations of the self, for one does not go into the ministry of channeling to remove oneself from the world about him and dwell upon an higher plane.

4: One chooses to channel inspirational, spiritual and metaphysical principles because the Christ consciousness which permeates your Earth plane has, in the majority of cases, no chance at speaking in conventional ways, that is, through church attendance, involvement in the community of the Creator. There is no way for many to experience community. Thusly, to those whose distortions cause them to be unable to find the inspiration, the renewal, and the strength which they need day by day, to realize by grace that which is asked of them and to do that with a cheerful heart, there must be an alternative place of genuine worship.

5:♡: We are not those who disregard or denigrate compassion, for especially within your own density the deepest truths lie in purified emotion. The job of a channel, therefore, is to provide catalyst, to evoke that purified emotion which is the daily food and bread for which you pray each day in the Lord's Prayer. Think you then that you are asking for bread to eat and wine to drink? This was not the intent of a teacher who spoke always in parables. The daily bread which you seek and which you seek to share is that manna that contains the healing, the peace and the love of the consciousness of Christ; by whatever name you know the Christed entity, this is so.

6:♡: This, then, is your goal, to become more and more able to perceive the ramifications of each point made in discussions about queries that have been asked by a group. Be humble before this gift. You are not reciting scripture, you are not offering infallibility. You are offering that food which otherwise would not be there and would cause starvation of the soul to many. Vocal channeling is only one of the myriad of services. It happens to be a more conspicuous one. This in no way means that the vocal channel is any different or better than the mother who nurtures a child, or any other entity whose path of service lies not in blue-ray communication, but in green-ray healing, whether it be of physical things, the rebuilding of old neighborhoods, feeding the hungry, working with the here and now of souls that need to be fed, not manna first, but food for the body, all across the spectrum to those who have put those things to rest by circumstance, work and luck, and are therefore able to take the leisure to move into contemplation, to seek out purity, to fall in love with love in the Creator, in yourself and in others.

7: No one within this density, as far as we are aware, has ever

been able to keep this consciousness constant as a steady state throughout the incarnation or period of service. What is important is that you are able to clear the mind, to empty it as you would the contents of your pockets, before resting for the nighttime watches, until you become so much a part of the silence, so focused within, that thoughts begin coming to you. Now, you have continued to tune during the entire process of protection of the self, protection of the group, and protection of the working. When the time comes to channel it is time to cast away every inhibition, every care, every distraction, and put on the clarity of the white light of the infinite One.

8:♡: The nature of the channeling which we prefer doing, because it is much easier upon the physical complex of the instrument, is conscious channeling. We are of the fourth density, the density of love and understanding. We are not as wise as many of our colleagues, and so our speciality is working compassionately with those who wish to build compassion for themselves, for others and for the Creator within themselves. We are humbled and grateful that the one known as S has made a serious commitment to learn this discipline of the personality and lend his unique voice to the explication of that very simple message that is repeated time and time again in various ways, in order that various kinds of people may find spiritual enlightenment available.

9: To begin familiarizing the group with the energy which we use, and we are a broadband energy, which means it is easier to experience us, we would like at this time to dwell with each within the mind in silence for a few moments. Allow anything that happens, or does not happen, to be acceptable. Simply, as we pause, experience being touched by this energy. We would now pause. We are those of Laitos.

10: (Pause)

11: Those energies which you feel shall not always be overwhelming. It is extremely common to the new student to find a great disorientation when beginning the work of channeling, for you upon your sphere of existence have the concept of solidity, of objective reference. We simply offer thoughts to your subconscious in the form of concept rather than language. It is the portion of the channel to hear the clarion call of those thoughts, to waste no time considering whether it is you channeling yourself, or yourself channeling an outer source. This process moves on despite all doubt, all questioning, and all fear, as long as the entity who wishes to channel continues to feel that this service is a path of service chosen.

12: Since much has been said already about preparing for contact, we shall await questions in order to clear up any confusing points you might have, but at this time we wish to speak directly to the teaching process of channeling. Channeling is a process much likened unto the catching and the throwing of a baseball, in a rapid fashion, which requires that the mind be kept single-mindedly upon the succession of balls, and the hand be nimble to empty itself of the ball it has just caught, that it again may be empty to receive the new ball. In this analogy we equate these balls with intuitively validated thoughts and inspirations which are yours alone as you move along the path of life.

13: Now, we will tell you that which is not told those of the students who come to this instrument who do not wish to channel, and that is that the way to begin is to cast aside all powers of analysis, all resistance, all fears of saying or doing the wrong thing. This is often a difficult thing to give up, for entities truly wish to be of great service, and they wish to move forward as quickly as possible, but we ask you to take our instructions verbatim, and then think about them in as many different ways as you wish, ways in which you may come into adjustment with the seeming loss of the self. You certainly are not losing yourself, but gaining a deeper and more impersonal portion of yourself, for yourself is the Creator.

14:♡: When we transfer a contact to a channel, the channel waits until a thought comes into its mind. It is distressing to many channels, and the first words that they get are the words with which we always open and close each meditation, greeting you and bidding you farewell alike in the love and the light of the infinite Creator. It is a great temptation to feel that there is a tremendous conspiracy of those who pretend to channel, but are, indeed, less than honest, less than rigorous, less than prepared, so that their material remains inferior and uninspiring. Channeling is a series of concepts that are caught and spoken without thought, without judgment.

K. We are aware of the difficulty with which the contact was initiated but we felt that it was worth the effort to remain with this instrument and to give encouragement that it was indeed ready to make the initial contact.

16: At this time we would offer ourselves in the attempt to speak to any queries which remain. May we begin with a query at this time?

17: Carla

18: I know that everything you've said about life being worthwhile no matter what is true, but how can you tell that to yourself when you're feeling really down?

19: I am Q'uo, and am aware of your query, my sister. Indeed this is a question that few entities have the opportunity to ask upon a prolonged basis such as you have had, my sister.

20: The very asking of the question is an event within the consciousness of the entity that asks it. That offers to the self the opportunity for the gradual transformation of the point of view. The feeling of great pain and discomfort which limits one's potential or activity are qualities which cause the attention to be focused in a manner unlike most experiences which you will have in your lifetime.

21: The intensive effort necessary to maintain the consciousness and the attitude and the desire to continue is an effort which, along with the asking of the question, causes a kind of tempering of the will while at the same time providing the will a further testing that will in the mundane sense seem to be discouraging, for as the will is tested and stretched to the limits for that entity in its exercise, it will seem to the entity that there is little that is left for the generation of further desire.

22: This is a most intensive testing. It is one which you have set before yourself as a means by which you shall further purify your desires regarding service to others and in a personal sense, regarding your acceptance of yourself for your ability to endure. The product of such a test is ultimately quite simple in that the entity has persevered long enough to give itself the opportunity to do so once again.

23: There seems to be no end to this kind of work upon the self. For the pain-filled situation tends to gather a kind of momentum and has the overall effect on the physical vehicle of wearing it down so that its energy reserves are low. This is the work of those few who wish to so purify their own vehicles that the sense of self and the security of the self are seen as those things which are fleeting, and the tension then is driven further inward in order that the focus might continue to seek the truer heart of that which sustains all that is.

24:♡: This in its purest sense, or essence, is that indefinable quality which we frequently call love. Because of your love for the Creator and the son of the Creator whom you revere as your savior, the one known as Jesus, the Christ, you continue day by day, moment by moment to make the choice to serve in ways that are unknown to you, ways that are provided simply by your existence, moment to moment, you choose, moment by moment to continue and to continue and to continue, though there is little in the way of good reasons that the intellect may provide, that analysis may uncover. Yet there is that unquenchable thirst for the waters of love and by seeking the cup of such you radiate that which is not apparent to your eyes, but on the physical plane is obviously quite apparent as a desire which has been tested, tempered and found to be true.

25: Is there a further query, my sister?

26: Carla

27: No.

28: I am Q'uo, and we thank you, my sister.

29: Carla

30: Do you have any suggestions for me to teach channeling in a better way or (on) improving my technique?

31: I am Q'uo, and am aware of your query, my sister. We are very pleased with the openness with which this group approaches the learning and teaching of vocal channeling. There is the perception on the part of each instrument that a variety of techniques is most helpful in this process so that the training of new instruments might always contain some element of that which is familiar to serve as assurance for the new instrument and some element of that which is unfamiliar or new in order that there might be the opportunity at each working for the new instrument and indeed for each instrument to expand the abilities in this area.

32: Thus, we would not offer at this time any specific suggestion for the improving of this process for we are well pleased

that the process is one which is firmly underway and we really are exceedingly happy with the progress that has been shown by each instrument and especially by the new instrument.

33: Is there a further query, my sister?

34: No further questions.

35: I am Q'uo, and again we thank you, my sister. Again, is there a further query at this time?

36: (No further questions.)

37: I am Q'uo, we thank again each entity for taking part in this process this evening and for generating a desire to come together for a working which removes the consciousness for a short time from those areas of the mundane activity in which you find yourselves ever more dutifully and intensively immersed. As your world about you tends to move you as though you were a pawn, it is a joyful sight for us to observe that there are those such as yourselves that are willing to move themselves from the dizzying round of activities to find a quiet place within that there might be the opportunity for the settling of much catalyst; the processing of it into experience; the giving of thanks to the one Creator and the generation of the desire to serve that one Creator in whatever manner is appropriate.

38: It is easy in your illusion to lose yourself in detail for much requires the attention within your illusion in order to accomplish what you call your daily round of activities and within such detail focusing of the consciousness it is easy to forget that there is a wholeness, a rhythm, and a pattern to the life which gives it stability and to which one may retreat in silence and in solitude in order to enjoy the nourishment there.

39: Again we thank you for inviting our presence again this evening. We look forward, as you say, to these gatherings and we are eager to join you each time that we are called.

40:♡: At this time, we shall take our leave from this group. We leave you, as always, in the love and the light of the one infinite Creator. We are known to you as the ones of Q'uo. Adonai, my friends. Adonai.

41:

3.36 1990/08/05

0:♡: Greetings to you in the love and in the light of the one Creator. I am Q'uo, and it is indeed a privilege to share your meditation at this time. We bless you for your generosity, and your desire to know the truth. To listen to our humble opinions is indeed kind of you, and we are most grateful and honored to be asked to come among you at this time. As always, please remember that those things which we offer to you are our thoughts, not an infallible truth, but the truth that we have been able to call our own, at the place where we are now in our own learning.

1: The question you ask this evening needs answers in two different ways. We shall move to the first way as the lesser of the two understandings that may aid in diffusing the tremendous damage the phrase, "I am the Way, the Truth and the Life; no one comes to the Father but by Me", has caused. This instrument is not familiar with the day-to-day living, the means of worship, and the sociological description of the times of the teacher known as Jesus. Suffice it to say that as now, then also, the more learned was the teacher, the more complex and sophistic his rationalizations might be. The teacher known as Jesus wished a return to simplicity, and a turn to the realization of the unity of all things, a calling to all of the children of the Creator.

2: This entity did not agree, nor accept, the pluralistic ways, the negatively oriented hints which characterized the theology and the teachings of the teachers of his own religion, which was Judaism. The entity never asked to be elite; he asked only to be a servant, and he related to others as teacher and servant, not being authoritative, except by the authority that was heard and could not be ignored within this entity's tone of voice, mode of expression, and knowledge of those prophetic writings, holy works and sophistic, argumentative commentary which at his time pervaded his religion.

3: As is almost always the case, it was through intense examination of his own religion, through active, day-by-day immersion in the belief systems of that religion, with all of its faults, its idiosyncrasies, and all of those things which he considered to be wrong, that he became aware that he had been born in order to express a channeling, in order to learn how

the communication.

32: May we speak further upon this query, my brother?

33: Questioner

34: No, thank you very much. On another topic, could you comment on the nature and seriousness of divorce as you have already spoken of marriage.

35: I am Q'uo, and aware of your query, my brother. The mated relationship is one which provides the greatest amount of efficiency to those entering into the relationship and the learning of the lessons which are those chosen before the incarnation by each entity. The efficiency is achieved in a direct proportion to the intensity of the relationship, the vividness of the relationship. This intensity is enhanced by the familiarity between the two entities. As the entities become more and more aware of and informed by each other and the dynamics that grow between two entities as they share the life experience, this familiarity then describes in clearer relief the nature of the lessons that are being worked upon by the entities.

36: When there is a difficulty in perceiving the depth or breadth or ramifications of any lesson or set of lessons then there is the disharmony, the friction of the parts which do not fit, shall we say, into those places in the life experience that each entity has made for them. If the difficulty in fitting these pieces or portions of the life experience together persists and is not reconciled or given a place in each entity's life pattern into which it may comfortably fit then this disharmony we have found within your culture frequently results in that which you call the divorcing of the entities. That is, the removing of each entity from the relationship in order that there may be a cessation of the friction, a removing of the frustration that results from the inability to find a place for the lesson that was being attempted within each life pattern. 37: The seriousness, as you described it, is only that of the efficiency of the relationship and the efficiency of learning and being able to be of service as a result of utilizing that which is learned in the life pattern. The entities will find that the lesson which was being attempted shall repeat itself in whatever future relationship is attempted even if no further relationship is attempted. However, in the solitary situation the efficiency is greatly reduced for there is the lack of the mirroring effect, that which intensifies and in most cases clarifies the lesson at hand. In the beginning again with a new relationship there is the need of retracing steps that have previously been accomplished with the former partner. This, of course, in your terms takes time and there is much of the repeating these steps which means in most cases that the efficiency of the learning has been greatly reduced. However, there is always the opportunity for the realigning of the dedication and determination so that there may again be the resumption of the pattern of lessons and services and once again there may be the finding of the mirroring effect so that this process might continue the pace.

38: Is there a further query, my brother?

39: Questioner

40: Could you comment on the fact that is has a (inaudible) on marriage?

41: I am Q'uo, and am aware of your query, my brother. In your terms, that is, in the mundane terms of the culture in which you live...

42: (Tape ends.)

43: (footnote start)(Carla: I would guess that their thought was, "especially that part of oneself that calls for humor to take things lightly."(footnote end)

44:

3.35 1990/08/02

0:♡: We greet you in the love and in the light of the one infinite Creator, whom we serve together with you.

1: It is, as always, our great privilege to work with you and to share with this group a new seeking. When you are seeking together, you are most congruent, though it may not always seem so to you in your illusion as individuals, and we take great joy in being able to share with this congruency of seeking.

2: We thank you for your dedication as individuals and as a group to the spiritual work to which you have dedicated your lives. It is a great service that you perform. But again, you are not aware of what you do and when what you do may be of help to others. We thank you for the service you perform

both in aiding those about you in the third density and in offering to us the opportunity to be of service also, for it is rare that we may find such a group as this through whom we may speak as directly as we are able to in the vocal channel.

3: This instrument desires to know when it is being of service and we are aware that each of you has also had this desire or questions. We reiterate to you that what is of importance upon a metaphysical level is the desire to be of service, and the purity of the intent in the offering of the self and the dedication of the self to the work and to the purification of the self for the work.

4:♡: The services you perform are many and yet they are one. They are many in that they manifest through a variety of activities which you perform throughout your days and these activities may seem to be largely different, one from the other. Your service may vary with a smile given to a stranger you pass on the street, to a look of love exchanged with one who is close, to the more obvious form of teaching and the vocal challenge which exists.

5:♡: All these seemingly various services you perform are but one and that is the radiation of the love of the Creator, which pervades you and your illusion, have you but the ability to perceive. This is your service; to aid in the perception of the love of the Creator in yourself and in those about you. Is it not simple, my friends? Why then do you spend time worrying over whether you have been able to be of service?

6:♡: When a being is full of the love of the Creator, and as you radiate and manifest the essence of that being, those who come in contact with you, whether knowingly or unknowingly, will see that which you have to offer. That is who you are—that is the Creator, who is love.

7:♡: Now, there is much confusion in this illusion about the concept of love. We are aware of the differences in the expression of the concept in your various languages and of the various types of love expressed as different concepts.

8:♡: When we speak of the love of the Creator, the metaphor perhaps most analogous which we may use to attempt to explain to you the metaphysical nature of love is that of the radiance of your sun. The sun does not necessarily do anything. The sun is. It radiates the essences of its being. It radiates heat and light and gives life by its radiance. This is the nature of the Creator's love—giving, simply and freely as part of the nature of its being.

9:♡: This is the love that you may also radiate to those about you. The nature of your being does not necessarily do, it just is. It radiates this love. So, all you have to do, my friends, in order to be of service is not to rush about finding various services to perform, but merely to look to the heart of yourselves to perceive that which your true nature is; to allow that perception and realization to so pervade you that your awareness of it becomes also clear to those about you.

10: This is why we speak of the importance of knowing yourself. The true nature of the self is known. A certain transparency of the self is achieved; the penetration of the walls of third density illusion which surround you in the form of the bodies and the various societal conceptions and misconceptions of the nature of the individual and the illusion. When the true nature of the self radiates through the self that has become transparent, penetrating through the illusion, it shines out as a beacon into the thick darkness of the illusion that covers your planet.

11: We are aware of many groups such as yours that are attempting to do this work on an individual and on a group level. And it is this dedication on an individual and a group basis that is lightening the consciousness of your planet.

12: There are those that say that the small lights surely will not make any difference in the vast darkness. We know great beacons of light in the history of your illusion—the teaching of the one known as Jesus and other masters of the various religions and spiritual paths.

13: The individual may become discouraged in comparing oneself to ones such as these, feeling oneself to have but a small light to offer. We say to you that no light is so small it makes no difference. No matter the size of the light, it still shines and as you band together in your efforts, the effects of the light that you project are multiplied.

14: We will at this time transfer to the one known as Jim, thanking this sister for the willingness to receive our contact. We are known to you as those of Q'uo.

15:♡: I am Q'uo, and reach you again in the love and light through this instrument. We are very pleased with the progress that was made this evening by the one known as

15: After the experience is over, you may examine, analyze, probe, discuss and attempt to measure that which you have experienced, but during the process itself, a complete surrender to the Creator of all things, in certain knowledge of His plan for your existence within this incarnation, is in place, and that all is as it should be. This relaxed and peaceful state is aided only in some cases by the ingestion of caffeine in order that, although calm, quiet and listening, one also has the energy which such substances give to the physical vehicle and to the mind complex.

16: As we work with the one known as S, and gaze at the dynamics of the support group, we see that the one known as S's greatest difficulty will be in releasing himself from an attempt to be objective and to make sense in a mundane way of that which transcends day-to-day living and moves the mind and the heart into the vast eternity of imperishability. The energies that are carried are strong. This is the reason we have put much emphasis upon the work upon the self, not so much to be a better person, but to be able to discipline the personality enough to clear the self at the time of self, and therefore be an ideal and magical entity.

17: The process is as simple as repeating what you are thinking. New instruments, as we have said, feel again and again that they are making up those things that are being said. This is because we start upon familiar territory, common to all seekers, and common especially to those who have studied the work of this particular group. It takes a certain very powerful courage to have faith that the thoughts that are springing into mind from the subconscious will in the end have created a document that is as full of inspiration and information as you are able stably to convey.

18:♡: You channel—and we speak quite seriously here—your own thought processes. You choose your behaviors, your reactions or lack of them, and all the attitudes of life. When one decides to become a vocal channel, one is drawn into a powerful energy nexus of which it is one point in the planetary light. Whether or not the channeler turns out to be proficient, if there is great sincerity in the attempt, that alone will lighten the consciousness of your beloved planet that is so sadly in need of light. We repeat again, do not analyze, do not allow the mind to judge the contact. It is of the greatest normalcy that an entity will begin channeling with perhaps only fifty percent of channeled material of an outer kind, and the other half the wisdom of the deeper self, so that in fact the channel in the beginning is very much aided by its unseen spirit, or guides, or (moods).

19: We would at this time request that the one known as S relax, take several deep breaths, and allow apprehension and fear to leave the aura of the physical vehicle, for in this first session we wish no more than to establish the experience of a momentary contact. When we transfer to the one known as S, we shall simply be sending the information of who we are and what we stand for. The simple perception of that name, which you require within yourself if spoken aloud, begins the brave and foolhardy Don Quixote upon his path towards the windmills of doubt, temptation and distraction. Thus, we would at this time attempt to make our presence known just as an energy, and when the instrument hears a greeting beginning, simply repeats that which it hears, judging not whether that thought is coming from the expectation of entity after entity greeting in the same way those who call. Once this is accomplished, the work is well begun, but the first step is to be able to open the mouth and speak that which spontaneously rises into the consciousness with no analysis and a complete faith in the service provided.

20: We would at this time like to announce ourselves in such a way to the one known as S, that he is able to vocalize thoughts that come from his subconscious spontaneously. It is impossible to tell in terms of the experience of the bodily senses whether such contacts are real or unreal. It is simply your job as channel to speak the words that we give you. You are, as an instrument, a person of great power, for you may choose the manner of the channeling, the focus of a life in faith and the joy of each individual lay ministry. Relax, rest back, and simply repeat that which is given without question and without thought. We will at this time move to the one known as S, that it may experience us and be able to vocalize at least one sentence of spontaneous thought. We would at this time transfer this contact to the one known as S. I am Laitos.

21:♡: I am Laitos. I greet each in the love and the light of the one infinite Creator. It has come about that...

22: (Side one of tape ends.)

23:♡: I am Laitos, and am again with this instrument. We rejoice that this instrument finds within itself the heart to speak that which it does not know. The instrument is telling me that it is reaching the limits of its ability (inaudible). We rejoice (inaudible) and the experience of the deepened commitment. We understand the great difficulty (inaudible). We leave this instrument now in the love and in the light of the one infinite Creator, wishing each well, in the paths of your chosen, thankful, (inaudible). We wish at this time to transfer the contact back to the one known as Carla.

24: I am Laitos, and am again with this instrument. First of all, we would wish to say to the one known as S that this entity is a joy to work with, cooperative, straightforward and single-minded to move into the heart and into heartfelt communication in service to others. We rejoice in the support group as well, for each is equally important, and we thank each for that dedication.

25: We are aware that controlling, handling and experiencing our energy for the length of time which it took to speak the sentences which the instrument spoke was great, and we commend this instrument for trusting in a teacher who is surely fallible, but who may have something to share. The key is trust. We hope you may come to know us and others of the Confederation, that you will begin to discriminate between one another of those entities to find that entity which best meshes with your own vibratory patterns, my brother, but how wonderful it is that such a beginning has occurred, that the soul was ready to open and bloom as a beautiful rose, or the unfurling leaves of spring which you may see in your countryside at this time.

26: We find that there is some adjustment necessary for the new instrument's maximum comfort in the contact. Because of the fact that we cannot directly experience those discomforts that need adjusting, we would ask that the instrument aid us by mentally asking for adjustments of any overshoot of strong energy which may prove distracting or troublesome. This is not our wish, we do not wish to deplete anyone, but merely to add to the information available to those who seek, and seek in such a way that this little room is church, as this instrument would call it, and the channel opening itself to contact is patterned after Christ consciousness, willing to give up all to do the work of the Father with a glad spirit and a steady heart.

27: Each time this entity practices the channeling it needs to be very clear with us mentally as to how we may serve it by entering into its energy fields in the most comfortable way possible. We especially congratulate one whose pride is in logical thought, but whose desire to serve has been so purified, the egoistic demands of the small self so well put aside, that much has already been done.

28: You may well question that which you may do between times of meeting with this group until the instrument itself feels it is strong, stable and full of discernment that it may channel within its own support group without the more experienced channel to aid it. As the process of meditation begins, or as it ends, we would suggest the discipline of tuning. The mantram of this particular teacher is the Lord's Prayer. There is an outer mantram and an inner mantram. The outer mantram brings the energy of the group into a circle that flows through the channel, strengthening and stabilizing the contact. That which is inner is of faith, the will to serve and the power of concentration.

29: Thus, we ask that the most difficult part of preparing oneself to channel, indeed, the most difficult part of the channeling process, be practiced, until one feels the vibration of whatever member of the Confederation you have called. Since those of Laitos have long been specializing in working with new channels, their's is likely, though it would be most efficacious for the instrument to request our presence, but it is the tuning process that must be practiced until it falls so deeply into the grain of the mind that it becomes impossible to consider channeling without doing the appropriate preparation.

30: Preparation is different for each entity. We will express to you this instrument's preparation in detail, not as an instruction, but as an example of how one moves from one state of consciousness to another, clearing the mundane pockets of the litter of life within your physical beings, and creating the hollowness within that asks and seeks and is ready to serve, and say, "Here am I, use me, send me, let me do the work you have prepared for me this day." Under no circumstances would we suggest that the entity, without the aid of the sup-

port group and the more experienced channel, at this time do any experimenting with channeling by the self alone.

31: Now we shall describe this instrument's own idiosyncratic way of preparation. Since the one known as S knows the idiosyncrasies of the one known of Carla, it may extrapolate the principles involved into equivalent values of equivalent intensity and meaning within its own life.

32: When the instrument known as Carla prepares to channel, the instrument does a symbolic act. Were this instrument more able to do things without aid it is possible that this instrument would prefer actually to shower and cleanse the whole body. Instead this instrument cleanses its hands, empties its bladder, brushes the teeth. As one empties the body of those waste materials it can no longer use and gives praise and thanksgiving to the Creator for having been able to use the food that the creation has provided, as one washes one's hands, prayer may turn towards the cleanliness of the self, asking and seeking always to be centered, consciously aware of the presence of the one infinite Creator, and systematically cleansed for the moment of the tedium and hubbub of civilization. As one brushes one's teeth, prayers are offered up on behalf of the purity of the words which come from that instrument's mouth.

33: There are as many different ways of praying, as many different symbolic ways of changing personalities and personas, of becoming that entity which is capable of taking its place in the world of spirit, as there are entities. The goal, however, is to feel at one, peaceful, stable, safe and fearless, and whatever ritual best creates within the self those feelings is acceptable to us, as long as the prayers involved concern service to others, for though there are teachers of service to self, we are not they, we have made our choices, and we believe each has made its own choice in this group also. Relax, be merry, take things lightly, and yet ponder them deeply. Allow the consciousness you experience in channeling, and meditation to a lesser extent, to begin to color your existence, and always, daily if possible, practice the tuning process.

34: To move back to this instrument's process of tuning, there is, as you know, the reproduction of the exact question asked, if there is a question which has been asked, while the instrument is in a slightly altered state of consciousness. In this state of consciousness the words are heard differently than if the words were heard before the cleansing process and the fervent, passionate prayer has been done.

35: Then the tuning of the group begins. Some prefer to "om," so that all entities within the circle are expelling the breath of life at the same time. Some enjoy the singing, and others enjoy the inspirational music. Indeed, there need not be a seriousness about such tuning devices. For instance, an extremely good tuning song is an old nursery rhyme, "Row, row, row your boat, gently down the stream, life is but a dream." This places you squarely in the consciousness of time and space, and it is from time/space that you are receiving information.

36: Then, there is the breath given together in the mantram of your choice. This instrument chooses the Lord's Prayer. There are many other invocations that have resonance for some people which the Lord's Prayer does not. As long as the import of this mantram is love of the Creator and love of each other, it is of the Christ consciousness and is acceptable to us.

37: When one has come this far, one then sees to the protection of the self and of the group. This instrument does so by visualizing each chakra in turn, asking it to receive, for this working, the unblocking of all difficulties, that full energy may rise to the heart chakra, and therefrom to the blue-ray energy center, which the vocal channel uses. In order to use the green healing ray, or the blue communication ray, it is vitally necessary to pay constant and close attention to the indigo ray which lies betwixt the brows in the center of the forehead. These lobes of the brain are those lobes in which eternity resides, now safely and securely, and hardly ever touched by human thought or imagination. When one feels that the protection of the working and of the self is complete, you may go on.

38: This instrument's method is to move each chakra into its normal balanced brilliance and spinning and life-giving energy, so that there are no blockages for that time, then surrounding the bodily energy in mind with the mixture of the violet ray of identity, and the red ray of life itself. These two colors create a mixture of lavender and red, the kind of color this instrument might call burgundy, and one visualizes

it covering and coating the body as if the body were a capsule, and the covering that which held the great medicine of that capsule within it so that it may be useful upon its taking, and not be scattered, so that one is taking small bits and pieces into meditation, but has found a way to be whole.

39: After that, this instrument visualizes the white light, the full armor of light, placed upon its form, missing no spot, of undifferentiated love manifesting as pure white light. Once that feeling has been achieved—and it is often so that there is a lightness, either physical or mental, experienced during this portion of tuning—one then visualizes, as does each of the support group, this same white light that is first simply a small ball of enormous beauty and luminosity in the middle of the group, by bowing before its wisdom, by accepting its protection, you each allow it to expand, until all of you are bathed in unconditional love and light, the greatest protection available within the personal reference frame.

40: This instrument then asks the archangels, with whom it has a long history of acquaintance and love, to stand guard over the meeting, to warn of any intruders, and to act as champions of the light which the channel and its group are attempting to produce. The four archangels are Raphael, Gabriel, Michael and Ariel. If you wish to use the same technique as this instrument, you would see the one known as Raphael dressed in raiment so white that it glistened yellow and crimson. It is a silent witness, not a jovial personality. Then, behind the self, one asks for the presence of Gabriel, that great nurturer, who is normally visualized wearing a blue robe, standing in water, which is running and fresh, and offering up a holy cup to the thirsty. To the right there is Michael, the only one of the archangels which bears what you would call a weapon. It is the archetypal dragon slayer, it is the protector. It is always alert, and as one becomes adept at these visualizations one may see from the expression on these entities' faces what the atmosphere is truly like, not seen or felt from the outside, but from the inside, for Michael, more than any of the others, changes posture, changes the angle of its sword, changes its degree of alertness. Lastly, moving from the crimson robes of Michael, we ask that our left side be guarded by the archangel Ariel, which is the personification of Earth cycles. As it moves its multicolored cloak, a wind blows, and leaves, fallen from the trees and dry, rustle across its path. It is a mystery-clad entity, just as death and transformation are unknown until after the fact.

41: Asking for these archangels, one may begin, upon practice, to feel the great golden dome of metaphysical protection which has been begun by the energy of the group moving in a spiraling, clockwise fashion. This dome is impervious to damaging psychic greeting. It is possible, with this protection, for entities to take advantage of the instrument which falls prey to temptation, or in other ways has some chink in the armor of light, some Achilles' heel. But if the preparation has been complete and wholehearted, protection reigns within the place of working, and as you repeat over and over this process, it will cease taking so very, very long to do.

42: The protection having been done, the instrument known as Carla, and again we use this as an example, turns to the prayer of St. Francis, for that is the prayer that is its personal mantram, and we shall recite it in full.

43: Oh Lord, make me an instrument of Thy peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is discord, unity; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Lord, let me seek not to be loved, but to love; not to be understood, but to understand. For it is in consoling that we are consoled. It is in pardoning that we are pardoned. It is in giving that we receive. And it is dying that we rise to eternal life with Thee.

44: At the end of this private prayer, this continuing inner tuning, the instrument then declares itself as a metaphysical spirit. Let no mistake be made by one who feels unworthy, the universe is a complete democracy, no matter what density, no matter what differences of wisdom or compassion, each is made of the same stuff, that being love itself. The one known as Jesus said, "I am the vine, you are the branches." Settle yourself with your roots in the ground, and in divine consciousness. When you have declared who you are, with no doubt, no holding back, and no reservation, you have become a being of light in the great democracy of all spirits. No discarnate spirit is ever confused about its identity. Its very existence depends on its knowing who it is, and if an instrument wishes to work with spirits, and have control over that

come passionate in your path of service. For you see that of your free will you may chose to serve and be a servant to all of humankind, serving the Creator in every moment, in every thought, in every hope and dream and ideal and in every humble chore in all things. Can you have the consciousness of serving the one Creator if the reason you will to do that which you do, even if it be sweeping the floor, is that you do it for the love of the one infinite Creator?

15: This is the illusion of separateness. You must be separate so that you can be hurt, so that you can be challenged, so that you can be taken beyond yourself and given opportunity after opportunity to chose to love Creator by serving others or love the Creator by serving yourself and forgetting the others. As always, there is the divine paradox that before you can serve others you must learn within yourself to love yourself. For the commandment reads loving your neighbor as yourself. Therefore it is not selfish to work upon the self. This must be done persistently, patiently and compassionately. You would not be here if you could do this well. You would be learning other lessons. To love is your lesson now.

16: It is also, as has been mentioned this evening, for that reason that the Creator placed the attraction that creates the mated situation between men and women. The thinking processes are the same in a mated pair of men and women but the woman has, physiologically speaking, a much stronger link between logic and intuition. This creates for the mated pair a mutual ability to serve each other as teachers. To honor your mate is to honor yourself, is to honor your teacher, is to honor the process of choice. Yet have few of you in this density used the opportunity to communicate with another unique entity made of love, to find the differences in thinking, to use misunderstandings as challenges, creating abilities to improve communication. Opening the mind, especially of the male, to the gentle and pleasant waters of trusting and resting and being inspired. The female also enjoys in that equal partnership during clear communication, the practicality, the effectiveness, the different way of approaching the same subject that the mate has.

17: Skill at communication is poor. Skill at communication between men and women is poorer. This is not, nor is it intended to be, an easy and unchallenging relationship. Due to free will in this density the oddest people mate. We find it always, especially that part of our self that is (inaudible) calls for humor.1 For we look at mates that vibrate in such different ways that to pull together as yoke to oxen the cart of learning and advancing is the challenge of a lifetime. How poorly sometimes you entities do mate. It is well to find someone to whom you can speak.

18: In the density of love and understanding the mated relationship is there but there are two great differences. Firstly, there is no jealousy because the sexual experience is as common as the shaking of the hand. It is an electrical exchange that occurs without the need for the body or the vehicle touching. It is natural to those who are seeking together to share this energy. This energy is not remarkable, star-crossed, romantic or sentimental. This energy is the foundation of your passion. This passion the Creator had for you when He created you. This orgasmic intensity is love.

19: Realize that when you approach a mate you are touching the Creator and you are experiencing a communion that is holy; a sanctified, blessed Eucharist, a sharing that is part of your metaphysical being if you chose to make it so. You may chose not to but what a waste. The other thing that is different about mating in fourth density is that vibratory patterns are not hidden. Consequently, there are very few masochistic enough to chose one with whom one is eternally at odds. In fourth density all problems do not go away. Much remains to be refined. But you see in third density you have made the choice. Will you be master and cause others to serve you and control them for your benefit? Very well. You are upon the negative path and are so with the blessing of the one infinite Creator. Have you decided to become a servant one who helps without asking for return or thanks or acknowledgement of any kind? Then you have opened your heart to service to others. And in fourth density positive you shall not have to marry anymore than you shall have to have a name. Vibratory patterns and the blending together of vibratory patterns to create a deep third vibratory pattern which is the Creator, the male and the female.

20: It is obvious to all, the need for language is lessened considerably by the ability to move in harmony with

the thoughts and the feelings of others without judgment and with the desire to help. If you will look at your church congregations you will see what was intended to be a social memory complex, a community based upon absolute and unconditional love. We are afraid that the teacher known as Jesus was not able to sell that idea to third-density humans but it is held forth as the ideal. For no matter how different you seem all of you are the Creator and to serve anyone is to serve the Creator. Never argue or criticize yourself but when you feel that you have acted inappropriately begin again. Allow that female spirit to nurture you in forgiveness and redemption until you are strong again, worthy again, and able to go forth with the feeling of blessedness that is truly yours.

21: Mathematics, from density to density, is impossible to express. There are certain characteristics which have been mentioned of this language. Those things which are true but have no way of being proven. For instance, if you have a language...

22: (Side one of tape ends.)

23: We shall continue. We are those of Q'uo. If you have the language, "A squared plus B squared," it would seem that the answer would be the square of the number represented by A and the square of the number represented by B (inaudible) and here is an indication of mathematics to come. There is a different kind of squaring which means that one must include A and B with a 2, the language being, "A squared plus 2AB plus B squared." We ask for corrections as we have difficulty giving this instrument subject matter she is unaware of as she is not in trance.

24: What we are attempting to say is that the squaring changes. This density has a local habitation, a local geometry and physics and mathematics, a local time and a local space. All models that you can create which seem logical within this density are those which inform one only tangentially of mathematics of the future. Just as in the married relationship, to become one in third density, in fourth density and above, two remain two but they are squared or as this instrument would call it, doubled.

25: The energy of such doubling is that which we meant by exponential in our last speech on this subject. It is not a concept to be understood in this density. As this instrument already knows, to examine the first inklings of fourth-density physics one may look well to the work which describes this density as movement or velocity, called the reciprocal system. It offers two equal and simple bits of language, $v=s/t$, $v=t/s$. This density is an illusion to the very last idea of this illusion. In that which will come it will be more transparent that one may move in space, one may move in time, and one may move in eternity, the third option that has no mathematics at this time.

26: We are being told by this instrument that it is time to move on. This instrument and the one known as Jim are both most happy to entertain further questions at this time and we shall at this time transfer to the one known as Jim. In love and light we are those of Q'uo.

27: I am Q'uo, and greet each again in love and light through this instrument. May we ask at this time if there is a query to which we may respond.

28: Questioner

29: If I could, the last time we spoke you used the phrase (inaudible) concept language (inaudible). Could you elaborate on the components of this language?

30: I am Q'uo, and we are aware of your query, my brother. We shall speak to the best of our ability through this instrument. This instrument has not the depth of meditation necessary to bring forth concepts with which it is not familiar. However, we feel that we may make a beginning upon this topic. The non-local nature of this language refers to a philosophical description that attempts to describe a situation in its most fundamental components. This has to do primarily with the articulation of the qualities of love and light as they are acted upon by free will. The free will being that consciousness which has evolved to a certain level of understanding or breadth of perception according to its own experiences and its efficacy in blending its vibrations with the creation about it so that it discovers the nature of the events, entities, ideas and interactions by becoming these events, ideas, entities and interactions.

31: This type of language is that which expresses itself by what you may call a kind of concept communication. Quite literally in your terms it is the equivalent of walking in another entity's shoes so that one approaches complete efficiency in

17: Now, how shall you go about attempting to become more aware of this process and to begin to refine the distortions, so that what radiates from you is more closely aligned and not distorted? We may suggest first of all that which has been suggested to this group before in the form of simple exercises, that is, the attempt to heal the self as Creator, the attempt to view each entity about one as the Creator, the attempt to view each second-density entity about one as the Creator. As these exercises are practiced it will be noted that there is less and less necessity to make the courageous attempt because of the growing awareness of the fact that all about...

18: (Tape ends.)
19:

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0:♡: I am known to you as Q'uo. Greetings to you all in the love and in the light of the one infinite Creator. We thank you for calling us to your group and allowing us to be of service to you, for without you we could not serve and we could not learn, for you are most appreciated for seeking the truth. We ask, as always, that you realize that we have not come to eternal truth and do not speak eternal truth. We are not authorities and we come to you as brothers and sisters along the way of seeking the truth.

1:♡: Pilgrims and colleagues and warriors of peace and love. You and we will always be much misunderstood. Consider that a great compliment but do not let it keep you from the humility demanded of those who would be servants, those who would serve all others in the name of the one infinite Creator. For you are not here to learn how to be loved. You are here to learn to love. You are not here to learn how to be happy and content and peaceful. You are here to learn and in learning is change and in change is pain. You are here to be uncomfortable a great part of the time but with the divine discomfort of one who is progressing in its evolution as a being of light in the metaphysical sense, that does not perish, that has always been and is now and will be forever. This is who you are. This is what you've come to uncover, the part of yourself that was created by love and is pure, whole, healed and perfect love. For that never varies or changes.

2:♡: Of course, in this incarnation you are blessed as are all those who begin the walk of conscious speaking with an equal amount of love and free will. As love is a constant described in your mathematics as c^2 , so free will is infinitely various. So you are all the same, precisely the same and paradoxically because free will is always various.

3: Each of you is unique. So let us begin from where you are and examine some of the questions that have occupied a creative and seeking mind.

4: We would note that as is often true, though the questions asked seem quite dissimilar, they are clumped in the basic quest for understanding of existence beyond this density. So we shall touch upon things other than guardians, leaving others to be more specific of about those things of which we speak more general. This instrument is telling us to be short and so we shall attempt to be.

5: As you know, we have a slight problem being short as your Danny Devito that is in this instrument's mind. Our heads are bigger than our bodies in the metaphysical sense and on and on we go and we do apologize. We are so eager to speak with you and to share with you.

6: The reason that you have guides in this incarnation is quite simply that you need guides in this incarnation. Now there are two ways of answering the question of identity of these guides and we shall answer them twice so we feel that mathematically this has significance. These guides are portions of your deep self, the self that you identify as the nurturer; the self that you identify as the provider and the self that you identify with spirit having little to do with anything but abstract thinking.

7: These guides are also those independent personalities which you call angels and which are in congruency with ourselves in nature. Do you think we would appeal to you as angels? Angels are passé. We learned many years ago to lose our wings and gain a planetary identity. We speak still the truth and yet not all of the truth. So we are angels and we are those who come from without your planet, adding planetary influences of our own. So it is we who most happily as a Confederation choose this path of service as guardians, as

guides, as compassion, and wisdom that can be reached for and achieved by faith, by listening within.

8: Why does a third density entity need guides? In all of the densities except for the third density there is not a veil between conscious thinking and the memory and the thinking of all of those with whom you share a geographical propinquity. Only in this density are you purposely made unaware that you are all one. You see yourselves as separate and you see the world as very, very challenging if not indeed nearly hopeless. This is no mistake. We ask you to learn to appreciate that which is known as negativity. If you wish to think of matter and anti-matter that would be one way perhaps of thinking of free will. There is no getting at the heart of things and at the heart of your self while your will is completely free and undisciplined.

9: Oh, you may have your joyful moments. You may smile in the sun and be kissed by the rain and rejoice in the snow. But in and of yourself you are not one who seeks the depths. For it does not seem that it is possible to achieve joy by being serious, by being passionate and by being persistent. This is what we are here to help you to do. It is always your choice. Your days are days spent in a classroom. Again and again you may ask yourself, "Why am I angry, why am I happy, why was I irritated by what just happened?" And as you honestly ask these questions of yourself, either at the moment or at the end of the day, doors will open to you because you have asked and what you ask you will receive.

10:♡: You will find as you ask these questions that your free will is a rogue in the sense of being out of control and unpredictable. It is in its purest sense willfulness. It chooses at random that which it will do and pushes love before it. So love finds goodness in everything and will not insist on having an agenda to follow. The taming of the free will, the teaching it to understand what freedom of will really is, is the job of yourself aided by those portions of yourself that are of the deeper mind, of the comforter, of the various aspects of yourself which together make the higher self.

11:♡: However, in this dualistic density it is often important for entities to feel that they can come into contact with the feminine principle or the male principle or the principle that has nothing at all of duality. And so the spirit, the comforter, divides itself for your use in case it is needed as such. You ask questions that are too deep for words and in a number of days you have your dream, your vision, your answer. And the longer that you pay attention to that which occurs to you and how you react to it the more you know about yourself and the biases that you have. You can then decide what of yourself you wish to keep. You cannot get rid of the love and you cannot change it. But free will is free and your will may discipline that free will, for you are free to do so. Yours is the freedom and yours is the will.

12:♡: You will begin finding that you habitually act in a negative way concerning yourself, for instance, and you must call upon the nurturer for you do not feel that you are worthy. And the comforter is there to hold you and to keep you and to love you just the way you are. It is not the purpose of these guides to change you. It is the purpose of these guides to offer comfort and the wisdom that is part of yourself, in your deeper and hidden self. There are times when you find yourself engaged in a habit which intellectually offends you and you will probably call upon the male principle, for you wish not to be nurtured but to be kicked, to be shaken, to be taken out of yourself, that you may have a longer point of view and begin to see the damage you are doing and so cease to do it.

13:♡: Usually the last portion of the guidance offered to you from within and from without is the androgynous or spirit-filled entity which has no bias and is a portion of oneness. You come to this comforter when at last you see that of yourself you cannot free yourself from your free will. The work you have done so far has given you a vision of what you wish to be. You are ready to make your choice. You are ready to surrender your willfulness to the higher self within, that self which is of love, which is of the Creator, which is connected with the heart of yourself and of all others. It is that guide which has no bias neither towards compassion or wisdom but only the consciousness of oneness that can aid you in surrendering your most precious free will in complete trust that you are only surrendering a small will to a will that you have created through many, many lifetimes, a will that you have deeply been yourself connected directly and immediately with the one infinite Creator.

14:♡: Then it is that you discipline your will and you be-

spirit to which it connects, the instrument, too, must know who he is. Then there is a prayer said that the energy not be more than can stably be accepted.

45: With all of this done, the entity opens itself to contact, declaring precisely who it is, and what challenge any spirit who wishes to speak with it must meet. This instrument challenges in the name of Jesus Christ. It is most important to challenge as each knows, but the challenging depends upon the utter, naked and sometimes hard line honesty of the instrument. You cannot behave as a spiritual being in the presence of incarnate entities. You must be, and consciously be aware of being, an undying and eternal source of light, part of the Creator, and part of the great democracy of all spirits. 46: The challenge should take place once one hears an identification, "I am Laitos," or, "I am Oxal," or, "I am Q'uo." There are many within the Confederation who teach, and you will find that contact which is most helpful to you and most productive of good, inspirational and information material. This is a matter of practice and of time. To go further in your acceptance of the contact is not only folly, it can lead to madness. We ask that the instrument never move beyond the signature, the identification, but simply ask the identified contact to be with the instrument in its meditation, for we of the Confederation have a strong and general carrier wave which aids in deepening and making more useful the meditative experience.

47: We apologize for taking such a great length of time to give this information, but we are aware that the instrument shall be many weeks upon its own. However, we feel we have given tools and resources not only for the instrument, but for the very concept of the support group, for the support group, too, may do this same work, not because it wishes to channel, but because it wishes to be the self it truly is, and thus be a stronger and more powerful battery.

48: We thank you very much for your patience with us. The information you have called for exceeds greatly that information which is normally called for by new students, and we are most happy and most grateful to respond. We find there are unasked questions upon the minds of those present. It is a free will choice whether or not each wishes to ask them, but we would prefer not to use this instrument in this capacity at this time, and would therefore transfer the contact to the one known as Jim. I am Laitos.

49:♡: I am Laitos, and greet each again in love and light through this instrument. We would offer ourselves at this time in attempting to respond to any query which may yet remain upon the minds of those present. Is there a query at this time?

50: S

51: Yes, Laitos. Could you expand just a little bit on the meaning of caution you gave having to do with the greeting of the disincarnate entity, that we go no further than the greeting—is that what you said?—lest we meet with madness.

52: I am Laitos, and am aware of your query, my brother. It is our recommendation that the greeting of any disincarnate entity be all that you receive before offering your own challenge to that entity as to whether it comes in the name of whatever quality or essence is at the core of who you are. The one known as Carla challenges in the name of Jesus the Christ. The one known as Jim challenges in the name of the Christ consciousness and the service-to-others polarity. It is up to you as instrument to determine that quality which is most central in your life pattern and by which quality you will offer your own challenge after hearing the greeting from any entity which wishes to utilize your instrument and to speak through you.

53: Is there a further query, my brother?

54: S

55: Yes. So the danger is in allowing some greeting to take place before one gets a chance to register the challenge, is that right?

56: I am Laitos, and this is correct, my brother. Is there another query?

57: S

58: No, thank you very much.

59: I am Laitos. If we have, then, exhausted the queries, we shall again thank each most humbly and gratefully for allowing us to work with this group and the new instrument. It has been a great joy and we feel that much has been accomplished this day. We commend each for the dedication and perseverance necessary to begin and continue this form of service through the vocal channeling. We, as you would say,

look forward to those times in which we shall again be able to serve in refining this process which is well begun.

60:♡: At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Laitos. Adonai, my friends. Adonai.
61:

3.10 1990/03/18

0:♡: I am of that principle known to you as Q'uo. We greet you in the love and in the light of the one infinite One, the Creator of all, in Whose name we serve, and we bless and greet (you) and rejoice with greatest joy in being called to this beloved group. Your radiance is bright to us, and we bask in the sunshine of your desire to seek and to know, though you are vulnerable and open to pain, though you know the truth may cause you hurt, yet you seek, and you seek still, willing to bear the brunt of the truth, willing to ask past the surface of things. You are gallant friends, and we thank this group.

1: It is with gratitude and humility that we remind you that we are your brothers and sisters, not those infallible with authority over you of any kind, but those who wish you well, and who would give to you the best of ourselves, our feelings, our opinions, our thoughts. It is for this reason that we are awake to the cries of people such as you. It is for this reason that we come to those who seek through dreaming, through visions, through writing, and more occasionally, in those who are disciplined in their seeking, and have chosen this particular path of service through the vocal channeling, in which we are able to offer information more specific than paintings, music and poetry, though surely not more eloquent—simply more lucid and easy to penetrate.

2: You ask this evening a question which bears with it some dangers, and of these dangers we would speak first. To assume that one knows one's limitations and one's abilities, to assume that one has the intelligence to control one's destiny by thought and reasoning, is to assume a grandeur that you do not possess. And we say to you straight out that you are guided by intellectual evaluations of situations, and respect for authority of any kind whatsoever, are hag-ridden and living in a nightmare.

3: One of the great misunderstandings of the many beautiful works man has created is the concept that man has created them by means of his reasoning, his logic, his intelligence. This is the mainstay of the culture in which you now exist. It is this over-respect for authority which one does not understand, that accepts without understanding, that is the hallmark of your desperate civilization at this time.

4: To whom give you authority? To those who are the priests of reason, of intellect, of logic, of hypothesis and conclusion, whether they be in the guise of those who come in the name of religion, having explained precisely by dogma and doctrine that which may be believed and that which shall not be believed, or whether one wishes to give credence to the doctors and the teachers, the scientists, the priests of reason and technology. Such is authority given to idols made of clay, for though each entity trained to be in authority, and with the feeling of being in authority felt in surety within, yet is this person fooling itself, and removing the possibility of movement in spirit. Those who follow without understanding, without seeking the heart and not the mind, are those who consign themselves to prisons made of their own mental biases: this, and this is true, and therefore all other is false. Such concepts are comforting, for one may again relax into the structure of a prepared life path where one is aware when one is doing well and knowledgeable of one's errors as they are pointed out to one by the authority accepted.

5: Thus, those who ponder the meaning, the necessity and the response to limitation with the mind alone, with weights of opinion from authority without the self, are those who seek to avoid the responsibility of being, to avoid the vulnerability of making an error. The great fallacy of all authority is error. There is no error; there are only ways to learn. Some ways of learning quite clearly inform one of that which one does not wish to do again. Was this then an error which brought one to such a speedy and heartfelt conclusion?

6: Therefore, let us banish from our minds our own mind's power over us. See your intelligence, your logic, your intellect as a workhorse, a machine, a computer which has been trained to make choices. Realize that you need this computer,

for you dwell in so rich a tapestry of sensual experience that you could not ever be aware of your entire environment in any moment whatsoever. The creation is not large enough to hold the resonance of each passing moment. All your senses are open, thirsty, vulnerable, and the intellect chooses those things of which you must be aware to avoid extinction, to maintain preservation of the physical vehicle, and to meet those needs which your biases have previously fed into the computer again and again until the computer smoothly and quickly eliminates much from your environment, so that you are only aware of a tiny, tiny portion of your own creation.

7: This was planned by you, not that you be so limited, in and of itself, but that you continually examine your vulnerabilities to see if the choices you have made in what you perceive of what you see is that which you wish to perceive. Allow in your daily meditative moments this question to arise within you: "Are my choices causing me to praise the one infinite Creator? Do my choices bring me joy? Do my choices open me to the glory of consciousness, to the depth and breadth of the resonances of the present moment?"

8: Avoid satisfaction, especially self-satisfaction, but be hungry and thirsty, for there is more to learn, more to experience, and in that learning and in that experiencing there shall be change, which is, by definition, uncomfortable, stressful, painful. It is the successful heart that is open to these things, yet aware of the power of its own abilities to forgive, to love and to accept.

9: Once the faculty of unnecessary judging has been removed and replaced by an eager acceptance of the rightness of that which is occurring, one may then gaze upon what one considers limitations, and it is at this point only that we speak of limitations, having warned you as carefully as possible always to avoid mental constructs and structures which pre-empt the meaning of your particular experience of being limited. This is your creation, a creation of the heart and of the spirit. Yes, it is a creation of your deeper mind, but your deeper mind is your heart, not your intellect. The intellect is the animal you ride so that you do not tie to this world before you have tasted of the joy of being alive.

10: Conditions among your people are harsh. There is much pain in joy, there is much sorrow in laughter, there is much loss in each passing moment, until finally the loss of the physical vehicle is complete. All this is illusion, and this the heart knows; the intellect does not. It presumes its own self-preservation as a given which shall continue with no foreseeable end, and to this end it bends all experience. Abandon this, if you ever embraced it, for you seek upon a dusty path that is mystery, not surety, and your limitations are as you find them, shifting, moving, transforming before you as you change in your perception of them.

11: A limitation is wisely accepted as the basis of evaluation of further action. When one cannot walk one finds oneself an appropriate seat. When one cannot speak, one remains silent. When one cannot understand, one embraces mystery. When one cannot move, one embraces the concept of moving motionlessness. This is a foundation acceptance that is very helpful to the heart. It is not wisdom to ignore the circumstance of the physical vehicle, for these are the limitations of which you speak, limitations of action, of movement, of energy, but this is only the basis for further waiting, waiting in patience, in quietude, in certainty of the constant inflow of inspiration, for many are those who choose to do as much as possible, regardless of the circumstances and regardless of those things done, because authority says those who do the most are worth the most. Thus, the self values activity without evaluating worth, the love one has, the joy one has in each activity, but simply assuming that to give is to be productive, to be busy, to be active.

12: We speak directly to this particular instrument as well as in general to all, for this instrument has recently moved through the concepts of authority, limitation, and the making of decisions and it has discovered, and you will discover, the positive and the negative necessity of the acceptance of limitations being the beginning of the true choosing of that which is good to do for the self, and that which is kind to yield to for the self. It takes more patience than many have to wait upon inspiration, for the process of waiting is the process of forgiving the self for the limitation it has, and a beginning to believe that the change that is occurring is not a limitation, but a transformation, an alteration of the path of service intended by yourself and the Creator together before this incarnational experience was ever begun.

13: Times of pain and limitation are those times to find rejoicing and praise and thanksgiving, for these are the signals that the Creator is especially near, and transformation of the life, new lessons, are about to appear to one who truly forgives, who truly accepts, and may sit in peace, glorying in the light of the infinite Creator, and resting in the embrace of the universe with no thought except to wait upon that transformation to declare itself within one's heart.

14: The rest of that which we have to say is perhaps self-evident from this point. Many are the things which may be, not given up, but released, for they are no longer a part of your path of service. A grieving process for them is understandable, yet it is time also for faith to show itself, faith without understanding, without knowledge of any kind, but only faith that things are as they should be, that love permeates this and every transaction of the incarnational experience, that there is a path of service in every changed life. Even if the changes seem more and more limiting to the mind, to the heart, that energy which has been set free from those activities released is now there to place in a new path of service, in a new way of seeing, perceiving, changing and becoming. All entities are entities in transition, just as all entities are forever perfect. You are being and you are becoming. Thus, it is folly to hold to old paths of service which seem no longer to be possible, given growing physical, mental or spiritual limitations.

15: Yet there are those things which still resonate to the heart in a special way, those paths of service which survive change and transformation, because so deep are they within the heart that they are part of the deep self, that which cannot and should not be denied. The one authority you heed is that authority of your own heart. And so, though sometimes limited, one may choose to press against that limitation for the purposes of service, and more than that, for the purposes of experiencing the greatest joy possible to the spirit that you are with your own biases within this incarnational experience.

16: If you are thirsty and there is something that slakes that spiritual thirst, and you seek still to do this, pressing against a limitation, then you are not harming yourself, but giving yourself a reason to enjoy, to accept and to rejoice in the state or condition of life in which you find yourself regardless of your limitations. How to tell the difference is not a matter for the intellect, not a matter of constant, conscious, careful choice, but a matter of loving, waiting, accepting and listening to the voice that speaks within with the authority of your deeper self saying "Send me, send me here, send me, send me here," and so you send yourself, whatever the cost may be, if it is possible, for still this feels to be part of your path of service.

17: You are not here, my beloved ones, to have, to hold, to collect, to sustain. You are here to learn in deeper and more resonant ways always, what it is to be of service, what it is to love. You must begin with yourself, loving, accepting, opening your vulnerable self to wear the harshness of your humanity, for you are sturdy within, you have the strength of the universe within, you abide in the Creator, and love and light are your nature. You live in union with all that there is, there is nothing to fight. A limitation is an invitation to change. Know, each time that you experience limitation, you are experiencing the chance to learn something new, to serve in a new way, to find out more about what being and becoming truly are, to discover within yourself that core of being which is the infinite One. The infinite One is without, the infinite One is within, there is nothing but the infinite One, all is One. Cast aside fear, for your heart shall tell you in good time what choices to release, what choices to keep, and what choices to make for the first time that you may learn yet another lesson of love.

18: It is for this reason that you came into this world of loss and sorrow and vulnerability and pain and harshness. You came to be thirsty and hungry. You came to yearn and ache and be intensely passionate in your search for that which you know not, that which you cannot ever know, yet the search is your joy, your peace, your fulfillment and your inspiration. Limitation and change are but the hallmarks of an incarnation. Look past the agony and the anguish of that dust that you are. See yourself clearly, vessels of clay with treasures hidden within. Do not dissect your Earthly vessel. Do not agonize overmuch over its flaws, for clay will have flaws, and will eventually crumble, and be of interest only to archaeologists.

the contact. We realize this instrument dislikes pain medication, but we ask all instruments to be responsible and to come to channeling as comfortable and rested as possible, that in rest and peace and confidence you may stride forth as your magical imperishable self, your metaphysical self, and so speak with spirits having sorted them out by the time honored method of challenging.

2: We would like to ask each that hears our voice what it has done in the last few days that it could have put off or done in an easier fashion, so as to maximize the strength and minimize the weaknesses of your particular situation. You are stewards of a treasure. The treasure is yourself. How shall you spend yourself? We say there is no virtue in pain, no virtue in guiltiness, no virtue in judgment, no virtue in any negative or separating condition, thought or awareness. Thus, as you prepare for a meeting, let your mind be lifted, allow it to let go enough to realize the true state of the body that moves you about. Tend to it, care for it, show it the love as you show all others (with). We do not advise taking the martyr's path unless there is no alternative and the martyr's path is clearly marked by an unanswerable destiny.

3: It is time to speak of a subject that all who channel deal with, and that is that there is only one truth, though there are many ways to say it and many approaches to take to it. Thus, you will not find yourself offering something brand new and exciting to those who seek. If you are in an advanced group, where entities are attempting to live as they are learning, you will indeed receive exciting results if you find metaphysics exciting. You will find yourself more able to be a conscious being. You find yourself ready to hear things on a level that is deeper than you heard things before, so that your mind does not block you from the wonderful experiences and discoveries of the deep mind. But, in effect, you who serve as vocal channels will be offering information of a certain type, in an endless series of ways, but always with the same basic thrust. We are concerned with building in your mind's eye a theoretical model of the universe which most closely approaches the Creator's. But you may see the universe and its purposes as does the Creator insofar as we have learned this vision. Thus, we do not teach you to love. We explain to you why choosing to love and how to love is so very important in this particular experience. We transfer to the one known as Jim. I am Q'uo.

4: I am Q'uo, and we greet you again in love and light through this instrument. We speak to you of the benefits and the necessity in your own spiritual life of learning to love. My friends, it would seem that this would be a most pleasing task, to love...

5: (Blowing sound in microphone.)

6: We shall pause.

7: (Pause)

8: I am Q'uo. I greet each again through this instrument. As we were speaking, the difficulty in learning to love is not apparent from considering this process upon the surface. For when one thinks of loving, it is easy within your culture to think of these things which are lovable, which attract your admiration, your attention, your affection and to which you would easily give all that you have. This concept of love is that with which most of your peoples are familiar. However, the love of which we speak is beyond that of mother for child, of lover for mate, of friend for friend. It is beyond any concept of love which you are familiar with and which you have experienced in a steady state.

9: The love of which we speak is beyond the description of words. But when we use words it is well that your word "unconditional" be foremost among words used to describe that concept. For of the previous kinds of love, the conditions of closeness of relationship, of specialness of relationship, of previous experience with an entity, are primary in this kind of love. However, the love of which we speak has no condition tied to it, so that this quality of love is given without any consideration of the entity, the situation, the time or any other consideration that might qualify the object of the love to be loved.

10: The love of which we speak is that feeling tone that comes from the green ray energy center in a free and open manner and has as its focus the entire creation about one. It is a quality which is developed from within the being. The only effect in the outer experience an entity will have on this quality of love is to become the focus for it. To develop the ability to love, one must experience the testing. This is a kind of testing that is similar to the tempering of your met-

als, that known as steel, for example, by the fire, the flame, the heat. The heat of your experience as you live your incarnation and your ability to process this heat into a light-filled consciousness will then allow one to express the product of this processing, which is that which we have called love.

11: The perceptions, the attitude, the manner of seeing is that which is formed and focused through this tempering process. As one works one's way through the incarnational experiences, one will have many, many different responses to situations that become the focus for work in consciousness. All situations, all entities, all thoughts and experiences become the food, the catalyst for this process; become that which is burned, the fuel for this process. As one works with the heat, the friction of the experience, there is a slow smoothing of those rough places of those distortions within the lens of one's ability to see, to see in a more and more clearly and specifically focused matter, so that one does not see that which is other than the self, other than the Creator. There is much work that is entailed, as you are well aware of, in this process. The process of smoothing the lens of your consciousness, of your attitude, of your perception, is a process which, within your incarnational experience seems to be a very, very slow working process.

12: However, we may assure you that from our vantage point, without your illusion and without the veils that are the natural portion of your illusion, this process occurs very rapidly. That is the great virtue and value of the illusion in which you now find yourselves. This is the work, not of just one lifetime, but of many many experiences which you call your lifetime; is a process upon which you have been endeavoring for a great period of what you call time to accomplish. You shall continue to work on this process for another great portion of time. Yet, we assure you that within each incarnation, no matter how slowly they seem to proceed, there is much work accomplished, much of the polishing of this lens perception. 13: We shall now transfer to the one known as K. I am Q'uo. 14: I am Q'uo, and greet each again in love and in light through this instrument. This process of refining the lens, through which you view reality of existence through the various illusions you experience, is then, as we have said, a process of many, many lifetimes. And, indeed, is not yet at an end with the harvest from this density, but proceeds throughout the densities until each again has become the awareness of All That Is. For this is eventually the perspective the lens of viewing becomes, the range of vision broadens to include all. The clarity of sight perceives all and penetrates through each layer of illusion that is experienced by the individual, by the social memory complex, by the higher selves, by the mind/spirit totality complexes, and all the various and progressive layers of consciousness which you shall experience.

15: We urge you not to be discouraged by the length of this process, but to realize, as we have said, that in each incarnation progress is indeed made, though you will be largely unaware of such within the illusion you now inhabit. We encourage you to realize that this is but a part of the process of "learnings" of your life, and it is a part of the progress towards the great mystery which again stretches out infinitely before each. But in your day-to-day life within the illusion, you may still consciously focus on and be aware of your problems and your intentions in the areas of which we speak, that is, the perfecting and the finding of the lens of perception through which you view the Creator and the universe of the Creator as expressed in the world around you and the entities who you meet each day.

16: As you greet each entity that you are encountering in your life's journey, whether that meeting be but for a moment or for a lifetime, you will be aware to a greater or lesser extent of the face of the Creator in the face of this entity. And you will also be aware to a greater or lesser extent of that process of the love of the Creator radiating out from the green-ray energy center to this entity, whether in the moment or throughout the lifetime. This is a process upon which you may choose to focus consciously, (may just) attempt to develop consciously. There is also one of which you may become more and more aware. For the reality is that the love of the Creator is all pervasive and your task is but to become aware of that fact. For all that you see about you, no matter how positively or negatively perceived, is but a distortion of that one great original Thought, which is the love of the Creator, and it is this love which pervades you also and radiates from you also, in whatever distorted manner it might be received by your self and those other selves around you.

karma or inertia which is not braked completely and stopped forever by unconditional forgiveness, of the other, of the situations, and of yourself.

23:♡: You cannot make yourself change. You can only put yourself in tabernacle of the most high, and tune yourself in silence to the most loving and peaceful and light-filled state which you are able to hold upon a steady basis. You do not want to do these things without being extremely careful that you have opened your lower energy centers, thereby allowing that prana, or love/light which strengthens each and gives life to each, to move into the heart chakra where it can be called on by those doing work in consciousness, which is largely at the brow chakra, although instruments such as this one will use the energy center of the throat, often called the blue chakra, in order that it may communicate. Others may choose to stay with the green, open heart, that it may heal others in that way.

24: But to do work upon yourself, you must move through the green, and blue, into the brow chakra, the indigo center in which all work in consciousness is done. In your sessions, prepare yourself for them, and when they are over, release the power which you have gained by this working, for you deal, in dealing with your metaphysical self, with a magic, if we may use that over-used word, that is very dangerous to attempt to hold in a steady state.

25:♡: Thus, we urge you to recognize and respect the changes you have wrought in yourself during each meditation, and in some way give that glory, that energy, that peace, that love, or that irritation of the self because the meditation seemed subjectively not good, back to the Creator. During the rest of the day, touch in to the consciousness of eternity. Live in eternity. Then the illusion becomes more and more transparent.

26: If you have those with whom you are constantly in contact—spouses, mates, friends—inform them of that which you wish to accomplish, and ask them to be mirrors for you. If they are good friends to you, they will not please you by ignoring those things which you have asked them to help you with. They will instead choose to seem harsh, because you have asked this, you have asked for a mirror which you can count on, which is as objective as the other entity can be, and this mirror gives to you its point of view on what it considers you to be doing, to encourage or to discourage unwanted ways of being.

27:♡: You are a wonderful resource for yourself, but so are those with whom you walk this path. Rich indeed is the pilgrim who has many companions along the way. You come together in love and in service, not to be sweet and dear and darling to each other, but to serve. Sometimes the most difficult thing for a friend to do is to choose service over pleasing a friend. See yourself, therefore, as a resource for others, and be careful in your spiritual communications with them, respecting them as equals. There are no teachers, there are no pupils. There are points of view, there are those who have more experience than others, but we are no more enlightened than you, for in our deepest selves we are one with you. 28:♡: We have spoken to you now, as much as we can within this time period, of the healing of the self by forgiveness and by the choosing of the path of service. In short, the path of service consists of doing that which is before your vision at this time with as much love as you can. Most paths of service are anything but dramatic, and all paths of service are equal. The quieting of a crying child, the smile to a stranger upon the street, the sharing of the self, of food, of shelter, of listening, the doing of a job which seems to lack an opportunity for service, with faith that indeed it is of service that you have not yet penetrated, these attitudes will keep you in a positive and loving relationship to yourself. Each needs a path of service. Each needs a high self-esteem. These are gifts you give to yourself in will, in faith, and in constant self-forgiveness.

29:♡: May you love yourself infinitely, for you are a child of God. Your mother, your father, is the universe, love itself. Rest, and have peace and confidence in who you really are. See the illusion for what it is, as much as you can. And when you fail and fail and fail again, as you will inevitably think that you do, never chide yourself, but with patience and care and love grasp once again your desire, your hope, your dreams and your ideals, and go forward on this path of mystery.

30:♡: We would at this time transfer this contact to the one known as Jim. We are pleased with the newer adjustments we have made in our combining of energies to this channel, and we thank this channel for being open to the adjustments

we have made. We are known to you as Q'uo, and in love and light we transfer to the one known as Jim.

31:♡: I am Q'uo, and greet each again in love and light through this instrument. We realize that we have spoken overly long once again this evening, and we apologize for our lengthy speaking, but those queries and concerns which you posed for us are of such a deep level of meaning to each that we felt it was appropriate to speak at some length. At this time we would offer myself to any further queries which may remain within any mind present. Is there a query at this time?

32: Carla

33: Well, before (inaudible) I have one question that's been on my mind for (inaudible) also, as we deal with the cost of a new publication, a new publisher that seems to be much more (inaudible) of us. We will, however, be making a quality product and charging for it, such an expense that we ourselves have to change our policy. The change that we have come up with seems to preserve the freedom of people to purchase our work with any cost that is comfortable to them. The addition is only information, that is, the cost to us of each item. In no way do we wish to suggest that people pay that, that is simply information. Is there a flaw in such an attitude toward invoking the spiritual Law of Plenty?

34: I am Q'uo, and am aware of your query, my sister. We would suggest that the course of action which you have set for yourselves is one which you have invested with your desire to be of service in a manner which allows you to continue that service within the framework of trade and exchange that is utilized by almost all of the entities within your culture. That you have found it important in your previous experience to deviate in a significant fashion from this stated means of exchange, that is, the setting of prices upon one's goods and services that is fixed for all, illustrates your desire to offer that which is of your service in as free a manner as is possible within this framework. Your current decision and refinement of this decision is also within the boundaries that you have set previously, that is, to offer information in a free manner while seeking to preserve the continuity of this service.

35: We would suggest that the intention that propels any decision upon this policy is the governing factor, shall we say, that determines the purity of the principle that one honors. We are aware that your desires are within the proper degree of purity, and would not recommend any addition to this decision at this time.

36: Is there a further query, my sister?

37: Carla

38: No, thank you.

39: I am Q'uo, and we thank you, my sister. Is there another query?

40: Pause

41: I am Q'uo, and we feel that we have, at this time, spoken at sufficient length for this particular gathering, and we would thank each most heartily for inviting us to do so and to share that which is our opinion upon this topic which is of such great interest to each, as each pursues in a diligent manner the path of the pilgrim, the seeking, the learning, the serving. We commend each upon this path, and we thank you for making a place upon your journey that we may walk with you. We are greatly honored that you would invite our presence.

42:♡: At this time we shall take our leave of this group, leaving each as always in the love and in the light of the infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

43:

3.33 1990/07/19

0:♡: I am Q'uo, and I greet you in the love and the light of the infinite One. If you will pardon us, before we begin, we will chastise this instrument, realizing that this runs close to the Law of Confusion, but we shall have a much more difficult time using this instrument because it has allowed a level of pain to exist over many hours, which is a natural and survival-oriented blockage of energy in the red-ray center to deal with pain the physical vehicle is not intended to sustain.

1: We ask this instrument and all instruments to be aware of their bodily preparation, and if there must be some medication taken, anything that might be lost because of the side effect of the medication may be gained in the strength of

19:♡: You are treasures, you are gems. Trust the process of limitation and loss to show forth to yourself, to the world and to all whom you may serve, all whom you may meet, that beautiful gem hidden within, that many-faceted, amazingly wondrous, youthful self. May you shine through that Earthly vessel. May you use misfortune in joy. May you drop away that which is busyness without undue fear, but with love and acceptance, and may you accept each change through the pain, through the difficulty of change, in perfect faith that all is well and all will be well, and you are fearless, holding up the light of consciousness to a world hungry for consciousness and far too full of the awareness of its own clay.

20: We are aware that what we ask you to do in such an intense way is that which you shall do perhaps reluctantly, perhaps with upset, forgetfulness and backtracking. It is inevitable, but be courageous enough to forgive yourself each time you forget your true nature. Forgive and accept yourself. You are clay...

21: (Side one of tape ends.)

22: You will, all things will, seem to yourselves to fail again and again, to forget your true natures again and again and be lost in the wilderness of logical thought. You will be discouraged, you will despair. Allow yourselves to make self-perceived errors, and at the end of each, as you recognize that you do not wish to be as you are, forgive immediately yourself for your despair, your fear, your cautiousness and your lack of intensity, and go forward a new person, refreshed, consoled and forgiven by the self that so you may be a refresher, a consoler, an acceptor and a forgiver of others.

23:♡: Whatever your limitations, do that which you love for the joy of it, and if you can no longer do it, wait, for the Creator has more joy in store for you; there will always be joy in store for you. Abide in the desert, meditate in patience, day by thirsty day, until at last you are delivered by your heart into the oasis and thirst no more, and then give all your love away in service to the one infinite Creator, and to the Creator you see in each face, beginning with your own.

24: We would at this time close the meditation through the one known as Jim, thanking this instrument for its willingness to speak, though fatigued. We shall now transfer this contact. We are known to you as those of Q'uo.

25:♡: I am Q'uo, and greet each again in love and light through this instrument. It is our privilege to ask if there may be queries at this time upon the subject of the evening or any other subject. Is there a query at this time?

26: K

27: You originally identified yourself as being of the principle of those known to us as those of Q'uo. Can you tell me what a principle is and if and how that differs from a social memory complex?

28: I am Q'uo, and am aware of your query, my sister. It is our understanding that we come to you in a blended fashion, blending those energies of what you know of as two social memory complexes which have as their origins densities of vibrations that study lessons of unity in somewhat different fashions. The blending of these two groupings of entities creates that which we call a principle, which is our approximation, or attempt, to focus energy upon a certain vibrational level that gives witness to a certain facet of the Creator. Thus, we are as those who testify as to this aspect in a fashion which is ours due to the unique blending of our energies. Thus, our reference to ourselves as that of a principle is a more specific description of our natures than is our usual giving of a name only.

29: Does this answer your query, my sister?

30: K

31: Yes, thank you.

32: I am Q'uo, and we thank you. Is there another query?

33: Carla

34: I have been facing some real changes lately, and my first impulse was to give up everything in order to give myself time to make decisions. I didn't give up anything for good, but I gave up things for the moment. When I came to the feeling of what to go on with and what to leave, I found that I had left a great deal. Where does this energy go? Do I now wait for new activity? I feel a little bit as if I'm left hanging. Is that what you talk about when you speak of patience?

35: I am Q'uo, and am aware of your query, my sister. This is so, for you are as each seeker is, moving within a great darkness with but the smallest of candles to illumine the places upon which you shall place your feet, one slowly after an-

other, not ever sure that the journey has been straight, meandering, circular, or if it should be any of these things, yet you gather what information as is possible to be gathered from the small range of view provided by your consciousness within this mystery of being. You use your conscious ability to analyze, you take counsel from that subconscious nature that communicates through intuition, and you go forth.

36: Oftentimes there needs be readjustment of the progress, reevaluation of decisions. This is but the nature of the choice-making density. It requires that one cultivate that quality you have called the faith that progress is possible, and the will to persevere in the choosing, in the stepping forth, not ever knowing for sure whether the ground is firm, in the metaphysical sense, or if one shall find but thin air for footing.

37:♡: It is well that you question, that you wonder, that you choose, even that you blunder, for in each action, thought, word and possibility, you exercise those twin steeds of will and faith. That you should move ever closer to those mundane manifestations of metaphysical principles is possible, is probable, is, in its own way, of importance, yet of the greater importance is that you partake in this dance, illumined so mysteriously, with a heart that seeks, that desires, that yearns for the Creator and for the Creator's touch within the life pattern. This builds the bridge betwixt your illusion and the absolute reality of unity. This bridge which shall hold your feet more surely than any street or ground within your illusion, this desire to know, to move into love, into unity, into harmony, fashions that which cannot be seen, but which cannot, in the metaphysical realms, be denied, for this quality of desire, fueling the faith and the will, is that portion of your being that is more real than any portion of your illusion, and more real than any error or miscalculation.

38: Is there a further query, my sister?

39: Carla

40: Yes, I have two. First of all, I've had a considerable amount of anger that this should be happening to me just when I was beginning to be more effective, in my own way of thinking, to the community of Christ which I serve. It seems to me—you mentioned the process of grieving, and (how) do I find a way to forgive that anger and that despair as a process of grieving which is acceptable?

41: I am Q'uo, and am aware of your query, my sister. To grieve for that service which has been lost, or seems so, and to find as the heart, the source of the grieving, the simple desire to serve, is an helpful process which will eventually dissolve those boundaries that one has built of the small self's estimation of service, that there might be recognized other avenues of service which may have gone unnoticed because of the narrowness of the original definition.

42: Thus, such grieving is a part of a process which will eventually bring one to the realization that there is nothing but service that can be rendered. There is, however, the ability to offer oneself in new ways that can be cultivated, so that the small self may see with new eyes that which is before one, for there is never the lack of opportunity to serve, there is only the inability to see that which offers itself to one at all times.

43: Is there a further query, my sister?

44: Carla

45: Yes, one last one. I have felt in the last couple of weeks that perhaps Jim and I could benefit at this time from being more mindful, and meditating just perhaps for five minutes or so during the day, at noon, and at supper time and at bedtime, in addition to the times that we already spend. First of all, is this a good way to stay mindful, since the times involved are short, and second of all, is it acceptable to use rituals that contain Christian words which the one known as Jim can only take as mythical? Is it ethical to do so, or do we need to write our own services?

46: I am Q'uo, and am aware of your query, my sister. These decisions are those which have meaning as the parties involved agree. There is no suggestion that we can give that holds more significance than the desires which each of you express. It is well to remain mindful, as you have put it, during your diurnal cycles, of the one Creator and one's seeking of the Creator, for your illusion is one which is designed to give experiences that move one in and out of the presence or the mindfulness of the one Creator, for when one seems to move away from this mindfulness, there is created within that likened unto the vacuum which pulls the consciousness back again to the seeking, to the questioning, to the asking. Then that which is learned by such questing again allows

one to move outward, as it were, only to return again, and again, in what is an upward spiraling path of energy expenditure. Each entity must needs create the pattern for this spiral. That which you create has significance in your journey as it comes from your desires, rather than being imposed by any outside source such as ourselves, beyond the general recommendation that periodic rituals of remembrance, shall we say, are helpful in each entity's journey.

47: Is there another query, my sister?

48: Carla

49: No, thank you Q'uo.

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

51: Carla

52: Thank you for being with us tonight, Q'uo.

53: I am Q'uo, and we also extend our great gratitude to this group which has once again allowed us to have our beingness within your illusion, and to offer our service to those who request it. We are most grateful and rejoice at each thought, each query, and each blending of energies. We shall take our leave of this group at this time. We are those of Q'uo. Adonai, my friends. We leave you in the love and light of the one infinite Creator.

54:

3.11 1990/03/25

0: I am of the principle known to you as Q'uo, and I greet you in the love and in the light of the one infinite Creator. We know that you have enjoyed the silent meditation that has come before our speaking, yet we would explain the reason for the extra time which was spent, for it applies directly to the question of that which is important when one undertakes the spiritual search.

1: This instrument was not receiving the full power of its considerable beingness, as its heart chakra was in part blocked, a most unusual state for this instrument. Consequently, those who greet you of the negative polarity were all too happy to say our names, and because of the lack of full power of perception this instrument was able to discern only that there was something amiss. We were not yet in contact with this instrument, and in any case, had we been or not, we could not have made the choice patiently to return and go through each step of tuning to discover the blockage. That this instrument has the humility, the patience, and the high level of trust of the self by the self in its intuition to move back and attempt only the highest and best of contacts is to the credit of this instrument and to any who would seek.

2: This instrument's heart chakra was in part locked into a less than full compassion for one who wished this instrument well, yet who chose to speak and act in ways this instrument could not understand, in ways that were thoughtless and hurtful. This entity has the name, S. Therefore, this instrument took the time to focus upon this relationship, to forgive, forgive the other, forgive and love the self, and realize that no harm is meant in that which causes hurt, in many, many encounters between people upon your Earth.

3: Some may say, indeed, that this was an orange-ray blockage, a difficulty in relationship, but because of this instrument's, shall we say, spiritual circuitry, all such imbalances are, in truth, those of green ray. When this anger, frustration and pain, feeling of betrayal and abandonment was released, there opened in the being a chakra full of unconditional love which excluded no part of humankind.

4: This, in answering the question of what is most important in the spiritual life, the spiritual search and the spiritual path, we would say absolute and rigorous honesty in evaluation of who you are, what you wish, what you will to be done, and what sort of search you wish to mount for the Creator. Many look at the relationship with the Creator as the mountain climber looks upon Everest. Like a mountain, the spiritual instinct lies within man, and its very beingness in the consciousness requires many to strive to scale it. The great fallacy is in allowing oneself the thought that when one has reached the top of the great mountain and gazed at the vistas of spirituality available to the eternal spirit, one is somehow changed. One is merely seeing a beautiful view. The reasons, the intentions and the desires of the one who climbs the mountain of spiritual seeking are all important. The success of the attainment of the peak of that mountain is a goodness qualified and biased most strongly by one's truest and

deepest desires and intentions upon attempting the climb. The mountain you climb has no peak. Many, many times the spiritual adept shall find a marvelous apex of consciousness, a newer and broader view of the entire spectrum of perception and experience. This is, however, not an end, not a finality, but rather that gift which often signals a new chapter, a transfiguration, a moment of light that has shed its welcoming and loving brilliance upon the spiritual search and the spiritual seeker.

5: Beneath your oceans there are also extremely high peaks, extremely high mountains, yet to those of the second density who inhabit that medium of existence and take their life from the neighborhood of that which is water, we may observe that there is no attempt to climb to the peak of any mountain, for surrounding and engulfing all the topography and the geography of the underwater kingdom, one height is not seen as superior to another, nor is it related to the basic consciousness inherent in that mind/body complex.

6: We are not comparing you to fish. We are comparing you to those who swim in a sea of energy, consciousness and love. You may find yourself in the great valleys of your emotional ocean. There, love is. There, your path of service lies. At other times you find yourself upon the oh, so desired peak, the mountain top. You are no closer to heaven, no closer to the Creator there than at the very gates of what many have called Hell.

7: When one lives in an illusion which seems to give one condition importance over another, one is allowed by free will then to choose that which it will consider to be of value, and this is especially true of those who have launched themselves into what we may call, in your mythical terminology, (the) search for the holy grail. How long and dusty is the road which seems to go on forever! How few the mountain tops, and how far apart are they! Can one stay upon the mountain top forever? We assure you that if one attempts to do so one will eventually be seduced by pride, which is a killer of light. Likewise those who live in the valley, and though seeking, must admit failure after failure, are no less spiritual.

8: The first part or aspect of the spiritual search that needs clearly to be seen by each is that each is in an atmosphere not of air and nitrogen, oxygen, all the elements that you breathe in. You live in a sea of consciousness, a sea of energy. You do not float upon this sea, although many, many are the times we have used this simile in attempting to speak in parables about the spiritual journey. In truth you are simply within the environment of the Creator. You are everywhere, you are everywhen, you are every condition. You can improve your behavior, but it is only persistent and patient work upon the self by the self that enables one to be the athlete of the spirit that shall question again and again if necessary its readiness to act, to live and to be one through whom love may shine.

9: Although it is easy to say that you are not alone in this choice, in this constant series of choices and determinations which can only be subjective, the truth within the illusion is quite different. The illusion is designed to confuse you utterly. Not partially, not variably, but completely. Thus, first, in order to have a spiritual life of seeking in service to others, one must recognize one's nature, not a nature that is dependent upon its place in the geography of the human spirit, but upon its steadfast and unchanging place in the very heart of the Creator. We wish by this statement to remove from each the pride of knowledge, the arrogance of those who are faithful, the terrible wasted humility of those who feel that they have failed and will always fail to be worthy of this search.

10: You shall not judge yourself. You may only see, in faith, your nature, in the environment which you occupy. Your nature is something we may call love. That Creator that you seek is something that we may call purified or divine Love. Your search is in answer to instinct. With this statement would we take away the sting of judgment, pride and humility. You are an I AM. You are not an "I am a philosopher," you are not an "I am a recluse," you are not an "I am a spiritual failure." You simply are. You always have (been), you are now, and you will always be of this one gemlike nature, a crystal, fully faceted, most beautiful, unique to you and to the creation, and infinitely desirable to the Creator.

11: The first step in the spiritual search is to see that side of yourself and to realize that of yourself you may not, can not and will not progress. But within you lies this jewel, this brilliance, this perfection. It is within you in the valley, on the mountaintop, in feelings of unworthiness and in feelings of pride. There is nothing you can do so terrible as to remove

spend so much time working upon themselves. Yet, we say to you, that if you do not have your roots deeply spread, if you do not know what those roots are, if you do not live as you have faith to live, if you do not express and manifest that which you know, you shall be, this instrument would say, stuck in the gravitational well, spiritually speaking, of basic indifference.

10: Until you have found your passion, and we mean this on all levels, not ignoring the lower energy centers, sexual passion, the passions of friendship, the love of the work that you do, the love of your society and your world and all its people, you shall be holding back from the center of spiritual love the energy that that center needs. We speak of the heart energy center. This is not a job that you can do for yourself once and have it done. Again and again you shall turn from the truth, and do those things which you would not wish to do, or regret, or do not do, something you wish you had done. Should you chastise yourself? Please, my friends, if you wish to attain the goal of which you spoke this evening, never chastise the self, but form all internal dialogue positively. Instead of saying, "Oh, 2 plus 2 does not equal 5," say "Oh, I have learned something, 2 plus 2 equals 4." That is the nature of mistakes, all errors, all of what this instrument would call sin. It is like an error in arithmetical calculation, simply seen, and slowly and carefully replaced by the truth, by the correct summing, by the correct grasp of the situation.

11: Most entities have a great deal of difficulty doing this, because their opinion of themselves, though they love other people, is harsh. The voices of childhood parents and authority figures still ring in the heart's ear with negative expressions and warning and judgments. Many of the most difficult portions of your lives are difficult because you are still listening to these voices. When you hear them, say instead the positive affirmation of that criticism which has for so long been unfair. When you were small, when you were a child, you could not defend yourself, but you can defend yourself now. You can live a life of faith in which old voices need have no power over you, indeed, in which no voice on the Earth, over or under the Earth, no discarnate voice, none whatsoever, need have power over you.

12: You are made of precisely the same infinite intelligence and free will as every spirit in the infinite universe, and, speaking metaphysically, you are a portion of utter, complete and final democracy of spirits. There is none better than you, and there is none worse. You are a portion of the Creator, which is everything. Thus, the choices are yours. They do not have to be handed to you by society, by friends, or parents, or spouses, or the ubiquitous "they." "They" say you should do so and so. "They" are not a pleasant breed with which to deal. Remove "them" from those voices you wish to grow with, to attend to, to identify yourself with in terms of ambition.

13: Your life in faith is a life without words, for there are no words to express faith. Faith is a basic attitude that one finds, because one wills it or wishes it to be so, but because as a result of willing to know the truth it comes to you, and the prodigal son and daughter have come home. Faith is simply faith that the Creator that made all that there is, including you, is a Creator of infinite and intelligent love, that it loved you as part of Itself, as a child to nurture, as a personality from which to learn about itself, as all parents learned from their children. Aiming toward living a life in faith is nothing more than releasing fear, and allowing that which is to be, to be.

14: Oftentimes, that help which you have with you personally at all times, whether you call it spirit, or guidance, or the Higher Self, will give you hints and warnings. Do not ignore them. Ask for help in visions and dreams, and listen to them. Go into meditation, not simply to listen, but with a question asked, expecting not to awaken with one answer, but expecting and knowing that you will eventually know the answer for yourself to your own satisfaction. A great deal of faith is patience. A great deal of will is persistence. We are well aware that these are not the same as the mountain top experiences offered to you by those so-called seers or prophets which make the choosing of a life lived in love seem so very, very easy.

15: Were it easy, there would be no reason to work through so much of pain and limitation and change, for choice is change, make no mistake. Each choice that you make will change you, and you will feel pain and discomfort, because it is painful to change, and as you meditate, and seek, and live a life in faith,

you will change, and change, and change again. Some truths will remain the same forever for you. Some truths will be outgrown, and must be let go.

16: Against this backdrop which we have attempted to paint, let us look at the way of encouraging ourselves to release from ourselves old, and undoubtedly unneeded, and certainly negative, habits. Again, most of what we have to offer you is a tool called forgiveness. We do not prefer one method of achieving redemption over another. All myths contain within them redemption and forgiveness, no matter how great the error. You may choose your path of faith, or you may create your own personal myth, but be sure it contains a rock solid foundation of redemption and self-forgiveness.

17: Oh, it is easy to forgive others, is it not? For you love them anyway, and you are sure that whatever they said amiss was not said meanly. But to love the enemy in yourself, or outside of yourself, ah, my friends, that is more difficult, and we assure you that each of you sees some part of yourself as your own enemy. This is the attitude we would suggest that you tackle first, for you are not your own enemy, you are simply being offered choices. Each time that you choose to be of service to another you recreate the strength of your polarity. 18: But let us remind you of a particularly apt teaching from the known as Jesus. In two sentences, he tossed the ten commandments, with all of the damage that they have done, away, and gave a new covenant, or promise, as he would use the language. "Love the Lord your God," he said, "and your neighbor as yourself." This is why you must begin by forgiving yourself. How can you love your neighbor in utter and open forgiveness if you have not forgiven yourself? We do not deny that you are imperfect in a personally valid way. We only remind you that this is an illusion, and that all things, including your body, your intellect, and the artifacts which you make, a part of an illusion, a local habitation for the spirit within you.

19: This illusion was created not to promote happiness, although the writer of your Constitution seems to think so, much to the confusion of those who seek spiritually, for you do not seek happiness, you seek the truth, you seek to be mature, and ripe, and ready for harvest, and this involves a great deal of choice. Firstly the choice to forgive yourself, first, for all those things of which you may think you have done wrong in the past. Sometimes it is helpful, as a tool, to take one person with whom you have a high level of trust, high enough for confidentiality to be no question, and state, simply and directly and thoroughly, each and every mistake you feel you have made. Speak this to another entity, for this entity is also the Creator, and this entity's forgiveness is as true, and real, and honest, as that entity is true, and real, and honest.

20: We are trying to move the mind from behavior to being. It is not behavior which you wish to correct, for behavior is the manifestation of your being. It is that which is held inside as a portion of yourself and of your identity upon which you wish to work. There are teachers everywhere. The creation of the Father teaches a thousand lessons in a minute, if you can but stay in talking to them. Each of your comrades is a Christed being, to some extent or another unaware of its true nature. But as it holds its hand out to you, the Creator is holding its hand out to you. As it expresses friendship and love, so does the Creator. Look beneath behavior for your healing of those things which have harmed you in the past, and which you now see as useless.

21: The physics of this process is easily comparable to that called the physics of inertia. Many, many years before now you set into motion, by choice, patterns of behavior and thinking that were not helpful to you, and that you now see as not only unnecessary, or unproductive, but hurtful and harming, and you wish to heal. Forgiveness is that which stops what this instrument calls the wheel of karma. Karma may in this sense be defined as inertia, an action put into effect and never forgiven.

22: Now, can you forgive another and have that power to cease the inertia of karma for another? Not at all. When you forgive another, you do not affect the other, unless he chooses to observe the difference in your attitude. You are working upon the only thing in this universe which you can work on: yourself. Part of forgiveness is forgiving others. The further part is forgiving all the situations which created this pattern. Some of you are more aware of past lives than others, and for those of you who trace the pattern that is unhelpful to what you would call the karma of a past life, know that there is no

know if it's possible to have (inaudible). I did feel that the contact was very comfortable and very easy but I would like some feedback from you Q'uo (inaudible) myself, as to how (inaudible).

52: I am Q'uo, and am aware of your query, my sister. We are very happy with the proportion of information that has been able to be transmitted from us through your instrument and blended with experiences, concepts and thoughts that are your own. We feel that we are approaching the level which we attempt in the training of each instrument that is, approximately two portions, or a 7053: Is there another query, my sister?

54: (No further queries.)

55: I am Q'uo, and we thank you my sister. As we have exhausted the queries for this evening, we would close with our expression of great gratitude to each instrument for allowing us to exercise each instrument. It is a rare privilege to speak to a group which has this level of dedication in offering the self as an open channel for concepts which seem quite insubstantial when compared with the heaviness of the daily round of activities. We find that it is a great paradox within your illusion that the weightiness of your experience can be cradled, but so carefully, by such seemingly insubstantial concepts which at their heart contain the most solid centers of integrity and in truth can support such burdensome experiences with ease, when such experiences are seen as the catalyst and most mysterious of opportunities to learn.

56: The weightiness of your experience seen in this perspective gives way in its seeming solidity and dissolves in the light of truth. Only when the inner eye remains steadily fixed upon these concepts and there is a regular returning to these metaphysical principles through your meditation, your contemplation, and your times of prayer as you move through your daily experience, only by applying, moment by moment, these principles to the life experience can one lift the burden from one's shoulders and then, but for the moment, however, even these small moments of realization and centering of the self may sustain one through any life experience.

57: We know your tasks are difficult and the moments of such relief too few. We are honored to be a part of the renewing of the dedication and the refining of the center of one's being. We too walk this trail with you. We offer ourselves as comforters to you, and we rejoice with all of creation as you move ever more in harmony with the center of the self, which has never left the unity with all that this.

58: We are known to you as those of Q'uo. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

59:

3.32 1990/07/15

0: I am Q'uo. Greetings to all of you in the love and the light of the one Creator, infinite, invisible, intelligent, creative and full of glory. Under the influence of these purified emotions, and with the understanding that love and light compose all that there is, we are with you this evening, thanking you for calling us to you. As always, we ask you to listen to that which we give as you would to any friend's opinion, giving it neither less weight nor more than you would any friend who is a friend in spirit of unconditional love. We always mean well, but truth is subjective and personal, and if what we have to say is not a portion of your truth at this time, we ask you the great favor of allowing us and our thoughts to be moved aside, that we may not become a stumbling block before any, for we are fallible and prone to error, as are all who seek mystery and are not yet the mystery.

1: We are experimenting with the mixture of the two social memory complexes involved in this contact, and if there are pauses that seem to move to more length than usual we would ask the one known as Jim to squeeze the instrument's hand. We do not want this instrument to go into trance. But the instrument asks, as it always does, to be better than before, and in this particular case that involves going deeper into the subconscious and allowing more of that which is impersonal and that which is finely tuned to match the fine tuning of this instrument. Therefore, we ask that the one known as Jim be vigilant.

2: We do not come to you as those who have not changed. We have been where you are. We have been where you were.

We have had our choices to make, and we remember the density in which you now dance your dance and make your choices. Stage left, stage right, lights up, lights down, how shall you be? That is perhaps the first thing we would ask of each of you. When you relax, so that you are with yourself in a loving and nurturing way, who and what do you wish to be? This is the density of choice. Not to define one's choices is to remove from oneself the opportunity of making them. Not to know who you are at this moment is to keep from yourself the ability to choose a specific other way to be. This is not seen to be a large subject, a large challenge, yet it is the beginning of all spiritual work.

3: We see each of you in part as precisely the same as each other person in third density consciousness upon the surface of your planet. All of you have a God self within. Within each of you is the inestimable, imperishable jewel of the Infinite One. You are children of love, and you are love. In order for you to have been flung out from the heart of the Creator, to pass through so many dimensions and energies, and to choose this particular experience, there needed to be added the first alteration, or means of changing, that love, which is the Creator, and which is precisely the same from before you can ever conceive, now, and forever to come.

4: Yet, each of you is unique, for each of you is also bound in that love to a portion of free will. Free will is as absolutely various as love is absolutely the same, and free will is expressed in all of the emotions and ways of being possible to imagine, possible to be thought, possible to be attempted. You are the man inebriated and lying in the gutter, you are the thief, you are the murderer. All that is possible is within you, as it is within all. This is not due to any shade or nuance of love. Love is fiery, creative, and absolutely stable. Your choices are made as your free will begins to recognize of its own choice that role which it wishes to play in your own spiritual evolution.

5: And so we ask each of you to begin to know, truly know, the self. Do not judge the self which you know so well. Say no judgmental or negative thing to yourself. Recognize your patterns. Discover those things which you wish to encourage and those things which you do not. You yourself are the basic tool, the basic resource with which you have to work. Elements of your free will, which this instrument calls will, and faith, create for you a place—not a geographical place, not a place in space or in time, or in your imagination—let us say, a room, which you answer and close the door behind you, and all alone with the Infinite One, drenched in love, marinated in life, dissolved in light, you are upon holy ground. If this place is within your mind you may take it with you, and wherever you stand is holy ground.

6: To develop the tools of will and faith, several things are helpful. Firstly, a daily meditation, be it long or short, momentary or part of an intentional praying and fasting, this way you use to listen to the still, small voice, as it has been called in your holy works, within. This intention, this will to seek the truth of the Creator, is your strength and your heart and the motivating factor of that which will occur to you.

7: Faith is a word which we use, not perhaps as others would use it, for we wish to distinguish between faith and belief. It has seemed to us as observers of your people that rigid belief systems kill faith and destroy being, giving the person instead the choice of behaving instead of being, and holding on dependently to a set of rules in order that from the outside to the inside the redemption and forgiveness and healing of the self may take place. We suggest that all belief systems be examined, and none taken up before it is understood that in each orthodox belief system, some distortions of love are unraveled and made clear, while other distortions or ways of learning about love are confused and difficult to accept for you.

8: We are not those who preach. We are not those who evangelize. But this we will say: if you wish to increase, or accelerate the intensity of your spiritual path of evolution, living a life in faith, day by day by day, and using its tools of discipline, and service, and conceptualizations is all important. We speak to you of the way that we believe that the universe works. We can only tell you that you are at the crux of what is often called the density of choice, the choice between loving the Creator by serving others, and loving the Creator by serving the self, these paths often being called the path of service to others and the path of service to self.

9: Many times it is indeed a stumbling block in the way of those who wish to be of service to others that they must needs

yourself from this great love, this perfect identity, nor is there any way whatsoever, by good works, by acts of love and consciousness, by the giving and consolation that you feel flowing with you, to improve or better your condition. You are. The changes within yourself that you perceive are the subjective signs and symptoms of a search led in complete free will, to uncover within the clay of oneself that jewel of beingness, that I AM which exists within the form of bone and flesh that serves you as vehicle in your incarnation at this time. To know that you are as you are is the first and great step, the cornerstone of spiritual seeking. If you are, if the Creator is, the relationship of beingness is one of unity. You are in the Creator; the Creator in you. You and the Creator are love. The Creator is love unknown and unmanifest. You are love known and made manifest.

12: The second step of spiritual search, life and work is the decision of the self in all honesty and humility to attempt to lessen the opacity of the illusion of the milieu in which you live, the illusion of flesh and bone and hair in which your imperishable spirit lives for this brief incarnational period. As you find your own way to make yourself transparent, so can the love which is infinite in the Creator, but finite in any manifestation of that same Creator to speak, to bear witness, to be that messenger of hope, of abiding, of loving and of caring make of you the Creator manifest.

13: No one can do more than experience the fringes of the true kingdom and power and glory of love in its fullest sense. Those who feel they have the same chance of doing so as the Creator Itself have fallen into the trap of pride. Those who surrender the jar to be hollowed out and made transparent are those in whom the manifestation of love may not end, but continue infinitely. This process of choosing a way of manifesting an instinct which is inherent to all is entirely up to you. That you choose to seek in this mystery of the finite and the infinite is the cornerstone of all spiritual seeking, the bedrock of the spiritual life.

14: Now, there are two ways in which one may go about accelerating that movement towards the one great original Thought of love, and bringing that through consciously into manifestation in the life experience. Firstly, the work within the self must never be taken for granted. Just as this entity, which rarely has a green-ray blockage, had the humility, the patience and the determination to find and clear that which kept it from feeling correct in its attitude toward contact, so is that same patience which again and again will bring practicality, sensitivity and effectiveness to the spiritual knowing of the self (useful to you).

15: In meditation you begin to be acquainted with your true self. You are not this lifetime, you are not a product of the experiences of this lifetime, though many place enormous emphasis on the difficulties which have biased, within this incarnational experience, that which seems to be your nature. You are not the conglomeration of past incarnations. You are not the gifts into which you poured life within manifestation as you were born. You are love. If you think that you are a wanderer, a teacher, a healer, or even if you wish to be one who has a path of service that is obvious to others and commanding of respect, you have lost your way, for your way within yourself is to love the self, to forgive the self and to see that I AM within the self as the I AM that is consciousness and that is love.

16: Many, many are the stories and myths told to enable entities to move themselves into a position of realization of the true nature of the self. The final goal of all of these true spiritual paths is humility and a willingness to surrender that clay, the pride, the arrogance, the unworthiness and fear, to surrender all these emotions utterly to the power and peace of knowing that you are love. This you can know only by faith, and faith can be strengthened only through contact in silence within the self, gazing at nothing, thinking nothing, expecting nothing, allowing all distractions to fade away, condemning yourself for no thought which takes you from this condition of emptiness, but rather, giving it position to have an irrelevance to the state of mind which your heart has wrapped around you for the meditative process of learning through silence.

17: The other and corollary method of working to maximize the opportunities of the incarnation that one may live a life of spirituality is to allow the self as imperfect, as poorly hollowed out, as opaque as it may be, to follow each instinct of the heart. To love all others is easy to do, to love entities one at a time, very difficult indeed. We ask you to realize that

loving humankind will not polarize you towards the positive service-to-others path, but will seek only to stultify and stunt your growth in spirit.

18: You do not have answers. There are no answers. Focus then upon the questions of the spiritual seeker. The primary question in dealing with any other entity is "How shall I love, and how may I serve?" In many, the only way available to the loving heart in offering love, is the offering itself. There must be no expectation upon the part of any that those seeds which one sows of truth subjectively understood by the self, may bear any fruit in any other but the self.

19: To see each entity as an entity of love is an enormous challenge within your illusion, for you cannot see that they too are love, made of love, abiding in love, and very often completely unaware of and uninterested in this primal, instinctual, inherent characteristic of humankind. This awareness cannot be forced upon any, nor should it be. How then to serve others? We ask you to listen, not to speak, for in listening you provide a loving and compassionate mirror which mirrors back to that other self which is the Creator that which that other self is doing that it would not wish to do, to allow that entity to realize that which it is not doing that it does wish to do. In listening you become a manifestation of the Christ. In listening and forgiving you have moved ever closer to the mind of Christ.

20: Therefore, when no one asks for your help, know that your basic and most important help is in your beingness itself, in the joy that you take, in the zest, the leaping for joy that you experience as you experience who you truly are. Be not cast down. Be merry, for to be merry in the little things and the big things of mundane existence is to express the nature of love. There is nothing ponderous about love; it is spontaneous and full of light, and you need do nothing to those who do not wish to speak with you, but only be who you are with rigorous honesty, admitting (it) to yourself each time that you jangle and are out of tune, moving then from service to others to the repairing of the self until you once again love and respect that self, finding that self worthy of being a vessel for the infinite light and love of the one Creator.

21: There are those who will ask you for help. Evaluate these requests carefully. Will they be of service in the spiritual seeking of that person? Or will they be worthless in the spiritual seeking of that person? Many ask to be pleased at all times by those about them, to be placated, soothed and cherished at every turn. They seek for themselves a comfort, a rest and a peace through requests of humans other than themselves. To move toward what such entities ask is sometimes that which maintains that entity in a state of spiritual anarchy, for the saving, or shall we say, the savior, is seen as that which is embodied in another. You are not another, you are the other self of that entity. You can by no means teach through pleasing others.

22: Upon the contrary, there are those who truly seek the Creator, and at those times may you pray fervently and heartily that you may be single-minded in your persistent effort to be hollow and transparent, that that which is infinite love may work through your oh, so mortal being.

23: It is said within your holy works that you need never fear (for that which you will speak when the time comes to be of service to another. This is not so of pleasing others, but it is indeed so of serving others. Again, it is first necessary to know and love the self, for others are merely distortions of you. As you learn to nurture yourself you learn to serve and heal others. Learn that whatever their outer circumstance and appearance, you are they, and they, you. In all humility surrender that finite self and seek the jewel within, asking it, as you would ask your most beloved self in its deepest aspect, to show itself as it will, to speak as it will. This attitude shall bring about within you that attitude which you seek, the attitude which seeks to be of service in any situation.

24: We shall end with this thought, "What is it to serve, rather than please?" Ponder this, for upon this hangs much, and if you wish, we may speak to you again upon this subject.

25: We are sorry to have been long-winded, but we have observed that your recording device has tolled the bell of our sermonette to you. So we shall remove ourselves from this soapbox, that we may in all humility, and asking you to remember that we are very fallible and prone to error, and offering only our own opinions, close this instrument through our beloved brother, the one known as Jim. We thank this instrument. We thank those in the support group, for truly this group is strong in seeking, and it enables us to protect this

contact in a way which heartens us. We thank each. I leave this instrument in love and light. I am known to you as Q'uo. 26:♡: I am Q'uo, and greet each again in love and light through this instrument. We are now able to offer ourselves in further querying if there be queries which yet remain. Is there a query to which we may speak?

27: K

28: You said earlier that when a person asks for help it's a good idea to evaluate that request to determine if our compliance would be helpful for that person in their spiritual search or not. In some cases there seems to be a fairly obvious difference between what would be of help to a person and what would be just pleasing them, but in other cases it is more difficult to tell. My question is, how am I to judge what is going to be helpful to a person in their spiritual search and what is not? Could you offer me some suggestions on that?

29: I am Q'uo, and am aware of your query, my sister. As you speak to those who request your assistance, it is well that you determine through your own intuitive nature the quality that is at the heart of the request. This is to say that one looks beyond the words spoken, beyond the information which is sought, and looks to that yearning that inspired the request. This cannot be done by mental analysis or the recalling of specific information that would meet the letter of the request. This is the nature of the process of taking no concern for what you will say when you are asked to serve, but having faith that words, deeds, feelings, will be given.

30: Thus, it is our suggestion that, before you seek to serve in any particular fashion that is related to a spiritual query, you take a moment with yourself to make silent your conscious mind that would rush to answer with words, and dive deeply within the silence, there to attempt to become (who) that entity (is) in the quality of its query at that moment, not who the entity has been in your mind, or who the entity should be in your mind, or might be, but who the entity is at that moment. Then, respond as you are inspired. You may of course find that there are retrievals of information that occur, memories that are utilized, analysis that is applied, as you respond to the inner inspiration. This is well, for each of you has experiences that are useful in fleshing out the concepts that are oftentimes beyond words.

31: Is there a further query, my sister?

32: K

33: Does this process also apply to requests for help that have no obvious relation to the spiritual quest?

34: I am Q'uo, and we would suggest that this is an useful means of communicating upon the level of pure idea, shall we say, for want of better terms, and can be helpful in any area of concern or inquiry.

35: Is there another query, my sister?

36: K

37: Not for now, thank you.

38: I am Q'uo, and we thank you, my sister. Is there another query?

39: Carla

40: I have one. There have been several times in my life when I had a very difficult situation, and looked at it, realizing that people were going to think I was a doormat, deciding nevertheless to continue, because I saw a spiritual principle involved. To give you a simple example, I had a boss once who had a very low opinion of herself. I could be two minutes away, rushing all away to the ringing telephone on her desk, but such was the depth of her need to feel superior that she would wait until I answered the telephone. Obviously in doing so I was pleasing her, but to my way of thinking, and this may have simply been in my head and not in my heart, I don't know, I felt I was serving her also because I was giving her a feeling that she was worth any effort I could make for her. Is this rationalization or is it thinking from the heart? Because this situation has come up repeatedly in my life, and I would like to understand the pattern.

41: I am Q'uo, and am aware of your query, my sister. To speak without infringement is our desire, thus we would say that it is, in the case that you have mentioned, an action which fulfills the spiritual or metaphysical prerequisite for polarization that your intention for the action is to be of service to another. Thus, the action is efficacious for you. However, it may or may not be a service to the entity that you reinforce a distorted perception of the self. This cannot be said with any certainty, for we would need to examine each entity's life pattern in order to offer more informed opinion. The desire to serve is the most important quality in any action

that relates entities. The method that we suggested earlier, to take a moment to attempt within to become that entity, is a means by which this desire may perhaps be more carefully and precisely honed and utilized. However, the desire is the most important quality.

42: Is there at further query, my sister?

43: Carla

44: I just want to make sure I understand what you're saying. What you're saying is, my action was not necessarily of service to anyone else, but it enabled me to work on my own polarization in consciousness. Is that it?

45: I am Q'uo, and this is basically correct, my sister. Is there another query?

46: Carla

47: Is it wrong to please someone, or inadvisable, I should say, just for the sake of seeing them smile?

48: I am Q'uo, and am aware of your query, my sister. Of course, as you realize yourself, there is no right or wrong to the means by which entities interact, for each entity is the Creator that works upon Itself and reveals more of the Self in the process. All interaction offers this opportunity. It is the great dance of your illusion to offer opportunities in many and various patterns according to individual choices and idiosyncrasies. Thus are the avenues for progress multiple.

49: If one should desire to inspire the smile upon the face of another, it is a desire well placed, for within your illusion there is much of confusion that does not bring the smile either to the face or to the heart. Thus, it is a small gift that one may give that is a joy for each. There are, of course, ramifications to any behavior that is repeated, that each entity does well to study. This includes all behaviors, for all behaviors are the coursework of your illusion, and indicate certain tendencies that allow the insight into the deeper nature of the self. Some are well to build upon, others are well to balance. These are individual choices, as you are aware.

50: Is there a further query, my sister?

51: Carla

52: No, Q'uo, thank you.

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

54: (Pause)

55: I am Q'uo. We feel that we have spoken at length this evening in a manner which we hope has been helpful, and we thank each for not only calling for our presence in your gathering, but for the patience that each has shown, as we have offered ourselves in a lengthy manner, which often makes the physical vehicle uncomfortable as it rests in one position over the long...

56: Carla

57: May I ask a question?

58: I am Q'uo, and we are happy to attempt your query.

59: Carla

60: If this group studied together the information in this session and developed a further question from this session, and tried to get more continuity in the questions, would we be being of aid to your social memory complex, or group of them, to a further extent than accepting the randomized questions of those who write questions, or would it be more helpful if we kept on as we are, in terms of your service at this time?

61: I am Q'uo, and am aware of your query, my sister. We are filled with joy at the opportunity to speak at any gathering of this group. We have no agenda, shall we say. We have no desire to offer specific information in what you call a coherent fashion. We are happy to offer such information if we are queried in that manner. We look at the queries which are offered to us and see that they come from genuine concern. This is the most important quality for these contacts, for it is your desire for information regarding the evolutionary process that provides us with the opportunity to serve and the means by which information is drawn from us, for we answer as we are queried. Your desire is much like the magnet which draws to it the iron filing. We see each opportunity as whole and perfect in itself. We are happy to offer ourselves in any capacity as you structure either these sessions or any queries asked within them.

62: Do you have a further query, my sister?

63: Carla

64: No, no, please, I'm sorry I interrupted your closing. I just wanted to ask that.

65:♡: I am Q'uo, and we are grateful for your queries, my sister, at all times. We are grateful for each opportunity to blend our vibrations with this group's. We are grateful that

not flowing with the wind of spirit, that I was stuck, that I had a subjective feeling that this was a very bad day for me. And the truth of it is that this was a day off. I kept myself from doing work by sheer discipline. Work would have been easier for me than taking the day of by myself. I was alone with my pain. And I know it sounds dramatic, but I've never had this much pain before and I don't know how to flow with it and make it transparent and be the (inaudible) that I am when I'm doing things for people.

25:♡: When I'm doing things for people, I always feel full of love and full of light and as if there were nothing that was impossible. But when I'm not helping anybody but myself I feel really stuck and I don't seem to be able to get past my aches and pains, and I don't need to go into all that, you know. But it is a new level of pain for me and I am not able at all to deal with it gracefully. I know that this is my hardest lesson—I don't care how long it takes me to learn it—I want to learn it, but could you give me some comments on how to make my sister, my pain, into a true heart sister; to love it and to allow it to be transparent so that I can feel the self-esteem and the worthwhileness in being that I do when I'm doing something for someone else. I am on my knees with this one.

26: I am Q'uo, and we feel the sincerity and intensity of your query, my sister, and we extend to you our heartfelt sympathy that the pain has presented to you. We know that entities within your illusion feel much distress at this time as each attempts to use those dwindling opportunities for polarization and service to others that are presenting themselves within each incarnation as your cycle moves quickly to a close.

27: This is much likened to the last minutes of cramming for your final examinations within your learning institutions as we scan the memories of each present here for analogies. Those lessons which belong to each, those services which are possible for each, now are offered in a most vivid manner. In your terms this means the intensity of experience is increasing. The illusion which you inhabit may provide all that it is constructed to provide; that is, the veil that hides the truth of unity and the fundamental purpose of experience. That (purpose) is to move beyond the limitation of the confines of the illusion that exists without the senses and within the mind and the attitude which perceives the illusion. To surpass limitation is a painful process, my sister.

28:♡: In this regard, you have set for yourself, as you are well aware, lessons which have the purpose of focusing you inward. You have found in your own estimation before this incarnation began, that the experience of limitation and the concomitant experience of pain with its limitation would be most effect in focusing your attention in an inward manner that would make more likely the choices of living the conscious life. For that which is full of the experience which you call pain tends to grab the attention in a way in which there is no ignoring the opportunity. Much catalyst for many people may be ignored until it presents itself in another form at another time, perhaps within another incarnation. This is not so for your catalyst, my sister. You have desired to be of service in a manner which requires an intense degree of what you would call purity or single mindedness—total dedication to service. It was your wish to so hollow yourself out that you would become a clear reflection or channel for those energies of love, which you identify so closely with the one known as Jesus, the Christ, as this entity experienced the final portion of its incarnation nailed to that which you call the cross—and in that crucifixion of the physical vehicle achieved a transmutation from that which was human and moving towards the divine, to that which was truly divine, that which transcended this illusion, that which pointed the way which could be traced by others with similar desire.

29: This is your path, my sister; to so transmute the daily experience of your life that it becomes a purely formed manifestation to the one Creator. This is not an easy program or series of lessons to undertake. However, with the increasing price of the pain, you may comfort yourself by knowing that you attain that pearl which has no price within the metaphysical levels of your own being. If this could be easily seen within your own illusion, few entities would pay such a price, for it is indeed a great price to pay. The veils of forgetting shroud this process and all progress from your earthly eyes of perception. You seek and seek and seek and seek; you endure and endure and endure for that final moment of knowing that comes when you move through the doors of this life, that you call death, and realize that there has been a purpose known at the deepest levels.

30: (Side one of tape ends.)

31: We shall pause briefly that this instrument might retune...

32:♡: I am Q'uo, and greet each again through the love and light of this instrument. This instrument wishes to apologize for the delay. (This challenging process is lengthy.) (We shall continue.)

33: Thus you shall find that the purpose and the pattern of the incarnation will make sense only upon looking back and seeing it in the full perspective. The short answer, my sister, to your query is that though the price is great, the reward is greater.

34: We cannot express to you the nature of our gratitude for each instrument such as yourself which endures the increased levels of difficulty that go with those who wish to be of greater and purer service to others. With such desires move responsibilities of equal proportion. The responsibilities that form themselves as testings, temperings, tunings and purifications in your daily round of activities are merely the means by which you shall accomplish these goals. That your experiences become more intense and more difficult is an indication that you are ever moving forward upon the paths which you have chosen. This is not to say that your portion of contentment, pleasure and joy shall always be small, but that added to these joys will also be those difficult moments that are the times during which the food of a metaphysical nature is being eaten, being processed, and being transformed into a kind of manna that will nourish those portions (inaudible).

35: Thus we offer to you, my sister, the larger picture which recedes when pain pulls the attention inward and dissolves the ability to see beyond the pain. Fear not that you wander from your trail, your feet are ever planted there, and although the steps are painful, the progress is steady. The service is offered and the purpose is fulfilled.

36: May we speak to any other query, my sister?

37: Carla

38: Yes, a very short one. First of all, I made a tentative decision, based on how I feel during the rest of this month, to allow myself to use marijuana to eliminate the pain when I really needed to, knowing that I would lose a great deal of my ability to function, but feeling that it was a kind of vacation for me, and I would not have another kind of vacation. I wondered if this was self-indulgent?

39: The other question is this general topic of such a nature that there is more material that you would wish to offer and (would) you would wish to take it up in a full-length (kind of) session?

40: I am Q'uo, and I am aware of your queries, my sister. To the first query, we may not speak for this is a subject at this moment being debated within your own mind and we feel it would be an infringement to offer an opinion before you have made your decision.

41: To the second query, we may say that we have no desire other than to be of service in which we are asked, if it is within our ability to do so without infringing upon any entity's freewill choices. If you would wish to ask us further upon this topic we would be happy to share that which is ours to share. We have no other desire than to serve.

42: Is there a further query, my sister?

43: Carla

44: Let me ask that last question in a different way. Is there further material that is possible for you to give as your opinion, which is, of course, (valuable). (If asked the same question again, is there more material? More of your thoughts and opinions which you would give us?)

45: I am Q'uo. There is a great deal of material that may be shared in the area of which you speak—that is, the experience of pain and the tendency to utilize the pain-filled experience as a means to focus the attention towards one purpose or another—for there are many avenues that offer themselves as an entity undertakes that experience generally known as pain.

46: Is there a further query, my sister?

47: Carla

48: No, Q'uo, thank you (inaudible).

49: I am Q'uo, and we thank you my sister, for your perseverance and your dedication. Is there another query at this time?

50: K

51: Yes, At this point in my channeling, I have no sense whatsoever what might be coming from me and what might be coming from whatever entity I'm channeling, and I don't

It is a great pleasure to be with you and to be called to this work. Technically this is still called the training of a new channel and technically the one known as K is a new channel, but only within this incarnation. The experience this new channel has just had is the experience of being contacted. Normally, we would not do this with a beginning channel nor would a beginning channel be able to distinguish a first and opening greeting. However, this particular instrument has deeper gifts that are remembered in that portion of the mind that is reached in meditation, and so we thought we would give it a whirl, as this instrument would say.

1: We are glad that this instrument has had the experience of being contacted and the fact that it was not acted upon (it is quite to be expected of one who has had so little experience in this incarnation. This instrument will surprise itself, although not us. The key is the gaining of that inner peace that comes with meditation.

2: We would like to speak in terms of those things that are on the mind of those present this evening. Perhaps the most common of those concerns present here this evening is the difference between the daily state of mind that has been achieved by each as it has gone through its day, and the state of mind that it is experiencing at this time, having done the necessary work to bring into harmony the deeper desires of each, the desires to serve, to love, to share.

3: All have had their excellent and uplifting moments during the day, but we ask each of you if you are happy and satisfied with the basic level of consciousness, or to put it another way, the degree of conscious living that was achieved during the precious moments of this day.

4: How little is the span of your incarnation and how high are your spirits' ambitions for you during this tiny piece of what you call time. As you rest and bask in the love and the light of the infinite One, you yourself wonder how could I have moved from my center—how could my life not reflect this peace, this gentleness, this loveliness, this caring, this worship of the mystery. And yet we say to you that your days were more light filled than the majority of those upon your planet by a great deal; so you see, there is much to do.

5: To paraphrase a cliché within this instrument's mind, love is long and time is fleeting.

6: We transfer at this time to the one known as K, leaving this instrument in love and light. We are known to you as Q'uo.

7: I am Q'uo, and greet you again in love and light through this instrument. We are pleased to have established contact so readily with this instrument, and we see that the paths to the deep memories are beginning to be opened little by little and would encourage this instrument to deepen and strengthen this process through the daily practice of meditation.

8: As we have stated, the ease of this contact comes as no surprise to us and we await the ease of the instrument with the contact through the process of repeated practice.

9: We would speak to you this evening on the subject of meditation. It is, as you know, a process by which access is gained to the deeper portions of the mind, the deep memories that lie therein which nibble at the edges of consciousness, the small thoughts and feelings experienced during the day that one may wonder at. Those things that seem to be half remembered, those things and entities that seem to be so familiar, yet with no conscious link in experience of this incarnation.

10: The process of meditation will begin to expand your awareness of these half-buried memories and recognitions. You will increasingly become aware of thoughts not running through your mind as in a daydream to which only scant attention is given, but as being those with which you are deeply familiar to which you turn your conscious attention and intention to the further pondering of such and the further integration of these old memories brought to light as part of the current experience.

11: Each of you here this evening is aware of the existence of the deeper self, of the metaphysical entity, of the imperishable light being, and of the network on this level, the connection on this level of all the entities of this planet. And the dichotomy existing between that connection and the apparent separation that exists in your day-to-day illusion. Each of you is also aware of times when that illusion is penetrated to some extent and the connection with some other self is made. The awareness of the other self as Creator brings about a momentary dispelling of the illusory bonds of flesh and societal structure.

12: What comfort there is in such connections. Such expe-

riences may be realized on a more or less conscious basis, ranging from the barely conscious hint of feeling of familiarity to the relatively full conscious awareness of the deeper levels of existence of the self and the other self. We realize this may add a great perspective to life in the illusion as each realizes each is playing a part of sort upon the stage of Earth that each chooses, what part shall be played, and how each character shall interact with each other character and situation.

13: It is our hope that you may find enjoyment in playing these roles as you realize the necessity of the illusion for the purpose of growth in spiritual evolution, and the polarization process, as well as in the opportunities presented to be of service to your fellow inhabitants of planet Earth.

14: As each experiences from time to time memories of deeper connections with other entities as echoed in current experiences, whether slight or strong, the response is often one of joy, of remembered community. We experience peace and love and ease of being—yet that joy may be often tempered by the realization of the difficulty of maintaining contacts within this illusion.

15: Each of you has very difficult tasks before you and in that each present this evening is what we call a wanderer. The tasks may be experienced as being even more arduous in that the heaviness of the illusion is even more weighty to those accustomed to greater degrees of light. We laud your efforts, my friends and urge you to continue one step at a time. Allow yourselves to be encouraged by the glimpses of the deeper reality behind the illusion. Know that you exist in truth in that deeper reality; that you may contact it at any time in meditation and as your choices and interactions allow in those connections with others who are of like mind, know that you are beings of light. That within the shell of third-density flesh that surrounds you your beingness shines with a radiance so bright that were you to be fully aware of it, your joy could not be contained.

16: We urge you to make enough contact with that light to encourage you in your endeavors, painful though they may be, difficult though each of your struggles is in varying degrees at varying times, and you are here to encourage each other as well.

17: Do not underestimate the value of each to each in this journey and in your working together, for each is of inestimable value to each other and to us and to the Creator.

18: We urge you also as you encounter the pain and difficulty that each day (inaudible) brings, as you gaze at each entity and circumstance that you encounter, to attempt to be aware of the Creator in all things. In each difficult situation, in each difficult entity, the Creator is there as teacher, as guide, as friend, as love and light.

19: We know you are aware of these things, but we also know the difficulty in maintaining this awareness when in the mindset of mundane experience. We urge you to look for the joy in all things, to savor it, to choose the light touch, the merry twinkle in the eye, the smile when none was expected. These things mean more than you think, for your society tends to weigh the value of things in terms of what has been accomplished. But on the metaphysical level, those things that are of the greatest value lie in the areas of intention and in the state of being. So be who you are, my friends. Be light, be love, be joy.

20: We thank this instrument and this group for this opportunity to be of service in speaking to you. I look forward to the continued training of this new channel in what you call your future and the ongoing work of this group as it resonates most harmoniously with our own vibration.

21: We would at this time transfer to the one known as Jim and close the meeting through that entity. We are known to you as the ones of Q'uo.

22: I am Q'uo, and greet you again in love and light through this instrument. At this time we would simply offer ourselves to any queries which may hold importance for those present. May we speak to any concern at this time?

23: Carla

24: I've got a concern about (inaudible) (make your own decision as to whether you want to answer it or rather it should be a subject in itself. When I invoked the archangel this evening, Raphael—who is usually very prompt and very much in tune with me, and who is the archangel of the air, the land, the spirit—was reluctant to appear and when it did appear, it was not with the usual fellowship that I feel, and I asked myself why this could be. And the obvious answer was that I was

there are entities upon your planetary surface that seek information and inspiration, both in spoken words and in those thoughts and feeling-tones which are unspoken as well. We are greatly honored to be able to offer ourselves in even the smallest capacity of sending love to those that request it, and who may be quite unaware that they do indeed receive an answer to their inner queries and needs.

66: At this time we shall take our leave of this group. We are those known to you as Q'uo. We leave you as always in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

67:

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0: I am of the principle known to you as Q'uo, and greet you, my friends, in the love and in the light of the one infinite Creator, whose servants and messengers we are. We are most grateful for this opportunity to be called to your group, for the energy which each has offered, moving through this instrument, that we may have good steady contact. May we say what a pleasure and a blessing it is also for us to share with each of your vibratory patterns. As we seek together, so the blending becomes ever more harmonious, and we find great joy in the springtime that is in all of your hearts this evening, that springtime sense of renewal and of growth, of movement and rebirth, of transformation and transfiguration.

1: You ask us to speak of the journey of the pilgrim, of the search for the Holy Grail, of the quest for the impossible dream, of the seeking of truth in an illusion whose purpose is extraordinarily bound up in there being no perfect truths, (inaudible) (only) pragmatic solutions which have nothing of the ideal in them, only compromise and expediency. There are more and more such as you upon the surface of your sphere at this time that seek that which they cannot know, rather than what has given them their gadgets, their toys, their weapons of war.

2: Let us first examine the condition into which each of you was incarnated. Into each of your preincarnate programs there was inserted the spirit of willfulness, that is, the spirit to wander, to roam and to do as one will no matter what the cost to others. And in almost each life at some time there is the necessity to break free from old bonds of seeming righteousness and propriety, to seek a truer, better, more resonant and halfway remembered road upon which you have trod before. This is the road you call home. You are always on the way. See you then a tree? There is your home. Pitch your tent, drink from the spring, and move on. Within you there is a single self that seeks. The outer self in the great illusion of third density is violently bombarded at almost every turn by attempts to distract one from the contemplation and the seeking after that which you would call the pilgrim's journey.

3: Let us examine but two of your myths to see the basic similarities and dynamics of that cosmology into which your own personal faith is the central portion. The first is that parable so familiar to you within the works attributed to those who knew the one known as Jesus. He spoke of a prodigal son, a son who wished to take all that was his and go and have adventure, in the glory of his youth and manhood, and a fine time did he also have, till his pockets were let and empty, and he no more than swine, eating that which the pigs left behind.

4: What is most often forgotten in this parable was the plight of the faithful son, the one who never took a chance, the one who never did anything wrong, the brother that stayed at home and worked hard for the father. Years later, after many painful and disastrous experiences, the prodigal son, hoping to be hired on as a slave at his father's estate, limped slowly and wearily toward the great castle which had once been half his and was his no more. Yet the father saw this entity, this son, and to correct the biases of your holy work, this daughter, moving wearily towards a home that (he) no longer knew might exist, wearily hoping to find the humblest and lowest position in the household, for simply to be in the gates of his father's house was reckoned enough by the prodigal.

5: The prodigal was aware of the journey it had made. It was not easy upon itself, and, indeed, it had done many things seemingly amiss. Yet did the father's love respond in any way to judgment when he saw that his son, his daughter,

was coming to meet him at last? No, not at all. Rather, he gathered all together for a great feast to celebrate that son, that daughter, whom he thought he had lost, and in free will could not bring back; that prodigal child who had of its own accord turned back to the father's house, not knowing the outcome, not knowing the reception, being content to be as one of the dogs at the table catching the crumbs of the meals of those worthy to sit at the high table of his lord the father. Ah, what a welcome this child received, how gloriously happy was the father that that which had been lost to him was found again.

6: In another of your myths the deep dark of winter is brought about as the hero is chopped up and his parts strewn so that they may not ever be found again. Deep winter dwells upon the Earth as the father is seemingly no more and chaos reigns. Yet such love has Isis that she goes about gathering up those pieces, and putting back together the great prodigal scattering of godhead. Each part within itself could be nothing; it was only as it was put together that it regained unity, and made all the people joyful, the flowers bloom anew, the leaves dance and clap their hands, and the mountains laugh with joyful abandon, for once more that which was lost had been found.

7: Within your culture this day, my friends, many, many are those who see spiritually oriented or metaphysically oriented groups as those whose duty it is, whose responsibility it is, and whose pleasure it is to reassure, comfort and tend to the needs of those others within the group. Each is felt to be a shepherd to all the rest, and the world becomes one great pasture, where none ever leaves the fold of the father, as the father expresses itself in each son that has stayed at home, for all that the father has is the son's also.

8: The comfort, the tenderness, the poignancy and the security of the pastoral sense of community cannot be gained, nor would we wish to. But we address you as pilgrims. You are not of a pastoral faith, you are a pilgrim people, and you move forward into uncharted lands, strange adventures, unknown happenings. The end of your journey is something of which you know not, neither can you know at all. We, who have had some slight more experience than you, know this not at all ourselves.

9: So we urge each, in the beginning, to recognize the benefits of the pastoral, loving, nurturing community of seekers, but we remind you also, that each of you is a teacher to each other, each of you is a mirror held up to each other and you must hold up an honest, straightforward and fearless mirror that shows whatever is there, whether it may be called that which is spiritually desirable, or that which is considered otherwise.

10: The pastoral part of your community is excellent for raising the trust of each member for each other. What love is born as one listens, pardons, consoles and gives, as pilgrims who have almost nothing but give what they have to each other, companions upon a dusty path that leads they know not where, in search of an ideal in a land they know not to be ideal, in search of a hollowness of self, when they feel that self overflowing with personality and character and opinion and bias.

11: Can a pilgrim afford these attitudes of judgment? We say to you, no, a pilgrim cannot. It cannot judge itself, for it is merely a dusty-footed pilgrim upon a very, very long path whose ending lies at the source of all things, the home to which all strive to attain. Although you may find many, many dear companions along the way, each of you is his own pilgrim self, whole, complete, male and female together. There is no need to balance in pairs, there is no need to find balances so that your so-called yin and yang energies are balanced between two entities or more, for the true balancing is done as the prodigal child turns and says, "No more, no more. I am not in a state of enjoyment or happiness, all those things I have sought with money and with debauchery have proven to be false. Let me turn now and listen to that which before I did not hear, see that which I saw before but did not perceive, and understand in my heart those things which made no intellectual sense whatsoever."

12: We find that the central image in each which suggests the path that is taken is that path called the path to the Holy Grail. First let us gaze at this great prize. It is a hollow, empty vessel. It waits to be filled with that which is holy. Know you not, then, that that which you seek is within you? That your cup is too full of yourself? You must spill yourself out in your pilgrim walk. You must drop bag after bag, and garment after

garment, bias after bias, and prejudice after prejudice, until at last you stand, vulnerable, without the ability to defend the self, yet having no fear, for you have become empty and you wait for the grail of an Earthly self to be filled with the immediate presence of the love of the one infinite Creator.

13:♡: It is difficult to speak to entities who do not see through the veil of a seemingly objective journey that is also seemingly subjective. In just the way that the creation shows itself through the telescope, but shows itself also within you, so is there the symbol of a glass waiting to be filled with love and light outside the self which may be translated into the cup of the self deliberately and sacrificially emptied day by day by day, until you have the capacity to be hollow, to be humble, and to accept the glory of love divine and imperishable. The cup of your body shall cease to be, yet if you have fashioned it lovingly enough in your thoughts, this cup shall be your metaphysical statement, the centerpiece of a tapestry woven in purity and love and desperation and desire, the tapestry of the life of a pilgrim.

14:♡: We have said this before and shall say it again: we ask you above all things to be merry in your journey. It is not pleasing to the self, or to one's companions, to become so involved, so agonized about the spiritual side of the self that it simply cannot think beyond itself. Many spiritual seekers are solipsistic, and therefore not able to polarize towards the positive, for to polarize positively is to see in each face the face of love. It is not looking and searching within the self in the mirror, contemplating the navel, meditating, organizing the life, starting grand projects of spirituality. All these things are good in their place, but realize first of all that when you have become clear enough to open the heart to unconditional love it is time to empty the vessel of yourself of all that is clay and dust, and become that hollow self through which the light and the love of the one Creator may flow.

15: Is there an answer to the question you ask? We must tell you: if there is one, we do not know it. All we do know is that we are experiencing a journey, a journey without time, a journey without space, in the subjective sense; a journey very much in time and very much in space in your outer experience. We suggest that you study not the fortune-telling aspects of the tarot or the archetypal mind but the symbols themselves, for they show to the self that blueprint of that which any entity has the capacity to attain. Sincerity, humility and persistence, the daily, constant centering and meditation, all these humble things are those that open the self to be a pilgrim.

16:♡: Stay not at home, tend not your father's flocks, until you first have discovered your own limitations, your own compassion for those whom you previously thought quite unlike yourself, for you are everyone you meet, and it is only when you have the humility to recognize yourself in all that you see that it is possible for you as a pilgrim to shine forth in each dark corner with the infinite love of the great Spirit that hovers over, around, beneath and within you. Bow to that which is within yourself. Die to that dross which keeps you from the grail. Be a pilgrim people, and exhort each other as each becomes discouraged. Listen to each other, not to change each other, but simply to listen. Trust each entity to heal itself once difficulties have been expressed.

17: The freedom to speak and communicate clearly is born a very hard birth by most entities who do not have within them the native trust to confide, to be open, to be foursquare against all odds and in all situations. Consequently, we ask that as you walk the dusty road you gaze at those things which you have not thought to trust before: the beating of your heart, the warmth of the sun, the rustling of the trees, the song of the birds. All these things are there to give you that which you may learn from and in which you may abide as you begin and continue an arduous yet most exciting and exhilarating journey full of epiphany, transformation and change.

18: There are no answers that we have to give you. We can only say that you are asking the correct questions. We cannot promise you riches, fame, security or happiness. We offer you only the dust, the coarse roads of the pilgrim, the harsh sun of the desert which is often traveled while the soul is in travail and a new soul is being born within. We offer you discomfort, the discomfort of change, and as you meditate and seek to know your own deep self, seek to deepen your trust, you shall find yourself more and more uncomfortable as you change more and more. This discomfort is a divine discomfort, an excellent discomfort, an encouraging discomfort,

fort, for it means that you are in truth prepared to change. You have allowed your rigidity of belief to melt into the malleable, impressionable thought processes which are powered by the energy gained from dropping the old programs that have been to you in some way destructive.

19: Each of you has a different way of destroying self-esteem within the self, a different way of rationalizing. Do not condemn yourselves, pilgrims. Move to one who is in pastoral relationship with you and speak your thoughts freely, for you are the Creator speaking to the Creator, and you must needs find entities whom you may trust to that extent, else you shall be alone and confused in the outer world. But when you have expressed yourself and have been heard, then it is time to carry on that which you have begun, the infinite processes of change and transformation.

20:♡: You will always be on the way, you will never see the face of the one infinite Creator, for could you but see it, it would appear only as light, a light that would blind you. You are not ready for an unbiased look at the infinite One which broods over the universe and gazes upon Itself with a love so compassionate and so complete that there is no end to the loving you are receiving at this very moment, not simply from us, messengers of the Law of One, but from the Creator Itself, whose love sparkles in the air that you breathe, comes through the soles of your feet as you touch the earth, moves through the body enlivening, refreshing, restoring.

21:♡: Once you feel so restored, remember you are a pilgrim. Pick up your staff and trudge on, for there is more to learn about love, and as long as you are in the physical body that you enjoy for this incarnation, you are gazing at your path of service not in some far off way of extreme asceticism, not in the travels from one group to another to sample the spiritual supermarket, as this instrument likes to call it. You are here to gaze upon an illusion, to come to some basic conclusions about that illusion, and that is that it is a dualistic illusion. In your heart you know there is no duality. The illusion expresses duality in every way possible. Expect your spiritual pilgrimage to be full not only of mystery but of paradox, yet go forth rejoicing, for this present moment intersects with eternity and resonates with joy and love and peace right now, this moment, and this moment, and this moment.

22: Be ye mindful pilgrims, be ye open to change, be ye not content to stay at home, but move into challenging and unknown ways, freely to examine, to sample and to experience the nuances of the choice that you must make in this density. Nations have made this choice, entities have made this choice. Shall you serve others or shall you serve yourself? In both nations and individuals the answer is usually that of the brother that stays at home where it is safe. Live dangerously, my friends. As this instrument would put it, die behind the wheel. In your content, find the divine discontent of one who seeks always the wider viewpoint, the clearer, more lucid expression of the gemlike self which is the Christ, the great One within. And keep your quest and your questions before you.

23: As you correctly surmise, the persistent quest of your ideal in an illusion which is not ideal is both foolish and the wisest thing you shall ever do within this illusion. Seek, seek ye, and what shall you find? If you knock, what shall open unto you? Pilgrims, we call you, take up your walking sticks and come along. It is a fine journey. And be very careful as to that which you seek and that which you desire, for you shall receive that which you desire.

24:♡: We would like to leave this instrument at this time, as this instrument has been explaining to us again that we have overstayed our allotted time period. Pardon our prolixity. We do get wound up, do we not, in what we have to say? We feel our cup is not yet quite hollow ourselves, and we join you in your search. We thank this instrument, and we now transfer in love and in light and in the merriment of brother and sisterhood together, to the one known as Jim. I am Q'uo.

25:♡: I am Q'uo, and greet each again in love and light. At this time it is our privilege to offer ourselves in the attempt to speak to any queries which have arisen during this gathering, or to any other query which is upon the mind of those present. We would preface this offering by reminding each that we offer but that which is our opinion. Take that which is useful to you and leave behind any words which do not ring with your own truth.

26: Is there a query at this time?

27: K

28: I have a brief one. Could you please give me as exact a transliteration as possible of "Adonai vasu borragas," and

before us no matter how deeply we seem to be able to penetrate the finer layers, but is (receding) infinitely before our grasp, ever beckoning, ever urging us onward in our journey lest we become complacent and satisfied with the progress we have made. For as soon as we have reached the crest of the highest mountain that we can see before us we discover yet another range and yet another beyond that.

6: There's a long view of the meadows available to us. Most of the time we only notice the mountain in front of our faces. We are faced with a journey upward and ever upward. That, my children, is your choice as to what you will give your attention to in this journey, in this climb, in the focus on the top of the mountain that seems to ever recede before you, and the tiredness of your muscles, soreness of your lungs, the tediousness of the journey, the pain of stepping on rocks, the weariness, the frustration, however you focus on the sky and the clouds above you, the trees, the wild flowers, the small creatures that join you along your journey for small distances and the whole of second-density creation that is there to aid you in your journey. You have also sometimes time spent with third-density companions upon your climb. Some may travel with you for a short distance before their path leads off in another direction, at another slant than yours. There are others who may go with you all the way to the top. Again it is your choice upon that on which to focus. Shall you focus upon the irritations produced or the constant contact with your traveling companions? Shall you focus on the differences or shall you look for what joy and merriment may be made together, how the climb may be regarded, not as fight but as a gain in which one may have as much fun as one is able. You may notice as you climb defects you may have upon your fellow travelers in your own choices of focus, whether they are beyond the difficulties of the journey or its joys. And no matter how your choices affect the mood of those around you, you have (alternatives that can go) back to you. The choice is yours as to what type of journey you will experience. We urge you, my children, to make it a merry one and to focus on the delight of summertime and smiling faces. For these indeed make the climb much less arduous and greatly aid in serving the tired muscles and lightening the weariness of each one.

7: You are studying your journey as you gaze at the faces of those (inaudible) companions about you. But you attempt to see the Creator in each of those who (seek). These are, as we have said, simple facts, my friends, events of which each is quite aware. Yet we find as we attempt to communicate these simple truths which are always and ever the same (that) there are infinite number of ways to state these truths yet with each a slightly different presentation. Perhaps some new thought will occur to those who see them as helpful to aid them in their journey. Perhaps some new way of looking at situations with which you have to do on a daily basis and with which you have grown weary will appear.

8:♡: I am Hatonn, and thus speak to you through the instrument known as Carla. This instrument is much nurtured by listening to inspirational thoughts and we are always in a state of enjoyment as we find this instrument soaking up like a sponge the words of comfort, truth and beauty which we offer in the hope that it may be of help. We find this instrument to see how its question of identity is only a question within its own mind. But to the other-self the identity of the one known as Carla is completely known and accepted. So often we have heard this instrument cry, "How can I love others so much and yet be so upset with myself?"

9:♡: This is the mark of a service-to-others entity who has left out but one very important step, the realization that before one can love one's neighbor as oneself one must love oneself.

10:♡: This instrument has yearned for nurturing from others and nurturing lies within the self. The gentle rocking in the cradle is the rocking in the arms of the Creator. As this instrument finds it incredibly easy to forgive and forget, why is it that this instrument does not forgive the self? This is a lifetime process but is a lesson of love. It is an almost universal lesson. Each seeking entity finds everyone easier to love than the self, because the entity known as Carla knows itself, it knows each thought, it knows each self-perceived error. It sees itself in each moment but is judged to be foolish or unkind. Where it would forgive instantly such behavior in others, it begrudges itself its own humanity.

11:♡: Do any of you who think you came to this planet and entered into its illusion to be untouched by it? Spend time each day to fall in love with yourself and you are a child of God.

The Creator loves you with a love so passionate no words could express it. The Creator loves just precisely who and what you are and the Creator sends to each person who is blind His companions along the way, who reach out the hand of the Creator to you and call out, "I love you." These are the words of the Creator. That is why we ask each of you to love each other because each of you need someone's help in loving yourself.

12:♡: Oh, how we wish we could emphasize to you greatly enough the enormous difference you can make in your life experience to truly love the self as the self is, with its biases towards excellence and biases towards what the self perceives as faults. Does not each entity have many faults? As you forgive your comrades along the way realize that you are forgiving yourself and each time to sit in meditation spend a moment within the deepest part of yourself to say to yourself, "I love you with my whole heart," the love, the thought which is the lesson of this density.

13: We feel the energy growing most (perceptibly) weaker and we pass the (inaudible) to the one known as K. I leave this instrument, with thanks. I am Hatonn.

14:♡: I am Hatonn and greet each again with love and light through this instrument. This time we would ask if there are any queries from those who are present.

15: Carla

16: Yes, Hatonn. I would like to know if the experience that I have had... gazing into the eyes of a companion for a long enough time to forget all sense of self, that is, first the feeling of noticing the color of the eyes and the other physical attributes of them. Then finding myself at the level of being able to see through the eyes into the, I guess you'd say, surface of the inner being where lies the emotional pain that I was feeling sometimes and then my sense of being changed in a kind of electromagnetic wave is the only way I can describe it, I felt that somehow we were operating as one energy field instead of two. I wondered if you could comment on those ways I felt during this meditation and tell me where the truth lies and where I have not seen things clearly.

17: I am Hatonn, and, my sister, we find that usually your perceptions of the situation are both insightful and articulate.

18: Carla

19: Would it be a good idea to tune that light (inaudible) and have a larger group of (inaudible) people better as any one member instead of (inaudible)?

20: I am Hatonn, and we find that we will leave this up to your assessment of the various personalities present at such a meeting, where those whose experiences of this very intimate type of contact and all of those present that at any one time may not be, shall we say, up to such an exercise. But given the assessment of the appropriateness of such or whether or not those present (inaudible) we would say that the effort would be an excellent form of tuning to use.

21: Is there another query?

22: Carla

23: No, thank you for your opinions and comments.

24:♡: I am Hatonn, and we thank you, my sister. It is time to leave this instrument and this group in the love and in the light of the one infinite Creator. We may also (inaudible) our path of seeking because this instrument and the one known as Carla were the cause of our being with your group tonight. As always, it has been a great privilege for us to join you and we look forward, as you would say, to being with you again in the future. We are known to you as Hatonn. Adonai.

25:♡: I am Nona. It is our speciality to feel by (inaudible) and we have not been called to this group for a long time. Forgive our causing this instrument to move at a quicker speed than it normally would but it is much more comfortable to work the contact as we (inaudible) our love and light and feeling from the one infinite Creator to all of those who need it. We would, since the instrument known as K, has not had a previous contact (inaudible).

26:♡: I am Nona, and greet you again in the love and light of the infinite Creator...

27: (Tape ends.)

28:

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0:♡: I am Q'uo. Greetings, blessings and love, light and peace and rest to each of you gathered here this evening.

this process of choice.

32:♡: Our other request of you is that you be light hearted and merry, and find every chance to be joyful, and to love one another, not as a solemn duty, not as a reason to polarize, that negates the polarization, but find joy in the service that gives you the true freedom and peace of doing that which you have now found that which you wish to do with all your heart, all your mind, all your soul, and all your strength. Be merry in your service, be merry in your worship, for the most serious choices of millions of years are being made by you now, and you would be crushed by your own solemnity, and your own realization of your importance of this choice, did you not have the saving grace of a sense of humor. See the illusion and the choices that you make, not only as the life and death choices that they are, but also as part of the unimaginably funny human comedy of the soap opera that is called third-density experience.

33:♡: Oh, how high your emotions run, and how important everything seems. Step back whenever you feel too intensely disturbed, or saddened, or despairing, or inconsolable. Step back, and see the thousands of years that lie before and after this moment. See the true situation. If you are upset with someone, be ridiculous with him mentally. Undress that person. Cause that person to act in a ridiculous manner in your mind. Tell him off. Take the clown's bat and harmlessly bat him about with it, while the circus audience laughs. Do whatever is necessary for you to break the spell of the illusion, and then gaze up at the stars, which are part of the love of the infinite Creator, and know that you are a player upon a stage, and you do choose the comedies, and the happy endings, and have no wish to be stabbed through, in great Shakespearean agony, in the fifth act. The critic that is you, you can be assured, will give you a better review for the comedy.

34:♡: We are thankful to this instrument for allowing us to use it to speak upon a subject which its long history of study of the particular subject at hand had rendered it somewhat less than agog with interest concerning. However, we hear the call of many who wish this information, and we thank this instrument, and leave it in love and light. At this time we would move to the one known as Jim. I am Q'uo.

35:♡: I am Q'uo, and greet each again in love and light through this instrument. At this time we would offer ourselves in the attempt to speak to any queries which are upon the minds of those present, again reminding you that we give that which is but our opinion, but we give it happily and honestly. We ask that those words that ring of truth be the only ones that are retained, leaving all others behind. Is there a query at this time?

36: Carla

37: I have one question. Is it true that the free will that was being not abridged by the refusal to give certain information was mine? I do not wish to give any information that would cause any involvement with government forces of any kind, I don't wish that kind of attention, I don't want that kind of knowledge, and I don't want to channel that kind of information. Was it my free will, or was it the free will of all that was being observed?

38: I am Q'uo, and am aware of your query, my sister. The free will of which we spoke was your free will in the manner you have described, and also included the free will of those who would have received this information. Thus, we chose not to give that particular information, for we do not wish to become a stumbling block to any.

39: Is there a further query, my sister?

40: Carla

41: Do you consider that the information I requested not to discuss is of any value to the spiritual seeking of those on planet Earth at this time?

42: I am Q'uo, and am aware of your query. We see little apparent or actual value in such information in that it partakes of that which is as the sparkling toy, lasting in the total beingness but for a moment until another toy replaces it. We wish to give that information which endures and do not wish to distract entities from their journeys by giving that which is of but the moment's interest.

43: Carla

44: Then you're speaking of all phenomena that point towards the fact that there is a mystery Creator behind this illusion, not just the information that was discussed this evening, that is, not just UFOs, but Bigfoot, and glass skulls, and that kind of thing. Is that correct?

45: I am Q'uo, and again we agree basically with your sum-

mation of the kind of phenomenology that we speak of. There is at this time much of distraction within the daily round of activities for most of the peoples of your culture, and there is much information in the areas that are primarily focusing upon the external appearance of phenomena that hold the potential for even greater distraction. Therefore, it is to the heart of things and entities that we wish to speak.

46: Is there a further query, my sister?

47: Carla

48: Then was it part of the plan of the Creator that these things and many others, in all sorts of walks of life, be plaints, and questions which have no answers, but which point to a mystery and are therefore of value in that way? In other words, do phenomena have the value of pointing towards the mystery, or the noumenal, or the imperishable?

49: I am Q'uo, and this is correct, my sister. Is there a further query?

50: Carla

51: No, I'm satisfied, thank you.

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

53: Carla

54: I have one last question for you. Are you still pointed towards a mystery?

55: I am Q'uo, and we are indeed pointed towards great mystery of being, looking beyond what little we know into the great distances, depths, heights and vistas of seeking and knowing, being and becoming, so that we discover more and more how our choices are the essence of the Creator knowing Itself.

56: Is there another query, my sister?

57: Carla

58: No, and thank you, as a fellow walker on the path. Thank you, Q'uo.

59: I am Q'uo. Again we thank you, my sister. Is there another query?

60: (Pause)

61:♡: I am Q'uo, and as it appears we have exhausted the queries, we would take our leave of this instrument and this group, thanking each for inviting our presence, and leaving each in the love and light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. 62:

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0:♡: I am Hatonn, and I greet this group in the love and in the light of the infinite Creator. We spoke with our own sense of humor to this instrument describing ourselves as (inaudible) and because this instrument was asking for a low energy compound we discovered after we said this word that, to this instrument, this word is (a name) for a disease. We wish to apologize for our joke.

1:♡: Our message today is quite simple. It is so simple as to be unbelievable by most of your people. You are made of love because love wished to know itself. The Creator loves you as a mother and a father and as a student of itself.

2:♡: All conversations that you have are conversations of gripping interest you created, for It is listening with gripping interest of the self speaking about the self. The Creator was courageous in this creation by giving each of its children free will. Each may choose to love or not to love the true Creator of its spirit.

3: What is on the mind of each today and this instrument? It is the question of identity. Much has been asked of this instrument in the way of initiation and to a different behavior and different way of living, a different way of feeling. What is the essence of an entity? Moving this (point) to be pondered, we await the realignments of the one known as K to receive the information. I am Hatonn.

4: (Pause)

5:♡: I am Hatonn, and greetings to those again in love and light through this instrument. We were waiting for final preparation for this instrument as it prepared to challenge those entities that might come and we are pleased at the fastidiousness at which this was undertaken. We wish now to offer such information that may be of some help to you in your journey upon your path of service which continues, as does ours, toward the light of the Creator, toward the mystery which draws us ever onward. My children, it is of this mystery that we will speak to you this evening. One that is always

what the origins are of those words?

29: I am Q'uo, and am aware of your query, my sister. These closing exaltations are from a language which some upon your planet know of as Solex Mal. These words...

30: We pause.

31: (Pause)

32: We apologize, there was a disturbance with this instrument. These words are those which offer a thanksgiving to the crystal pure light within each being that has called for the presence of the contact speaking through an instrument. "The lord of the light" is one literal translation of the "adonai." The "vasu" and "borragus" have meanings that are approximated by "the One who reigns within and forever." This is seen as the essence of each entity and is felt to be a fitting closing for messages which are in truth spoken from the One to the One.

33: Is there a further query, my sister?

34: K

35: Not for now, thank you.

36: I am Q'uo, and we thank you, my sister. Is there another query?

37: C

38: I have a query as to this time of year, the season, it being a time of growth and blossoming on this planet, and as to what activities and pursuits we can engage in singly and in combination with others to further the process of growth within ourselves and all that is around us.

39: I am Q'uo, and am aware of your query, my sister. Your planet at this time experiences each of those rhythmic cycles which you call the seasons. Within your own hemisphere there is the springing forth of new plant life as your days lengthen and warm to the greater presence of your sun body. It is a natural portion of each entity's life pattern to respond in an harmonic fashion to those seasons which paint the background of your daily round of activities. Thus, to those who are sensitive to such cycles, one may see the harvest of the fall being taken into the heart of the self to be reflected upon in the depths and cold of your winter season. This reflection and burying of seeds within then makes way for the bursting forth of new ideas, new directions, new energies and growth in that season of spring which you now begin to enjoy, to produce its own crop of nourishment for the soul in your summer season.

40: It is well for those who have this sensitivity to engage in the group ritual observations of the changing of the seasons so that the essence of each is understood and practiced by the individuals who bring themselves and offer themselves in group worship, rejoicing and ritual. These are the milestones of the yearly procession of each day that you walk as a pilgrim upon your journey.

41:♡: As a conscious pilgrim on the journey it is within your abilities to look upon each day as complete and to see the portions of the day as yet another cycle in a somewhat shorter season, so that you are completely free to bring forth new beginnings at any moment, to share the fruit of your learning of love and compassion and wisdom and of service with any entity that may for a moment walk upon the path with you. To share the smile, the helping hand, the understanding ear in any manner with any entity is to share the best of that which is yours, the fruit of your journey thus far within this illusion.

42:♡: Thus, you are creatures of free will, moved by feelings, moved by tides within your own subconscious minds, and moved by a desire within your being to know that which is called the truth, and to experience that which is love, to learn that which is wisdom, and to serve in the power of the One, which you may do at any moment, according to your renewed desire that begins with your waking from your slumber, and extends throughout your day as you travel with each of your brothers and sisters upon this same journey.

43: Thus, what you do is to share that which you have when it is your moment to share as you are moved by the opportunities of the day and by your own desire to expand upon the opportunities and your abilities.

44: Is there a further query, my sister?

45: C

46: Not at this time, thank you.

47: I am Q'uo, and we thank you, my sister. Is there another query?

48: Carla

49: I guess not, Q'uo. Thank you so very much for being here.

50: I am Q'uo, and we also offer our gratitude to each of

you who have invited our presence. We rejoice at these opportunities to share our opinions and our thoughts with you. We hope that within the many, many words which we have shared this evening there might be a few which are useful to you. Go forth, my friends, and use that which is helpful in your own way to further your own journey and those of your brothers and sisters as they walk with you.

51:♡: At this time we shall take our leave of this instrument and this group. We are known to you as those of Q'uo, and we leave you as always in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

52:

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0: I am Q'uo. I am known to you as Q'uo, though the name that we use we give to you only because of your fondness in the naming. We are a portion of the creation of Love, which is the one great original Thought, the Logos of the infinite Creator of us all. We wish to acknowledge entities within the Confederation of Planets in the Service of the Infinite Creator, those known as Hatonn, and those known as Latwii, and to thank them for their participation in this particular meeting, for there are those here who need the silent comfort of the sharing of vibrations with these entities. They will not be speaking, but have simply been called here in order to abide in silent meditation with some few of those present at this time, for there is great fondness and affection in some for these entities.

1: We thank each for calling us to speak upon the subject of the influences which affect each seeking soul's way of experiencing spiritual help. The honor is great and we are very humble, as we feel that you may have a desire to share with us our opinion. Because you so desire this, we offer to you our plea that you not take us or any but your own heart as the authority which recognizes the truth that is the truth for you. We are not infallible. We simply share opinions based on a larger range of experiences than you.

2: As you gaze into the memory of your childhood you see much of what was there, and you have blocked yourself from seeing many other things that were part of the childhood which you experienced. It is so that you came into this experience of incarnation with your own biases, opinions, tendencies and characteristic ways of thinking, feeling and acting. All of these things were yours within the womb before your mother ever gave birth to you. You came into this experience of incarnation a realized being who has chosen various difficulties and challenges as the means whereby you may come to a greater polarity of service, service to the Creator, service and nurturing the self as part of the Creator, and service to those entities who are your own selves, seen in a mirror.

3: Therefore, we cannot generalize that this or that about a certain childhood would have such and such a specific effect. Each entity is unique. There are, however, those categories of conditions which set up for the seeker the way he will visualize and perceive the road of seeking the truth. There are some few who do not wish to seek, or to know, but wish to be told what is true. Those people are not interested in what we have to say, but we wish them well. Those are the entities which accept specific guidelines such as good and evil, righteousness and sin. These are entities who are only comfortable as slaves. They do not question, they do not seek. They simply stand and believe that which is told them.

4:♡: This tendency cannot be learned and is not the usual true nature of a third-density entity, but we did not wish to leave out entities such as these, for in these entities too lies a viable and beautiful link between the self and the realization of a Creator which banishes all of that which you call error or sin. To these people the blessing of simplicity is given, and they seem to a more seeking entity narrow or dogmatic, yet their way is as valid as any, if by that way they are able to open their hearts in service to others as they love the Creator and as they love the self as heir to the Creator, son and daughter of the Creator, the hands, the mouth and the energy of the Creator alive and working in your environment at this time. These are not entities upon which one should shower patronization. They simply are simple and uncomplicated entities who do not have the desire to seek further.

5: Most entities, and certainly those who would call us to them, have entered into this incarnational experience choosing limitations which shall be experienced during the years of

youth. Perhaps the greatest stimulus towards freeing the self of mandatory belief is the simple demand that all be believed without question. The spiritual disciple will not accept an unquestioned description of the spiritual life. One who wishes to seek the truth must seek it through movement, movement and change and transformation, day by day, sunset by sunset, and moon by moon, (through the questioning) of a living, powerful, very real purveyor of truth. Each seeks the link that will link the mundane to that which is eternal.

6:♡: Many entities within the childhood experience are cut off from the feeling of self-love. This is perhaps the most common of those limitations which are chosen before the incarnation, in order that the entity may experience and exercise the lesson that one is not here to be loved but to love. One is not here to be pampered, but to console others. One is not here to be praised, but to support, cherish and nurture those about one, seeing in them the infinite Creator. The inability to feel the worth of the self derives its strength, for the most part, from the childhood wherein the child is not accepted as it is, in which the child is not appreciated, feels itself not to be fully loved, feels itself to be criticized, feels itself to be unable to please those first witnesses and embodiments of the Creator, the parents.

7:♡: As the parents cut the child off from the spontaneous giving and taking of love, so in the mature spiritual search the pilgrim shall find itself laden with a burden of self-doubt, and that even heavier burden of unidentified guilt, for in such a childhood one is given the feeling that one is somehow guilty, but of what, the child knows not. One is given the feeling that the child is unwanted, and there is no defense possible to that child, for in the young years of incarnation the child is too purely that spirit which incarnated into the world to have defenses against lack of self-perceived love, worth and righteousness.

8: The second most heavy influence upon the mature experience of the seeker is that yellow-ray experience the entity has had with what this instrument would call institutionalized religion. We use this word carefully to differentiate it from cultural religion. Each of you lives within the Christian culture. Each of you thinks in terms of the story of the one known as Jesus Christ, of the parables this entity gave, of the life this entity lived. The threads of this incarnation run so deeply within your culture that whether you be devout or atheistic, or anywhere in between those two, you are still forced to use a language of Christianity and Judeo-Christianity, because that is your cultural heritage.

9: This creates a very great difficulty in those who have rejected the vocabulary of institutionalized religion and have left that institution, either because they did not believe the institutionalized religion was helpful to the self, or because this religion held no interest for the self, no identity for the self, no means of expression for the self, or simply because the entity was too sensitive to the deeper, darker strains that weave their way through the Christian religious story. How dark and sad is that story, a story of an entity one with God and one with man, who must die; that entity asking us each to die each day, to give up the self each day, to be with the Creator in the small death of the personal part of the self, the ego, in order that one may more and more come to a realization of a greater self within. When it is put to an entity in specifically Christian terms, the entire experience of redemption, forgiveness and freedom is bent and twisted in such a way that many, many entities cannot at all accept this expression of redemption. Yet each seeks the experience of being forgiven.

10:♡: It is one thing for a parent to act in such a way that an entity feels chronically unforgiven and unappreciated. It is a far more serious thing when an entity cannot, within the confines of its spiritual practice in that which you call Christianity, find, believe or rejoice in the experience of forgiveness and redemption. Few there are who truly believe, if they have considered it well, that they are, without some movement of the spirit within, forgiven all those things known and all those things not known which have been acts which separate us from ourselves, from each other, or from that great principle of love which is the Creator. Thus, the parents first, and the church, shall we call it, secondly, create the basic limitations upon those who seek the truth but cannot accept the particular expression and distortion of the truth of forgiveness and redemption in any language which is used within your religion.

11:♡: There are many ways in which entities find a process

of forgiveness, for let it be noted well that none feels truly without error. All consciousnesses are aware of their own humanity, their own clay feet, their own self-perceived error. It is part of the illusion in which you live that you experience this as part of being yourself. This is a part of yourself. In some entities, because of a childhood in which the entity was greatly loved and was given the love, the smiles, the touching, the obvious caring, the entity will far more likely be able to experience a sense of forgiveness through the forgiveness of the self by the greater self within. It is not that such entities know that they are without error, but that they have the faith given them because the sun shone upon them in the days of their youth, that the sun still shines upon them, and that there is no thing which cannot be forgiven.

12: How do these entities experience this forgiveness? By their forgiveness without stint or hindrance of any kind of all those with whom they come in contact. It is the self-forgiven entity which forgives others, not because he has earned forgiveness, but because he is an entity, and there is no error which may take away from that entity the truth of that entity's nature, a being of oneness with the Creator.

13:♡: When the experiences of the childhood were ones in which much was unforgiven, criticized, denied or rejected, the pilgrim shall have, shall we say, the knee-jerk reaction to deal with, of a feeling of not forgiving the self. Others it may forgive, but until one has come to some deep archetypal emotion within which expresses itself to the spirit in the words, "You are forgiven, you are loved," that entity shall have a great deal of trouble loving the self, and thus, its forgiveness and compassion towards others masks a deep and abiding ache, a wound so terrible that it cannot be described, a wound of the self that will not forgive the self for being human.

14:♡: All entities have help available to them. None need rely upon the self. But to those whose childhoods have been experienced as accepting and cherishing and nurturing will come those entities which are personal, speak personally to the entity, are intimate with the entity, and become the objective vision which encompasses the wall of self-forgiveness. Those who have been caused to believe that they cannot be as they are and be loved learn to behave and carry into their relationship with love an entity which behaves, rather than an entity which is as it is. In this case the same help is available, but it shall come to the entity in an impersonal form. Such impersonal forces, principles and entities, are as we, those who speak as inspiringly as possible through each instrument of the depth and resonance of the self of each of you, calling to you to call within yourself, acceptance, love and forgiveness.

15: You carry upon your backs, unless you forgive yourself every day, a terrible, terrible burden. The variousness of catalyst and experience among your peoples is intended and is guaranteed to create within the experience a subjective concept and opinion of the self as having come up short, of having failed in some way. Where, then, is salvation? It is within you, each of you. Roll the stone away from the tomb of low self-esteem, of self-doubt, of prejudice against the self. Think of yourself as an object other than yourself. Gaze upon the self as upon a stranger, and you will find that your opinion of yourself is changed, for you do not judge others as you judge yourself.

16: We are being asked by this instrument to come to a conclusion of our part of the message which we wish to offer, that comes through this instrument, as the hour, as this instrument calls it, grows late. We confess, we are talkative, and always speak overlong, according to this instrument.

17: We wish you to realize, each of you, that each of you has had various experiences in your youth, various experiences in those that seem to be in authority over you in a spiritual way. This has the repercussions of your own self-image, of your relationships with the Creator, with yourself and with those about you. We ask you simply to remember that it was to a man who had betrayed and denied the one known as Jesus that the one known as Jesus said, "You are my rock. That which is forgiven by you is forgiven, that which is not forgiven by you is not forgiven."

18:♡: My children, each of you can be perceived as less than perfect, but each of you has an honor and a duty to perform. Love yourself, and if you do not love yourself, work to love yourself. Love the Creator more and more passionately, spending time with the Creator in silence, and love and forgive all with whom you come in contact, for you are as pow-

time, and, indeed, in sixth density is not the end of learning, for those in sixth density study and perfect the combining of compassion and wisdom, until compassionate wisdom has been grasped to an acceptable point, and the final lessons of egolessness and foreverness begin to be yearned for, to be learned, and so there is another graduation into the density of foreverness.

17: Now, in mid-sixth density your future self turns towards you in what seems to be the past, and gives you a gift, the gift of your self in a state of compassionate wisdom. This is your truth within. It is yourself.

18: In mid-seventh density, as spiritual gravity begins to move the ego into a lack of desire for form, for self, that creature turns back and in turn gives a gift to the mid-sixth density entity, so that in actuality each entity in third density has two levels of its own guidance to depend upon which are gifts from your future, as you would call it in your illusion. This mid-seventh density gift is, quite simply, the total data of all possible choices and all possible tracks at all decision points that have been registered along the way. It is a very subtle and complex gift, holding within its memory all those dreams that were not followed, all those paths that were not taken, and the results that would have happened had these paths been taken. It is your deepest intuition, and it is your gift to yourself.

19:♡: As the seventh density entity loses all need to feel self-hood, the power of love which has infinite intelligence and no awareness of self at all calls it home, and it rejoins the Creator, which is intelligent infinity. At that point, so we understand from those few who have come to us from future creations, loss of self is in itself an illusion, for that which the Creator has created is never lost. There is no beginning over. The knowledge of this entire octave of creation is simply a gift to love itself, and love learns about love, and the heart of the universe beats once more, and a new creation, based upon the learnings of the previous, begins.

20: As far as we know this is an infinite process, but we urge you to be always aware that all of things of which we speak are our opinions only, they are not infallible, and we only give you that which we believe to be true. You must hold each thing which we say to you to the mirror of your own discrimination, and if it is not your personal truth, (if it does not seem to spring from your memory with a recognition and a resonance to you, then it is not your truth, and we ask you humbly to let it lie, for we would not be a stumbling block before you.

21: Now let us return to the drama of third density, as both positive and negative entities are attempting consciously to achieve harvestability, to positive fourth density or to negative fourth density. Many are the stories of contacts and arrangements betwixt governments, or individuals within governments, and those who are not from your world. Because there is no way we could speak of these things that would not interfere with the free will of those who hear these words or read them, we shall simply say that were such things possible they would be part of an illusion which is soon to end, part of the fifth act of a play. You may make it a comedy or a tragedy. It is not anyone's choice but your own.

22:♡: There have indeed been many, many landings, abductions, and that which seems to be abduction but is in reality work upon the computer within you which you call your brain, placing within it programs which seen as much the truth to the one experiencing such, upon awakening, as any other memory. The basic intention here is to create fear. There are other designs which we cannot speak of because of that same Law of Free Will, but we can say that they are inconsequential to those who choose to live a life of faith. Yes, these things are occurring, and yes, many, many positive contacts are also occurring for those who seek in love and light and the purity of intention. Of course, both experiences will be far more active towards the end of a cycle.

23:♡: Your density is quickly moving towards its end, and you shall, each of you, walk the steps of light, and when you find the light that comforts you the most you shall be either in third density or fourth. The polarizing that you do now is that which you came to do. The judgment that so many fear among your people is a simple and objective matter of how much density of light you have learned to use. There is no fire and brimstone, objectively speaking, for those who must repeat third density, but only the matter of fact reincarnation upon a third-density planet, and another very short period of time, 75,000 years or so in your measure, to make the choice

to love and serve the one infinite Creator by serving others, and by serving the Creator, or by serving the self, which is serving the Creator, which is of course understood to be the self.

24: Now, there is fire and brimstone, there are angels and harps, there is anything that an entity has desired by way of healing and expressing that which it wishes, after the incarnation, and it may rest in this heaven or this hell until it is ready to release the third density experience in which these things were necessary archetypal images, to undergo the healing of the previous incarnation, to view it, to see that which was learned and that which was half learned, and with the aid of the Higher Self, and many other angelic presences, you may call them, or extraterrestrial entities, to determine those lessons which each shall focus upon in its first fourth-density incarnation.

25: Always are you in the classroom, always are you learning, and yet always do you have the choice to make the learning merry or solemn, to find the vacations and the play time, or the weariness, and the tiredness, and the hopelessness.

26:♡: Those who do not polarize do not control what occurs to them with any particular preferred reaction—reaction is random. Those who wish to polarize in service to others choose by faith to feel that all situations are situations in which service is possible, that simply to be and to love the Creator, to worship and adore that love which created each of them, is a service worth performing, and, indeed, may we say that as many upon your planet awaken to this choice the consciousness of the planet has grown lighter and lighter in the past few years, as this instrument would measure what you call time.

27:♡: You are never without the ability to choose that which occurs to you, because if you have no fear you may have negative experiences which you will see only as environments in which to learn challenging lessons of love. Positive entities can gaze at one, shall we say, of the loyal opposition, and find in this contact the opportunity to realize that this entity too is a part of the self, and is to be loved, and blessed, and prayed for, and cared for, and taken into the heart.

28:♡: It has been said in your holy works that it is easy to love those who love you. Better is it then to love those who revile you and wrongfully use you, without fear. These entities who are called the "grays," or any other entity or situation whatsoever which is attempting to make one feel helpless and out of control, are completely malleable and transformable by love, love unhindered by any fear, for, indeed, there is nothing to fear.

29:♡: You yourself are not either a good person or a bad person. You are, if you can consider good and bad as the full circle of being, a 360 degree being. It is by your choices that you define who you are and where your loyalties, where your choices and your faith will lie. And as you move further and further, building choice upon choice and polarizing toward service to others in the name of the one infinite Creator, as you become more and more a transparent channel for the love and the light of the infinite One, you create your life, you do not react to it, for the reactions are automatically those of one who seeks to help.

30:♡: We realize that we have spoken too long, and we are apologetic, but there was much information to put into perspective these seemingly terrifying events. They are local third-density phenomena. They are controllable by love, faith and honest realization of one's union with all that there is, whether it be called good or bad. The duality is an illusion. You are all things. It is your choices which create the you that is unique and will be refined from this point through density after density after density. This is your choice. These are your precious moments. Know in your heart how passionately you wish to move on and evolve as a spirit, an imperishable metaphysical being of light. Your physical evolution in this density is over. Your spiritual evolution is beginning. Make your choices fervently, carefully and persistently.

31:♡: In order to aid you in these choices, and in your point of view, we ask two things of you. Firstly, we ask that you find a path that includes love of the infinite One shown as worship, adoration or simple attention, on a daily basis. We do not ask for any particular path to be followed. We are not those who ask for one religion or another. You choose the path that works for you and brings you into awareness of your true self and your true relationship with the infinite One. Daily time spent in silence, listening for the voice that is silent but speaks so loudly, is recommended as an aid to

of entities, which is chosen from among our Confederation, and which changes from time to time, and offer to them our intentions, our plan if you will, for aiding entities upon your planet. These requests for service are taken most seriously, and it is an honor indeed to be allowed through quarantine to be able to share our thoughts with those who ask for them. 4: You may ask why the planet is quarantined. It is quarantined because it has been put, shall we say, in an unbalanced state by those from the Confederation who have, in your far past, erred in decision making. To avoid this occurring again, the planet was quarantined some of your years ago. Why do we wait for the calling and not speak to any who would listen? As a curiosity we could speak to many. However, we have found, by careful experiment, that attempts to speak to those who are not specifically calling for information which we are able to offer will be misused, misunderstood and ineffectual regarding the goals which we have, which is to offer information to those of your peoples who request it, and who will use it.

5: Just as there are those whose path is service to others, there are those whose path is service to self, and control over others. This is not a strangeness to your thinking. Each who sits in this circle of seeking together knows those whose delight is in controlling, sometimes not even for the benefit of the self. Those who have truly moved along the path of negativity—or, as it is sometimes called, the path of that which is not, or again, that which is sometimes called the path of separation—control strictly for their own benefit.

6: Because of the fact that positive information—that is, information of love and light and service to others, information concerning the path of unity and peace and love—is available to those who ask, it was considered right or just—that an opportunity be given to those whose call was for information of a negative type, who desired information on the path of service to self and control over others. Consequently, in your web of space and time there were built in, with the impossibility of prediction of where or when, these windows of opportunity that occur, openings in the web of time and space, in space/time, that, if the negative entities were able to be there at the correct time, would place them in a position to offer the information to those who requested it.

7: There are various densities of learning, both in the service to others path and in the service to self path. Those entities in the service to others path always obey free will and will not abridge it, because if they do so they cannot sustain the contact with the vocal channel that has been able to receive the information they have come to offer. Those who are, shall we say, of a more sophisticated nature along the path of service to self, having wisdom as well as love—that is, the love of the self—await the free will contact of those who seek negative information, for such contacts are likely to be fruitful, in the negative sense, and satisfactory in the transferring of information which is helpful to those who are upon the path of service to self in your density, and who are preparing for harvest.

8: Those entities who are less sophisticated and closer to your density—that is, who are of the density of love—feel that they have come in simple conquest. Therefore, they do not feel that there is any need whatsoever to avoid the abridgment of free will, for their thoughts are those of warriors who attempt to battle what they see as a light which must be put out, a strength which must fail, a faith which must be vanquished, a foolish group of people who are not aware of the relativity of the illusion as they understand it. Speaking ethically, we gaze at the battle of situational ethics versus ideals.

9: In your third density illusion, it has been clear from the first ophidian representative of negativity in your Garden of Eden to the great dragon that now thrashes its tail among your people in its death throes, that the illusion seems to be weighted heavily, sometimes, on the side of the negative or service-to-self path. This is a necessary and salutary virtue of your illusion. It is the background or the drama against which each of you shall make a choice that is so important that the remainder of millions of your years of life, a significant portion of the life of yourself within this creation, will depend upon it. You may choose to be foolish, unworldly and idealistic, and find yourself constantly at odds with situational ethics, which is the way the world wags. Or you may choose to be those who serve the self, what this instrument would call “numero uno.” The negative path is a path that leads to the Creator. It is simply a difficult and long path.

10: In this density, in which one attempts to learn the lessons of love and is perfecting lessons of social intercourse and movement towards the light, the negativity revolves about learning to do those things which one considers to serve the self more of the time. Those upon the positive path will be attempting the exact opposite of this, that is, they will be attempting to think in terms of service to others, or simply service of any kind, because of the love of the infinite Creator which is in their hearts. They are attempting more and more to spend their precious few moments of this small time of choice choosing again and again to help, to attempt to be of service. In both cases, positive and negative, it is the attempt, the sincerity of the desire, which registers as the polarizing factor of the entity.

11: Thus, those who are indifferent in your density are those most to be mourned, for as they eat and drink and be merry without regard to serving others or the self, they simply continue in this density of experience, finding upon graduation that they have not graduated, they have not learned to love, they have not learned to turn towards the light, or to use the light. And so they shall be given—not hell, any more than third density is hell—but simply another third density experience lasting approximately 75,000 of your years.

12: Positive entities who have polarized adequately move into fourth density, become closer and closer, and begin to form themselves into societies so harmonious, because of all thoughts being open one to another, that they become social memory complexes, each entity within this society able to know and to feel whatever has been known and felt by all other entities within that particular group. In this setting, which is far more harmonious, and far less given to strife, the lessons of love, and service, and compassion, and understanding, are perfected to a minimal point. It does not have to be perfect, but it must be such that the next density, with its greater density of light, may be accepted with great comfort and enjoyment, and therefore be the native light which that entity has earned.

13: In negative fourth density there is a similar attempt to polarize ever more strongly, to perfect the lessons of love. In the negative case it is always the love of the self and control over others which is a constant drain upon those who are in fourth-density negative, for they form uneasy alliances, and are always ready to challenge someone they think they know best in order to gain their power and to control them. Thus, although thoughts may be known by all, thoughts are attempted to be hidden, armored and guarded in as many ways as possible. Then the entities must gain enough of a strength of love of self and the ability to use that love in what they think is honest service to the Creator, whom they love, to be able to use light of the next density, which is that of wisdom.

14: In fifth density positive and negative, one finds a good deal of isolation of entities, both positive and negative seeking the path that is its unique path, holding finally the wisdom of knowing itself totally. However, in fifth density positive, there is the constant flowing back towards community and communion, the communal meals, the communal services of worship and adoration to the one infinite Creator, and the happy blending of mates and friendship. In fifth density negative, there is nothing for the fifth density entity but the cave, the rock, the solitude and the seeking.

15: Graduation to sixth density is very difficult for the negative polarity, for sixth density is the density of unity. When negative entities reach the point in sixth density at which they fully understand the lessons of sixth density, that is, that all things are One, they find that their negative path is at an end, they are at a standstill, unable to evolve one iota more. Using every bit of determination, will and faith that they have, they cause themselves to switch polarity in order that they may go on evolving. This seems at the time to be a service-to-self choice, for one thing that may be said of all densities is that there is an undeniable drive towards evolution. However, when the negative entity has switched polarity, it quickly discovers the sweetness of its choice. It must review a great deal of material it has missed, but it is the convert that is more fervent, if anything, than the one who has always been positive. It is the most positive of positive entities, the most loving, the most desirous of service, for it knows that it has finally discovered the truth that will continue its evolution.

16: Therefore, you see that of which we shall speak in a moment must be seen against a backdrop of a great length of

erful as any other human, fallible being. There is that within you which is of the consciousness of love, and your wellness, your wholeness and the truth of your being is wrapped up in the concept of yourself as an extension of brother or sister, a fellow heir of the one infinite Creator. Forgive, console and love, the Creator, yourself and others.

19: As we know that we are out of time, we must end with this instrument. We ask you to remember only one thing more. You may find yourself to be incapable of creating this within yourself in a week, or a month or a year. You have eternity in which to become joyful, forgiven and redeemed by whatever objectivization, such as Jesus the Christ, you may choose, or by whatever inner guide that your own background has made better for you as a bridge to the eternity and the infinity of love.

20: We would at this time transfer this contact to the one known as Jim. I am known to you as Q’uo.

21: I am Q’uo, and greet each in love and light through this instrument. We thank you for your patience, as it was necessary for us to pause as this instrument needed to complete the duties with the recording device. At this time we would offer ourselves in the attempt to speak to any queries which you may feel have importance for you. Again we remind you that we offer that which is but our opinion, though we offer it joyfully. Is there a query at this time?

22: Carla

23: I’ll ask one, if people want to wait awhile and think. I have had several people in a wave talk to me about healing myself, as though my illness were some sort of crime, or indication of my waywardness of spirit. It is, on the contrary, my opinion of my own self, knowing my history, that is, that I died at one time of kidney failure, for about twenty seconds, that I indeed have a very healthy body that is doing amazingly well. I do not know what I can say to entities to give them comfort and to free themselves and myself from the feeling of guilt that is lain on me by those who feel that one must be bursting with physical health in order to be of mental, emotional and spiritual health. Could you comment?

24: I am Q’uo, and am aware of your query, my sister. We may comment in a general fashion, for we wish to share the principle. Those who offer their help, their opinion, of your situation, have the desire to serve, the basic love that propels motion and service. The vehicle, or channel through which the service is offered, is whatever framework of belief has served this entity, or any who offer their assistance. Thus, they give that which is biased, according to what they have found helpful. The manner in which you receive that which is given is determined again by your own framework of belief. You may see the offering as that which is laden with guilt. This may be the result of a distortion of either one or both of the means of perceiving. This perception of the role of guilt, then, has meaning for each in an unique manner. The weight that you give to that perception, then, is a function of..

25: We must pause, we are having difficulty with this instrument.

26: (Pause)

27: I am Q’uo, and we apologize for the delay. We shall continue. The perception of guilt as a portion of your condition, is merely a reflection of the...

28: Jim

29: Carla, this isn’t (inaudible). It doesn’t feel right, I’m going to have to stop. It doesn’t feel like Q’uo.

30: I am Q’uo, and greet each through this instrument once again in love and light. We wish to applaud and encourage the instrument known as Jim, that this instrument’s (inaudible) is such that there was (inaudible) lack of steadiness of the tuning, and although the one known as Carla was keeping the circle well guarded by means placed there by the instrument before the meditation, yet it is always well whenever in doubt to cease the communication, for it is the desire of the Confederation of the Planets, who are in service to the one Creator to offer only that highest truth that may be offered in a (inaudible) and secure manner.

31: (Inaudible) query which was posed by this instrument, as there is the difficulty of the instrument’s own individual small self which has its opinion, and would in any case doubt that which we were to offer. We shall simply say that the nature of health and wellness is a nature which knows not bone nor sinew, blood or tendon, infection or disease. The health and wellness of an entity is its acceptance of itself, and its realization that all is as it should be and as it must be for the entity to be open to the lessons of love received and given in

that moment.

32: Before we close through this instrument we would ask once more if there are any further queries?

33: K

34: My name is K (inaudible) weekly, and I would like for you to comment on the teaching and work of the circle that I am speaking about, particularly, could you comment upon the entity Sananda, who speaks to the circle?

35: I am Q’uo, and we greet you, K of St. Louis. Blessings upon you and upon your seeking. The conditions of that activity called channeling are different for each channel, and the sensitivity each channel may bring to its work is unique to that entity. Those ideas which can be used as tools and resources in the daily life are ideas inspired by love, call it what you will.

36: As to the name, Sananda, the Christ name has moved through many namings. There is no one name of this consciousness that may declare itself unique at this time, that is, the only entity which speaks as the principle of the master known as Jehoshua, or Jesus. We ask that you yourself listen with an open heart to the messages of the one known to you as Sananda—how many names this energy has been perceived as having, how many more shall there be. You are one, as are most who have studied the consciousness, the mind and the actions of the one known as Jesus the Christ. Listen to this entity. Seems it to speak in humility, compassion and acceptance, encouraging each to love each other? If that be so, what matters it what it call itself?

37: We may say specifically only that the intentness of the entity which is Christ is a consciousness which has used channels which have given over their lives to servanthood. Gaze clearly upon the face of love. There is no pride, there is no judgment, there is always love, forgiveness and healing. That which is of Christ-consciousness dares the entity to look at itself, to accept itself, and by that impossibility of self acceptance and blind faith, be healed. If the entity whom you hear has this love, this yearning, this passion and this healing, you may judge for yourself what energy or principle of the Creator this entity is. We do not give opinions positive or negative of any source, but ask each entity to use its discrimination, and always to use the light touch, the relaxed and time-consuming patience allowing ideas offered by such consciousnesses to steep and ripen within the self. By (the) fruits of these teachings shall you know the nature of him who planted the seed that blooms within yourself.

38: May we be of any more service to you at this time, my brother?

39: K

40: Thank you very much.

41: We thank you, K of St. Louis. Is there another query at this time?

42: K

43: Could you comment briefly about the connection that B and I have between each other?

44: I am Q’uo, and without abridging free will, we may. K is teacher to B; B teacher to K. You have the honor of being honest, and the duty to be compassionately honest, and to give to each other a true picture of each other, that together you may pull as two oxen the cart of your faith and your will to serve, not a striving to please, only, but looking always for that which may serve, never striving to limit, but searching always for that which may advance a sense of freedom.

45: The mated relationship, regardless of what its nature be within the legal framework of your culture, is the most powerful possible arrangement within which acceleration of the spiritual path may be done. It is also the most difficult, because intimacy is very difficult among those in a culture which teaches each entity to wear the mask and to behave in such and such a way, that the truth be only half told, or not mentioned, for to do so would cause time-consuming, heart-rending work in consciousness by both.

46: Thus, each who is a teacher to the other in a mated relationship must, to be the most effective partner, gaze within the self within all circumstances and within all transactions with the cleansing, purifying and healing openness of heart, never allowing difficulties to remain between the two, realizing always that difficulties will continually be between you, for you are each other’s greatest catalyst for learning. Face that squarely. You shall make each other uncomfortable. That is the nature of change. And when you have a teacher, the weight of learning increases, and the discomfort increases likewise. Therefore, see the pain that you give

each other with sorrow and with apology, but with the knowledge that it is a necessary portion of the learning of two who together seek most beautifully.

47: Is there another question, my brother?

48: K

49: Thank you. Thank you very much for increasing my insight and understanding, and I wish to give the rest of the time to someone else who may have a question.

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

51: (Pause)

52: I am Q'uo. We are aware of your questions, and respect each for the silence that indicates that it is not now the time to ask such questions. Ponder them instead within your heart and your soul. You can answer as well as we. If you give yourself the time to allow these questions to sink deeply into your subconscious, each question shall be answered at last, by whatever means.

53: Your planetary sphere has a special light this day, which you call Easter and Passover within the culture in which you live. Lift up your hearts, my children, sing alleluia to new beginnings, new understanding, new perceptions of the self, new consolations and a renewal of a passionate desire to know, to love, and to express by service to others the one infinite Creator. In the love and the light of that Creator we leave you now, rejoicing with you at your Eastertide. We are those known to you as Q'uo. Adonai. Adonai vasu borragus.

54:

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0: We are those of the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator. We thank you for the plenty of your company, for the thanksgiving of your meditation together, for the rejoicing in unity of this circle of seeking, and for the openness to hear what we have to say to you, though you are so scattered at this time that you are not able to form queries that are deeply in your heart. And we assure each of you there are queries in your heart at this time, queries that you could bring closer and closer to the surface by wishing and desiring and willing to live more and more consciously, more and more single-mindedly, to burn with passion, to hear the voice of the one infinite Creator within you, to have the enlightenment and the opening up of those things which seem closed to you because they are caught in the prison of words.

1: Each of you has suffered in this week, each of you has rejoiced in this week. Have you noticed? Have you grasped your life in any one moment, and turned to the central sun of your being in praise and thanksgiving and joy? Where is your joy, my children? Where is your passion? Where is your thanksgiving? You are upon a road, and each stranger that you meet may open to you the book of your life, the meaning of your moment. Do you listen to every stranger? You are strangers to yourself, each of you. Do you know how your heart yearns to dwell in joy? Do you know the passion that lies within you to follow with a single mind and a single heart that trail you can sense, that dusty road that you know is better than it feels, finer than it seems, more wonderful than it apparently could ever be? What ties you to this illusion, my children, you who are in such an advantageous position, you who have made such firm commitments?

2: We choose to speak of what this instrument spoke of earlier, for though this instrument knows not whence its thoughts arise, yet it is true that this instrument has opened, more than most, those passages into what may be called the frontal lobes of your brain, if you wish to give a geographical location to that portion of consciousness which is capable of faith. Because of this instrument's blind and unknowing faith, because of its insistence that there is a positive way to observe an act in each circumstance, it burns, it gives praise, it has its moments of joy, perhaps more often than some, though it too dwells completely within your illusion and is completely blind to that which it senses. It is, however, correct. You, my children, have banded together in blind faith with apparent difficulties on every side, with personality clashes, with personal difficulties that seem to make certain relationships less easy, each with personal business that seems upon the surface to cause the relationship to be that that is not unity.

3: So it seems to you, yet you have vowed deep within yourself to serve the infinite One together, and all your words and moods and fears and tears and problems within the illusion have absolutely no effect whatsoever upon the joy of your union within the love and the light of the service to the one infinite Creator. You have made a choice that is completely idealistic and unrealistic with regard to your circumstances. You shall not see your oneness, perhaps ever, and surely not quickly, for each of you lacks, in some way, the work that must be done to learn passion, and sureness, and stillness, and blindness.

4: You are not blind to your illusions. Why, why is that? We may ask all upon your grieving, weeping, agonized planet. Why can you not be blind? You know that which you see is an illusion. Even your scientists speak to you thus. Your poets have always spoken so. All have wished to burn with passion for the infinite, the divine, the ideal, the everlasting. Why do you see? Why do you open your eyes and allow yourselves to be pulled into an illusion that you are so aware of as an illusion?

5: The answer is very simple. You are doing what you are supposed to do. Were you able to be blind to this illusion and awake to joy, you would not, nor should you, be here, dwelling in this illusion, learning and suffering and changing and transforming yourself, day by day, step by weary and seemingly plodding step. You have come here and have given up your true sight, and so you do not find your blindness a virtue. This is the forgetting, this is the veil, this is birth into an illusion, and you have plunged yourself into its icy waters, because in your courage you have wished to become better, to become more single-minded, to find more courage, to burn brighter, to have more passion and more single-mindedness in love of the one infinite Idea or Thought that is Love itself.

6: So, do not in any way cause yourself to criticize yourself, discourage, doubt or complain about yourself. No matter what it may seem that your lacks are, you have chosen them, bravely, knowing the pain you would endure by your blindness. In such blindness the ideas of one who has faith, such as this instrument, often sound unrealistic in the extreme. Nor is this instrument at all infallible, yet in this particular statement, that you who have banded together to serve and have called yourself L/L are indeed one, (she offers an accurate translation of our concept). We do not know if you shall ever have the joy and the thanksgiving and the harmony that you would wish. The combination is more difficult, the problems each has more serious. Each is unbalanced in a different way. The group, upon the mundane level, functions in love and light often by refraining from speaking. This may seem like a mistake. Is it not good to correct each other's faults? Is it not good to share the mirror, and say, "Gaze, gaze upon this mirror, look honestly into what you are saying and doing. Let me help you see yourself better." This is what each is to do with the other in relationship. Yet, how often have each of you chosen not to speak, and why? Have you wondered, you who so often do speak, and right clearly, mirroring each other?

7: As L/L, you have stubbornly and blindly refrained, not out of fear, not out of a lack of ability, but you have allowed your surface to remain calm, and though in each there is difficulty, judgment, disappointment, unhappiness and confusion, you carry it as your own baggage and do not mirror it to each other. Although in your personal relationships you very well may, and so you must, as L/L, you have given the best of yourselves. Are you aware of this? No, my children, you have not known, but have only felt your way. You are blind, and so this must be. Trust in this blindness, trust in your feelings. Do not doubt, for one second, ever, your intuitions regarding this particular commitment to service to others.

8: Each of you gives up and sacrifices much to serve. When a group serves together each sacrifices in order to harmonize with others. This is known, but not appreciated. You do not give yourselves credit, for you suffer for a grand and wonderful purpose, and the harmony you create, though created in blind faith and confusion, is the brightest light you may shine as a nascent, inchoate, barely born social memory complex. Do you think a social memory complex begins by all telling all what all think? No, my children. A social memory complex begins by each loving each unconditionally—unconditionally, no matter what the cost, and so you have done with exquisite care, not even knowing why.

9: We do not say this to make you proud. We say this to make you see the process that you undergo spiritually, as a group

instrument's development, it is well that the instrument, in the desire to purify the channel and to purify the contact as it is pursued in the mind, to allow whatever pauses may occur, whether they be those inserted for emphasis or consideration on the part of the Confederation entity, or whether they be the result of the instrument having difficulty in perceiving the next grouping of sound vibration complexes, it is well for the instrument to rest within the pause, confident that there shall be a continuation of the contact and of the message and it was in this area this evening that the one known as K excelled and we are greatly pleased that this entity has been able to perceive both our words clearly and our pauses clearly.

46: Is there another query?

47: K

48: (Inaudible(... confusion that I was feeling and was wondering if you could help me sort it out so that I need to grow comfortable with pauses. I was feeling overwhelmed, both by numerous thoughts that I was having and I was quite unsure as to what was being transmitted to me and what I was maybe trying to come up with to make sense of it to myself. I found myself judging it and wondering how the others present were going to judge it and at the same time I was trying to dispel those thoughts so that I could just concentrate on what I was doing and as I found myself feeling more and more unable to dispel the judgmental types of thoughts then I started panicking more, and what I'd like from you are some suggestions about what to do in those situations in trying to sort those things out. What I could do to sort of stop and try to start over and catch a clear thread, and it seemed to me that that never really happened. Do you have any other suggestions?)

49: I am Latwii, and I am aware of the query, my sister. We give this instrument a vision of the feline known as Chocolate Bar. This entity frequently frightens itself so that it jumps at its own movement and perhaps shall jump again at the jump. This is a rough analogy that may describe the activity within your mind as the contact was occurring. The suggestion is one we find we give frequently to all new instruments, so simply stated yet much practice is needed, to simply relax the mind, the worry, the analysis, the panic, as the surface of the pond is moved by the wind of concern one must move below the surface activity and sink more and more deeply to the bottom of the pond, to the bottom of the mind, so that one may perceive that which is given.

50: We have a word of encouragement in this regard and that is that with practice this ability to relax shall be enhanced simply by the repetition of this process time and again. There is much of that which is like unto muscle memory, as you call it. When any new procedure is learned there will be the time of dropping the ball, shall we say, of making the mistake and misperceiving; of catching the self in the error of berating the self for the error; of finally relaxing enough to allow the reestablishment of the contact. As you stated, we are also aware that it was more difficult than was comfortable to you this evening to again find that thread of logic or of contact with us, and again we can only recommend practice. The relaxation shall develop as a result of practice.

51: Is there a further query, my sister?

52: K

53: Yes, I believe I was attempting to do what you are suggesting (inaudible). I was also aware of a fear that if I waited too long (inaudible) that the contact would be lost and would I (inaudible) and I was a little frustrated by that also. Would it be helpful for me if I needed to take the time—I assume you are aware of this process going on within me—but would it be helpful also for me to state that, "I need to take a minute here, don't go away. Let me..." (inaudible)?

54: I am Latwii, and we would agree with your suggestion that this would be a useful format in that it is one with which you feel comfortable. When we are aware, as we were this evening, that a new instrument is becoming increasingly frustrated with the self-defined difficulty in reestablishing contact, then it is that we move to the more experienced instrument to give whatever information is pertinent and helpful to the new instrument through the experienced instrument. However, we feel that you have moved to the point in your practice at this time that if you are comfortable with the prolonged pause and with the stated need that you would like to take as much time as is necessary to reestablish the contact, then we are quite happy to work within this format. We look upon this type of work as very helpful to the new instrument or any instrument which has difficulty in main-

taining the contact and which would wish to have the contact reestablished through it in order that it might, shall we say, mount again the horse which has thrown it. We applaud this dedication and perseverance.

55: Is there a further query, my sister?

56: K

57: (Inaudible)

58: I am Latwii. We thank you my sister. Is there another query at this time?

59: Carla

60: (Inaudible)

61: I am Latwii, and we are aware of your query, my sister. We suggest that the most efficacious manner of availing oneself of the feeling of the comfort which is ever available, that times of meditation might be set aside on a regular basis, whether at the beginning, the middle, or the end of the day, or at any pattern of sequence. That this is the means by which the concerns of the day are for the moment set aside, that the comfort which they call for might be perceived. We are aware that it is difficult for many entities to find time for meditation within the busier portions of the day which are most likely to bring the self to the point of feeling the great need for this comfort.

62: However, if it is possible for the entity to devise times during the day which lend themselves easily to such meditative periods, there might be constructed within these meditative periods (the symbol which holds the feeling of comfort, whether it be a cup that is full, a certain scene that is meaningful to one, a landscape, a vista, a fragrance, a feeling, a touch, a work of art, sculpture, a piece of music or whatever symbol might be able to be filled with the comfort that one obtains from a regular period of meditation. Then this symbol might be utilized for a brief period of time during the busier portions of the day when there is a chance for a small breather, shall we say. Whether this be for seconds or minutes, there can be the transfer of this all-pervading peace by the use of the symbol that is energized or filled with the peace and comfort during the regular meditation time.

63: Is there a further query, my sister?

64: Questioner

65: (Inaudible)

66: I am Latwii, and we thank you once again, my sister. Is there a final query at this time?

67: (Pause)

68: I am Latwii, and as we have exhausted the queries for this session of working, we would take this opportunity to again congratulate this instrument for the progress that each has made this evening. Indeed, each has done so. It is our privilege to utilize each instrument and we thank you for your dedication to service in this manner. We especially appreciate the dedication to detail, the care in the chopping of wood. We are known to you as those of Latwii. We leave you at this time, as always, in the love and the light of the one infinite Creator. Adonai, my friends. Adonai.

69:

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0: I am that principle known to you as Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. Our pausing was in order to encourage this instrument to relax, as during the challenging process it had become most fierce in protecting the purity of the contact, and was consequently clenched as for battle. We do wish those who are vocal channels for the Confederation of Planets in the Service of the Infinite Creator to be alert, however clenched is somewhat beyond our needs.

1: The subject of which we are to speak this evening is a subject that is indeed on the minds and in the hearts of many who have had experiences with so-called extraterrestrial entities. Since we who come in the name of love and light and service to others are also alleged UFO entities, it is what we would call our loyal opposition of which we would speak this evening.

2: Let us move backwards from the heart of the question to describe methods whereby entities external to your planet and its web of energies are given access to the attention of those who are incarnate upon your planet at this time.

3: Who who come in the name of unconditional love and limitless light, we who are of the one infinite Creator, the one original Thought that is Love, must go before a group

of service.

15:♡: As you prepare yourselves for service as vocal channels you may be aware of many different thoughts that come to you (inaudible) to this instrument in love and light. We are extremely pleased for we have found it possible with this new instrument to achieve a very high ratio of our thoughts to this instrument. The effort made when such an instrument is near is great and each time that such a contact is given the mechanics of the process of channeling will become more familiar and more trusted, for you will find again and again that they do not let the instrument down; they do not leave the instrument without the finishing thoughts. And the various energy rushes and experiences of being overwhelmed will, as experience adds to experience, become those things which fade into the background and disappear.

16: We continue briefly through this instrument.

17: Many thoughts go through the minds of those who channel. This is inevitable and part of even the best tuned channel. Its environment is never completely pure, it is simply the best it can do. Therefore, it should be emphasized to each instrument that a perfect instrument is a concept which is useful in goal-making, but not at all necessary in expectation.

18: We expect each instrument to work imperfectly, as we would describe the content of the message, as opposed to the content of our concepts, as always being less than 10019: We do not wish or expect that our concepts will be offered 10020: There are those that appreciate the more pure, accurate and lucid communications, for instance, of our brothers and sisters of Ra through this instrument, but it is also true that we find that we are to speak to a much larger group of entities which call for help at this time, by using conscious light trance channeling, so do not be a judge of the self because the occasional thoughts (move through the light.)

21:♡: We would now transfer this contact to the one known as Jim. We are those of Latwii, and leave this instrument in love and light.

22: Jim

23: Whenever it is necessary for me to open my eyes to flip a tape or a microphone movement, I repeat the creation of the pentagram of light, surrounding clockwise by the circle, again surrounding the room as the umbrella of the cone, to redo the tuning.

24: I feel the conditioning in the jaws and movement of the lips at which time I ask who comes in the name of the Christ Consciousness and the service-to-others polarity.

25: I am Latwii.

26: Do you come in the name of the Christ Consciousness and the service-to-others polarity?

27: We do.

28: You are most welcome to stay and to speak; if not, you must leave immediately. Do you come in the name of the Christ consciousness and the service-to-others polarity?

29: I am Latwii, and I come in the name of the Christ consciousness and service-to-others polarity, my brother.

30: You may speak as you will.

31: When one feels the presence of the thought concepts within the mind as the contact has been made and as it has been ongoing, it is well to speak these thoughts as freely as is possible without undue concern as to the immediate content or the direction of the information that is towards any particular aim that the information seems to be headed, for this is the beginning of the perception of parallel thoughts, shall we say, that tend to interfere in any instrument's mind with the clear perception of those thoughts which are being transmitted by whatever contact is utilizing the instrument.

32: However, as we spoke previously, we are aware that the depth and complexity of the human mind is such that it is almost impossible to completely remove stray thoughts, side thoughts, thoughts that spring from an immediate apprehension of the perception of that which is being tuned. Therefore, it is well for the instrument to regard the stray thoughts with as little significance or importance as one would regard the wind rustling through the branches of your trees as you converse with a friend or neighbor below.

33: If one places one's attention overly much upon either the wind in the trees or the stray thoughts that blow through the mind as one is serving as a local instrument, the focus of the attention may become diffused to the point where the contact becomes first polluted with more personally oriented thoughts and if these thoughts continue then the contact shall surely be lost, so we recognize that each instrument, being in the possession of that great tool of the mind in all

its depth and complexity, will often become aware of a background of static, shall we say.

34: When an instrument has been successful in keeping the attention focused upon the thoughts as they are being received, then the instrument will find that there is a lengthening of the contact which is much like taking two magnets and putting them in an alignment so that each strengthens the effect of the other, rather than misaligning the poles so that they seem, and indeed are, slightly at variance with each other.

35: The ability to cast oneself freely off the cliff, shall we say, and to remain confident that there shall be support for each step that is taken into what seems to be thin air, is the quality of foolishness that we have described many times previously that is well for each instrument to cultivate, for as the one known as Carla spoke earlier to the one known as Jim in the purifying of the tuning so that there is no dedication or desire of the self that is confused upon the tuning, so it is well to purify the desire to serve while channeling so that there will be no unnecessary infusion of personal material within the contact.

36: It is difficult, we know, for any entity within your illusion so carefully bounded by that which is solid in either manifestation or expectation to remove such boundaries from the mind so that the mind might become the hollow vessel that shall transmit thought communication. We sympathize with each of you as you attempt to move against the grain of your illusion, shall we say. However, it is becoming more widely known among many of those of your peoples who are becoming conscious of the evolutionary process at this time that the brain which you have in your illusion has the division of lobe that corresponds to both the intellectual and to the mode of perception that is active or male, shall we say, and there is the lobe of the brain which is more concerned with the female qualities, that which awaits the reaching and that which partakes of non-logical or intuitional inspiration.

37: It is this latter mode of perception and of being that is utilized within the channeling process so that the mind becomes in as relaxed a state as possible, shutting down for the moment the analytical procedure—that which is active and that which inspects—so that the more receptive portions of the mind complex might become activated and utilize the receptive qualities to a great degree during the channeling process.

38: At this time we would wish to open this particular session to any queries which may have arisen during the practices that have been utilized this evening. We will, before entertaining any query, like to speak our appreciation and congratulations to the one known as Carla for her implementing of the framework for this particular evening. We find that chopping wood is very helpful for each instrument for it is well to review that which has been set in place by conscious design in order that one might more fully and freely exercise the instrument in service to others.

39: At this time we would ask if there are any queries to which we may speak.

40: Carla

41: I would just like, if it is possible without infringing on free will to confirm my impression that the one known as K (inaudible).

42: I am Latwii, and I am aware of the query, my sister. You are quite correct in your assessment of the progress that has been made this evening by the one known as K. We are aware that this new instrument has cause to feel, in her own mind, that is, that she had difficulty in maintaining a clear contact. We would like to state that the contact which was maintained was indeed quite clear and we chose the general format of proceeding with fewer thoughts at the normal pace and then exercising the instrument by giving silence so that there might be the opportunity for this instrument to look again, shall we say, for our signal or our contact, as it is quite easy for any instrument to become concerned during prolonged pauses. It is at this time of concern that most instruments, in a small panic shall we say, tend to pad the contact with a bit of patter that is recognized as normal channeling procedure. This is well for any instrument which needs to utilize this as a crutch. There are many ways to begin contacts and this is one.

43: (Pause)

44:♡: I am Latwii, and am again with this instrument, and we greet again in love and light.

45: (To continue.) (However, after some point within the new

that moves in service to the one infinite Creator; by offering information to others that is practical. We of the Confederation of Planets in the Service of the Infinite Creator do not rely upon inspiration only, although indeed we hope, oh, how we hope, to inspire! We know that people need resources, they need tools, they need practical things, things that they may think about and use as they work to move along the path of service to others in the evolution of their own spirits and the spirit of all, which, in the end, is one and the same thing. 10:♡: And we say to each who may wish to walk with others in the service of the one infinite Creator, love each other unconditionally; bide your words, bide your tongue, hold and release your judgments. Is not each attempting the very most it can attempt already? Have you not faith in each other to this extent, that you have faith each is attempting the impossible? You know it is impossible to act ideally in this illusion. The illusion is what you see. The illusion is what will form your actions, and they will be relative, not absolute. Again and again you yourselves shall perceive yourselves in error: Is it so strange you should perceive error in others also? But if you wish to work for love, if you wish to serve in love and light, love each other, care for each other, be for each other, advocate each other, burn with love and passion for the portion of each that wishes to serve. Is this not beautiful? Is this not beyond the understanding?

11: Each of you has that which you may call the ego. You are aware of it in more sophisticated words, but for this message we shall use the easy term, and ask you to realize that we mean by it all those blockages of the self with the self, with each other and with a society, because you wish to be known as this and that, and do not wish to be known as the other. You wish to have a certain selfhood in others' opinions, and you do not wish to see that mirrored back to you as a sullied or distorted or criticized selfhood, for your feelings would be hurt and you would suffer.

12:♡: In service to others let each be stern with the self, and full of infinite love and advocacy for each other. You have your own lessons to learn, and only out of those lessons do you have what you may give in love and harmony to the group. Take those lessons seriously, and in your personal relationships, make full use of the mirroring effect. Listen to each other honestly, but as you come together in love and light, do not seek to be understood as such and such, but seek only to understand the beauty of each other. Dwell in praise and thanksgiving to the one infinite Creator. Rejoice in the harmony that your blind faith has given you with each other. You are not harmonious together, no people are harmonious together unless they give up that which is ego, and cease to judge. The relationship of (or through) service is forever healing, forever blessing, forever giving thanks, forever finding the most passionate love of that single-minded search which each has joined together, the search for service to that most beloved infinite One whose passion, whose love, whose Thought, has originated all of creation.

13:♡: We leave you glorying and giving thanks and praise at the harmony that you so blindly are willing to attempt in such a difficult illusion for the purpose of service to the one infinite Creator, and we urge you to continue so, knowing that nothing is as it appears but love, and that is all that it appears, and more.

14: We would close this meditation through the one known as Jim. We thank this instrument for opening itself without a query, for it has been some time since this instrument has done so and it did not feel comfortable. We thank this instrument, that it is flexible and trustful enough to do this, and so we leave this instrument in thanksgiving, and move to the one known as Jim. I am that principle known to you as Q'uo. 15:♡: I am Q'uo, and greet each again in love and light. At this time we would offer ourselves in the attempt to answer any further queries that may be on those minds present. Is there a query at this time?

16: K

17: I don't have a question right now, but I want to thank you for the comfort of your words and the validation of our work together. It meant a lot to me, thank you.

18: Carla

19: Me too, me too, thanks.

20: I am Q'uo, and we are most grateful to each as well for allowing us to speak upon this topic by your desires and your intentions as well as your actions. We thank each. Is there any query at this time?

21: Carla

22: Is this true universally of those who attempt to be of service, that which you have said about us? Is this a tool for everyone to use?

23: I am Q'uo, and though the tool we have given is that which will find application in most groups' experiences, it is not one which is without individual tailoring, shall we say, but that which we have given may serve as a firm foundation for any group that desires to be of service to others through the harmonizing of those individual energies which comprise the whole of the group. The individual idiosyncrasies, shall we say, are paradoxically those qualities which give the group wider capabilities, on the one hand, and when left in an unchecked state, shall we say, that which does not bend to compromise can also be those qualities which serve to fracture the crystallized harmony of a group. Therefore, it is a delicate balance that must be maintained when the individual personalities put themselves forth in the place of a group which desires to serve. Thus, we recommend that the ideal of service be held high for each and that each pursue that ideal through the harmonizing of characteristics as is necessary for the furthering of this ideal of service to others.

24: Is there a further query, my sister?

25: Carla

26:♡: Yes, just one, I don't know if there's an answer to it, but I feel so full of love for my friends that come to me—and especially the one known as A, today—but many friends, all my friends, and I just love them so much, and I would do anything for them, and it seems that there is so little that I can do, and it makes me want to cry. I feel this way not only for the people that ask me for help, but people with AIDS, and people that are trapped in socially unrespectable things like homosexuality, which is no sin at all but just a different mode of sexuality. I don't know what to do with all this love.

27:♡: I am Q'uo, and, my sister, for one who loves greatly, as do you, it is well to give that love as the bread which is cast upon the waters, that it may go where it is needed, and do its work unseen. It is the most difficult service to allow those that are so dearly loved to learn that which is theirs to learn through their own efforts, knowing that much of that experience will contain that which you call pain, but that painful experience is that which shall guide the lesson to its home within the heart of the entity, and thus is the purpose of the painful experience, and much within your illusion explained. If lessons were easily won, would they be so valuable and carry such weight within the total beingness of the entity? One cannot learn for another or take from another the pain that shall go with the learning, for these are components of this process which must all be in place in order for the learning to occur.

28:♡: Thus, we suggest that you give that which you have of love in your sharing with the others that you love and that you give freely, and that within your own heart you bless the learning that will inevitably contain the pain and let your love and your blessings be given freely.

29: Is there a further query, my sister?

30: Carla

31:♡: Yes. Is my suffering for these people that I love so much, which has happened to me all my life and I don't know how to shut it down, I would take all their suffering if I could, is it part of why I have physical limitations and physical suffering?

32: I am Q'uo, and we weigh our response carefully, for we do not wish to step over that boundary of infringement upon your own decision making and understanding of your life pattern. Your great empathic identity with those about you, especially when the emotional experience of those about you swings into that area of discomfort, sorrow and suffering, is a central feature of your...

33: (Tape ends.)

34: (The essence of the response was that these are two separate issues, and Carla expressed relief in that confirmation.) 35:

3.15 1990/05/06

0:♡: I am Q'uo. It is a very great pleasure for us to greet you in the love and in the light of the one infinite Creator in whose service we all walk, and in whose hope we all live. May we welcome that entity known as K to the group, and offer this entity the blessing which the Creator pours through us and through all, thanking this entity for its interest, and for the

intensity of seeking that it and each of those within this circle manifests within their thoughts and their activities.

1: You have asked us a question this evening which we may answer in many ways. Indeed, there is perhaps no larger topic than this, as it is an examination of the fundamental nature of those imperishable entities which you are, and their relationship to the physical vehicle which carries this consciousness about and enables it to use the catalyst of experiences, which are taken in such and such a way, further to accelerate the pace of spiritual growth, further to deepen the apparent suffering and sadness of the constant life of the pilgrim, which is that of continual change and transformation.

2: Now, lest you feel that we begin by identifying some, rather than all, as having the desire for deeper perceptions by what we have said, we say instead that each entity, each unique portion of consciousness with whom you come in contact, has within itself as a central spring, a central motivator of the physical manifestation and of the thinking, the fundamental desire to explore a bias which is as instinctual to it as the turning to the light is in your second-density flora. This is not a learned activity, but rather an instinct. We would ask you to put aside philosophical and metaphysical consideration at this time, that you may gaze steadily into the mirror of your memory. Is there any time, if we may use that word, within your conscious memory, that you thought to yourself, "This is all that there is. I am perfectly satisfied with what is"? Very few people could make such a statement in honesty, for it is a portion of the deepest instinctual nature of each portion of consciousness first to seek to be and realize the self; secondly, to turn towards the light, whether it be physical or metaphysical; thirdly, to explore the dynamics of all situations to find within them a transfiguration that causes one to move away from the mundane.

3: Within your illusion you both embrace the mundane and you push it from you. You have a full range of emotions concerning the difficulties of being the self. Part of that divine discontent is the absolute certainty within each entity which is at all conscious of itself that there is more that it does not know. There is therefore within the very first chakra or energy center that yearning to move from the relative to the absolute, from shadow to substance, from form to information. Let us say that humankind is biased towards some feeling that there is a self that does not perish. In the midst of an illusion which seems to declare precisely the opposite, the vague yearning of many is quelled, and the life energy is distracted and dispelled by your gadgetry, your mundane concerns, and your concern for your position, your rights, your strengths and your improvement.

4: Let us move briefly to a digression about power. This culture's entities are very eager to give their power away to other sources, rather than seeking to remember the awareness that is within. Redemption and paradise are sought by some identification with some personification of that which seems to us to transcend the illusion in which you are enjoying existence. The yielding up of this personal power is not permanent. It can at any time be taken back into the individual by the individual's conscious effort, and we urge any who have not done so, so to do.

5: We would compare the hunger and the thirst for what this instrument would call righteousness, and what others would call the truth, or love, running throughout all of humankind, moving as does the tide, affecting each, but at a level that is beneath the threshold of consciousness, beneath the veil of forgetting, deeply down within that portion of the self from which all truths are remembered. Therefore, we ask each to retain its own power, to act not at this moment as we speak as a discriminator, for that would hinder the flow of this discussion, but to listen with an open heart, an open mind, and an unruffled consciousness, allowing those ideas which are flowing at this time to flow forth in the natural tide of inspiration and information.

6: Just as the tide goes in and out so within your self you are not only peculiarly and uniquely made by your previous biases to view incoming information in a certain way, but also the influx of that information is altered by those energies within your universe which affect everything from the great sea of life within your veins to the great sea of suffering that you see again and again as entities are self-sacrificing because they love that which they cannot see.

7: This is your glory and your power. You are an expression of consciousness. Your consciousness is made up of two things, that which we call love, or the one original Thought,

that is to say, the Creator Itself, and that primary principle of free will. Without the introduction of free will the universe would be infinite and intelligent, but it would not be conscious of itself. You have been cast forth as a sower broadcasts the seeds of a garden. Within you, without knowing articulately, you are a certain kind of seed. All begin with this basic seed-nature. During the course of incarnation upon incarnation you begin to become aware in a unique way of your own consciousness. Although this is merely a recapitulation of that realization which is the harvestability of second density into third, we emphasize it again and again to you in this context. Your turning to the light, your yearning for love and acceptance, and your more mature yearning to be loving and be compassionate are such deep portions of your mind that, shall we say, the metaprogram of your existence is based upon this nature.

8: It is the fundamental nature of third-density entities to reach. Thousands of incarnations go by as each entity refines that for which it reaches, until finally in one way or another the entity begins to realize that much of reaching cannot be done in any environment except the environment of the silent, seeking heart. You are creatures who have a memory which is buried deeply within you and is a portion of that which makes you alive, a creature of a Creator, an entity who has a destiny, an appointment towards which you move, quickly or slowly, to the Father. Do not be concerned about the length of time that it may take to refine this instinctual sense of something more into a practice that ultimately makes immediate contact with the mystery which lies beyond all information.

9: This mystery is not the answer to anything, for all of your questions lie within this illusion. All of your theories, your perceptions and your knowledge cannot bring you into a state wherein you may expect to experience the knowledge of the one infinite Creator, your Father, your Mother, and your Lover. Each of you is a soul, a portion of light, and you are most personally beloved. Yet you are inextricably entwined with that free will which gives you the opportunity to seek within an illusion whose singular purpose is to throw each entity away from the center of beingness into confusion, despair, suffering and difficulty. These are not the actions of a cruel Creator. These are the actions of a Creator which has learned that no lessons are learned in the happy, holiday atmosphere of Eden. You may visit the garden, the oasis, that place where all questions are answered, but you cannot bring back words to describe this experience.

10: Now, as you know that your second-density entities are already instinctually turning towards the light, and seeking to grow, so too may you see that part of your inheritance from your own evolution in spirit is that absolute certainty that turning towards the light will obtain for one results which one desires, truths for which one hungers. To be without spiritual hunger is to be somnolent, and there are many at this time among your people who, in spite of all that occurs, remain in this condition of sleepwalking through an incarnation, walking past joy and disaster, worship and suffering, thinking only about the weather, and whether one should have brought the umbrella, thinking about the dinner menu, thinking, and thinking, and thinking.

11: We say to you straight out, although we are not infallible, it is our opinion that you cannot by any system of knowledge become aware of the presence of love. You cannot by any special series of learnings arrive at the gates of paradise, or find yourself in a position to aid others. You seek that which you feel is there because it is there. The unknown does beckon, and there is that which pulls you forward irresistibly so that you are not entirely at any time in charge of your own development, for your instincts towards self-development will create gradual widening and focusing and maturing of the personality. Much has been said about the culture in which you live, a culture in which the idol of the day is what is called technology. Miracles are described in hushed tones and the saints which perform those miracles are your scientists, your doctors, and so you remunerate them handsomely while paying much less of your attention and your worldly goods (to those who seek the mystery beyond that which is known).

12: What drives you? Your own nature. Occasionally an entity may be so disturbed by early experience that it is completely blocked and cannot find access to the doors of feeling and yearning that each normally has. There is a drive to continue evolution that is as instinctual as any other portion of

will be delighted by the life that you see teeming all around you, the glory of the sky, the beauty of the foliage, the music of the laughter of children, and the human dark comedy, with anguish over misbehaving children and friends. How funny and beautiful is your illusion, if you can but slow down and look at it. The other thing we would ask you to do is to laugh. Not a giggle, not a chuckle, we ask you to lose yourself, to find that one thing that for you takes you out of yourself. All of you are in need of healing and laughter (inaudible). You patch together melancholy, and (inaudible) lists of what to do, and naturopathic remedies. Simple laughter.

15: Thus, we would leave you with those two thoughts. Love and nurture and honor yourselves. Love and nurture and honor others, who are all yourselves. And be merry in your love. Give to your life the light touch. Let the world come to you, for you are not (inaudible), you are (inaudible) upon yourself. We know that you love the Creator, (inaudible) whatever way you choose to think of this higher power. You love the mystery. You love the dream. Please know that it loves you back...

16: (Side one of tape ends.)

17: ...that it loved you before you loved it, and that it and you are love. You may now (take) two steps backwards, and take the long sigh of relief. And we urge you always, when you are feeling harassed, to take those two steps backwards, and take a long, deep breath, just a moment to praise the Creator, to thank the Creator for all the blessings of life. It need only take a moment that you would (inaudible) turn (inaudible) situation (inaudible) eternity.

18: We would speak to the one known as S, in explaining who we are, for there is a portion of our principle that is Latwii, and this portion of ourself wishes to extend our assurance to this being of light that it is never absent, though it never speaks, it is always there as a battery, as a carrier wave, to strengthen and smooth and comfort the path of this entity. We are a principle made up of two social memory complexes, that of Ra and that of Latwii. Ra is unwilling to risk this instrument by further speaking in the sleeping state. Those of Latwii are also students of those of Ra, and are most happy indeed to be able to blend our vibrations to offer to this instrument all such thoughts as she may be prepared (inaudible) to offer.

19: We thank and bless each through this instrument, and thank this instrument for offering itself to our service, now and in each day. We will close the meeting through the one known as Jim. I am Q'uo.

20: I am Q'uo, and greet each again in love and light through this instrument. We are pleased at this time to offer ourself in the attempt to speak to any queries which may have arisen in the minds of those present. Is there any query at this time?

21: R

22: Yes, Q'uo, I'd like to ask one.

23: (Rest of tape is inaudible.)

24:

3.28 1990/06/29

0: I greet you in the love and in the light of the one Creator. I am known to you as Latwii, and I have the great honor of speaking to those within this circle who vibrate very closely with us, so that we are always with you. We speak of the one known as Jim and the one known as K.

1: We are what this instrument would call the Holy Spirit or the Comforter. There are many, many facets of the immediate presence of the Father, but because of the many lifetimes each of these two entities has spent in vibrations very similar to our own, it is we who have the privilege of abiding with you in fair weather and foul, not to speak with you, but to be with you, as Comforter. When you are weary, allow the Comforter to hold you, to nurture you, to bring you to your true home within.

2: But as teacher of this group of channels, we have a different role, one which is far less easy for us for we must use words.

3: We would like to work this evening upon the harmony of the group. We shall, therefore, be speaking of several subjects and moving quite often from one contact to another. We ask that each contact be scrupulous in checking our contact as it comes, and opening each contact in love and light, and naming who we are as it comes to you, and doing the same as

you leave, for whatever we have to say can be summed up in two words and you know what they are: love and light. That is the thought and the material that is all that there is in this creation.

4: In order to continue tuning automatically the greetings—specifying your name and moving through the words of love and light—act as a centering device or lodestone, so that incoming energy patterns which move into conceptualization in the group mind are regularized and made easy in passage through each mind/body/spirit complex. Each entity is using the throat charka—the entities known as Carla and K have a naturally open throat charka when their instruments are tuned. Consequently, in these two instruments especially, attention should be paid in the tuning during another entity's speaking, to the (rotating and effulgence of that known to you as the indigo ray center.

5: Each of these two instruments have a tendency to recognize that work in consciousness is necessary but also very hard. Consequently, as you center and center and center again, see yourself constantly as worthy, perfect, beautiful and unique; a gift from God, as it were, and in perfect reciprocity, a gift to the Creator.

6: For the one known as Jim, difficulties that this instrument is having stem largely from the wavering of the green ray energy center. This energy center needs not to be overly stimulated or artificially stimulated, but allowed to be what it will be.

7: In this incarnation this instrument is working with this center and may well not be completely satisfied with the full opening of the green ray energy center. Remember that the key here is balance. Unlike the other two channels, this entity has very little difficulty in keeping the brow or indigo ray center totally open, working consciousness is a natural process or gift that this instrument has been given. It is well to know where your weak link is.

8: In the case of those who have the extremely dominate blue ray energy centers very full, very light, and very beautiful, there is a tendency to think that perhaps it is not necessary to do as much work in consciousness as would create the optimal balance for these entities as channels. In the case of the one known as Jim, it is well for this instrument to remember that the green ray energy center is the all-important center for spiritual work, and that the overworking of the indigo ray center, when work has not been fully completed in open heart green ray, the resultant vibrations are to some extent strained.

9: Consequently, we suggest that this instrument be very gentle in its channeling, accepting the perceived amount of energy which may not be full and lush, as is the very open heart centers of the other two channels, but rather respect that place where the one known as Jim is, for it is the perfect place for that instrument at that time. Be sure, therefore, that the channeling that comes forth is channeling that uses well, but not overuses the energies of the instrument. For such can be deleterious to the instrument and can certainly cause the instrument to feel that it has not done its best.

10: We are, of course, most grateful to each of these instruments for offering themselves, their ideals, and their lives to be servants of humankind, as humankind moves through difficult times in which it will be increasingly appropriate for entities to be able to see your radiance, that which flows through you because of your spiritual life, so that you may more and more speak of that which you have learned, and in the meantime there is always the sowing of little seeds of spiritual thought that in no way threaten, proselytize or evangelize, but merely cause someone to take a second look, to think and to notice the paradoxes and mysteries that surround this illusion.

11: We will transfer at this time to the one known as K. We are those of Latwii, and leave this instrument in love and light.

12: I am Latwii.

13: And in my challenge I ask do you come in love and light and service to others?

14: I am Latwii, and we do indeed come in the love and the light of the infinite Creator and we serve together with you, and we seek with you to be of service to others. We will continue to speak this evening of an aspect of this service that is evidenced by the harmony within this group which works together in service, to each other and to us when we are called to (inaudible) and to those who may hear, our humble opinions be helped in some measure on their own paths

ence in yourself, you have chosen, and with each choice your polarity, your positivity, your service to others, becomes intensified, until there begins to be within each you continuously seeks persistently, the fire, the passion, to do and to be that which is love. There is no activity that can give you this attitude, and the test that you will take at the end of this life experience has everything to do with attitude.

4:♡: You may find within the illusion that circumstances are overwhelmingly difficult. Often one is stretched to one's limits or beyond them, and one may consider that one has misbehaved and done wrongly, and regrets and rues each seeming (inaudible) (and wishes with all its heart that it might return to that moment and do it again, only this time with love. That is why time is so vastly important within your illusion, the stream runs one way. You have a shot at creating a conscious light-filled moment, fresh and new and joyful, every instant of your life, and once that instant is gone it is gone. This is true, not of a few people, or of most people, but of all persons in whatever path of service has been their destiny, their burden, and their honor.

5:♡: So when you look at situations and hear the difficulties coming into your ears and feel them growing in your heart, know that you are experiencing yourself, and that that which has happened to cause these feelings is within you. You cannot escape yourself. You cannot escape every other thing in the illusion including the illusion, but in each escape there is the wasted opportunity for learning the lessons of love. Thus we hold up to you a picture of yourself, as beloved, created as beloved children, rocked and comforted and held by the mother nature of the infinite Creator, and strong in heart to wish to do that which is of service.

6:♡: When as an adult, so-called, you are hurt, mentally, or physically, or emotionally, or especially if you suffer that most painful of all sufferings, the spiritual suffering, you know that you do not have anyone to run to. You are no longer a toddler that can run to the all-embracing mother and hide your head upon her lap and cry until you are released from sadness. You must be that nurturing mother self to yourself. You must treat yourselves well. This is not service to self, for if you cannot treat yourself well, out of a pure and unconditional love for yourself, with all of your imperfections and errors, then how can you love and serve those about you?

7: ♡: Thus, the first resource revolves around your own self-concept. You need to know yourself more and more deeply. As always, the daily meditation is a great aid in this search for the universal and unique self that you really, deeply are.

8:♡: Secondly, we would talk about the resource of (inaudible). When one is not aiding, caring for, and loving the selves about it, family, friends, strangers and humankind, one may do all manner of things and yet not (inaudible) (oneself at all engaged in the joyful possibility of living. There is tremendous spiritual help in having an attitude of servanthood to all those about you. Let your thoughts run towards what you might do to be of service to all those who cross your path. How twisted and convoluted are so many entities' feelings towards those whom they meet. How very often in judging and biased opinion the content of one's thoughts instead of the realization of each person as precisely as important as you, and every other being within your density that you now enjoy. We do not mean that you should doff all other priorities and simply follow other people's instructions. That is not the kind of servanthood that we mean. As a matter of fact, we may suggest that often you will find yourself in a position, as you attempt to be of service, in which you are being unpleasant to the entity whom you wish to serve. Now, as you can see that another is addicted to some strain of thought or action that is unhelpful and self-destructive, and you are then asked to aid in this addition, the one who wishes to be of true service is the one who will refuse, but never without compassion, never without clear communication, and never without forgiveness.

9: The service-to-others path seems simple. One pictures oneself as being a kind of celestial waitress, bussing the tables of humanity, easing other peoples' passage through the difficult times, splitting the great Red Sea so that your friends may pass dry shod. We do not see this as service to others, for each entity needs to be given room to learn for itself. Therefore, sometimes the greatest service is to allow a being that depends upon you to make it safe to live, to make mistakes, to make errors, for those whom you wish to serve will not learn if you do the learning for them. Rather, in relation to others you create an atmosphere in which learning is safe.

10:♡: If your heart is full, and energized, and open to the love about you, you will feel those times when love bubbles forth from within you as a spring into a fountain, and you will see yourselves used as beautiful, as inspirational witnesses to the light that you are within. Many of your people are afraid of this light, and will indeed shutter it from your sight, because in order to become aware of oneself as light one must square with oneself one's true nature, and although each entity is unique, each contains all emotions, potentials and possibilities of which one may think. Thus, you do not get to know yourself by behaving, or doing well. You get to know yourself by observing yourself being precisely what you want to be, and what you feel to be. And then, when the day is done, asking yourself where the stress points are, where (inaudible) or the delightfulness of the day has occurred. So you begin to find out your own nature. And as you learn your own nature it becomes transparent.

11:♡: One does not need to act out one's own nature with anger and trauma, for one is quite aware, having done the work, of what is actualizing, or causing the entity, yourself, to be thus and so. So you not only nurture yourself, in, of yourself, and by yourself, but you nurture yourself in relation to others, by offering, through your simple attitude, a sort of atmosphere of helpfulness, a relaxed and welcoming aura which invites entities to feel safety and peace when they are around you. In that atmosphere, then perhaps you may be of further service by the talking, the speaking together, the enjoyment of laughing, friendship and love. For to be of service to others you must needs have some sort of idea as to who you are, and you need to have given up and surrendered that childhood need to protect oneself by behaving. (Inaudible) not behavior. Your actions are spontaneous moment by moment. (Inaudible) invulnerable, (inaudible) (as has been said this evening, or as (inaudible), are girdled, so that we may include women, to be of service in whatever way you can. No service should ever be put down by the self, or (inaudible) anything that is done for the love of the one infinite Creator is equal to anything else that is done in that love.

12: The last resource that we shall cover, because we realize that this instrument is telling us we are speaking too long, (is) what you call among your peoples the sense of humor. People who are extremely serious about accelerating the path of spiritual evolution have a tendency to sound like the Volga boatmen, putting their poles in the deep rivers of the Volga, and pushing slowly, and with difficulty, to make the (inaudible) barge move. This is not the true nature of spiritual evolution. The laughter quotient, shall we say, of your days should be gradually moving upward. Many things should be transparent to you who have been upon the trail for awhile, and therefore deeply humorous, in the humor that goes beyond the smile and warms the heart. For this life that you experience is the joke without the punch line. You (inaudible) yourself. As you gain perspective and see yourself as soap opera characters, cartoon characters, creatures that would be ridiculous and still be (inaudible), secure and undaunted, so will you lose the many, many layers of fear which cause you to armor against the delightfulness of life.

13: We are aware that this is a world in which young children get run over in the roadway, in which young men die fighting for something that they do not understand. We are aware that there are many, many injustices, that life is not fair. This is an illusion designed to cause you to act, to cause you to think, to assist you in making choices. Shall you be the cynic, the one who is usually correct for the moment? Or shall you be that idealist, who always suffers for the ideal in the present, but who, in a millennium or so, will find that that ideal still holds truth, and is something to which it has been worthwhile to be loyal. Idealists, in your extremely relativistic society, are most often seen as fools. Can you accept that, or do you need to behave in such a way that people will never see you as fools, but as one who knows the score, one who is in the know, one who is a player in the game of (inaudible), and (inaudible), and (inaudible)? If you choose to retain your ideals in the face of life as you experience it, you are both accelerating your path to consciousness, and becoming more vulnerable to appearing strange to those about you. If you care about your reputation more than you care about your ideals, you will most truly be more successful during this short (inaudible) of a lifetime. But what shall you have done for yourself as a being of light?

14: We ask that sometime in the next few days you do two things. Firstly, sit, quietly, and watch your grass grow. You

the red ray. When we speak of the fundamental reason that entities seek through any and all means to alter their consciousnesses, we are not speaking specifically of indigo-ray inner work. We are speaking, in many cases, of a simple, perhaps unvoiced or unrecognized feeling, that there is more, and humankind hungers for it because it is the next step of evolution.

13: When we speak to groups such as this we find that there is a certain irritation factor in that we go over basic material again and again. There is a reason for this. The reason is that you have not yet accomplished this most fundamental of tools towards becoming familiar with the nature of your own consciousness, and therefore (are not yet) comfortable and willing to work hard in pursuit of a growing feeling of the immediacy of the presence of eternity. And so we move back into that which, as this instrument, whose sense of humor sometimes eludes us, would say: "Read my lips"—meditate daily. When the telephone rings, take an instant before you answer, for you always entertain angels unawares.

14: You never know who or what circumstance is going to enhance your ability to grasp your situation. Your situation is simple. You know that you are more than you seem; you wish to find out what that "more" is, and you are impatient because you have a very short time in this illusion. Your use of catalyst is painfully inadequate so that lifetimes must be terminated as an entity becomes completely full of that which needs healing. It has not done the meditation, it has not squared away towards the self, it has gazed outside of itself for authority. There is information which lies within, and for which channels such as this one, and all circumstances whatsoever, can be triggers, for your memory of the truths that lie waiting for you to discover within your deep mind.

15:♡: The study of the archetypal mind may seem to be irrelevant, but let us hold up to you the contrast. On the one hand there is the entity which believes that it may collect learnings, and by that collection form a staircase of light which moves that entity gnostically into higher and higher realms of wisdom until it has finally realized itself. To our understanding there is no way to improve one's grasp of one's spiritual situation or one's ability to benefit from this illusion which is summed up in wisdom literature. Wisdom is not what you are here to learn. Certainly you may use it, but what you are here to learn is the open heart, the acceptance of the unacceptable, the love of the unlovable, the meaning of the word compassion, the entry in a personal way of infinity and eternity into the supposedly mundane existence.

16:♡: We suggest to you that it is our opinion that there is no situation which lies beyond the pale of learning, growing and the manifesting of the love that is the nature of the self. But one thing first must be surrendered, and that is the quest for the one answer that will allow all things to fall into place neatly, cleanly and irrevocably. You are finite creatures attempting to grasp the concept of infinity. Your minds cannot hold that concept, it can only name it, and thereby feel it has some power over it. This is an illusion. Your true power lies in your realization that this is your time of action, of choice after choice after choice in which you choose to view your environment in a way which would be made possible by mind-altering substances of one kind or another.

17:♡: We suggest to you that experiences using these artificial aids do not move beyond this perishable experience for you. It is only the transfiguration and epiphany of the self, caused by the process of persistent faith and will in silent seeking, that bring your biases and distortions towards oneness, love, hope, beauty and truth, which are, indeed, imperishable. The use of technology of any kind—as this instrument would say, "Better living through chemistry"—is helpful in that it gives to the lucky experimenter a glimpse of the paradise that awaits within. However, there is no substitute for the step placed after the next, and the next, and the next, not in a grim and humorless way, but as if one were on a playful, joyful walk, perhaps even running from time to time, because of the demand of the mundane world, but working always to form the understanding within the self that eternity lies before you now, right now, this moment. Feel this resonance as we speak. Feel space and time vanish. Feel this.

18: We shall pause.

19: (Pause)

20:♡: Because this suggestion is powerful, and we do not wish to create a state of deep concentration for any, we will continue speaking, but we hope that you may see that which we are talking about. You are eternal and imperishable, and

there is nothing that you can do within this illusion to affect your true nature, except to determine to live a certain kind of existence which embraces as the center of this existence the love of, the praise and thanks to, and the supplication before, that portion of the self that may be spelled with a capital "S," that portion of the self which we shall never find unless we die to ourselves, and by this we mean that the smokescreen, the confusions, and the embarrassment of entities which keeps them from this immediacy of oneness with the Creator is tremendously widespread, and is so challenging that it is by grace alone that one is able in any sort of constant sense to attain the desired goal.

21: Thus, we ask each to use the intellect by all means, but not to confuse the works of the intellect and the functions of belief with faith itself, not faith in an object, for the only object which commands your complete respect is a mystery, to us as well as to you. We know nothing but the mystery, however it has become more harmonious for us to worship and to serve that mystery that is beyond all things and all non-things, that is beyond ego and egolessness, that is beyond the mind and the imagination of humankind.

22: Faith is that faculty which knows that all is well, and in the face of apparent difficulty, the power of faith is all-important in shaping your experience. Take your substances, imbibe your wisdom-giving potions. There is no harm in experiencing your natural state, but know too that this will cost you, for to dwell within vibrations for which you are not yet ready is often to do damage metaphysically or physically to the entity which you are.

23:♡: This instrument is asking us with some fierceness to retain that which we wish to give for another time, and so we shall, but we do ask each to meditate, as always, persistently, patiently, lovingly and without regard for any outcome. Allow your realizations to surprise you. Hunting for realization is a hunt without a prey. The realization lies within the silence of your own being.

24:♡: We would at this time, with great thanks and pleasure in using this instrument, transfer the contact to the one known as Jim. We are known to you as those of Q'uo, and leave this instrument in love and in light.

25:♡: I am Q'uo, and greet each again in love and light. At this time we would offer ourselves in an attempt to speak to any further queries which remain upon the minds of those present. We would remind each that we offer that which is our experience and our opinion. We do not claim to be infallible, but desire only to share that which is ours as freely and joyfully as is possible.

26: Is there a query at this time?

27: Carla

28:♡: Since the other two are pondering, I would like to ask a question which I would only wish you to answer in a general way. I do not wish a specific answer. My experience this week has been that I have been praying for some time for a sign as to my path through this period of somewhat serious ill health of the physical vehicle. I am very fond of and proud of this vehicle, and feel it has a great heart, but it has suffered much. I felt that I was given a sign, a very strong sign, because of extraordinary reaction to a simple activity wherein I was paralyzed after doing exercises I had been doing for many years. The voice seemed to be saying, with all the strength of a two-by-four between the eyes, to get on with the repair of the physical vehicle, that it was not time, at this time, to release my willingness to serve, but that it was my continuing honor and duty to continue to hold in faith that while I am instinct with life I am simply to see those things which occur to me as ways of learning to serve better. I have seen people take just such signs and interpret them in a completely opposite manner. In my case, for instance, the interpretation would have been, "You had difficulty in moving, so the answer is to stop moving." It is a feeling I have from deep within myself, not subject to the answer, that this negativity is no part of one who loves life and wishes to serve. But I would appreciate any general commentary that you may have about subjectively oriented signs which are offered to entities in order to give them information from the deep mind.

29: I am Q'uo, and am aware of your query, my sister. We find that you have spoken to the topic of your query with far more eloquence and persuasion than could we. However, we shall speak in a general fashion by suggesting that the deep mind does, indeed, offer those clues and hints that are appropriate for the maturing entity, by allowing certain experiences within the daily round of activities to stand out in the notice,

and to be seen in a light which may shine for no other. The experiences that convey the deep messages are those which evoke this inner knowing and harmonic resonance, shall we say, within the heart of the entity. By this feeling, then, does the entity know that there is a significance beyond the mundane contained within that experience.

30: The readiness, shall we say, of any entity to recognize and accept this kind of a signal from the deep mind is the feature which both precipitates the experience and allows it to be interpreted in accordance with the needs of the entity and the guidance of the deeper mind.

31: Is there a further query, my sister?

32: Carla

33: Not from me, thank you very much.

34: I am Q'uo, and we thank you, my sister. Is there another query?

35: (Pause)

36:♡: I am Q'uo, and as we perceive no further queries at this time we shall take this opportunity to thank those present once again for inviting our presence within your circle of seeking. It is the greatest of honors to share with you these moments of unity and of the expression of the desire to seek more of the mystery of life-experience, that together we may illumine that which was in shadow and move a step further upon our journeys together. We shall take our leave of this group and this instrument at this time, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends, adonai.

37:♡: I Yadda. I greet you in love and light of infinite One. Request to come to this gathering of souls because of previous contact with the members which is of special meaning at this time. We say greetings and love.

38: We say you have too much intelligence to trust your intelligence, do you not? Hah!

39:♡: We thank you, we are full of love for you, leaving each in "bressing"—blessing—we get better at this as we speak; some day no accent for Yadda. We work towards that day, yes? We wish you joy and merriment—merriment, you see! We speak well. Be happy, for you need no clothing of reputation, no mask of learning. You are perfect. May your God go with you as this foolish one insists upon her Jesus. May you have the intensity, the feeling, the feeling of wholeness which passion brings. We say to you love and light as that is all that is. There is nothing to understand. You must settle your minds and ride (by) it, casting a cold eye on those who would be wise. I We leave you in the One Who (ist) all love and light.

40: I Yadda. Adonai. Adonai.

41: (footnote start/Carla: I think this phrase in my channeling came from Yeats': "Cast a cold eye on life and death; horseman, pass by."(footnote end)

42:

3.16 1990/05/13

0:♡: I am Q'uo. My beloved ones, I greet you in the love and in the light of the one infinite Creator. There are no words to express our joy at sharing this circle of meditation and seeking, at sharing so intimately the beauty of each consciousness, of experiencing the trust you have in each other and in the Creator. We shall do our best to speak through this instrument in such a way that no part of that trust, that love or that call to us is in any way harmed, but as always, we ask you to remember that we are your brothers and sisters, and we come to you because we sorrow at your sorrow, and we yearn to soothe the ache of unanswered questions that you have.

1:♡: As to the truth of your being, you must know that we are liable to error and quite capable of being mistaken. We are not other than you, but only more experienced. Our love is the one love. Our Creator is the one Creator. But what we have we share, as it is our service to you that enables us to grow, as any teacher may tell you. In teaching, it is the teacher who learns, far more than the student. And so, we who are hoping to be of service to you, know, paradoxically, that you are already of inestimable service to us, and if there could be one light that held us all that you could see, that would be the physical manifestation of reality of the situation within your circle and its contact with us at this time. We are one with you. We love you, and all of us love and

serve the Creator, and seek the truth.

2: Your question this evening will stretch this instrument's vocabulary, for she does not have conscious knowledge of mathematics or of physics, but in some ways this is good, because those to whom we speak do not have those languages either, and perhaps it is better that we lose some accuracy in being more understandable in that which we have to share. You ask this evening about your selves at a level deeper than most ever consider. You ask about the most fundamental uniqueness, the uniqueness that is your essence, not the uniqueness that learns, or does not learn, not the uniqueness that lives and is biased, not the uniqueness that you experience as personalities, but the imperishable uniqueness of you who were before time and space.

3: We ask you to consider with us an impossible-seeming concept. This is not your first creation, nor will it be your last. You are the first children of the one infinite Creator, created before time and space. You are timeless, you are spaceless, and you are each unique. We are aware that this is not an easy concept to grasp. Where is the memory of all this creation? Where is the buried treasure of this infinite beingness? Where is any awareness whatsoever of this situation? You are not aware of this situation in the same way that you are not aware of the energy fields of your body, of each atom and its paths of energy that hold it together in a field, of each combination of atoms into molecules, of all the fields that interact with each other to form the complex of your physical vehicle, of all the time/space fields of energy that create your mind in such and such a way. Have you any awareness of all this activity? No, my friends, you have not. It is not your business. It is not your purpose.

4:♡: It is not necessary for you to conceive of yourself in mathematical terms, but to explain your uniqueness using this faulty instrument—and making apologies for lack of specificity of terms—we ask you to move away from all concept, all beingness, all idea, all structure, all awareness, all consciousness, and move back into the unaware, infinite intelligence of the one infinite Creator, whose nature is absolute love. This is an impossible concept to ideate, and we ask that you switch off the brain that ratiocinates, and move into your artistic, feeling being, and feel the unawareness, the everlastingness, the infinity of the utterly passive, unconscious, intelligent infinity. It is only by moving to this state that you may grasp your uniqueness.

5:♡: The first distortion or change from utter passivity of love, love dwelling without thought, without beingness, is what you may call free will. As love is absolute passivity, free will is absolutely various activity. As love never changes, free will always changes. If you can conceive of free will by considering the wind, you know that you cannot predict, influence or have any impact whatsoever on whether the wind shall blow, nor does absolute love have any power, nor does it desire to have any power, over free will.

6:♡: Now, absolute love may be seen in your system of physics as that which you call the speed of light. This is incorrect information, but it is as close as we can come to demonstrating the absolute constancy of love. It does not demonstrate the passion, the intensity of this love, but merely its constancy. Love cannot change. Love is what is. Love is beingness before beingness begins. This love has a small portion of its infinity, which is in itself an infinity.

7:♡: Again, there are calculations we could give you—but not through this instrument—indicating that there is an apparent difference, but no true difference, betwixt love as intelligent infinity, and love which has decided to know itself. The first distortion of love is in itself an absolute equal to love, but at the same time subject to a different system of mathematics in which the energy of that which is free will being absolutely various falls away—as love does not—with distance from fields of energy which are created by the joining of love and free will. The Creator wished and wishes and will always wish in that infinitely small portion of its infinite self that is active, to manifest love, to love and feel the self of love in action.

8:♡: And so it created its children, children of love and free will, one unit of absolute love that can never change and will never be unique, and (an) absolutely equal portion of infinitely various free will. That is your nature. Your uniqueness lies not in that you are children of love, but in that no two unions of love and free will are the same. To the outer, or mathematical eye, to any measuring instrumentation that could be imagined, this uniqueness could not be discerned,

low it to flood you, allow it to make you thankful, allow the feeling of healing to take place, and know that you are self-forgiven. Then turn to the world, and by power of Christ consciousness within, you shall be constantly renewed. And as more and more of you do this, the face of the Earth shall be transformed. That is how powerful forgiveness is.

25:♡: We have spoken overlong, and we apologize, but we wished so much to be with the one known as S especially, as we so seldom are able to speak with this soul in the voice that has words, but may we say to this beautiful and beloved child, that we are the clouds overhead, that we are the stars at night, that we are the familiar things that you touch day by day, that we are in the smiles of strangers, we are always with you. We wish for the one known as S to be aware of this, in a deep, and abiding, and trusting way, for we are of the vibration which causes us to be with this instrument of light as comforter, or what this instrument would call the Holy Spirit.

26:♡: Let us nurture you, be aware of our love at all times, let it flood you, and overwhelm you, and heal you, when you are too weak to do these things for yourself, for we are that part of you which is a bit closer to the divine consciousness you call Christ consciousness. We are with you always, yet our usual strong request that those things which we say be regarded as the opinions that they are, the fallible and possibly erroneous opinions of those who also are students of the one infinite Creator, and companions with you on that infinite path. We will at this time transfer this contact to the one known as Jim. We are those of Latwii.

27:♡: I am Latwii, and greet each again in love and light through this instrument. At this time we would offer ourselves to speak to any queries which may yet remain upon the minds of those present. Is there a query at this time?

28: Carla

29: Yes, I have one. A couple of times in recent days I have been faced with giving advice in situations where there was an enormous amount of abuse within the (inaudible), abuse which included children, and in which there was obvious agony going on in the abuser, in the (inaudible) the person writing to me, or speaking to me. In both cases upon reflection I felt that the best advice that I could give was to go through the process of forgiveness so that one (inaudible) be free from karma, and (inaudible) and then to engage in a conversation and communication which would open up to the abusing entity the agony which caused the abuse, in order that he may too, though he could or did not wish to be in the situation in which he was.

30: Especially because in both cases the situation involved children, and also physical abuse, I recommended the dissolution of the sacred bond of matrimony, because the spiritual principles by which I live seemed to point in that direction. I wonder if you could speak to the metaphysical correctness or incorrectness of my thought processes and my understandings, as I believe these people will both listen to me, and I do not want to be responsible for an incorrect application of spiritual principles.

31: I am Latwii, and am aware of your query, my sister. We find that you have spoken according to those highest principles with which you are familiar, and we applaud your effort, for you have given the best of your own experience in compassion towards, not just those who write you, but those who were responsible for creating a great deal of disharmony within the relationship that included the young child, and we would suggest to you that the information which you have shared may be considered, in light of the entire experience, by each entity to whom you spoke.

32: This is to say, that though your information and your suggestions may have been crafted with the finest of intentions and according to the highest spiritual principles with which you are familiar; there are far more factors that enter into each entity's situation than the best advice possible, and each entity will be moved by that which is most powerful and pressing within the life pattern, as, indeed, each entity has moved at all times. If your suggestions ring in harmony with the heart of each entity's current life pattern and desires, then you will have aided the entity in moving in the most appropriate direction.

33: If, however, either entity decides that, though the information and inspiration is helpful and hopeful, but there is still within either or each entity a desire to continue in the relationship for whatever reason, then this shall also be the appropriate path for that entity.

34: In short, we suggest that when you give your suggestions

to another, that you give, as you have, the best of what you have to give, and then allow the entity to use this information as it will, without feeling either responsibility for moving the entity where you think perhaps it could not have moved, or by failing to move the entity in a direction which you feel is more appropriate, for each entity is complex, and will, in many places, move in a pattern which is incomprehensible to any entity other than itself, and it must be realized that even those puzzling steps upon the path play their part as certainly as do those which are clear and strong in their forward movement. Thus, we applaud your efforts, my sister.

35: Is there another query?

36: Carla

37: No, I really thank you for that answer, that's all I wanted to know and hear. Thank you.

38: I am Latwii, and we thank you, my sister. Is there another query at this time?

39: (Pause)

40: I am Latwii, and we are filled with joy at the opportunity to speak to this group. It is, indeed, our favorite, shall we say, for we have long been with each in this group, even before those times of the first contact of a vocal nature, and we look forward to each blending of vibrations with our own. We walk with you, we see with you, we experience with you, we rejoice with you, and we breathe with you at each moment in which you experience the colors of the emotions of your density of illusion.

41:♡: At this time we shall take our leave of this group, rejoicing in love and in light, and praising the one Creator in all things. We are known to you as those of Latwii. Adonai, my friends. Adonai.

42:

3.27 1990/06/24

0:♡: Greetings to all of you in the love and in the light of the one infinite Creator. We are known to you as Q'uo. We are humbly grateful to have been called to this place of desire for knowledge and truth, and we shall do our very best to share what truth we personally feel to be so with you. As always, we wish to remind each of you that we are not infallible, but rather those who have teachers just as you do, those who walk the seemingly restive trail, without time and space, but standing always upon holy ground. We, like you, are finite in our own manifestation at this time. We are all dust that lives in the presence of the infinite One.

1: Your question this evening has to do with how one may find a point of balance within your illusion where one feels relatively safe, where one cannot be overwhelmed by circumstance or difficulties. So as you picture yourself walking upon this infinite trail, the first tool, or resource, that you have in order to work with the illusion which so often attempts to bring you from your center, is to remember that, as this instrument would say, wherever you go, there you are. You cannot cope with life, for life is an illusion. The only thing within this particular illusion, or any illusion that we know of in the kingdoms of the Father, is each imperishable spirit to whom we speak. You must make it through yourself. It is not circumstances which overwhelm one, but rather the self's choice of reaction to circumstance.

2: Now, let us look at one's handling of one's self. Do you handle yourself as if you were a precious Chinese vase? May we say that no, you do not, in that how much more precious are you than such a manmade artifact? How little you value yourselves, how much difficulty and grief do you cause yourselves by asking to be perfect in every way, according to your own personal definitions of this behavior, in an illusion which was created specifically not to be ideal. The Creator gave you consciousness. This same Creator did not give you happiness, nor should you expect that this quality will come to one who is wise, or compassionate, as a reward for living well. As in your schoolroom, you are here to learn, and there is never a comfortably given test in the history of education, according to most students. But being within the illusion, you focus upon the material which you are receiving, rather than upon the consciousness that receives it, that is, yourself.

3:♡: The experiences are transitory. The choices that you make in reacting to these circumstances slowly build up a non-transitory resource. If you have had courage once in choosing what was subjectively perceived as the ethically correct thing to do in a situation, you have made a differ-

your own feelings, your mind, or your heart, but rather let forgiveness flow as a sweet river under the surface of all that you do and say.

12:♡: Whatever your conceptions of yourself, if they be negative, release them. If you say to yourself, as this instrument does, "I am not pretty," there is a hardness of heart that will spill over into karmic situations with others, into a lack of ability to forgive others. If one says, "I am not worthy," there is a lack of awareness of one's birthright. Moving from the temporary to the eternal, and gazing at yourself as would a most loving mother, forgive yourself, accept yourself, allow yourself to be yourself, and lead the concern for the self away from center stage, for it is as dangerous as the blinders upon the horse to those who can see but will not. Soften, allow, forgive and turn, and ask to be in a tabernacle in the immediate presence of the infinite Creator. Ask, though you feel unworthy, to be that person who experiences unconditional love. Let love fill you, which you naturally wish to return, and as you more and more perceive yourselves as children of the great Father and Mother of the universe, you can come to treasure yourself, for you are all treasures.

13:♡: When the work of forgiveness of self has been done to the point where you feel that maintenance is that which is necessary rather than complete concentration, then and only then turn to the attempt to forgive others. It is not selfish to do the work upon the self first, it is necessary, it is mandatory. You must bring your own personality and biases into balance, else how can you be the house of the Father, how can that light shine through you if you are lurching about wasting the energy of love in the distortions of self-immolation?

14:♡: Let us say we have done this work, and it does come to an end, not that you do not slip from time to time back into those negative programs which have caused you to be armored against the rest of the world and survive, but that you recognize that you do not need this armor, that you are meant to be vulnerable to circumstance, that you are meant to be an actor upon the social scene. This is the density where you learn to deal with entities in more and more gentle compassion and love. Now you have forgiven yourself, you then can see that although those other entities may not have done this work, at the end of that work which they will do at some point, they will find their birthright as children of a forgiven nature, children of the one Creator, children of love in which there is no judgment.

15:♡: But paradoxically, it is well to judge carefully, to the best of your ability, that which seems subjectively helpful and appropriate, and that which does not—in your relationship with yourself, with the Creator, and with your neighbor. Compassionate love includes being of service by speaking of difficult things. If you have not forgiven those difficult things, you will be speaking with a hard heart, and your judgment will be unfair. Only self-forgiven can you enter into the forgiveness of others.

16:♡: Let it not wash away the intense colors of your emotions, your feelings, and your learnings, by saying that all things are well. You yourself have within you biases which have been dearly won, and to which you should listen. Why then, in all compassion, you are judge, but you are a judge of compassion, and if words that are less than easy must be said, yet they are said with love and compassion, carefully and courteously, and honestly, and fearlessly. And in such communication lies the beginning of forgiveness, of those you feel may have wronged you, or those whom you feel you have wronged. There is no difference between those two in terms of forgiveness. They are two sides of the same coin. Forgiveness is a universal currency, a kind of money, shall we say, since your people are so interested in the power that money has. Spend that currency with a whole heart.

17:♡: In order to forgive the unforgivable, which is part of the lesson of learning to love without condition, it is extremely helpful to take that person within yourself and earnestly and humbly to pray for that person, for as you pray and intercede for such a person, you will grow to love that person, you will have compassion upon that person, and these changes in consciousness are wonderful catalyst for that person to be (inaudible), that person may also begin the long cycle of learning to forgive. Your biases are not incorrect. You have earned them. Do not abandon them and simply say that all things are acceptable. You are miles and miles away from this elevation. First you must learn to love, and you must learn to have wisdom, and you must learn to have compassionate wisdom. Right at this moment in your devel-

opment, you are simply attempting to love. Of yourself you cannot do this, but the great original Thought of Love is with you. You may block it out, you may deafen yourself against its call, but it lies just beyond the door that you can open at any time, waiting to comfort, to ease, and to offer grace.

18:♡: Forgiving entities does not mean that it is necessary for the forgiving entity to continue to accept acts upon the part of the other self which are subjectively seen to be abusive and destructive enough that the self—or those young selves for whom you are responsible—(is in danger of any kind, be it mental, or physical, but as you do those things that you must, as you decide upon the separation because you see that union is impossible, as the other entity cannot do the work that you are doing in forgiveness, you simply do that which you have to do, with love and compassion and peace, staying within the forgiveness, accepting the unacceptable that may occur, loving the unlovable that has brought about the current situation by its catalyst.

19:♡: You cannot adjust other entity's states of self-forgiveness or forgiveness of others. You may drop the seeds, and see yourself as the Johnny Appleseed of forgiveness, for forgiveness is the essence of what this instrument would call the Kingdom of Heaven, and the seeds of forgiveness are like leaven, that lighten and lift and make delicious the whole loaf of life, and love, and relationships. But you cannot do others' work for them.

20: Consequently, realize that you must stop the wheel of karma for yourself by completing a very thorough and earnest process of forgiveness of the self, forgiveness of the other self or situation, and forgiveness of the process that has taken place, on steps that seem to have been made clumsily or wrongly. You are perceiving yourself within an illusion. You can judge to the point of your own instinct, but you cannot judge finally. You simply judge, and forgive, to increase your own positive polarity.

21:♡: What we are talking about, when we talk about forgiveness, is healing. The hope of each entity is to become healed, and healing may be defined as that state wherein the karma is balanced with each soul with whom you come into contact, and your realization of yourself is a realization of yourself as whole, perfect, beautiful, and a child of the infinite One. Does this make you special and important? May it never be. This makes you the servant of all. With compassion comes humility, and you would gladly serve, as did the one known as Jesus, by washing the feet, by doing the unattractive things that make up the daily run of existence, because, since you are forgiven, you dwell in a state of redemptive joy, so that every dish you wash, every window that you clean, every flower that you touch, is alive to the light within you, and responds in love.

22:♡: The creation of second density dwells in love, except in those places—and there are so many—where the lack of love of your humankind has damaged second density. Touch into perfect love. Keep your feet in that fine river of forgiveness, and your light shall shine, as it will, and that which it is given to you to do will come before you with no effort whatsoever on your part, and whatever it is, the sweeping of a floor, the saving of a nation, all is equal if it is done in utter and complete love for the Creator, the self, the situation, and any other entities that may be involved.

23:♡: Always remember how short is this experience, and how important is this choice of polarity in which forgiveness plays such an important part. Love always forgives, but it does not rush in to forgive. Remember that upon the cross, in that great story of the teacher known as Jesus, there were not one but two entities, one of which did not ask for forgiveness, one of which did not turn from his self-confessed errors. That entity remained in a state of karma and imbalance. There was another entity who perceived itself as equally without virtue, the self-confessed maker of serious and grave errors, but this entity had the faith and the wisdom and the vision to turn to the face of the infinite One as it shone through the one known as Jesus upon the cross, physically turning the head, gazing at the broken body that still shone so brightly. "Will you remember me, please, when you come into your kingdom?" asked the thief, the felon, the murderer. "This day you shall be with me in paradise," replied the broken and dying lover and servant of mankind.

24: May you turn from error when it is perceived, without being discouraged that you have made an error, and ask forgiveness. Deep within yourself, there is the Creator self, the redemptive and forgiving self, the source of forgiveness. Al-

for free will, when bonded with love, takes upon itself the quality of love. The free will portion of it, the active portion of it, is forever, and in a way that mathematics cannot describe, various. Each of you has an absolutely equal, identical portion of love, and each of you has an equal and unique measure of free will. These differences cannot be used either in time/space as you know it or in space/time as you know it, for you are timeless beings.

9:♡: You are the children of love before there was a context for you. You have been in many contexts, and each of you has shared many gross congruencies. You have been formed in time/space and in space/time in what seems to be identical fields of love/light or what you call electromagnetic fields. You have taken, not consciously, but by the very nature of this bonding, the rotations that form light, each of you being thus, first of all, light, and have gone from that first manifestation of beingness to more and more complex rotations and combinations of rotations and grades of rotation to form every field that has ever been examined by those who study such things empirically.

10: In the scientific world, therefore, it cannot be said in any scientifically provable way that one entity differs from another. It can be shown that some fields of some entities vary. It can also be shown that many of what you would call the cosmic fields of energy have anomalistic variations. Scientists cannot deal with anomalies, for they are not predictable. Thus, if you accept a scientific explanation of who you are, that you are this and this and this, a body, a mind, a spirit, organs working in a certain way, brain working in a certain way, and so forth, you shall never be able to describe how to know, how to feel, that of you which is unique.

11: There are gross uniquenesses, such as personality. You are well aware that these are a portion of the illusion in which you find yourself, but this is not your true uniqueness, my friends. Your true uniqueness is that each of you is free in a different way. You know, those of you who have had children, that no two children are alike, that each child moves into life with the personality biases strongly set. Each parent is aware that it can do nothing more than guide the arrow which has already been made. It is not the Creator which caused these unique children to be unique; it is the free will which was the creator of the children of the Creator.

12:♡: Now, we have said that the difference between love and free will is based upon the fact that, though absolute in its variation, love will, in a time immeasurable to yourselves, lose energy, and gradually, as the end of a creation approaches, begin to leave—not in the sense of departure, but in the sense of strength of field energy—that which is you, so that eventually, at the end of a creation—and you know we speak of millions and billions of years—eventually (Love) calls to love in such a way that your uniqueness becomes a latent portion of love, and you are drawn wondrously, effortlessly, magnetically, and in a way which this instrument cannot describe, but which has to do with field theory, back into the great gravitation of Love. Love has taken a breath, has expelled from the Self love, and has breathed back into Itself love, but that which is free will has given to this absolute Love more and more experience of itself, because each child is unique in its core beingness, in its mathematical description, and as we say, there is no mathematics, even did this child know that language, which could express the kind of field which caused free will, or which bonded free will to love.

13:♡: We shall have to ask you to accept that these things are so, that they are not mysterious to one who is capable of, not only unified field physics, but that physics which is of time/space. Thusly, we bow to the impossibility of explanation at this point, and ask that you trust that we have some little understanding of the creation physics of each field which is you. We can only say that as free will is infinitely various, so the children of love and free will are infinitely various in their expression of that which is absolutely identical in each. You are unique to the core of your being. You are mathematically unique. You are unique in ways that have nothing to do with opinion, or understanding, or any way of describing time or space.

14: Now, we are aware that we are taking much time, but we shall attempt to go forward with other questions having to do with uniqueness, and apologize if we speak too long. We shall attempt to be as brief as we can, knowing that all of you laugh inside at our foolish words, as does this instrument.

15:♡: In all compassion, gaze upon your imperishable, infi-

nite selves. How many, many choices, learnings, adventures, cruelties, forgivenesses and experiences of all kinds have each of you had. Not one of you will react as any other one of you to the same stimulus, and why? Because everything concerning your time/space beingness and your space/time beingness is based upon that which is unique in you. It may be immeasurable, it may be subtle, but you cannot be the same as another, as free will cannot be the same as itself. It is free. You are free. Yet you are free to do one thing only: to distort, to play, to experience, and to learn about love, that portion of yourself which you all do indeed have in absolute common.

16: Now we ask you to narrow your focus unimaginably. Let the infinity of illusions and creations and billions and billions of galaxies and stars and atoms and fields of energy fly from your mind. They are illusions which follow certain rules. We wish now to narrow your focus to that which you bring into this incarnation and that which you leave behind. You bring into this incarnation an inexorable difference from all else in the universe. When you were a rock you were an unique rock, and people who are sensitive to these things will tell you that there is a consciousness—and not the same consciousness, but various consciousnesses—in rocks. It is not strong enough yet to be obvious, but it is there. Your movement through these densities of experience until this third density of choice is the movement of the awakening of the free-will faculty.

17:♡: You are now, at this moment, aware that you are children of love, and that you are children of complete freedom of choice. What many are not aware of is that all things that can be imagined, be they dark or light, are distortions of love. The only thing about which you may choose is love. It is often unrecognizable, so clever are you at distorting it, but your choices have to do with love, and in this density it has been created that this imperishable self that will go through this entire very, very long, to you, creation, make a choice within the illusion with such force, such willingness, such a surrender of absolute freedom of will, that you bond your free will in a general way, either to learning and expressing love by loving all that there is, yourself, love itself and all children of love, or choosing to deny that any but you is unique, that you are the center of the universe, that you are to be loved.

18:♡: And you are loved. This is not an error; it is simple free-will choice. They say that the Creator has made it easier to follow the path of service to others, because it is a path that contains more truth, and that which is truth is that which will smooth your way. Those who deny that others are like the self are those who are depending very heavily upon free will, not depending upon love, and therefore depending on that field, or way of making a part of a field, which will in time become weaker, and finally will not be strong enough to fool the self that is aware into believing that only the self is love. It becomes apparent, in what you would call the sixth density, that all beings are love, and if you love yourself, which negative entities are excellent at doing, then so, against all previous understanding, must you love all that is as you are.

19:♡: The courage that it takes, in this heavy illusion, when free will is at its strongest, to take that free will, and in the middle of the night with no light to guide you but the moon, working in shadow, working by faith, working without vocabulary or understanding, choose to discipline the free will, which is the great triumph, the great challenge, of entities who are experiencing their free will at its very strongest, to choose to discipline that will in such a way that it becomes not willfulness which is eternally various, but willingness, a will to do that which is chosen: this is the greatest and most courageous step an entity can take in this illusion, for it goes against all sense data. It is only one who trusts love, by faith alone, that asks the will to choose to will the good—if we may use that word—the radiant, the positive, the caring, to choose to emphasize those things about each which are the same, and that is love.

20:♡: It takes an equal amount of courage to become so self-involved that a choice is made to ignore any truth but that which the self has chosen for itself, and thus disciplines the will to ignore all incoming data, to focus only on gaining power and an intensity of love for the self which is, by definition, a love of the Creator. That others are like itself is simply denied, and understandably so from the point of view of the negative entity. The negative entity is one whose free will is of a certain quirk, shall we say, that makes it seem obvious that the differences are greater than the similarities, and that

love owes to love, the self owes to self, the aggrandizement of the self into the nature of the Creator, love itself.

21:☺: This is seen by those who are neutral or working positively, as negative, because the negative entity will of course arrange, control and create its universe (in the way) which is most comfortable and advantageous to it. It does, however, have its own logic, and should never be treated with disrespect, but with the understanding that there are those whose uniqueness creates for them a free will which seems to be more paramount than the love that binds one to another. There is no less worship, there is no less sanctity in the negative than in the positive. It is simply a different distortion of the one love.

22:☺: When you drop behind the tattered physical vehicle that has served you so well in this illusion, you will discover that you enter this illusion hoping and praying that you would choose, and choose with the utmost purity of which you are capable, one side or the other, because evolution calls in a way that has been spoken of by your scientists. Evolution (in the physical sense) is not incorrect, but incomplete. Spiritual evolution goes on, and on, and on, and the call to evolve is always there. Consequently, as you experience the many challenges and difficulties at this time, know that you put yourself where you are, that you may more and more passionately and purely choose the way you shall love.

23:☺: We ourselves are those who have chosen the positive path, and we speak to those who have chosen the positive path. We encourage you never to be downhearted, but to pick yourselves up after every failure, knowing that this is part of the illusion, to move in rhythm with the varieties of your experience, looking for ways to learn how to love. You are not in your preincarnative state, incarnated in this density to be loved, to be understood, to be consoled, to be companioned, to be happy. These are goals within the illusion. The goal that will stay with you after your physical death, if you have chosen with purity, determination, persistence and will, is your path of service. That is not perishable, for it is a bias that is deeper than your personality with which you carry on existence within this illusion.

24:☺: We believe that we have made a beginning at an understanding of the nature of your uniqueness, and are aware of the lack of specificity of some of our speech due to this instrument's lack of knowledge. We do not apologize, however, for as we said, we speak to those who need to be able to understand with their hearts, and not with their measuring devices or their scientific instruments. We thank this instrument for handling concepts that were new and foreign, and we appreciate the concentration that this instrument gave to us, which did make a fairly difficult subject somewhat clearer than it could have been. Shrugging with the knowledge that we have spoken incompletely, as was inevitable with this instrument, we would wish to move on to the instrument known as Jim. We are those of the principle, Q'uo, and we leave this instrument in the love and the light of the infinite One.

25:☺: I am Q'uo, and greet each again in love and light. At this time we would offer ourselves to any further queries that may be of service to those present. Is there a query at this time?

26: S

27: Yes, Q'uo. When one seeks spiritually, one needs to learn discipline, and in learning discipline, it sometimes seems that we learn a kind of power over our own personality. My understanding, though, of the difference between the positive and the negative path, has very much to do with power. I wonder if you can speak to the question of the different ways of seeking, some having to do with power, and being what I understand to be occult ways of seeking, others having to do with powerlessness, and being of a more mystical variety. Does discipline involve power over oneself?

28:☺: I am Q'uo, and am aware of your query, my brother. (Inaudible) discipline of which you speak, for whatever purpose used, is a discipline over that focus of energy which you call love, much as a hose with the nozzle focuses water that it moves in a specific and particular fashion, able to do work of a physical (nature). The discipline that you exercise when you focus your desire and the energy of love that is yours may be used for whatever purpose, be that purpose to master the personality, to control events or entities, to seek more knowledge of the mystery of creation, or simply to seek union with the One, that whatever may flow from that union may flow through you, as you are a hollowed vessel that has given itself in service to the One, that each of its portions with which

you come in contact might be blessed and benefited. Thus, discipline is a tool as any other that may be used for whatever purpose is chosen.

29: Is there a further query, my brother?

30: S

31: Yes, my understanding is that in our seeking we reach plateaus, where we dwell sometimes, and then push ahead, and this constitutes a kind of stage, a procedure in stages. Are these stages marked off by what is called initiation—can you tell me something about the nature of initiation?

32: I am Q'uo, and we shall speak but briefly upon this topic, for it is one which deserves a far greater amount of time and effort than we feel is left within this group this evening. It is true that there are cycles or stages in the journey of union that are likened unto transformations of the entity from quality to quality as that which is heavier and more grossly constructed within the personality is refined and burned away, shall we say, by the fires of experience, so that that which remains is burnished and bright and serves as an honestation for the Creator.

33: There are various stages that an entity will be available to pass through during an incarnation that are determined before the incarnation as general categories in which lessons shall be attempted. As an entity assesses the upcoming, shall we say, incarnation and the potentials for growth that it wishes to include it will survey the kind of transformations, or initiations, as they are often called, that will be necessary to undergo as a portion of the learning process, much as a student within your colleges would determine what courses of mathematics would be necessary in order to master that particular field of study.

34: There are also times during the incarnational experience that what you may call a plateau of another nature is reached, this being determined by the entity's overall needs for some respite from the arduous journey. All journeys at some time tend to fatigue the pilgrim, for there are those times during which the steps are taken in directions that were not planned, that necessitate more expenditure of energy in order to learn the lessons of those steps than is readily available on a constant basis to the seeker. These plateaus are more obvious than are those initiations or transformations of which we had spoken previously. These, the initiations and transformations, more frequently occur in an unseen or unrecognized manner where the entity is totally immersed in some quality or distorted quality of its being as balance is attempted and attempted again and again until the transformation is complete.

35: Looking back upon the incarnation one may see times of difficulty and intensity as more likely having been the experience of such a time of transformation, during which time the entity may well have felt that there was no progress being made, and that indeed it would seem to the entity that it even moved backwards. The testing, as it were, however, transforms, and a new being moves forward.

36: Is there a further query, my brother?

37: S

38: Yes. It seems to me that these transformations are less than unique to each individual, having to do with the course in evolution that individual has been upon. Still, when it comes to the very difficult business of balancing, one looks for help where one can find it. Is there something that you can say about this help that is available to those of us who are seeking these transformations, and balancing and (inaudible)?

39: I am Q'uo, and am aware of your query, my brother. No one walks alone. This is important to recognize. As alone as one may feel in the most difficult experiences, there is always aid that is available, especially to the entity who seeks in a fervent manner using those rituals that you may call prayer or invocation, or in the sincere and heartfelt pleading that comes from that place deep within where the personality retreats when it has been stretched to and beyond, it would seem, its limits.

40:☺: Each entity has at its beck and call, as it were, teachers, friends, guides and the force of light imbued with love, that move to support and inspire the entity through dreams, meditation and the presenting of the appropriate person, book, program or experience at the appropriate time within this process of learning. Thus, the entity that perseveres beyond all hope of success and who seeks ardently that assistance from within, shall move most efficaciously through whatever difficulty surrounds the process of learning which

cycle of the time upon this planetary sphere, so will there be many that bloom and break forth from those previous boundaries, shooting forth from the dark earth the vibrant shoots and stems that together will form the new forested population of this particular planetary sphere. Thus, you move with a rhythm that is coarsely tied to this cycle, this planet, and your own choices before entering into this incarnation.

40: Is there a further query, my sister?

41: S

42: No, thank you (inaudible).

43: I am Q'uo, and we thank you, my sister. Is there a final query at this time?

44: (No further queries.)

45:☺: I am Q'uo, and it is with great joy that we have been able to join this circle this day. We cannot speak our gratitude with words that are sufficient to express it, but we wish each to know that we cherish these times, and feel most especially blessed to have been able to speak to the one known as S. We hope that our humble words may provide some illumination and inspiration as the life pattern continues to unfold, step upon step. At this time we shall take our leave of this group, rejoicing, leaving each, as always, in love and light. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

46:

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0:☺: Our greetings, love and blessings to you, my dear brother and sister. We are known to you as Latwii, and are called to this group at this time. For this great honor we are most humbly thankful. Our hearts are full of soft spots, but the softest spot of all is, perhaps, this group, who has continued in a steady and one-pointed path, though the way is crooked, and though you are all weary. Yet we know that grace and your own forgiveness give you the strength to be that source of light that lights the darkness of indifference and negativity.

1:☺: You ask us today about forgiveness, with a special emphasis upon self-forgiveness. This is an appropriate question, central to the understanding of spiritual evolution. It is not only in your own culture that it is thought that mistakes cannot be corrected, that some errors are so heinous that they can never be atoned for, and that many fall permanently outside the reach of the love of the infinite One. How cruel your people are, and how cruel all of those in all ways are! Following a life of (fate) is that which is in the East called karma.

2: Karma is that energy held in dynamic tension with another entity where lives the intransigent desires of the self. As you know, that which you seek you will receive. We have often urged you to be careful what you seek, for you will receive it; be certain that you wish it. Your planet is full of unused and unusable energy due to this basic misunderstanding about the making of mistakes. The erroneous and faulty behavior is subjectively seen by the one who acts or by another as karma springs to life between one who is wronged and one who has done the wrong, and because of the pain engendered by this trauma, and because it does not make any worldly sense to forget those things which have caused you to stumble, the inertia of karma goes merrily along singing a repetitive song of, "I got you, I got you," and the other person, if admitting guilt says, "He's got me, he's got me."

3: Other karmic relationships are even more complex. Both feel righteously wronged, and both want each other to apologize, to wipe the slate clean. But will they apologize for their own lack of compassion? Never, for they have been wronged. Thus, there is precious little forgiveness among your people, and those few who truly do forgive are often those who are able to deal with a great mass of often misguided information and misinformation which makes up the burden of the theology of that distortion of the Law of One called Christianity.

4: Now, let us back up for a moment and gaze at the true nature of what occurs when a lifetime has gone by and there has been no forgiveness. The hardened heart, with the rest of the physical complex of this entity, leaves its worn out physical vehicle and enters a plane of existence in which it is quite obviously clear that there was no need to hold the grudge, to hold the pain, to wrap oneself in fear, disgust or loathing. Moreover, it is seen by such an entity that this entity could just as well have played the other role. You dwell upon a stage, and you are actors in a very real sense. You may choose the lines that you will say. You are not bound

by other peoples' understandings, you are not bound by the moribund morality of hard-heartedness and unforgiveness.

5: You see that you have all possible mental, emotional, spiritual and physical states within you in potentiation—not potentiated, but able to be potentiated should circumstances have caused your patterns of distortion and confusion to move into the difficult times of discontent and anger and hard-heartedness that precipitate a lack of forgiveness. But since you are between incarnations at that point, nothing can be done at that point in terms of correcting the situation and balancing, for forgiveness, that intransigent and inevitable movement on the wheel of karma. Only one thing stops the wheel of karma, and that is total forgiveness.

6: Forgiveness is based upon the knowledge of who you are. Two things are important to remember here. Firstly, you are the least of all, as are all who serve. You do not have rights, you do not have privileges, you do not mount defenses that armor you from others, for you are stronger than that, you have upon you the entire armor of white light, as your knowledge of the one infinite Creator and your experience with this wonderful and peaceful and joyful presence increases. You must also remember that you are a portion of the Creator, and that which is forgiven by you will be forgiven, and that which is retained by you will be retained. You are beings of immense metaphysical power, and you squander your inheritance with petty grudges and hardness of heart.

7:☺: As the one known as S so prudently requested, forgiveness begins with the self, and we shall explain why. The one known as Jesus of Nazareth erased what you call the Ten Commandments, those negatives that put so many unfortunate ideas in so many heads. This entity said, "You have two jobs to do, love the Lord your God, with all your heart, and all your mind, and all your strength; and your neighbor as yourself. On these two commandments hang all the law and the prophets." In this simple sentence a huge body of material, which you call the Old Testament, was relegated to a dusty back shelf, and forgiveness and redemption had come into focus at last.

8:☺: Now, to love the Creator is relatively easy. The Creator gives so many gifts, is so very generous He supplied us with all that we need, in whatever level of learning we are. You need oxygen, the trees give you oxygen. The trees need carbon dioxide, your very being puts out this substance. The creation of the Father is a thing of great beauty and balance, that may be seen to have a dark side—the floods, the hurricanes, the tornadoes, the ghastly and horrifying aftermaths of natural events. But this little life of yours, that will move so fast and be over so quickly, is not an opportunity for you to make yourself more comfortable. It is an opportunity to learn better how to love, and it is difficult situations that bring that knowledge forward. When one may love the Creator who has caused the whirlwind, and the fire, and the terrible destruction of great earthquakes, then you will begin to understand that the lessons of love are often difficult, and always need inevitably end in the death of the physical body.

9:☺: Each entity's job is to gaze at those situations which confront one, to find love, praise and the giving of thanks. In the face of great tragedies this makes no sense to those who are fair weather friends of the Creator, and believe that the Creator is the giver-out of the spiritual lollipop, the happiness pill, the serenity pill, the wisdom pill. No, my friends, the Creator in His great and terrible wisdom and compassion has given you free will to face all that you must face, including the most difficult and negatively perceived situations, in order that you may do that which is not easy, for how easy is it to forgive the small thing, the slight error of a friend?

10: Forgiveness is first the turning to a power greater than yourself, and a giving to that power of an entire situation, that you may be given the consolation and the healing that you require in order to forgive yourself, whether you are the wronged one or the self-perceived wrong doer. There is always a lack of forgiveness of the self that seems to be held more tightly than the forgiveness of others. You gaze too close into the mirror of this illusion and your manifestation within it. Your birthright is to be forgiven, to realize each self-perceived error and to forgive oneself for it, and move on.

11:☺: Thus, you come to a respect, and an honoring, and a loving, and a nurturing of yourself. The key to forgiveness of others is the forgiveness of the self. Release, release, release, give back to the forces of the universe those energies which are easily absorbed in infinity, and leave them not to pollute

bias. Thus, there is no (inaudible) judging, and now (inaudible) need for there to be a martyr. The need for a martyr is the need to sacrifice part of that which humankind is, so that, somehow, the remainder of humankind might be forgiven its errors. Those who gaze at this part of myth may see that in no way could it be considered literally or objectively acceptable. But myths are not intended to be literal. If you are all that there is, you are also the martyr that expends its life that the rest of you may live, forgiven.

15: And so, a small part of you, the stale, the unhealthy, the self-perceived sicknesses of self, mind, body and spirit, are offered up on the cross of change and transformation, and in these special descriptions of subjective martyrdom lives the true wisdom of martyrdom.

16: We do not intend to indicate the bias against the historical truth of the one known as Jesus, the one known as Buddha, the one known as Zoroaster, or any of the world's crucified Christs. We wish only to indicate that those entities showed a pathway, not for you to walk through, but for you to imitate, for there is no way one in one's consciousness of duality may approach the Creator, for the Creator is one, and you are one, and one with the Creator. Thus, your own dualism is that cross that you bear; your own humanity, your own mistakes, your own errors, your own times of self-perceived wrongness, and these things you do well to drag to Golgotha and to crucify, that the rest of you may live and be renewed and be more and more who you truly are, whether that be mystic or empirical thinker. The mystic is more aware of the true nature of the illusion. However, there are many who are able to pass into that beautiful light that is the light of the density to come without ever being a mystic, but merely doing those things that seemed there to do, being there to help, however practically or matter-of-factly.

17: We would transfer to the one known as Jim at this time, that this instrument may close the session. May we thank each for calling us once again. We are those who dwell in realms of glory, where music of praise and thanksgiving is never still, yet we do not know all that there is to know, nor do our teachers, so, as always, we encourage each to take that which is valuable, and leave the rest as interesting but unnecessary thoughts. We are those of Q'uo.

18:♡: I am Q'uo, and greet each again in love and light through this instrument. At this time we would offer ourselves for any remaining queries to which we may speak further. Is there a query at this time?

19: S

20: (Inaudible).

21: I am Q'uo, and we believe that we have the gist of your query, my sister. It is the martyr's choice before the incarnation begins that this path shall be the overriding path which is followed, and that this path shall be followed in order that it might be that which most fully glorifies the Creator, and serves the Creator in what you know as the positive polarity. When one considers this path within an incarnation and places it among many as that which may or may not be chosen as the service that will be provided when it is unsure what that service should be, then it is that the intellect does the work within the incarnation that the entity at the level of the soul has done before the incarnation. It is not so much that the intellect shall move one in a negative path if it attempts to rock the martyr's path, as it is that when...

22: (Side one of tape ends.)

23: I am Q'uo, and am again with this instrument. It is more the case that when one chooses a path using the intellect, laying one choice against the other, analyzing the benefits and the detriments, that one tends to move away from what is true for the self, for the path that is most appropriate for each entity is the path which has been carefully laid out before the incarnation with the aid of many friends and teachers that have the purpose of serving as what you may call a guide or a guardian of one kind or another.

24: Many times during an incarnation an entity will feel that it has moved its feet from that path which was more clearly felt at a previous time, will feel the confusion of the present moment, and with the great desire yet remaining to be of service in whatever way is possible, will attempt to construct by the analytical and intellectual means the path which it might once again feel at home within. Seldom is such a choice that which would move one into negative polarization or service to self. More is the case that one would simply conduct the life pattern in a place which was somewhat in a limbo (field), as you may call it, where one is not yet at the heart of the

self of the path chosen before the incarnation, but one instead moves as best as one can.

25: Now, this is a situation in which many, many of your peoples find themselves at this time. Those who are awakening to a larger perspective of the meaning and purpose of the life pattern oftentimes at the awakening to this realization of greater purpose will attempt to emulate others that are appreciated in order that their journey might continue rapidly as they have felt the awakening energy to move in a burst through the awareness. We recommend to each entity that ponders upon this point of how the feet shall be placed as the journey is continued that there be no steps taken that do not have with them the feeling of wholeness and of rightness, that feeling of assurance that each has had experience with at some previous time within the incarnation where it has been known without doubt that the next step was such and such.

26: Is there a further query, my sister?

27: S

28: Not about that. (Inaudible).

29: I am Q'uo. We scan your memory. You have asked a query that is most interesting and highly symbolic in your particular case, one which the deeper portions of your subconscious mind have constructed, shall we say, in order to provide the symbol, and in some degree the riddle. The forest is most important to you at this time, for reasons which we feel you have begun to ascertain with increasing clarity, though there yet remains much which is unclear.

30: Consider the nature of any tree that grows within any forest. It draws what is needed for nourishment from depths that are great (and hidden within the earth as well as being nourished by the life-giving rays of the sun which is a great distance from it, nourishment for the tree that is old, strong and wise, and therefore available even when there are dry winds and harsh conditions that move from season to season about the forest. There is little effect upon the great oak when the variations of seasons become extreme in heat and cold and dry and with rain.

31: The snakes of your experience have been well perceived, we feel, in that the symbolism of the action and reaction of wisdom is that which is currently playing out, shall we say, within your life pattern. To (sum,) we could suggest that you have well perceived the symbols that have been given to you, not only in your life pattern, but by deeper portions of your own mind, so that the path might always be available to you, and nourish you in the way which is necessary at this time.

32: Is there a further query, my sister?

33: S

34: Is there a connection between my forest and my thoughts on (inaudible) and the tree of life (inaudible), or are they two separate arenas?

35: I am Q'uo, and am aware of your query, my sister. You may look at that information that we have just given as being the arena, or the parameters, within which great refinement of thought, feeling, imagination, intuition and action may take place. When one looks at the tree of life, for instance, one may see many centers of energy expression that may be investigated with the archetypal relationship of the subconscious potentiator working to inspire or inform the conscious mind in order that there may be a deeper understanding of the seemingly mundane experiences that one encounters in the daily round of activities. This is true in each case where one wishes to apply the principles of the archetypal mind. That you have discovered various of these principles and have decided to arrange your further study around these areas of study is well for you at this time, for you have both the need and the ability to penetrate areas of the self and the life pattern which correspond to the stations and the archetypes.

36: Is there a further query, my sister?

37: S

38: This is real, kind of strange, but it's something that has always been in the back of my mind, but why, why have I (inaudible) to be here?

39: I am Q'uo, and, my sister, as you serve others as the teacher, this is a question which often comes to the mind of the teacher, why are some students more inspired, or as you have called it, driven, to excel, than are others? Why is anything as it is? You are one who has chosen for yourself a certain kind of service that remains in most cases hidden within the unmanifest self at this time. However, as many are awakening to those inner urges according to the season and the

carries the entity on to a new plateau of beingness.

41: Is there a further query, my brother?

42: S

43: No, thank you very much.

44: I am Q'uo, and we thank you, my brother. Is there another query?

45: Carla

46: I'd like to follow up personally on what S said at the beginning. It has been my perhaps mistaken presumption that whether you seek positively or negatively you gain the same amount of power over yourself, it's just that you use it differently. I didn't exactly hear that, and S was talking about powerlessness. I realize that it feels like powerlessness to surrender to a self that you only know that you are by faith, because you can't feel it, but it seems to me that you are still very powerful, but it's only that you are dedicating your power to the will of the self that you carry within a deeper part of yourself. So, the apparent powerlessness is instead, by faith and will, a force with greater power than you could by yourself consciously ever have. This is my understanding. Could you correct it?

47: I am Q'uo, and am aware of your query, my sister. It is well stated that the greater power is that which comes through the entity rather than that which comes from the entity, for one is infinite, and the other finite. To surrender one's will to a greater power is to open a door through which the power of the universe may move in a more or less undistorted fashion.

48: Each entity, during the daily round of activities and the manner in which it expends its energy through various rituals and dedications, is given a certain amount of energy that powers the activity. The entity that attempts to harness this energy, for whatever purpose, harnesses that which, in effect, has a limit. To use this energy to surrender, as you have spoken, in faith to the greater power of the One is to offer an energy in service that far exceeds that which is the daily gift, shall we say.

49: Is there a further query, my sister?

50: Carla

51:♡: Yes, but you don't have to answer it, it just may be too much. A friend of mine is going through an extremely painful period because she is full of faith, but she is going to the Southern Baptist Theological Seminary and the board, which is so conservative, is saying you must believe this and this and this or you do not have faith. It is something that I've told her, and I've told many people, that belief is antithetical to faith, that you can't give up your power of discernment to anything that is personalized, not even something that is called God, if you have to believe this and this, and objecting else is wrong, because faith is faith without an object such as (inaudible) and love and things being all right.

52: Have I served my friend well by speaking to her in this way, or could I speak with her better?

53:♡: I am Q'uo, and am aware of your query, my sister. We feel that your words have wisdom in them, and would not alter them, for the tendency towards beliefs is a tendency towards narrowing the opening of the door that we have spoken of before, and thus is also that which tends to reduce the ability to apprehend and to receive the blessings of love.

54: Is there a further query, my sister?

55: Carla

56: No Q'uo, you have given me a tremendous sense of relief with that answer, thank you very much.

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

58: (Pause)

59:♡: I am Q'uo, and we are most grateful to have been invited this evening to this circle of seeking, for it is one in which we have had the opportunity of greeting many old and dear friends, and we thank each for the love that has been offered to us, and for the opportunity of returning that love to each. We bless each upon the journey which we all share. We shall take our leave of this instrument and this circle at this time. We are known to you as those of Q'uo. We leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

60:

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0:♡: I am known to you as the principle Q'uo, and I greet each and bless each in the love and in the light of the one infinite Creator. May it be with you always as it is at this moment. May blessings abide, may peace continue, and may your search for the truth burn ever brighter in your souls and in your hearts. We are extremely grateful for the opportunity to share in this circle of seeking. We too seek the truth, and we come not to give you that which is infallible, but to share with you that which we have learned during a journey which has gone farther than yours, giving us the perspective that we may offer you. We ask you to listen to these thoughts, not with a mind to accept, but after all is said and done, remove the gullibility, the openness, and the clear listening that is so much a part of our being able to speak with you, and discern carefully that which has spoken to you, resonated to you, and seems to be to you a truth that is not known for the first time, but remembered. If such does not occur, we ask you humbly to leave this information, for it belongs away from your path of seeking, for we would not be a stumbling block to any. It is our purpose here only to be of service, and we thank you with open and loving hearts for allowing us this privilege, for this privilege allows us too to grow, as teachers always grow more than their students.

1: You ask a question this evening that is not at all what it seems. We shall, as we have before, have difficulty in language, for this instrument is completely without scientific awareness of any formal educative kind, and therefore her vocabulary—which we use always, as this is conscious, concept communication—must bridge the gap between our concepts and the clothing of those concepts in appropriate wording. However, this instrument's very lack of expertise is in some way that which opens our ability to make connections that may not have been made before.

2: The question seems to concern mathematics. It asks the simple yet profound question which is interesting, and which may be followed for some of your time. We will attempt not to use all of that time, as this instrument scolds us so fiercely for speaking too long, but the concepts which we wish to get across to you are not what you would expect, and therefore we must go carefully ahead with each step in our logical disquisition.

3: You note that mathematical questions are asked that cannot be answered. And you wonder if they simply cannot be answered, or if there has simply not yet been born a mathematician able to answer these questions. Now, we shall begin with an observation of the type of function that mathematics plays. By the use of mathematics in its pure form, a structural concept web or field has been generated which may be compared to the naming of various techniques, kinds of food, and in certain combinations, the means to prepare this food, which can then be observed to be able to create an empirically based and internally cogent system of observations which form the basis for those disciplines of the scientist which enjoy the creation of machinery, of those gadgets which work because of electricity or magnetism, and of a very large field of more sophisticated topographies or models of the universe, in which events may be seen to fall in some logical order, thus giving to the classical, rational thinker the joy of the manipulation of this self-consistent web of cogent bits or elements.

4: This may seem to be a less than elegant rendering of the processes of mathematics, of (the) scientific method and its extremely baroque system of corollary sciences, all developed by the empirical method of observation, hypothesis, experimentation, the hypothesis proven or disproven, and this being done in a repetitive manner, which indicates that the pieces or bits which this web offers have been useful in producing that which may move from the theoretical to the useful in the mundane sense.

5: It is interesting to note in this regard that the greatest intellects in this, as in any field, sometimes tend to become mystics which focus upon the mystery of those questions that have not been answered, and indeed have oftimes spoken strongly to the effect that any scientist who is not also profoundly a believer of faith and mystery has not seen the true scope of the particular discipline which has been studied.

6: Now let us go back to the view of mathematics. We ask that each consider its nature. It is a language. A mathematician may speak nonsensically, it may speak clumsily, it may speak with elegant exactitude. The variations in the schools

of mathematicians are the variations of ability to use the language of mathematics. Just as there are those which find one truth in life, and speak in the native tongue about this truth to the absolute boredom of all around it, so there are some mathematicians which become excited about one portion of this language, and move far along this particular path of thinking, and become extremely adept at using this particular part of the language without feeling the need to move further in exploring the possibilities of this language.

7: If there is any residual doubt that mathematics is a functioning language, one has only to go to one of your libraries and extract from it a treatise which is written in two languages. Indeed, there are sentences in which English and mathematics are both used. The scientist will say "this and this and this" in mathematical terms, and then will say "from this it is evident that" and then there will come another series of mathematical terms. Like German, Turkish, Romanian or English, mathematics is a language, and the mathematician who is most truly suited to the pure seeking within this field is the artist who follows a muse, for it is possible in mathematics to speak badly or well, to speak stodgily or lyrically, and to form the poor sentence or the exquisite, eloquent sentence.

8: Those who would be most likely to be able to express simple expressions of complex, impossible questions, are those who have abilities in more than one language. If one is a writer, the study of mathematics will make that entity a better writer, because there are accuracies and nuances in mathematics that inform the writer in the use of the English language, or any language in which the writer chooses to pen his words. Similarly, the mathematician who has studied music, especially harmony, is in perhaps the most helpful situation, as these two systems of notation have a great deal in common, and therefore may flow one to the other and back again with more ease. The architecture of the music is, like that of mathematics, made up of ineluctable ratios. The creating of tone is mathematical in nature, and the creation of a musical or artistic mathematics is therefore the cross-inspiration.

9: Let us say that the nature of all language within third density is such that it cannot describe anything but that which is an illusion, mathematics being a language which describes the local, shall we say, environment of fields, groups of fields, rotations and quantized rotations of light which create all that there is and all that may be observed. Just as instrumentation in the study of the atom moves the scientist ever deeper into what seems to be a recreation of outer space, until finally all that may be seen of the atom is the path of its energy, and so is mystery born within the mind of that scientist, just so, in the language of mathematics and in a purer and intellectual sense, a man may seek a kind of holiness or sanctity as a mathematical mystic who is aware of that which lies beyond the limit of language, that which is beyond the limit of the notes and the arrangement of notes in music, (that which) touches and moves the soul and the heart and the emotions into a state of purified emotion which cannot be explained by the language used.

10: So it is in mathematics for one whose muse is truly that of the mathematics. One may see and delight in the many oddities that make the architecture of this language so rich and beautiful. This entity may then gaze upon that marvelous, euphonious amalgamation of mathematical words, shall we say, or pieces of notation, which brings one to a thrilling discovery, a purified emotion, and a wonder, a passion and an adoration of that which lies beyond the language.

11: Into each type of notation or language is placed two ultimate resolutions: paradox and mystery. One who follows the muse and becomes the artist, able to play the scales, able to play all that is created, and able to feel also with purified emotion the paradoxes and the mysteries which lie between the lines in the noumenal area, (so) that the mind retains each of these parts of music, of mathematics, may we say, even of computer programming, of any language, is privy to a wisdom of learning that concept (that) moves beyond words, that is wonder, that is mystery. The artist sees the beauty; the artist sees the elegance of the beautiful written language. But the artist is also aware of the most marvelous portion of the language, that language which will forever escape the tongue, or the pen, that language which is not local, and cannot describe anything, for there is nothing to describe that lies within the ken of the observer.

12: Now, when all this has been processed and grasped in some wise by the student of a particular language, it is pos-

sible for that student to become aware of its relationship to the noumenal, to that which is mysterious and paradoxical and beyond the ken of the intellectual mind. There shall be two children of this attitude. The first is merriment, for the deep humor of the universe lies in all languages for the entity opening up to its nuances. Secondly, and perhaps more profoundly, such an entity may realize that there is a portion of itself which is also of the mystery, noumenal, beyond human concept, beyond this density of illusion which may be described mathematically in such and such a way, musically in such and such a way, poetically in such and such a way.

13: Where words end, there a new and larger and non-local frame of reference begins. This frame of reference lies within one, and it is possible that one which seeks in this deep mind, through meditation, requests in the dreaming, and other means of communicating with one's own unconscious self, may begin to intuit a non-local and fully articulated concept-language which shall have to remain naked of words, because within this illusion the natural laws of the infinite One must needs be kept. However, it is entities such as this which enter into experiments as a part of the experiment, and change the results.

14: It is forever frustrating to entities who are not in this frame of reference that such results seem only paradoxical and cannot be useful within the illusion. There is, however, the great peace of beginning to grasp timelessness, spacelessness, true simultaneity of all that there is, the nature of infinity, and those many, many mysteries that leave the intellect stuck in paradox after paradox after paradox. To some that shift shall always be an irritation, to others, a challenge, and to others, a wonderful and beguiling poem, a hint that there is more to come, and that each seeker of truth shall one day be more than it is at this point.

15:♡: This is a dense illusion, and it is well for all of those with the muse to keep themselves grounded in the local rules of whatever language they are using. To communicate with others it is well to use the language well. There is a pride in excellence that one must needs encourage, for all you have, just as all we have, are the concepts that we give this instrument. Now this instrument struggles to clothe each naked concept in shabby, poor and patched clothing. Such it is for each language, that each of you may be a poet, each of you may inspire, each of you may develop a passion, a love of this naked, conceptual mystery.

16:♡: All paths lead to the love of this mystery which we call love, the great original Thought that created all that there is. Thus, each may become far more wise than he may articulate, and that wisdom, beauty and imperishability shall be his alone, his to treasure, his to place with respect and love, where it belongs, within the heart and in the soul, within that portion of the self that always has been and always will be. There is wisdom to be found in the picking up of a grain of sand, or a piece of straw. There is love in a dusty window, or the croaking of a frog. All things are sacramental to those who have acquired that language of concept which lies beyond words. Approach it from any study whatsoever, and the same results shall be yielded.

17: May your language be one of beauty, and may your passion for the truth build a fire within you that warms your heart and fuels your desire and your will to live as imperishable and eternal beings, not caught in the net of what must be, in this local habitation that you call planet Earth. You shall not always exist in this island of intelligence. You shall move forward, and all languages pay due respect to those things which make one's service to one's fellow man the greatest. And then, through meditation, contemplation, vision, prayer and dream, cherish that deep part of yourself which is one with all that there is, and is at bottom part of the Creator.

18:♡: Look to yourself to the alleluia of love for all that you see, and all that you can learn, and with humor and excellence use the words that are your vocabulary, letting them shine, playing with them, showing their wonder as well as their use, to those who wish to see that which you know. You are both here and not here. You are infinite, and you are in an illusion. Love both of these, love the paradox, and most of all, love the Creator, yourself and each other, in whatever language you know.

19:♡: We would at this time apologize, for once again we have heard the signal that says we have spoken too long. We are sorry, and we will attempt to speak more briefly when you call us next, as we do hope that you will. It has been a struggle speaking through this instrument, for it does not have the

However, by no means are all mystical entities martyrs, nor are all martyrs mystics.

3: A mystic is not a word which means one thing. It may mean any number of things, that is, it may refer to one who chooses a non-literal interpretation of life in any non-literal interpretation that entity may choose. Thus, there are no two mystics whose paths are the same, for the golden glow of sanctity is shone to one person in one way, to another in another. There is no set pattern for mysticism. It is indeed rather a process of growth or evolution which may be chosen by the seeker as the most comfortable or the most efficient way though uncomfortable, of living the most consciously accelerated spiritually evolutionary life possible while living in the illusion of third density. The mystic is one who says, "I do not need an objective referent to believe that something is there." Thus, some mystics never leave those things founded upon what other mystics would call sheer superstition. There are as many non-literal ways of looking at the world as there are entities.

4: So mystic is better understood as an adjective, mystical, meaning non-literal, or freed from vigorously philosophical and scientific processes of deduction. Therefore, being a mystic brings out a different point of view in each person who is, by gift or by choice, living life mystically. A mystic is not particularly liable to become a martyr, anymore than is the scientist, the ethical man, or any manner of humankind which you may choose to describe. A mystic simply believes that which it does not see, and has faith in that which cannot be touched, or felt, or measured by the instrumentation now available to your peoples. It does not suggest a creed, and it does not suggest an agenda. One's personal myth and the way one manifests one's personal myth are chosen uniquely by each unique entity.

5:♡: The word martyr, on the other hand, is a very specific word, meaning that entity which chooses to allow itself to be used, even unto death. Death is not necessarily the end of the martyr, one may live a life of martyrdom, but in essence the attitude is that the self is unimportant, and that the will of a greater self is that by which the martyr seeks self-immolation, and gladly hopes for the destruction of anything that stands in the way of service to that more important self. Many are those entities among your people who are martyrs to idols. Many would call blasphemous the martyr's love of the mother for the family to the point that this nurturing entity abandons all personal hope, dreams, originality of existence and authenticity of opinion, in order to best serve in any way that is requested the demands of this greater self.

6:♡: In other words, to many martyrs, the greater self is very much alive, and is living in bodily form as an human being, and often in family relationships. It may be noted that when this occurs it is a poor choice if one wishes to balance one's karma and remove oneself from the dense influences of this particular classroom, for just as negative over-activity bond one karmically to another, so does excessive and self-sacrificing love that is unnecessary and an infringement upon the free will bind the same entity, karmically, to the one idolized.

7: There are many within the Eastern cultures which operate upon the hierarchy of student/teacher and the Creator, who neglect to remember that the teacher is transparent, and that the Creator is to be seen in the (teacher), and not the teacher in the Creator, which is the same kind of karmic tie, the same kind of martyr's worship, which is in bad judgment, not because a great deal is not learned, for one cannot help but learn, but in the event one is wishing to prepare oneself for freedom from these lessons, it is well to recognize that karma needs to be balanced, and all entities need to be seen as one's peers and equals, neither higher nor lower, neither greater nor smaller, no teachers and no students, but colleagues.

8: Yes, there are teach/learners and learn/teachers, because one entity has more experience than another, or more ability to articulate than another. But the transaction is between equals in the deepest truth of human transactions. If this once and for all can be seen, then it can be seen that there is no possibility of being a martyr as long as one remembers that one is always dealing with one's colleagues, each entity being an imperishable and perfect light being.

9:♡: If we speak to the unwisdom of martyring oneself for idols, do we then suggest that it is wise to martyr oneself for ideals? This is a matter of the free will of the entity who contemplates such an act. We may suggest simple this: that if the situation of martyrdom is not placed in front of one it is

never necessary to create a martyr's path. For if one has in one's life pattern the lessons involved in martyrdom, they will appear of their own accord, and as Jesus the Christ prayed the day before he accepted his martyrdom, "I know my time has come, I see the cup I am to drink in front of me, I am afraid of the pain. If it is possible, move this cup away from my lips that I will not have to drink it." But the cup stayed where it was, and in humility, Jesus the Christ said "not my will, but Thine be done". At that point, in anyone's experience, when the entity is sure that it is receiving clear and positive information, and that there is a clear and positive way of redefining unconditional love for those about one, the martyr's path overcomes wisdom, for yours is a density in which you are attempting to learn to love without condition, and when at last there is a choice between wisdom and dying well for an ideal, wisdom must needs wait its turn and be learned in its proper density.

10:♡: The great error with those who have a tendency, because of their mystical experiences, to see opportunities for self-sacrifice, is that they will choose self-sacrifice when it is not at all necessary, and when in fact it may well prevent or cause to make longer another entity's road towards understanding of the nature of love. For instead of seeing itself as responsible, it simply turns to a service-to-others self who loves so deeply, and that service-to-others self again plays the martyr's role. It is well to remember that this type of martyrdom is a kind of idolatry. There is but one Creator, and although the Creator is in each person, unless by self-sacrifice you are expressing that ideal to others in a clear communication on whatever level you wish, then that martyrdom has a karmic element, which then must be balanced.

11:♡: It will never cause anyone karmic problems to be a mystic, for the mystical view is merely that of one looking through the bars of the prison of third density and seeing that there is more. Whether these entities are called philosophers, or fools, or poets, or men of god, they have a vision of the way the world is, to which those who hear it resonate, and by which those who live with it are enriched, and indeed the planet itself is enriched by the mystical view, by the love of mystery and the withholding of judgment that accompanies the mystic grasp that we do not, nor can we, know anything for certain, but by faith we see the world in this way and that, and we do not need the tape measure, and the calibrations, and the figuring, and the equations, for we see life at first as mystics in the abstract, and then watch as those abstract principles of love, affirmation and service to others find their way into manifestation as each mystic lives its life of eternity in the world which lives in time and space.

12:♡: Some mystics will find it far easier to be what they feel is the best they can be, in the life of silence and contemplation that the monastery offers. Thus, by their very existence such entities raise the consciousness of the planet, certainly not by any deeds done, nor words said. Others speak a great many words, and are therefore honored, but are not the least bit more helpful than those whose service is silent, for it is the viewpoint which causes radiance to be possible, radiance through the self, radiance that lights the planet, and fills the Earth with the possibility of loving kindness.

13: To study the psychology of the martyr is a large subject which we cannot fully tackle within the time limitations of this working. In part, it is that which the subjectively perceived reality of humankind demands because it is aware that it is often in error, often immoral and unjust, and no matter how secret are these errors, and how unknown these mistakes, yet each entity understands quite well that it is in many ways most unworthy to be lifted up, whole and perfect, to claim birthright as the child of the one infinite Creator. You live in a pattern of duality. You speak in terms of duality, your very mind functions by duality, that is, making choices, yes or no, yes or no, over and over. And in this light and dark that is the third-density experience there is a deep need for someone to erase the night, the darkness, the error, the mistake, the need (for there) to be a way to perceive oneself as being forgiven, redeemed to fullness of self and wholeness of life and transformation of personality, so that one may more and more serve the infinite Creator, and each day start anew and fresh, without the vast burden of one's past errors causing the shoulders to sag.

14: Thus, the martyr is logically an inescapable part of a dualistic system such as yours. The psychology of duality demands it, for each of you was not born neutrally moral, but was born with a moral imperative, with an inner moral

spair, and as you pray you will find strength and compassion flowing through you, as you deliberately strengthen yourself inwardly, with a knowledge of your own birthright, by loving yourself, forgiving yourself, and girding yourself about with light. So shall you become strong enough to love.

16:♡: We go no further in suggesting what might be done, but simply urge compassion. Compassion tempered with wisdom leads one within an illusion such as you are in into sometimes strange solutions. Be open to the flow and the energy of compassion and love within. In full discrimination of those thoughts which may come to you, move gently, humbly and confidently to follow the will of love itself, and do that in your life and in your actions which best expresses your best awareness of the implications of that knowledge and that love which is yours. It has been said it is impossible not to make mistakes. That is the nature of this illusion, yet each mistake is a blessed one, one which holds a lesson of love.

17:♡: When you are discouraged and at your weakest, picture yourself in the arms of the Creator, nurtured and cradled and loved, infinitely, infinitely loved. Thus shall you nurture yourself until your pain is quieted and your faith is reawakened. No matter how many times this occurs, nurture yourself again, that is, allow the nurturing Creator within, that female, divine principle, to love and cradle and hold you, and rock you, and care for you, until you may rest in bliss and quietness, and renew your strength of the spirit.

18:♡: Then shall you awaken to the difficult manifestations of this illusion, and move into those patterns that are so painful with a stout heart and a full armor of light and love, and you shall do very simple things, and shall love, and shall not hear, and shall not be affected, and if necessary and possible, you shall walk away. One who seeks to control others deals with indifference quite poorly, and indeed becomes helpless before a persistent and continued indifference. As the storm rages about you, we urge you to gather to yourself your birthright, and to be who you really are, children of love, children of the one infinite Creator of all things. Love one another, my children. This is the greatest wisdom that we know.

19: Because that which we have said contains several distinct lines of thinking, we suggest that this group of words be heard several times, that it may more completely be grasped and become a part of your deeper mind. As always, we urge you not to accept anything that does not make sense to you, but only follow the advice that seems to resonate within you, a re-echo of a bell.

20:♡: My children, how we love you, and how grateful we are to have been with you this evening, speaking through this instrument. It too had need of these words, for it too faces the vampire, that impersonal one which is called pain. Too often does this instrument forget that it too is a child of love, and does not need to fear the illusion of pain. Your pain has eyes, a face, a form, and a seeming reality. This instrument can in no way seize hold of a vampire that attacks it, yet pain, of heart, or soul, or mind, or body, is of one and the same nature. It is the vampire which must be faced, loved, forgiven, realized as part of the self, taken into the self, and made so much a part of the self that is not chosen, but there is no longer any fear, there is no longer any adversity, there is no longer any struggle. Such is the power of your own faith in love.

21: We would at this time close this communication through the one known as Jim. We are those of Hatonn.

22:♡: I am Hatonn, and greet each again in love and light through this instrument. At this time we would ask if there might be any questions to which we may speak further.

23: Carla

24: How do you go about removing your attention from pain long enough to begin building a part of yourself that is apart from it?

25: I am Hatonn, and am again with this instrument. My sister, this is a query to which there is no easy answer. The steady, acute pain takes one's attention to the degree that there is little left to spend in any other endeavor. Of this you are well aware. The prayer without ceasing that is so much of your life pattern is the only avenue of which we are aware that offers any respite from the pain that would be sufficient to build a concept of oneself that did not include persistent pain, for when the prayer is offered, not only in an unceasing manner, but with a power of sincerity and devotion that is sufficient for that entity, there is, during that praying, the beginning of the removing of the consciousness from that place

of pain within the physical body to that room within the heart where the prayer is offered, and where there is the possibility of grace that may work within the physical body complex to begin to calm the raging sea of pain.

26: However, we cannot say that this is what you would call a surefire remedy, for we are aware that there is not only the pain that you feel within your physical vehicle, within your mental vehicle, and within the emotional vehicle of your being, but that what is felt there has the eye of those who would increase your burden and take every opportunity to do so. Thus, your challenge is far greater than our words in response to your query, and we can only give you but poor words at this time with our intense admiration for the effort you put forth in enduring and in attempting to overcome the pain that is with you as a constant companion.

27: Is there any further query, my sister?

28: Carla

29: No, thank you.

30: I am Hatonn. We thank you, my sister. Is there another query?

31: (Pause)

32:♡: I am Hatonn. We are aware that those present this evening have traveled far and are weary, and we thank each for the effort that was put forth in order that this circle of seeking might be formed this evening. We are most grateful to be able to share our vibrations with yours. We cannot thank you enough for the opportunity to speak our humble words. We hope that in some way they may be of service to you as you continue in your daily lives to seek and to share the love and the light of the one infinite Creator under all manner of circumstance, many of which seem most burdensome at this time. We are known to you as those of Hatonn, and we shall leave you at this time, glorying in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

33:

3.25 1990/06/20

0:♡: I am of the principle of Q'uo. Greetings to you in the love and in the light of the one infinite Creator. We greatly appreciate the opportunity to speak to you, and to be called to your group this day. It is a privilege and an honor, and a chance to be of service, and we are most humbly thankful to each of you. Because we speak to an old and beloved friend, we would have the one known as S know of who we are. We of the principle of Q'uo are those of Latwii. We are also students of the teacher known as Ra. Their social memory complex and ours have blended together for communications with this instrument, as it can no longer bear the cost of physical trance. Nevertheless, it is of an acceptable vibration to receive many of the concepts of our teachers, and of course we also contribute those things which fill out the situation as down plumps out the pillow. We are not as excellent are those of Ra at speaking tersely and to the point, yet in our rambling we find that people are able to find more to grasp onto and find more ability to grasp what is being said. And so, all of us are grateful to be with you, and those of Ra and those of Latwii send you their love, and are with you always.

1: Briefly we speak upon this, that is to say we are with you always, you are never alone. There are times when, in your illusion which you now enjoy, the stimulation from that illusion becomes so overwhelming that the senses are shut down and one is no longer able to be aware, or to express any reaction, to stimulus. This has no bearing on our presence or the faithfulness of the seeking soul. It is simply the symptom of dealing with the illusion, having chosen a difficult, but hopefully very fruitful, existence in service to others. Thus, we speak to the mystic in which as we say, by faith, know, where you cannot feel it, that help is near, and that the Creator is closer to you than your own breath.

2: Martyrs and mystics have often been one and the same, that is, it is often the entity with the ability for the abstract and extra-physical or other than physical use of senses to be a mystic, to see ideals that this illusion does not in any way confirm but may only suggest from time to time. It is these mystics that often will make an heroic gesture which ends in the killing of the self by others because of the insistence upon their ideals. Thus, the two words are intermixed often, as one follows the line of those lives are built on faith and not by words as it stretches back in glory across time and space.

words even to describe the words of other languages, but it has put our ability to make concepts clear to a test, and therefore it has helped us to learn to communicate also. We would at this time close the meeting through the one known as Jim. We leave this instrument in love and light. We are of the principle of those of Q'uo.

20:♡: I am Q'uo, and greet each again in love and light through this instrument. At this time we would offer ourselves in the attempt to answer any further queries which may remain upon the minds of those present. Is there a query at this time?

21: S

22: I am S, and am grateful for your answers, and would like to think of them.

23: I am Q'uo, and we are most grateful to have been asked to join this circle of seeking. It has been our great honor and privilege to have been able to blend our vibrations with yours and to speak upon those topics which are of importance to you at this time.

24:♡: If there are no further queries, then we shall, with great gratitude, take our leave of this instrument and this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

25:

3.18 1990/05/27

0:♡: I am Latwii, and I greet you in the love and the light of the one infinite Creator. We are most happy to be with you this evening, and are wishing to extend the greetings of those known as Ra whose company is normally blended with our own. However, this instrument prays for the highest contact it may receive in a stable and healthful manner, and it is very weak. This contact is possible almost completely because of the great love and mutual respect of this circle, each for the other. When we have this sort of harmony, we may use the energy of the instrument with far more safety.

1: You ask this evening about the preincarnatively chosen structures, limitations, biases and thinking processes which affect the young child until the age of seven or so. This is an interesting topic. The entity which is the young spirit is the designer of these experiences and has chosen the catalyst knowing the behaviors and catalysts that would create the lifetime pattern of learning. Make no mistake, there is no villain but your own wiser self, which wishes you to experience that which seems unbearable so that you may learn to empty yourself of insignificant expectation. This is an act of desire to learn, and may be directly attributed to yourself. This is not easy to remember, and impossible to appreciate when you are suffering, either mentally, emotionally, physically or spiritually. But each of you is not the limited entity whose ears hear our words. Each of you is a very powerful being; a being, in fact, of infinite power. It is the wish of the growing spirit so to use this power that the positivity, light and good of eternity may be apprehended by the self.

2: It would seem that in choosing the early childhood abandonment, invalidation of reality and scorn, that the higher self wishes to set up a no-win situation, and there are many who remain at this place or condition of consciousness for the life experience, moving around the difficulties of feeling unworthy, abandoned, lonely and sorrowful and allowing this to be, not catalyst, but a continuing picture of reality as you know it in this illusion. But within each of you there is a quality peculiarly your own, and that is your free will. The seeking entity chooses to examine not the surface of the feelings only, not the suffering only, but the reason for them.

3: The third-density question is "Why?" You know, more and more, what you are as you pursue your own personal truth. A curious person, a person who wants to know why it has been abandoned, and why it must feel abandoned for a whole lifetime, is ripe for a maturation, a blooming, which will involve releasing the identity of "the abandoned one." There is a fear of releasing one's identity, no matter what it is. The feeling of unworthiness is often crushing and, indeed, is encouraged and nurtured mercilessly by early childhood catalyst. This sense of unworthiness, poor as it is, is an identity and, to change, one must surrender this identity. Again you gaze at suffering and change.

4:♡: Thus we link early childhood to preincarnative, eternal beingness, and state that there is a purpose for the incred-

ible suffering that is so often the lot of the sensitive being. The sensitive being tends to build a fort, or a fortification, so that it may not be so hurt by circumstance. This fortification must be consciously torn down to effect a change in self-image. Before you came to this experience, you knew that you were loved, that you were whole, perfect, unblemished, loving and beloved by the Creator Self, a child of the Father of all that there is, of the Mother of all that there is. But this knowledge does little good if it is not challenged.

5:♡: This instrument has low energy into the heart chakra because it is blocked in red ray as it questions its right to be alive. It is blocked in orange ray by its reluctance to accept freely given love. That is why we must speak carefully and slowly. This instrument is, at this moment, typical of the nature of energy blockages among your people. It is experiencing that which comes to all, or very nearly all, spirits. It has itself noted one mystery: try as it might, swear and kick and rage, it cannot give up hope. This hope, which may be called faith, is that which holds the entity in a safe energy web as it is dismantled, as programs in the consciousness are changed, and new possibilities are opened for data input and new programming, to use the terms of the computer, which so resembles the choices of the consciousness that we find them useful.

6:♡: You are warriors. Let this sink deep into your heart. You are not people of peace, as your language intends this word. You have come here to disrupt, destroy and remake yourself according to free will choices having to do with why you are here. When all the reasons of the illusion are cast aside, finally the intelligence gazes upon those things which are changeless. There are two: light is not changed by any relation it might have to any other energy field or movement; love is a constant within each entity's aching and anguished heart. It may not feel loved, but, against all reason, it loves. Therefore, those who ask, "Why?" are given two considerations which speak of eternity: love and light. Such abstractness does not help the conscious mind or lift the suffering spirit. But the pilgrim soul keeps asking, "Why?" and finding that in terms of ideal or unchangeable things, this question deals with love and light. The question cannot be answered, and so each entity chooses to align itself with love and light without anything but hope or faith to guide the choice.

7:♡: We shall not, this evening, attempt inspiration, for each entity is aware that first the great power of the self that lies beyond abandonment, unworthiness and loneliness is that mystery of self which does not reveal itself except in darkest shadow. You are creatures starving, and you have only faith and hope, because you see that there is light and there is love and no one can deny either, and you see yourself as one whose quest for the truth cannot be denied. Does this then ally you with infinite and imperishable things? The intuitive answer is, "Yes," and this is the rock-bottom of despair, the thirst and blankness and emptiness of the desert, the time of no hope, except that there is always hope, because you cannot help but ask, "Why?" and seek "Why?" yet find the infinite values in substance to remain. Who among you or we can expect to remain in hopeful, cheerful and joyful conditions always? This we do not promise you, but rather promise you despair, darkness, loneliness and hopelessness. But never is that condition complete, because of that within you which hopes and lives by faith. "If you go to Sheol, I AM there. There is nowhere you can go that I AM not present," declares love.

8:♡: Suffer as you must in order to grow. Gaze with careful and open eyes at your choices of early childhood conditioning. You have chosen your own hell. You have also chosen your own heaven. Focus your power and ask why. Find your undeniable hope and acknowledge it without understanding it. Persevere. We shall not ask you, this evening, to be merry, for you ask, "What of despair?" There is little merriment in this condition. Yet know that this condition was created as an important and cyclical phase of your development, as a beacon of love and light to the Creator, to yourself, and to the world. Let all fail, let hopelessness reign, this condition cannot be sustained. You are irreplaceable. Watch yourself grow, and remember, as you rejoice in those times of blooming, how great was the pain of birth.

9: We would at this time close this meeting by asking the one known as Jim if it would accept our contact. We are those of Latwii.

10:♡: I am Latwii, and greet each again in love and light. At this time we would ask if we may speak to any further queries

within this group, as it is our privilege to do so.

11: Carla

12: I know you can't answer this specifically, but I just can't imagine why I put myself at bed rest for the rest of my life. I just don't understand.

13: I am Latwii. We are aware of your query, and your suffering, my sister, and we wish that we could speak words that would relieve the pain and the limitation, but we find that there are not only few words that speak centrally to your suffering, but that we have a great desire that you should find your way through this maze of misery, for there is no challenge given that it is this great that does not have equally great rewards that await the patient and long-suffering seeker.

14:☽: Your illusion is one which is unique in all of the creation, for it is in your illusion that the face of the Creator is so well hidden that oftentimes it seems that one is alone, one is abandoned, and one has nothing but one's own misery to experience. This darkness of being in some degree visits each, for this is what your illusion presents to those who enter its door; the opportunity to seek the Creator in the darkest reaches of the creation, those places where it seems no light has ever shone, those corners and closets of the self which is heavily burdened with sickness, sorrow and suffering, those qualities that are so readily available within your illusion and which so toughly test the able spirit to see if there is any place within the illusion that love cannot be found, to see if there is any wound that love cannot heal.

15: Thus, each of you moves into this illusion knowing that you shall move in the valley of the shadow of death, as you have had it called, that you shall call upon those inner resources that are your birthright in a way in which they have never been invoked before. In this way you imbue every cell of your soul with the strength of your seeking, with the faith that is only found in those who are already strengthened by overcoming previous suffering that is great.

16:☽: My sister, you rest upon the bed of nails, as it were, for that body which you inhabit is one which is pierced by pain. It is a body which carries you now, but carefully, that you may ride further into those reaches of the self which remain to be explored, and which few ever dream of exploring, for though the rewards are great, the cost is equally great, for each endeavor that promises further advancement upon the spiritual journey has its cost. Eventually each of you shall give all that you have at the door of death, as you call it, that you might once again enter into the realm of unity and love. The price is high for those who seek purely. This is a truth which each viewed before the incarnation began, and which each undertook solemnly, knowing that there would be difficulty, yet welcoming that difficulty, for by enduring and overcoming there is the victory of the spirit and its purification that it might become...

17: (Side one of tape ends.)

18: Carla

19: The few which are present have all gone through suffering the illness (inaudible), gone through, (having to) watch a perfectly well, living person sicken and die over many months or years. Each of us has come to (inaudible) and gone over them. I know in E's dying, if I hadn't been there to be as good a friend as I could to T he would perhaps have had some kind of mental breakdown. I know that if either Jim or I had not had each other when dealing with Don's mental illness I would definitely have not survived, and it is possible that neither of us would have. Is there some special reason we have been drawn together, as our paths seem to be unusually similar in this? It seems to me to be perhaps the worst burden of an ill person, that other people must suffer for the self. It seems grossly unfair, and (inaudible) and there isn't a thing that the ill person can do about it.

20:☽: I am Latwii, and am aware of your query, my sister. When entities such as yourselves enter the incarnation with the purpose of providing as much light, shall we say, as is possible, then there are those patterns, or techniques, of livingness that are invoked. These have to do with providing the setting that will allow the service that has been desired. Oftentimes the service requires a certain kind of personal advancement that is not possible without great testing. The testing may take many forms. Within certain groups of entities it is known that the experience of the loss of the loved one is a kind of testing that will prepare the person not only for those inner initiations of a personal level, but, through the passing through of these initiations, will allow that entity to provide a service to others that would not be possible

without the initiation.

21: Thus, you find in many cases where groupings of entities have incarnated many times together, that there is a pattern of learning and serving that is utilized within these groups, which when viewed from within the limited confines of the illusion will seem to be greatly distorted towards personal suffering, with little hint of the purpose or reason. It is only when the illusion is seen from outside of the illusion and the incarnation that one may see the purpose of the pattern, the opportunity that is presented.

22: As often as it is said within the illusion, it seems trite to say that there is no suffering without purpose. To one who has long suffered and long sought the purpose and yet has not found that purpose, it is not the greatest of consolations to know that there is yet a purpose. However, we tell you that this is so. That one may suffer long and deeply within your illusion is an experience that carries weight within the total beingness of the entity. There is no suffering that is unrewarded. All has a purpose; all purposes serve the One; the One is in each and every entity that one touches in the daily round of activities. As much as is possible within the painful confines of your illusion, your bodies and your situations, rest in the knowledge that you do nothing in vain. All is divinely inspired. There is a purpose.

23: Is there another query, my sister?

24: Carla

25: A final question is this, a general one. The one known as S feels that you are her personal comforter. She has been suffering greatly lately, and I am sure would appreciate anything that you would say, as she feels so alone at this time.

26: I am Latwii, and am aware of your query, my sister. Each word that we have spoken this evening may be heard by the one known as S as if that word were spoken for her, for indeed this is so. This one is close to us, indeed, we comfort her, yet many are the times when this one has been comforted and has not felt that comfort, for its isolation has been great, its perception of that isolation has been so great as to insulate it on occasion from that aid which is available.

27:☽: We would say to this one, that we do indeed love you with all of our being. We are never far from you. We seek to aid you in those ways which you open to us. Find a ray of light and hope within your being and follow that ray to its source. There, on that journey which is inward only, you will find many friends, and among them we shall be rejoicing to greet you, for we know that which you endure. There are many upon the surface of this planet which feel this solitude, this abandonment, and yet we say that there is no darkness and no abandonment that does not have a purpose within the overall plan of each entity that experiences these qualities.

28: In order for any seed to be grown within your illusion it must be put within the dark earth. There must be a time of resting there, away from light, in order that what is within the seed might burst the shell, the limitation, the confines of that experience and break forth toward the light in order that there might be a new being born from the old. The experience of transformation for any entity within your illusion, when seen from our vantage point, takes place in but the blinking of an eye, yet we know that within your illusion this same transformation seems to last far, far into the dark and lonely night, and we feel our compassion for you growing as we become one with you and experience that loneliness, the pain of separation.

29:☽: Yet, we encourage each to persevere, for each is a good seed with much yet to offer in the blooming. The cycles move, the seasons change, the soul once again will enliven the personality that lives within the illusion, and there will again be the joy of the heart that springs forth into summer and into the full fruiting that is possible for each seeker of truth. We are with you. We endure with you, we seek with you, we await with you the light and the love of the Creator that does always nourish each, and which each in its own time will bring forth into new fruit and joyful experience.

30: Is there a further query, my sister?

31: Carla

32: No, I thank you on S's behalf and on my own.

33: I am Latwii, and we thank you once again, my sister. Is there another query at this time?

34: Carla

35: Not from me, thank you.

36:☽: I am Latwii, and it has been our unusual and great pleasure to speak to this group this evening. We hope that our words might have some use for each, that each may find

does not have charge over another, and though we may teach methods which you may practice whereby the effects of such abuse are limited or even nullified, you in your turn cannot help or rescue that unhappy and tormented person whose love is so distorted and twisted that that entity must show it in such a painful way.

2:☽: First of all, let us examine the nature of one entity's hold over another. It is normally that of long habit or magnetic attraction. In other words, this entity has been accepted by you as one who has the right to enter into your own private space, within your being and your energies, due to your own love of this entity. This entity then has the control it would not otherwise have. Thus, the first step in removing abuse from yourselves is to know that you always have free will, that you are safe, but that you must put upon yourselves the whole armor of light, and remove from that entity which is abusing the privilege of intimacy, the right to that intimacy. It is as though you take in your mind's eye the scissors and you cut the bond.

3:☽: Perhaps you may take your fingers and move them across the area of the navel. It is just above the navel that this entity generally has its power attachment into your energy web. Cut it, seal it, and believe and have faith that you are protected as a free will entity by the full armor of the love and of the light of the infinite Creator whom you serve. This is that which is done within, and this is the heart of protection, for you must believe in yourself, you must believe in your rightness and completeness and individual freedom. These things cannot be taken away from you, not by fire, not by water, not by threat and not by death. When you know who you are, you are free inside.

4: The next step in dealing with those who abuse the privilege of intimacy by causing hurt and pain and by draining your energy is to refrain from listening to the sense of what that entity is saying. Allow it to be a bubbling brook, a news show coming from a television in the house next door. Surround yourself with a silence. You may hear but you do not have to attend, you do not have to react. An entity which is vampiric in nature feeds off of fear and demands control. If there is no fear and there is no control the entity cannot feed its vampiric nature as it wishes.

5: The third level of protection is the walking away, the physical removal of the self from the source of the vampiric and abusive entity. Move to that room which has the lock upon the door, and lock it. If necessary, leave that dwelling place in which the entity lays, and find peace and silence in a place known only to yourself.

6: If the physical leaving is impossible, then the non-hearing and the non-acceptance, though passive, is extremely productive of results. There may be phrases of seeming agreement when they say "Yes, yes, of course," "Yes, my dear, that could be true," but these things could be programmed to fit impersonally, without emotion, without fear, and without interest.

7:☽: Now, these are those things which may be done very quickly. There is an undercurrent which is to be done much more slowly, and we urge that each gaze deeply at the lesson of love held herein. It is said in one of your holy works to pray for those who despitely use you, to pray for your enemies, for what good is it to pray for those whom you love? Is that not easy? Would that not be simple for you? Rather, pray for those who are not your friends, but your enemies, who wish you ill, through unhappinesses and agonies and distortions of their own. Pray for them with all your heart, pray to forgive, and as you become strong inside, pray to forgive the one that was weak enough to attain to such nonsense as that of a vampire who wished to make you a prey. Pray and love and nurture that vulnerable, small self that could not defend itself against an overpowering vampiric presence. In praying you will find forgiveness, and forgiveness stops that karmic tie that binds you to this person. In forgiveness is personal freedom. When you are in a state of fearlessness and forgiveness then you may see with clearer eyes that which you wish to do that shows the most compassion for all concerned.

8: Sometimes there is a spiritual principle involved, a spiritual principle such as that of the vows of marriage, or any promise that should be kept, that you as a person will die before breaking. We applaud such passion, such commitment, and such dedication to an ideal, and if that is truly the way each entity feels, let it face death gladly and joyfully, for indeed much suffering may lead to the physical death of the body, for the vampiric entity is not satisfied until all life has

been taken away. If this is your ideal, we assure you, you lose nothing, and you gain much, for those who keep their promises, and who stand by their ideals in a world of relativity and illusion are the heroes and heroines of a passion play such as that of your Christ, Jesus the Christ, who kept his promise, though he truly wished not to.

9: If upon the other hand, forgiveness has brought insight that indicates there is a more compassionate way within the illusion of separating oneself from the vampiric entity, then in all compassion it is well to do so, (inaudible) do nothing in service to self, but only in compassion to all concerned, in a state of centeredness and calm, in a state of inner knowing. 10: You see, you have choices. You may choose several ways to be of service. In order to do this you must know yourself well. Know that of which you are capable and that which you truly desire. It may well take some time to remove the habitual reactions of fear and helplessness against such an overpowering entity, yet in truth you are, as all are, equal spirits. Because one entity is of service to self, and wishes to control others, does not mean that that entity may do that with (inaudible), for each entity is of equal strength. Each of you is the warrior self, completely calm at the center, completely relaxed and able to respond in compassion and courage and in effectiveness to those attacks which are perceived.

11:☽: So you see, it is the self that must be fully realized by the self. It is no interaction with another that gives one personal strength; it is the sure and certain knowledge of the self. The habits of a lifetime may have taught each that the self is not equal to the vampiric entity. But habits are only habits, you may think of them as addictions, you may think of ridding yourselves of them as you would think of a friend attempting to cease smoking a cigarette, or drinking the whiskey. You need not be an addict. You may prefer to choose another way to be. In this effort you are never alone, for as you pray, unseen entities of love and light are about you on every side, and as you in all humility declare yourself to be a person of faith, and align yourself with the best that you know, defining yourself by the best that you know, becoming your true spiritual self by this process, you do indeed become quite as strong as any entity incarnate or discarnate.

12:☽: The other entity may still have, for some reason connected with your learning process, the ability to cause changes in your geographical location, and in your circumstances in general, but in no case is such an entity able, except by your own permission and acceptance, able to affect you yourself. You may be imprisoned, you may be tortured, you may be in any manner of situations, but as you recall who you are, an imperishable spirit of light that lives by faith, you become untouchable, for you have about you what this instrument would call the whole armor of light, and the Creator Itself is your protection, for you are as much children of the Creator as any other, as much to be loved and protected as any other, and in no way deficient.

13:☽: Claim your birthright as loving children of a loving Creator. Do the work of forgiveness, no matter how long it takes. Pray the prayers that cut the bonds that tie you to this vampiric entity, and to all who would seek in any way to bend you to their will or to control you against your will.

14:☽: We are aware that we sound as if all were very simple, when in reality we may not understand the complexity of such situations as your illusion is able to provide. This is correct, my children; we do not even wish to concern ourselves with the details of a specific instance of that of which you ask, for though the situation be knotted tightly as the Gordian knot, yet the untying is as simple and difficult as utter and complete humility and forgiveness, forgiveness of other, forgiveness of self. This is very important, that you forgive yourself for ever being the victim, and forgive the entire situation. This we do not suggest to be simple work, or work done quickly, but it is the key to all the rest, and we suggest that you pray for the soul of the vampire, for in this way you shall learn to love this entity.

15:☽: As you pray, the love of the Creator surges through you, and you see this entity in its original form—beautiful, whole and perfect, just as all entities are. What caused this entity to become a creature of such agony, such pain, that it must turn and hurt others? How very sad is all that that entity has experienced that has so soured, embittered and caused this entity to become negative and controlling of others because it cannot control the self, unloving of others because it cannot love the self, unforgiving of others because it cannot forgive the self. There is much to pray for in this entity's de-

all that there is, the Creator Itself.

31: Again we say to you, adonai, through this instrument, and we wish to close this contact through the one known as Jim. I am Latwii.

32:♡: I am Latwii, and greet each again in love and light. We wish only to offer ourselves to any queries which those present may have before we close this contact. Is there a query?

33: S

34: Yes, Latwii. In my learning channeling, it seemed to me that in order to keep myself abreast of the contact I needed to kind of look ahead—would I understand that you are telling me that this looking ahead baffles the more, ah, magical and interesting parts of the channeling, so that while it may bring back intact the information, it fails to capture the nuance and inspiration? Do I need to slow down? How might I go about improving this particular aspect?

35: I am Latwii, and I am aware of your query, my brother. In this regard we would suggest that the practice of looking ahead, as you have called it, is that which gives a confidence to your contact, and in the beginning of your channeling it is helpful to use whatever crutch works, shall we say. In the long run of the channeling process, it would be well if you would look not so much to the approach of information as to remaining in a more free floating state, shall we say, in which you are subjecting yourself to the movement of the contact as it will, this is to say as you progress in your experience of the vocal channeling, it would be well and would be easier for you to accept information about which you would nothing in advance. All of this practice has as its purpose forming the completely hollowed channel which has neither the preconceived idea nor the desire to know that which is next, but simply offers itself as an open instrument. There are many steps along the way to achieving this particular kind of contact and we would not wish to rush you in your progress but simply to suggest, as we have, that you are at a certain stage of the practice of channeling at this time, and the succeeding steps in this never-ending process, will concern themselves in a large degree with removing the crutches which are helpful in the beginning. For these crutches are, though sturdy in their offering of their support, also limiting in that which can be seen or received.

36: Is there a further query, my brother?

37: S

38: Yes, thank you, that was very helpful. This goes into a little different direction. There is a subjective side to the experience of the channel in which one feels an energy, very strong, energy welling up within one, that once one gets used to it, has a certain tractability to it, if one can work with it. Now, there is an ebb and a flow to this energy, at least as I experienced it, rather than a steady stream of it. Is the process of learning to channel a process of learning to work with this energy when one feels that it is dissipated for the moment? Does one do well to pause long enough for it to gather in? Can you give me some indication of this problem?

39: I am Latwii, and believe that we have your query. Before any performance, the performer has the flow of the adrenaline, as you might call it, the excitation of the anticipation. This kind of energy is that which the new instrument would experience far more than the instrument which has long practiced its art. This energy can be helpful to the new instrument, much as the crutch of looking forward, shall we say, into the contents of the information which has yet to be received. As the new instrument perceives this welling of energy, the effect is to help the concentration and the focus of the concentration. This is most helpful to any instrument. However, as you become more practiced in your art of vocal channeling, you will also discover that this energy tends to be reduced, for the practice no longer elicits this, as this instrument would call it, rush of energy. It is at that time that your ability to focus your concentration will take over this function, shall we say. Thus, there are many attributes and characteristics of the channeling process that are found at the beginning of the process which may be utilized by the new instrument. But after a period of time, the new instrument, becoming a more experienced instrument, will discover that it is working more on its own resources and abilities rather than the accoutrements, shall we say, of the contact in its initial phases.

40: Is there a further query, my brother?

41: S

42: Yes, I think this is well taken, and I certainly do feel that

rush. The energy that I had in mind, really, though, was one which I only began to experience later on, when I felt more calm and it is one which I have sometimes experienced in the meditative situation. I find it to be of a different order. Is—am I dealing only with a subjective modification, is that what you are describing as the adrenaline energy, or is there another dimension going on here?

43: I am Latwii, and I am aware of your query, my brother. There are deeper levels of the mind which each entity within the meditative state may contact, as the meditation is more successful in achieving the one pointed focus, shall we say, and in removing those distractions to the meditative state simply by failing to attend to them. As one is successful in moving the conscious focus from the upper reaches of the conscious mind to the lower reaches of the conscious mind, and, indeed, into areas of the subconscious mind, one will feel a certain power or energy, as you have called it, which is the, shall we say, the energy of potential use.

44: This is a relatively unformed energy and is that which responds to the reaching, shall we say, the reaching of the conscious mind as it moves its focus into deeper realms of the subconscious mind. This reaching begins to potentiate those qualities which may be associated with the more feminine aspects of any entity, those of the intuition, those of the non-rational, those creative powers which have, as you would describe it, the magical or metaphysical ability to form consciousness in such and such a fashion according to the design of the working. Therefore, the energies which you have described are those within your own subconscious mind which are available to you as you are able to stably move your conscious focus into the subconscious mind.

45: Is there another query, my brother?

46: S

47: No, thank you very much.

48: I am Latwii, and we thank you once again, my brother. Is there another query at this time?

49: (Pause)

50: I am Latwii, and we have been most filled with joy and light to have been able to be with this group this morning. We feel that the progress made with the one known as S is exceptional and we hope that this entity will take our comments and small criticisms as those areas of improvement which are expected of the more advanced instrument. We are very happy to have been able to work with this instrument and look forward, as you would say, to further opportunities to do so.

51:♡: At this time, we shall take our leave of this instrument and of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Latwii. Adonai, my friends. Adonai.

52:

3.24 1990/06/17

0:♡: I am Hatonn, and I greet each of you in the love and the light of the infinite Creator. It is a great privilege to be with you this evening, and we thank and bless and send love to each of you, assuring that we will be with you at any time you mentally request our presence. We do not speak, but we are there as comforter for those who seek that comfort we have to give. We ask each to remember that we are limited by those things which we know and those things which our teachers have taught us. We are capable of error, and so we ask each of you to discriminate and judge those things which we say so that you may use those things which are helpful, but leave behind those things which are not, for within you is the power of all knowledge and wisdom, in a very deep memory which the truth resonates to, as occasionally this house resonates in its very walls to the sound of the train in passing, and hums; so does your being hum at the resonance of a truth that is yours personally. You do not learn from us but merely recognize the truth that you have known but could not say for yourself until we said it first, for much of what you know is buried deeply within your unconscious mind and can come to the surface only under carefully protected and loving circumstances where seekers of truth may gather together in love and grace abounding.

1:♡: You ask how to protect yourself from the psychic verbal and physical attacks of one who is incarnate, that is in a body and in direct relationship with you. We may answer you in several ways, but we are sorry to say that one entity

support and nourishment in the times that are difficult. We are with each at all times, and we leave each in that love and light of the one infinite Creator which does not fail. We are known to you as those of Latwii. Adonai, my friends. Adonai. 37:

3.19 1990/06/03

0:♡: I am Q'uo, and I greet you in joy, in the love and in the light of the one infinite Creator. Also greeting this group is the one known as Hatonn, who has come merely to give greeting to one dear to them. We offer from Hatonn greetings to the one known as H. We of the principle of Q'uo are extremely grateful to have received your call for information on a subject of the paradoxes that are apparent in stressful situations within your third-density illusion.

1: Let us begin by gazing at the one great original Thought that is Love, the Creator of all things. This entity created a certain kind of creation. Many have been your attempts to understand meanings, and the nuances and the subtleties of that mind which is not the conscious mind, nor the unconscious mind, nor the deep mind, nor the racial mind, but the archetypal mind. You have wondered how to use information concerning the archetypal mind. It has always been quite difficult to express the means of use of this deep resource of your infinite mind which in its totality is a part of the creation and the Creator. The archetypal mind is not a mind to be, shall we say, studied for harvesting of understanding, but rather looked to in situations which contain apparent paradox within one's own mind.

2: One of the principles of the archetypal mind is that archetype called Hope, or Faith. Now, these archetypes are in place as a portion of the birthright of each individual which is the son or daughter of the infinite Creator. However, it is the result of much experience involving a final and absolute strengthening of a particular pillar of the archetypal structure of the mind which makes it possible for one consciously to be aware of this unmovable archetype, part of the architecture or structure of the deep mind. It exists without regard to the third-density illusory experience which the conscious mind perceives as catalyst and reacts to as it chooses. The archetype of Faith or Hope, therefore, is much like the deep and solid earth which lies beneath the fissures, honeycombed caves, and many irregularities of the land and sea masses and their tectonic plates which make up the moveable, or malleable, or reactive body of the living creature which you call the Earth.

3: In each person, these archetypes may or may not, in previous experiences of incarnation, have become apparent and recognized as a portion of the birthright and very nature of the unchangeable solidity of your imperishable and infinite self. Thus, not all will experience, in a situation in which faith and hope are tested, an inability to deny faith, for the reason that each entity in its free will has in its many experiences made millions of choices concerning that of which it wishes to become aware in a whole sense.

4:♡: Let us spend a moment upon this word, "whole," or "entire." The closest link which each of you has to the deeper portions of the self involves the full opening of the heart to its own nature, which is love. It has often been described to you as the seat of unconditional love. However, this suggests that it is an activity. Indeed, the fully opened heart is unconditional love, and love, therefore, is not a love for another with condition, but a love with another as the self.

5:♡: Many are the confusions that have assailed each when seemingly ill, and certainly this instrument, as many have attempted to heal this instrument of the bodily difficulties it experiences; nor would we deny the obvious nature of this instrument's lack of what you would call health. However, in the sense of being whole, to the extent that one has allowed the pain, the blockage, the limitation, the self-loathing, or whatever is the deeper expression of this illness, to be accepted and loved within the heart, the entity is becoming whole, and it is this state of wholeness, aided greatly by the indigo chakra work of daily meditation, self-forgiveness and other inner work, which will most reliably and quickly make possible the resonance of daily catalyst so that the catalyst may sink into the area of the archetypal mind and the archetype which is being expressed, recognized. Once this archetype is recognized by the whole or open self, it then becomes a deep portion of the mind, a portion of the biases

which survive the forgetting process which opens each incarnation.

6:♡: Each of your experiences with infants shows you there are no two infants which are entering third-density incarnation with the same biases. Each is unique from the first and has been unique, wholly blessed and sanctified, as are you, by the love of the infinite One, since before time and space and that grand celestial illusion of all of the energy fields of body, gravitation and all of the mechanisms of the infinite cosmos. Therefore, this instrument was not able to deny faith or hope, because it had been recognized as a birthright, as a part of the structure of being, which would be as difficult not to accept as it would be for a person with eyes upon a brick wall to deny the existence of that wall.

7: In the conscious use of catalyst in third density, however, any entity will be creating, or attempting to create, a more positive action, in an unpredictable number of ways depending upon that person's momentary degree of self-forgiveness, of grasping of the nature of catalyst and of the temporal and mundane personality of the illusory self. As this instrument was paralyzed and informed that, even though paralysis left, it must remain bedfast for this incarnation, it was not surprising that a deep rage against this limitation would fill the heart and cause massive blockage and a very weakened vitality of spirit in the conscious mind. And although many other blows which have come to those within this circle may not be so serious or lengthy in their prognostication, they are, nevertheless, of an equivalent painfulness at the moment they are felt.

8: Some entities in this circle have become aware of the archetype of Faith, and therefore cannot deny it. Others have not made this connection with the birthright of the self. Thus, not to each person shall this particular seeming schizophrenia occur.

9: There are, however, many archetypes. Perhaps the most commonly discovered is the archetype of the new mind, empty of experience. This archetype is one which each in this circle is aware exists, and each could not find a way to state unequivocally that one can never make a new and fresh beginning to a life experience. Indeed, this archetype was first learned through the fires of many lifetimes of self-condemnation and the discovery that forgiveness does occur, regardless of one's opinion of oneself, at some unpredictable point because forgiveness, the redemption from error, is part of the basic truth of each entity's makeup.

10: Thus, each of you fails and has the subjective (self-criticism which can be the cruelest and harshest criticism leveled by any, harsher than any other would give to you. Yet, at the same time there is the undeniable awareness of the absolute possibility of beginning anew with a new mind, a new heart, and a clean and unblemished conscience. Each of you has done the work necessary to learn this basic archetype, this basic part of the architecture of the self, and in many cases it is a part of why many do not feel it appropriate to seek forgiveness from an outer source when the Creator has placed within the self, in a sanctified and permanent structure, the very heart of self-forgiveness which must always precede new beginnings.

11: Each of you who has studied the archetypes of mind, body and spirit may examine each archetype to discover more and more of its basic nature. Those archetypes which one is unable to deny, no matter how outer circumstances seem to be in a paradoxical relationship to it, is a portion of the self now known as part of the whole, or healed, or open being.

12:♡: We would speak of only two things more, for this instrument is asking us, as always, to be more brief. Your planet has also its evolution in consciousness. The surety of various archetypes that you feel are helpful to its growth, and above all the love of the open heart blesses and raises the vibrations and consciousness of the fragile island home which you call Earth. It is appropriate for each of you to share each learning with the native soil which has been the earthly mother and father of the physical vehicle which has made these catalytic experiences possible. Love your planet as you would love your parents, for the Earth upon which you stand loves and heals and cares for each of you without any question, for you are its children too.

13: Lastly, we would speak to each of the basic nature of paradox. The mundane illusion of everyday works well to instill in one a sense of less than full self-worth. It often seems to bring out in each personality the less attractive portions of each entity's surface being. This is why you are here; this

is your classroom. You are here to penetrate the illusion of catalyst, to see deeper and deeper into the present moment until the basic nature of the self is more and more apparent. Meanwhile, the surface personality rages, and whines, and cries, and grieves, and laughs, and plays its many roles upon the stage of the illusion.

14:♡: You must feel free to express to yourself to the fullest all emotion, no matter how hateful or seemingly harmful or subjectively not approved, for it is in expressing the self fully and then taking the self in its own arms, into its own heart, and loving, and being loved by this child that you are, consciously, that your spiritual evolution depends. Never, ever, try to repress or deny negative feelings, but open your heart to them. They are yours to love and comfort, for you are children of the illusion, and only imperishable and immature beings as metaphysical beings. You are not upon this planet at this time because you have achieved maturity. Had you achieved such a thing you would have no need to choose to love and to heal.

15:♡: May you love the Creator who first loved you, and whose nature is your nature. May you honor the free will which sends you to a million emotional states, for this is your catalyst; this is how you learn to love. May you learn to love yourself wholly and entirely, accepting all of yourself. That is the healed person, not the person without physical blemish. And may you love each other, for you are all one self.

16: We would leave this instrument and you in the heart that is the one great original Thought of Love, which is the Creator, and would transfer this contact to the entity known as Jim, if this instrument is willing to serve. We thank this instrument and would now transfer. We are those of Q'uo and Hatonn.

17:♡: I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to ask if we may speak to any further query. We remind each present that we are happy to speak to the best of our ability that which is our experience and that which is our opinion, and we would wish that each realize that we are not infallible, that it is well to take those words and thoughts which have the ring of truth to the self, and leave all others behind. Is there a query at this time?

18: S

19: Yes, Q'uo. Sometimes, when one looks very starkly at one's condition, one sees a kind of rejection of perfection, very deeply rooted, which is a repulsion of self, and also directed at the Creator, for as we know we are of the Creator. It's a repulsion of the Creator as the Creator. I'm trying to understand how it comes about that the Creator, in order to know the Creator, needs this deep feeling. Can you speak to the question of why healing seems so primordial?

20: I am Q'uo, and am aware of your query, my brother. We give the instrument the image of the broken bone. That which was whole becomes broken by experience. The broken bone within your body, when healed, is stronger than it was before it was broken. Thus it is with the body of the Creator, the mind of the Creator, and the spirit of the Creator that indwells in each entity, that moves through the creation...

21: (Side one of tape ends.)

22: I am Q'uo, and am again with this instrument. We shall continue.

23: Experiences are designed to test the limits of the entity that seeks truth, as each entity does indeed seek truth with each fiber of its being, thought of the mind, and action of the body. Experience moves the boundaries of perception and knowledge and faith beyond what are normal, shall we say, for the entity. That which is normal is that which is stably experienced and has been gained by previous experience, which in its turn broke previous boundaries. The breaking of boundaries, the breaking of rigid perception, has the function of increasing boundaries, perception and possibility. Thus, it is imperative that each entity who seeks the one Creator experience this breaking in order that that which is new, stronger, deeper, larger, richer and more varied may be contained in a vessel which is now larger, richer, deeper and more varied in its capacity, as each of you are vessels which are hollowed out by the experience which is the means by which you seek the One. Thus are you strengthened; thus do you go on in your journey.

24: Is there a further query, my brother?

25: S

26: Yes, one more. I understand there are certain paths of spiritual growth, ones that I have taken to be negatively ori-

ented, that take the breaking of boundaries as a value in itself. It seems they can hardly wait to break boundaries. My understanding is that a more integrated approach to this process is more efficient. Does this involve processing catalyst through the open heart? Can you speak to that?

27: I am Q'uo, and we shall attempt to speak to this query. We ask that you re-question if we are not successful. Each entity, whether of the positive or the negative nature, will increase its ability to further its evolutionary process as it breaks those boundaries by which it has defined itself, for as the circle of knowledge enlarges, it touches upon more which is unknown concerning the self. Thus, there is the constant need to enlarge the boundaries. Within limited illusions this is done by applying the breaking force of experience.

28: Is there a further query, my brother?

29: S

30: No, I'm fine, thank you.

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

32: Carla

33:♡: I'd sort of like to follow up on S's question, because I think that there was something there that he had hold of and that is that if (one) attains the learning, and growing is held in the open heart (and allowed to flow, through it, and out), then instead of becoming bitter and negative, you (might) become sweeter and more loving without attempting to accept (the learning), by attempting to keep the heart open. Would this be(a question (on which you can) comment?

34: I am Q'uo, and am aware of your query, my sister. The open heart which accepts the pain of change will find the means of healing that which is broken within more easily accomplished if the attitude attending the painful change is one of acceptance rather than containing any of that which you would call resistance. However, it is not easily accomplished, for that which has carried one to any present point is that with which one is familiar upon a stable basis. When changes are great enough, it often feels as if the foundation beneath one's feet is cracking and separating to the degree that one shall be torn asunder as well. The ability to move with such changes in the acceptance of the new configuration of self is an ability which is developed through great effort, and is one which most entities never master upon your plane of illusion, but are forced by circumstance to accept, and only in retrospect are they able to see the beneficial aspects of those experiences which have been greatly traumatic previously.

35: Is there a further query, my sister?

36: Carla

37: Just one. Would it be then impossible for a negative entity, which is not working with the green energy of the heart energy, to have this healing occur?

38: I am Q'uo, and aware of your query, my sister. The negatively oriented entity has the need, in order to maintain and further its negative polarization, to control those situations which bring about change, so that that which may be painful is stored, and the energy of that change then is released in a controlled fashion at the appropriate time, so that changes are not accepted as much as they are directed.

39: Is there a further query, my sister?

40: Carla

41: No, thank you.

42: I am Q'uo, and we thank you, my sister. Is there another query?

43: (Pause)

44:♡: I am Q'uo, and we are greatly thrilled to have had this opportunity to speak to this group this evening, greeting old and new friends, and we would thank each for allowing us to speak our humble opinions, reminding each again to take those words which ring of truth, and to use them as you will, leaving all others behind. At this time we shall take our leave of this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

45:

3.20 1990/06/04

0:♡: I am of the principle of Jesus the Christ, and I greet you in the full consciousness of the (inaudible). We find that that to which we wish to speak this day is of shifting and uncertain energies of confusions in being and loving, and manifesting that being and that loving.

complex which may act creatively. With this creative power comes a responsibility. If the blue ray has been energized by the open heart, it is responsive to the energies that have come up from the lower centers, as it finds these energies balanced by love and then compassion.

14: There is another source of energy available for expression in blue ray, however, and this is the source known as the Christ within. This energy, to be expressed, must first be apprehended in a form sufficient for the activation of blue ray. This involves, then, already the activity of that energy center which is located between the brows and is indigo in its true coloration.

15: The indigo-ray center is the center of insight. It is the center capable of discerning a concept, which for its more and more discursive expression requires contact with the blue ray. Within the indigo ray the concept remains merely the concept. And experience of it is more direct, less refractory than one finds in the blue ray. It is for this reason that the more particular work of the adept is focused in the indigo-ray center when the adept has reached the point of being capable of reliably discerning the concepts and principles that are in so many various ways expressed within the illusion, but always in such a way as to transcend the illusion in favor of a metaphysical significance, which may be quite different from the appearance it takes on within the illusion.

16: In the indigo-ray center one finds that concepts do not stand alone, each discreet from the others, but, rather, that the situation is somewhat like a series of small streams or rivulets which empty into larger streams and then to larger ones still, until finally they join in a great torrent and seem to travel towards a single source. We say travel towards because this is the direction indicated by the adept who seeks, that is, the adept feels himself to be traveling towards that which is sought.

17:♡: But in reality, there is not a single direction to this movement. It is, rather, a movement which goes simultaneously backwards and forwards, as it were. The adept, thus, finds that the movement in the direction of what is sought, a movement which, indeed, is initiated by the adept, does not terminate either at a point within the line of sight of the adept or one outside of this line of sight, but, rather, opens a (hallway) of love and light that returns again unto the adept. It is a stream which flows outward and inward simultaneously. It is this situation which is described in your scriptures when they advise the student that, "if you ask, you will indeed receive," for, indeed, in truth the asking is the receiving, the seeking is finding. This is perhaps the most basic secret known and knowable in indigo ray. That is the foundation for the platform upon which all further work may be done.

18: Once one has activated all the energy centers—red, orange, yellow, green, blue and indigo—the issue of first importance is one of balancing. For a mind/body/spirit complex which is so...

19: (Side one of tape ends.)

20: ...activated in any particular energy center that this center overbalances the entity in the direction of processing or expressing a certain kind of energy at the expense of other manners or laws of processing or expressing energy, will find that blockages occur which are due—not so much to the specific, distorting effects of individual chakras—but rather due to the fact that the entity as a whole is out of balance. It is vital to keep in mind that a sense of proportion should be everywhere maintained. For it is out of this sense of proportion that the finer points, or the fine-tuning, shall we say, may take place.

21:♡: The effect of consistent daily work in meditation is not perhaps felt suddenly, is not perhaps experienced quickly or obviously in the terms of the illusion, but it is the surest and only safe approach to spiritual growth that one may take within your third density. We would suggest to each that you take heart, and in a quiet joy go about your daily routine, knowing that nothing that you do, no distortion in which you may become involved, will put you so far from the love and the light of the one Creator that you are beyond redemption. All is acceptable. You are of the Creator. Find, then, within yourself the joy and the peace that is that of the Creator. We leave you in the love and in the light of the infinite Creator. Adonai, my friends. Adonai.

22:♡: And so we open again through this instrument in love and light. We would instruct each to examine its portion of the message. For in each portion of the message was intended and is always intended a poetry, a beauty and inspi-

ration, a surrounding of the subject with open nuances that excite the curiosity and show the way for growth in each and every subject or situation covered.

23:♡: We are those who would have the fun, the playing with the subject, and we find, as we intended to, that the sense of lightness of that which is lifted from the shoulders by awareness is somewhat lacking. Each may examine its own contributions. To the instrument known as S, especially, we would (note) that this instrument's love of the teaching moves at times to limit the nuances or open-endedness of each portion of the subject covered.

24: There is a joyful surrender, so that to a channel there is no concern to teach, no concern to be (thorough), no concern to be complete, no concern for content, but only the concern to remain completely one with the tuning one has achieved. In this surrender, each thought opens like a flower, and bloom and beauty and lightness enhance the communication. In this case, although the instrument known as S did an excellent job in expressing our basic message, there was the nearly subconscious intention "to teach" that goes with the habits of an entire career of teaching. Channeling is a different kind of teaching. It is a teaching in which one surrenders all desires to teach, to make sense, or to do anything except to listen, to feel, to be, to float in that highest tuning which may be held in a stable manner. Then all else is a mechanical procedure of reporting upon the concepts one has received.

25: The teaching then unfolds in a way impossible to the conscientious teacher, and the results please that same teacher in a way he could never be pleased with his own thoroughness. We say this while we say also that there was excellence in this contact. Yet, we are aware that this instrument strives for more, for inspiration, for freedom from linear thinking. And so we would look back at the full and open heart and revalue briefly that which we have covered.

26: In the lower energies, each has weaknesses due to the harsh illusion each experiences. This instrument with the difficulties of red-ray physical pain. The one known as Jim with difficulties of a relationship held in freedom and trust. The one known as S with the difficulties allowing interactions with groups, to be that which is inspired rather than intended. Each then, in the discussion of these lower energy centers, expresses its own unimportant but substantial enough limitations. Examine and consider, for all things point to the heart from each direction, and to give maximum energy to the heart, to throw into the heart all that one receives, is dearly to be desired. The heart is a thing in itself, a power, a resource, that which in its full and open presence heals those about it by its very being,

27:♡: The higher energy centers receive their ability to do their work because of a full and loving open heart. And each who chooses to communicate or to work in consciousness is working with the green-ray energy, that is its resource. The greatest mistake that seekers make is to attempt to do the higher work in consciousness, without in due patience doing the thorough work in the lower energy centers. For each is as important as the other. All together make the body of energies that creates the energy complex of each spirit.

28: Value yourself, then, not for one or two manifestations of the open heart but for the fastidiousness with which in your private self you know you have worked in each energy center in each day to keep open the royal road, the pathway to the kingdom. Find joy, be merry, staying in fond companionship along the way and think not that information is the goal of channeling. Information is one portion of an axis, call it "x." The other portion of channeling is perpendicular to it at all points and in all directions, and may be called the nonlinear or inspirational or noetic or noumenal portion of that which we have to offer, by our humble opinions.

29: Thus, we ask each to let go in joy, to surrender to the unknown. When covering familiar material release the mind, release the heart, release the strictures of that which is already known. For there is always within each unique channel a new nuance which may be brought forward from the material which is unique to the mind, the heart, the experience, and the spirit of each channel.

30:♡: Let yourself be a channel of wonder and mystery and astonishment to self. Allow this. It cannot be wanted. It cannot be desired and therefore gotten. It must be desired and then released. The true courage lies in that sweet surrender to the unknown which guides you and all, in infinite love, in the full and open heart that is the great original Thought of

suring deep harmony is to work intensively upon the personal program of learning so that one enters into a group situation (with) as balanced a system of energy expenditure as is possible to achieve, while recognizing that no entity in any group will have a perfectly balanced system of expending the energy that is the daily gift from the Logos through the system of energy centers of every entity.

13: We also would recommend that there is the possibility of increasing group harmony by reassessing the quality of desire for the group formation within each individual. It is well that there be a principle by which each within the group seeks to work in order that there might be the basic agreement as to the reason for the formation of the group.

14: ♡: I am Latwii. We are aware that there is one within the circle that has become quite fatigued, and we feel that we have achieved in the basic amount of transmission of the concept for this session that we had hoped to give. We would at this time thank each for again inviting our presence, and we would remind each that we are with each in the personal meditations for the purpose of helping to deepen these meditations. We look, as you say, forward to those times where we shall again be asked to join your circle of seeking, and we shall gladly do so at those times. We shall leave this group at this time, as always, in the love and the light of the one infinite Creator. We are known to you as those of Latwii. Adonai, my friends. Adonai.

15:

3.23 1990/06/15

0: ♡: I am Latwii. Greetings to you in the love and in the light of the one infinite Creator. There was a significant pause before we began this contact because the instrument, somehow uncharacteristically, had inner work to do before it could enter the metaphysical world of spirits, and because this is a detail of some importance we shall speak of it before we begin our message.

1: When one wishes to be of a metaphysical nature, clear and sure and lucid in being, one cannot bring to that stance metaphysical work on a personal plane that is undone, else all protection will be faulty, and the storms of the ever-going illusion of duality, which extends into fourth density, will affect the contact unreliably, but generally in somewhat of a negative fashion. In the case of this instrument it had received messages from a negative entity which it fastidiously and carefully answered. But the final communication from this entity was a psychic assault which the instrument felt but did not accept as being a portion of itself.

2: ♡: When one realizes that one is being greeted psychically by negative entities, thoughts or impulses, one must do the work of accepting and loving this negativity, cradling it close to the heart, seeing in it the fear that is the antithesis of truth, and cradling this falsity and loving it and absorbing it into the self until it has rebalanced itself within the self as an accepted and loved portion of the self, which one does not choose to manifest. If a channel has fear and has not balanced this, then the entire procedure of tuning and challenging becomes unreliable to the extent that the instrument has fear. In this instance, the instrument was accurate in its reading of the degree of negativity of this particular entity, but did not do the metaphysical work required to become one with this entity in love and in light and in service.

3: ♡: It is written in your holy works that you shall love your enemies and those that spitefully use you, for it is not difficult to love those who love you, but all-important to love those who do not love you. We ask each to ponder these simple words, as the heart may mature and become a strong and reliable energy center, capable of being open and full of energy, with no blockage of fear.

4: The full and open heart. Let us gaze upon it as it touches upon the various energies and activities of the illusion, in what you call your red-ray energy center. What is the full and open heart but one who accepts all energies of life as beautiful. This heart sees the beauty of form as it is designed in this illusion and is able to comprehend the energies that move through each form, each manifestation. The heart embraces its own physical vehicle, sending light to each and every cell. Where there is any darkness, light is visualized, oceans and oceans of bubbles of light moving to each and every portion of the physical vehicle that may be in discomfort. Refreshing, easing, comforting, cleansing, renewing each cell.

5: ♡: In the full acceptance of this body that is yours within the illusion, is the full healing of this body. Find the way in your heart to love all aspects of this body, never to begrudge it, (inaudible). Always to understand that same energy in others and to love and accept each vibration as lovely.

6: We will transfer this contact to the one known as Jim. I am Latwii.

7: I am Latwii, and we continue through this instrument. As you move to the orange-ray energy center and consider it for its clarity, you must look to those relationships that are of an intensive nature, where you share that which is your unique nature with one other entity upon a basis where this pairing of energies draws from you all of your attention in your caring and your efforts to communicate that which is yours to communicate. This type of relationship is the first movement outward from the individualized self and the first movement which establishes a bridge or a bond with another self, which then allows a commerce, a trading, shall we say, of energies betwixt you and one other entity.

8: This other entity's identity may change from time to time. The significant part of this kind of relationship is that there is only one entity at the time which comes within your focus and with whom you then respond and move in a kind of dance, as it were, as energies are exchanged. Wherever there is any kind of obstruction or blockage of this energy exchange due to imperfect communication or imperfect processing of catalyst there needs to be the balancing of these distorted efforts, so that this center of energy may play its part in the channeling process and be opened to the degree necessary for minimum functioning—that is, to allow a certain amount of energy to move freely through the center without it being distorted or biased in a significant way. When this procedure has been accomplished, then the entity is ready to move to that yellow-ray center which begins the further expansion of the expression of the individual energies.

9: We shall transfer at this time to the one known as S.

10: I am Latwii, and we greet each through this instrument. The yellow-ray energy center conditions those experiences which have to do with other selves, numbering more than two. In the yellow ray there is the capacity to take in those configurations of energy which express complex arrangements of interactions. We will find these arrangements embodied in institutions and in practices and more intimately in attitudes that come out of these institutions and practices. So that it is with respect to the attitudes that the more immediate work is accomplished, when working in yellow ray.

11: The attitudes involve a give and take of energies and an acceptance of patterns and behavior and a feeling which comes upon one as from a source which is larger than one, and which seems to be other than one. To deal effectively with the balancing of the yellow ray one must accept that the illusion in which one deals is as it should be, and one must accept the gift that the illusion offers in the form of the particular experience which is one's own. When this experience has been assimilated and accepted, the possibility of moving into relation to the energies of the green-ray center becomes established.

12: ♡: The green ray is a more universal image. It has to do with the beingness of the self and the illusion and the entire system of energies which from beyond both gives itself to expression (inaudible) keynote to the experience of green-ray energies is love and it is compassion. The compassion which one experiences at this level is a summation of the work one has done upon the other three levels of energy expression. And it involves to some extent a balancing of these energies which can be accomplished only by seeing that these energies are of the Creator and not one's own. They are not to be held but are rather to be expressed and allowed to flow. In this way, one finds within the heart a humility within which a sense of purpose may be born. The sense of purpose, born in the heart center, is the most important endowment that an aspirant to truth may find. It is the birthright of each to have this firmly instilled in the center of his being. To discover this center is to find within one the yearning which is the springboard to work in the higher chakras.

13: ♡: It could be said that the yearning of the open heart is the rectifying factor, the factor of purity, which gives to blue ray an assurance of having to deal with truths and not merely the concerns of the illusion. Blue ray contains within itself the power of expression. In the expressiveness of blue ray there exists the joy of creation in its occurrence. Blue ray is the first center of energy within the mind/body/spirit

1: ♡: The spirit of love is one and we speak as this instrument calls us, as the living spirit of Christ in the world, and soon we shall yield this instrument to others who speak in a different vocabulary. But do not be confused by vocabulary or entity or name. There is one Father, there is one Love, there is one Kingdom, which is the creation of all there is.

2: ♡: We seek to reassure each of you that confusion is acceptable, if your yearning is kept right and your desire (shining) to know love. Find peace beyond the naming. We leave you in the love and the peace of Jesus the Christ, now and forever. Amen.

3: (Long pause.)

4: ♡: I am Laitos, and greet each of you in the love and the light of the infinite Creator. We are pleased to be called to this group to work with each entity in improving those abilities to rest the conscious mind and accept those thoughts which may come from an impersonal source, which has a certain amount of advantage in its longer point of view. We thank each for wishing to be of service as vocal channels for our humble thoughts and we ask each to remember that in the channeling the greatest skill is in the completion of surrender once the contact has been challenged and has passed. In this surrender comes calm and in this calm comes the clear hearing of our thoughts and ease of speaking them into language.

5: We would use this time as a training session for each channel speaking in a parable which may have some meaning for each. We shall not identify ourselves at each beginning and ending as we intend for this group of channels to speak in fairly short amounts of channel, telling a part of the story that all three weave together. For this is a great lesson in channeling (inaudible) the harmony of the group whether all are channels or only one is a channel creates the unique communication that is brought forth. We remind each channel to relax, to suspend all common sense analysis and self-criticism, and simply flow, once the source of the channeling has been accepted, with the rhythm and the energy that flows so freely betwixt we of the Confederation—we correct this instrument—betwixt those of the Confederation and you.

6: The sun arose upon a most warm day in a poor desert land. The chatter of the small Spanish village began. The laughter of the small children, the crying of infants, and the calling of the cockerels announced the beginning of another summer day—another day of dust and hunger and stillness.

7: We transfer to the one known as Jim.

8: One particular family greeted this day as it had greeted many before with slow, sleeping sighs of recognition that there was little that could be done in this day that would significantly improve its state of living, for this small village was populated by peasants for the most part, who labored long for small return, that put but the meagerest food upon the table and clothes upon the body. The family was of a relatively young mother and father with two children that were of young school years in age—a boy and a girl—who were learning what it was to live in this village and to help at their young age with the chores of the family.

9: We shall transfer to the one known as S...

10: We are those of Laitos, and would gently interrupt this small tale to admit to the one known as S that this method of teaching the channeling is usually reserved for students who have had several experiences simply in receiving contact. However, we assure the one known as S that this method will, in our opinion, best relax and open the channeling gift which this instrument does indeed have. For in telling the story which no one knows the middle or the end, it is simply a matter of placing one sentence in front of another, as one would walk one foot in front of another. There is no right story. There is no right ending. But only the creation of truth by the surrender of small considerations to the acceptance of a mystery which may or may not uncover more interesting subject matter for thought.

11: We would again transfer this contact to the one known as S, advising him to release fear, apprehension and analysis, and simply tell his story, as it occurs within the mind. I am Laitos.

12: (Inaudible(is indeed (inaudible(in which (inaudible(a point beyond the (inaudible(of this long (inaudible(to ideals, hopes that could be found (inaudible(in this way, the children (inaudible(serve as beacon to all (inaudible(transfer to the one known as Jim.

13: For it was their innocence and naive optimism that they imbued their activities and conversations with on a daily ba-

sis. These young souls were new in this world of the dust, drudgery and poverty, and yet were amidst the difficulty, filled with the excitement of being alive and enjoying that which was before them as the play toy that would amuse any young child. This enthusiasm was seen by the mother and the father as that which was remembered from their own youth and from which they wished to preserve in the life experience of their children, for they knew well that there was much in years ahead that would work to dampen and even to destroy this kind of vitality which knew no true suffering, for that which brought tears was easily forgotten with the next experience and the joy-filled laughter easily followed the trail of tears.

14: We shall transfer to the one known as Carla.

15: These two children gazed at the sun bewildered and amazed at its gem-like beauty, brilliance and fire and saw each small desert creature as studded with gems. There was, between these two children, an unusually strong bond and they seldom were apart. One observation of beauty shared by one gave an observation of beauty to be shared back by the other and so in converse did the somewhat harsh Christian teachings of the Spanish padre take on a form and substance which was far beyond those feelings of sorrow, guilt and deadness of (inaudible(which were the emotions of the remainder of the village's peoples to the stark teachings of the cross and the sacred blood. Yet to these children there came to be a special place, a small depression in the desert land, which seemed to them in their innocence and imagination to be the place where they could speak to the Mother Mary, and so there they spent many hours until their parents began to wonder at their frequent absence.

16: We transfer to the one known as S.

17: ♡: (Inaudible(as the years went by until it finally came to pass that as the children grew into adolescence they found they began to have less time to spend in their sacred spot and... with each other. And as is the way of the world they found they began to (inaudible(circumstances forced them apart and the girl was taken by her new husband for it was the way of the land that girls were married at a young and tender age to a remote area from which it was not consistently possible for her to make contact with her beloved brother. The boy grew to a young man and remained in the town. He frequently visited their sacred spot which increasingly came to mean to him his lost sister, and he never failed to feel her presence there, but it was a feeling mixed with great sorrow for the memory of a... lovely smile is but a pale thing compared to the... experience.

18: We transfer to Jim.

19: The separation between the girl and boy began to weigh heavily upon each mind and heart for the joy that had been known and shared between these two seemed now greatly diminished and the life that was unfolding before each, though full of its own rewards and pleasures, was quite empty in comparison to that life that was enjoyed by each when together with the other. This deepening concern caused each to reflect in those moments of quietness and solitude as to what the purpose of each life might be for was it not proper to grow in years and experience to become as the parents to others and to bring forth the fruit of life that would nourish all concerned? This pondering in the quiet silence within became for each a solace and a replacement for those times when both had gone to the sacred place in the desert to converse with that spirit that each revered.

20: We shall now transfer to the one known as Carla

21: ♡: As the young man dwelled in mind upon the meanings of the brilliance and beauty he had remembered and seen, the beauty and holiness of his remembered open heart in the presence of the Mother Mary, he turned to the old padre and as the old priest became ill and died, so he became the priest of this place. And because of his ponderings all the harshness and pain of the Christian story became imbued with the poignant love of the Mother Mary and all sorrow was softened by his remembrance of the beloved presence of his sister, and so it came to be that though the cockerels still crowed in the dust and the heat and poverty was the daily bread, the sorrow of life began to be taught to this village in a way which spoke of compassion and love.

22: We transfer to the one known as S.

23: (Inaudible(... In his sister's life things (inaudible(the husband (inaudible(his business (inaudible(And her children (inaudible(the usual difficulty in growing crops (inaudible(in the constant (inaudible(the (inaudible(which were so (in-

audible(and years passed by and finally the husband, worn down by years of labor and care, died, (and(she was left with children who had no (inaudible(prospects in life and she herself (inaudible(barely (inaudible(destitute. Still something deep within her heart would not be squelched (inaudible(her urge (inaudible(she decided to take her family back to the village in which she had been born and in which her brother was now an important person, for who is more important to a (inaudible(than its priest.

24: We transfer now to the one known as Jim.

25: Upon telling her sorrow-filled tale to her brother who had by this time in his life heard many such tales, she discovered that the excitement for life that they had once shared in youth now seemed transformed into a quiet, yet sturdy strength that spoke in word and deed of the purpose of sorrow as being that which prepares the way for a peace and a joy which was not as their naive joy had been, yet which drew its strength from that same mysterious source that had given to me so freely in their youth the fullness of the experience of life, for her brother spoke to her of the long vigils that he had kept within himself as he had sought to penetrate the mystery of the daily life that each within this small village experienced with a mixture heavily laden with sorrow and sweat and the little leavened with the joy and inspiration that youth brought to each new child and which the grinding poverty of this area...

26: (Side one of tape ends.)

27:♡: This is a simple tale of simple people. Each so among all your densities are such. To each has been given poverty of mind and soul and heart. The enthusiasm and vitality and recognition of beauty that comes from young hearts and eyes, the love of one for another, and all these together make up each of you. Yes, you dwell in sorrow and yes, the cockerel always crows in dusty poverty of some kind. Seldom to those of you who are learning to love is there given a free and unasked for unadulterated joy, vitality and lightness of feeling, yet each of you has been a child. You need not let that beauty die.

28:♡: Each of you has felt sanctified by whatever name you call it—you need not let that die. Your environment has almost nothing to teach you that cannot also be taught as its opposite. As you poor and hungry in a difficult world awaken yourselves remember the joy, the freshness, the love, the worship, and the presence of the nurturing mother of all things. You choose your inner reality. May you each choose wisely and lovingly and steadfastly the way of love.

29: We thank each of these channels and are most humbly grateful for this opportunity to work. We realize it has been very difficult and energy consuming for the new instrument and we wish to say to the one known as S that we plunged this instrument into more advanced work simply so as to use the time which we and you are given to its utmost. There is a gift within the instrument known as S which recognizes and has (been(previously used without full awareness of its nature. Thus, we do not begin at the beginning but begin at the level of skill which the instrument has.

30: We thank especially this new instrument for being willing to open to its best effort and to be willing to skip that which would have, for this instrument, been recreation and not the learning of a discipline and a practice which is also a gift and an art. May this instrument see the power of each word, each nuance with which it clothes the concept given to it. May it see, indeed, its particular and unique abilities that make it an excellent candidate for creating inspiration, information, tools and resources that may aid those who wish to avail themselves of such with the gift of this instrument's service.

31:♡: With blessings to all, we leave you at this time in the love and the light of the infinite Creator, encouraging each in daily meditation and contemplation and analysis of those things which have caused the entity distress or great enthusiasm during each day. So that each may know itself deeper and deeper and may come to realize a more profound version of itself and may then have more and more to offer as a channel of love and light. In that love and light, we of Laitos leave you. Adonai, my friends. Adonai. Adonai.

32:

3.21 1990/06/07

0:♡: I am (Meta(. I thank each for calling those of (Laitos(to this circle of intensive seeking and greet each in the love and in the light of the infinite Creator. Because this circle is seeking the perfect in every way, it has yet varying levels of experience, for we shall move back through systems of protection. And as we speak them we ask each instrument to visualize each in his own light that (of(which we speak.

1: We suggest this not to be complex, quite simply to protect your bodies, minds, and your spirits as you undertake the opening of the conscious self to impersonal entities. We ask each to relax, quickly moving from head to foot, starting with the eyes, as the eyes are, indeed, the windows of the soul. So (pay(attention there. Keep the level of concentration necessary for good adjustment from being able to occur. (Inaudible(over the head and down the shoulders, the arms, the torso, the legs, the feet. Letting all the tired, tired energy from the day move from you.

2:♡: Now, in whatever way you visualize, see as it really is, to the best of your ability. The workings of the red energy center in your own body. If it is muddy, ask it to clear. If it is dull, ask it to sparkle, and if it is not rotating, ask it to become active, clear-functioning. Move upwards to the middle of the belly. Gaze at the orange energy ray center, clear it right now, spin it. If one resists this, simply wait. You are capable for a certain time of clearing energy centers reliably. It is a matter of the will being serious and persistent. Gaze then at the solar plexus, yellow. When that is satisfactory, gaze in the middle of your chest, the heart chakra. Within those who wish to serve, many times you may see an overactive (inaudible(chakra as the attempt to love, love and love again is so earnestly meant and so intensely felt. Let that chakra be vibrant and alive and clear and harmonious. Now gaze at the throat chakra. You shall be using this chakra. Allow it to clear and spin and even, perhaps, sparkle.

3: For your words (inaudible(transform (inaudible(and we would that they would sparkle with a glistening gift that each of you have. Move to the (brow(chakra, that deep blue and purple (of indigo(. This is a very vulnerable chakra, yet you are using it quite actively to do this work. Be patient with yourself if it seems to remain dark and merely keep asking it to spin and shine and give off a clear radiance. Reviewing the chakras now very quickly: red, orange, yellow, green, blue, indigo. Violet appears at the head. It is as it is, you cannot manipulate it, but it does represent the balance that you have just created. Take this color and, in your mind, visualize it, swirl it around to meet the red ray, mixing to become a red violet color, the very essence and vitality that is your identity as a body. Take that color and seal your body completely with this color. Now visualize dunking it into a cup of something, painting it on, or asking it to form an armor, missing no part of you.

4:♡: You are now a protected body which is working with spirit. It is therefore time to invoke what this instrument would call the armor of light. Ask the white light of infinite love to cover you completely, and in love ask that it extend around the circle, covering each of your beloved brothers and sisters, growing and eventually becoming bright enough that you almost disappear because (of(the light within, around and about the circle as well as upon the surface of your own physical body. You are now in a protected globe of white light, in a position of sacred trust with those within the circle.

5:♡: This instrument does that which is optional but which may be of help to each. It asks for the Archangels, which will be described by (a(quality, to guard the place of working. It says, "Before me, Rafael." This Archangel is a principle of light. It is somewhat cold, it is full of wisdom. It has a love that is impartial and relentless and will stand your friend without judgment, and shall not be moved.

6:♡: The instrument then says, "Behind me, Gabriel." This principle is a principle of the (polarity(and the generosity of love in its manifestation. It offers from a never-failing jar the waters of life, the waters of love. It has a great and gentle humor and shall never leave the thirsty seeker without spiritual drink.

7: The instruments then asks, "On my right hand, Michael." This is an instrument, an example, an exemplar and a principle of divine fire. It is not only the divine fire of creation but that which will dispatch any that is not complete, whole and positive. It is a warrior figure. As you become able to visualize this energy you may perhaps see an entity in various con-

figurations of stance, which will let you know as you become more experienced what the general milieu about the group may be. Is it at attention, the sword drawn, then be doubly (inaudible(careful with the tuning and the challenging. Is it kneeling, sword down and looking alertly about, then all is well. Nothing can move this principle from its (vigil(. 8: The instrument then asks, "On my left hand, Ariel." This is the absolute principle of free will. It is that which suggests that that which is born will also die; that that which is planted is also to be harvested. It suggests many subtle rhythms and it guards the freedom of each to draw within its own rhythms as it speaks the concepts of those who you have asked to share information.

9: The protection now being complete, we would ask that each of you (inaudible(at this time declare yourself in whatever way you have discovered to be acceptable to you. Declare yourself against the backdrop of ten millennia, twenty or thirty, against the backdrop of imperishable ideals that could never be denied by the instrument. Ideals by which one lives. Ideals for which one would gladly, if necessary, die in order to protect and give vivid clarity to these imperishable things, to this ideal. For the metaphysical world is a world of absolute things. There is no relativity and there is no room in the world for the metaphysical of those spirits with which you wish to make contact for relative thinking. We shall pause while each chooses, imagines, and brings into being that personification or that symbol of its absolute ideal.

10: Now we ask each to step into this ideal. If it is personified, grasp it by the hand. If it is symbolized, grasp, stand by, or incorporate the symbol into your being in some way. Allow it to become your metaphysical identity. Your only identity in the world of spirit is this absolute identity you have now fashioned. With this identity now, pray, speak within yourself in any way that you feel will bring you more and more into tune with this ideal, more and more into unity with it. Again, we shall pause.

11: Ask now, before you begin to challenge for entities only (for that(which you may channel in a stable manner without harm to your health or welfare. The highest and best that you can carry, but not too high for the balanced personality as it decides within this absolute ideal.

12: The circle is now at a place at which it is ready to work. We of (Laitos(ask each simply to relax, realizing that in a world where a few have the actual gift of channeling, the actual gift of speaking loud and clearly those thoughts which move from the subconscious. This circle has this gift. Thus, avoid analysis, trust in your gift and let us begin to refine this gift.

13: We transfer this contact now to the one known as Jim. I am (Laitos(. 14: (The instructions on the tape said to stop the transcript after Carla finished speaking.)

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begun, communication has taken the place of that which we can see without speaking, that is, each is able to articulate within a certain degree of accuracy its nature, its troubles, its strengths, and its idiosyncrasies. This gives each entity the opportunity to realize that it is, indeed, a teacher as well as a student. Or in case of the one channeling, indeed, the student as well as a teacher. To join a social memory complex is to be unafraid to expose not only all the good things about the self but all those things which are subjectively disliked about the self, so that the group may support each other instrument in its learning to love itself, for only those who love the self may proceed far along the spiritual path.

4: We shall transfer to the one known as (name). I am Latwii.

5:♡: I am Latwii, and greet each through this instrument.

There are many times when the path of service to those who you love is cloudy and obscured (The rest of this paragraph is mostly inaudible.(Though life is full of difficulties and... and such times as these it is best to draw back and allow things...

For each has its own guiding light.

6: It is a process of trust in the light of others as in one's own light that allows one to come together as these lights slowly tend to converge. When such a convergence comes about one feels a sense of release into a greater beingness which is a higher part of being than one is accustomed to. It is a sense of purpose and of service that transcends the ordinary concerns of a life torn with anguish, filled with sorrow and perhaps with the joys and fulfillment incident to one's daily activities.

7: One finds, then, in this process, the give and the take between the purposes that beckon and the concerns which oblige us to keep our nose to the grindstone, as it were. The path is long and seems, from the point of view of your illusion, to be very arduous. However, this work is already begun. You all have a foot securely upon the path. And what remains is to find a way to take each additional step, one at a time, slowly, as you begin to find the heart of the center where you all are already come together.

8: It is time to transfer to the one known as Jim.

9: I am Latwii, and we speak now through this instrument.

The group consciousness that develops from the combination of individual entities is a kind of mind which entities of your vibration first become familiar with in the family situation, then within the early school years, then within the neighborhood. And it is extended therefrom to all of those groups and activities which the social creatures that you are can construct for the various purposes that satisfy curious and diligent minds. The beginning of this formation is, of course, with the individual as it is nurtured by the parents. It is most helpful to receive the kind of support in one's early development that gives one the confidence, that the entity one is, is valued by those about one. This confidence is the foundation stone for the future character structure, shall we say. This confidence provides a safety for the entity in that it may venture forth as far as it feels able in discovering new aspects of its environment, especially those concerning other selves, and then the turn again to the safety of that self-confidence. These voyages outward from the secure self are those beginning ties that open pathways of sharing of the self with others throughout the life experience.

10: When one finds a difficulty in any group environment, in remaining harmonious within that environment, it is well to investigate first that concept of self which may be providing difficulty when observed within another self. For it is usually the case that the qualities with which one has had personal difficulty are those qualities first noticed as difficult qualities within another. As one reassesses the seeking of certain qualities and concepts, tendencies and beliefs within the personal philosophy of life, shall we say, one may travel back along the line of formation of this quality or belief and determine to the best of one's ability the origination of this quality.

11: Oftentimes one will find that there is a distorted experience that has lent its distortion to the formation of a certain portion of an entity's life pattern that will then have repercussions throughout the life pattern as the entity engages in relationships with other selves. These qualities will reappear according to the entity's personal program, shall we say. The more intensive distortions, the more unbalanced belief systems, will tend to surface more frequently than those that are more balanced, in order that the, shall we say, squeaky wheel shall get the oil of the attention, and, hopefully, of the balancing action of the entity.

12: Thus, one very primary action that one may take in as-

12: Again and again the Creator calls you. Again and again you call for the Creator. And again and again you are distracted by the pains of living intensely. Because each is already a poem, a chosen path within this circle, we may be general and say that this is itself sufficient preparation for further work in consciousness.

13: The distinctions we are making are subtle and we ask for your patience. Indeed it is true that it is extremely helpful and informative to each seeker that he look carefully, humorously and undauntedly at each apparent lapse in faith, loss of hope, or disappointment within the life experience, be it with relationships with the society or as is most common, with the self. Your conscious mind simply cannot tell your subconscious mind that you are worthwhile and of the mistakes that you make are as much a virtue as the apparently unmistakable ways of acting which are part of your being and ours.

14: There is a life independent of the conscious mind, that part of the self that is a hologram of all of infinity. That self is as a sun and the experience of living the imperfect and wounded life is the experience, if we may use one of your myths, of Icarus flying too close to the sun. The feathers drop off, the structure melts, and the sun has been not benevolent but unwittingly destructive.

15: After one has properly devalued the information given by the analytical and curious mind of your physical vehicle, you may then place that attitude which governs behavior just where it should be: upon the behavior self to be brought out and used carefully and sincerely in gazing at various concepts which endear themselves to each of you. Then in order to grasp the means of coming to forgiveness of the self must needs be seen to be so far below the level of consciousness that there are no mental or emotional stairs which one may use to move from the house of illusion to the house of the infinite Creator.

16: Between this great central Sun and the experience of mundane living lies a great river of blessing, healing and pain. The structure of the subconscious mind, as you would call this portion of your field of consciousness, needs to be evoked layer by layer, layers as thin as the skin of an onion and sometimes layers that have a markedly saddening effect upon the seeker who is living through the inevitable changes and feelings of perceived failure which constitute the conscious perception of catalyst.

17: What are these intermediate subconscious levels? We chose to borrow the words of the one known as Aaron. There is much that occurs before a consciously generated mental formation may occur. The one known as Aaron simplifies this in a way which we feel is helpful so let us look at this process. Become aware now of your attitude posture, that is your true physical, mental and emotional states. Gaze at them. This is your unique beingness at this time, at this very moment. If this is who you are and if you are of the Father that is love, then you as a seeker know in some deep way that the apparent challenges of the incarnation are much like the scenery of the play for which you are the star.

18: As an actor expresses its lines again and again in front of your theater audiences the actor begins to become more and more aware of the true nature of that character or person which the actor wishes to portray. So that after repeating the same two hours or three of lines said, movements made, and emotions expressed, the wholeness of this mentally and emotionally crafted persona becomes more and more nearly complete. Cast yourself therefore as an actor. You do not need to change the play, to alter the script. You need simply to be as faithful to the character you perceive as yourself as possible. This acceptance of the self, although it may begin intellectually, begins to open the doors into that portion of the subconscious mind that may aid you in dealing in a joyful and peaceful manner with the many things which within your illusion seem to be challenging, difficult or even despairing.

19: Sit now and feel your body, your head, your gently resting eyes, your lassitude as you wait alertly but patiently for the hope of some germ of truth that we may offer to you that may be of help. This is your play. We have a far subordinate position in this play. It is yours. Each occasion upon which the self sees itself as angry or in fear, one—we correct this instrument—each then moves back into the reading of the script so far, into the nuances that have been found so far within the message of the play in between the lines and the emotions generated by the drama which is neatly tied up in a play in five acts or less.

20: Upon your own stage it is far better to see that the play will run indefinitely and that you will have every chance every day to create an openness and spaciousness of spirit and glee that allows the Creator to play in the summer sunlight of your open mind and heart.

21: Let us move back to perception. Again we thank the one known as Aaron for creating a simple way to express ourselves in terms of dealing with disappointments. Imagine that you are seated in the midst of a busy public place, perhaps awaiting one of your modes of transportation in its scheduled departure. You have brought with you something that is absorbing and as you sit amongst the hubbub and turmoil of the many, many unsettled entities and the many, many emotions, these do not confine you. In you there is no turmoil, no hubbub. You have the correct time. You have your ticket. You are ready to climb aboard for your journey. And so you read your book or do something else which is equally absorbing and the hubbub and turmoil is not there.

22: Were you to be regressed, as you call it, by hypnotism to that scene, you would be able, in a deep enough state of trance, to remember precisely all that has occurred while you were reading the book. However, as far as the conscious mind is concerned, there has been no stimulus but the book. So the first flaw in hoping that by taking thought one may become more skillful, one may see that there is no hope of beginning from the outside in, in a truly objective way.

23: Now let us say that the book has been absorbed and you have the consciousness of reading that book. Do you yet have an attitude? We suggest to you that you do not yet have an attitude. For you have been impressed with certain thoughts and certain feelings, certain resonances and rhythms which are at one level or as many as you wish to embrace. But firstly, there is the choosing amongst all sense impressions of that which will come at highest priority into the consciousness of your heart and soul. The perception itself is a narrowing of the infinite Creation.

24: (Side one of tape ends.)

25: With the experience of polarization what opinions and biases have each brought to the naked perception already clothed somewhat? It can only add further clothing, further coverings, further defenses, and further distortions. For each entity is intended to be biased. These biases, though they cause a great amount of pain, are spiritually desirable. Not that one would seek out difficulties or challenges, but that in a challenging situation one may see clearly that one's own previous biases, one's own prioritizing of consciousness and one's own sense impressions do a tremendous amount of distorting to what each would hope to be a life lived in full consciousness of love.

26: The last thing which occurs in this process as it moves up through the subconscious mind is the formation within the mind of a response to this heavily flawed perception. At that point you are again dealing with the conscious mental formations familiar in the mundane world. However, if you have been careful to see the processes which precede actual mental impressions you may gauge them lightly without rancor or judgment. Not because you wish to advance, not because it is wise but because it is a kind of habit, a way of stepping just a bit back, of getting just a bit of height. And seeing not only that mental formation that feels so painful but seeing also with utmost compassion, the weary, weary walker who must heave himself up in the saddle from time to time and say to itself, "I am grateful for this horse and grateful for this body and grateful for these pains and joys and I wish to look at each of them as a good part of myself."

27: We have focused today on the details of perception, for your query has to do with the process of perception. Entities realize, for the most part, that they cannot anticipate or understand other entities' every action and word. However, in terms of you within this physical incarnation, you are in the position of attempting to understand and accept an entity that is noticeably distanced from your true self. This standpoint or point of view is not helpful in terms of its being used as a tool to create the desisting and the ceasing of painful emotions so that one may somehow come out upon the pleasant valley of enlightenment. Can you see now what folly it is to expect or even consider the possibility of, by taking any thought whatsoever, releasing the self from the fears and the anger with which it has fueled its very seeking?

28: Thus we may say yet consciously observe the anger, the temper, the emotional dyspepsia. But at the same time open the door of the threshold of the deep mind by whatever means

entity may be subjectively described as friend or enemy, the same love is needed by all. For the needs and the behavior caused by the variousness of free will, and the variousness of man's understanding of it, there is love, and only love, and it is always and ever the same creative Original Thought.

23: Thus, in a dark time and in the shadow of death that you call life, you seek to forgive, and pardon, and love, and turn darkness into light wherever you see the way, and to serve, if not to please. You may all be judged because you do not please, but those who wish to serve often do not please, and if you are reviled for your love of the Creator, then you have done something right, and you are beginning to create the catalyst for fear among people that are already fearful, because they do not wish to change, because change is uncomfortable.

24: Pilgrims upon the path of seeking are always uncomfortable, always changing, always seeking. One cannot say to another, "Come with me on this journey, it will be all rose petals and ambrosia, there will be nothing but good times, for the Creator is love." The best that you can say is, "Come suffer with me until we learn that there is no such thing as suffering, but only pain, and not my pain and not your pain. Come die with me, that we all may live. Come, let us empty ourselves of self, that we may be earthen vessels filled with treasure, dust in the presence of the Creator."

25: You are on holy ground at this moment. Let us pause, that we may share this ecstasy.

26: (Pause)

27: I am Q'uo. I am Q'uo, and we thank you for that incandescent experience. It is a joy to be with you.

28: The first choice that one makes may be seen to be the fulcrum, or the crux upon which the remainder, not only of this incarnation, but of many, will depend, and each pilgrim knows that that first choice is the hard one, for it must be made with no prior experience. It is not until some time has been spent, on faith alone, attempting to live in faith, and by that we do not mean a belief, but simple faith, faith that the Creator is love, that we were created out of love and because we are loved, and because we were loved first it is natural to love in return, faith that anything that occurs is part of the lesson of love, and offers us opportunity.

29: When you are stymied, and your free will wishes to circumnavigate a situation, allow the choices you have made to polarize toward service to others to make you strong in your will. Allow yourself to remember your previous choices, and how, although they seemed hard, they were one hundred and one thousandfold rewarding. For it is not until there has been some time spent in sheer persistence of effort to listen to the will of the Creator that there comes a hunger for that silence that speaks louder than any words.

30: In a lifetime of choices you forged in yourself a life of faith, a gift for your Father, the gift of a poem, of a tapestry, rich, lovely, filled with high ideals and high hopes, against all odds, filled not with happiness, for only those things that turn to dust are happy things, but filled instead with joy, joy within sorrow, sorrow within joy, until you are blissful, and gentle, and willfulness had become willingness to love and serve the Creator and the Creator in every person.

31: Subjectively then, you begin to be rewarded only after you have made your choice; that is the cause of the illusion's being this heavy, this thick, this opaque. The Creator, in giving free will, gave it without stint.

32: There are hints in one's own deepest inward thoughts, in the very nature of this very polarized environment in which you live with hot and cold, winter and summer, light and dark. But they do not speak unless you wish to listen. And as you listen, and as you change, you must change so much of yourself, that which seems to be your self, that is, in reality, the programs that your own brain/computer has set in place for your survival, shaped by the culture which has almost no impulse towards holy things of the Creator, but only towards beautiful things of man. The spirit within must sense its own reality, and choose freely what seems to be the great sacrifice of taking up the cross, the carrying on of the endless journey that ends by the water, the water of life, crystalline love.

33: We realize that we have spoken longer than this instrument requested. We hope, not too much longer, and we ask all of your forgiveness. We have a poor concept of your time. We would, however, cease speaking through this instrument with thanks to it, and, if the one known as Jim is available, we would like to transfer to this instrument in order to close the meeting. In love and in light I leave this instrument. I am

known to you as Q'uo.

34: I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any queries which those present may find value in the asking. Again, we remind each that that which we share we share with great joy, but do not consider ourselves to be in any way infallible. Therefore, we ask that you take our words lightly, and use them in the way that feels most helpful for your own journey of seeking and of service. Is there a query at this time?

35: Questioner

36: (Inaudible) (love, light, Infinite Creator, Hare Krishna. My query pertains to faith, the actual definition of faith in relation to hope, and when an entity after some time travels (inaudible) on that leap of blind faith, (inaudible) hope come in to awaken the soul so that that faith becomes "solid ground."

37: I am Q'uo, and we are aware of your query, my brother, and we greet you in that same joyous love and light that you so willingly share. Concerning your query of the maturation of hope into that which is faith, we would suggest that each entity begins with that spiritual food, as you may call it, that it can digest with comfort. For many this beginning is in that term or concept that is known as hope. The entity with hope is aware that there is more to the earthly existence than those things which seem to comprise the earthly life, that there is more to the purpose of one's existence than completing a daily round of activities after another daily round of activities, and completing an infinite number of such days, and accomplishing the tasks that come with them, that there is a Self which is greater than the self, that there is a binding force within all of the creation, that there is indeed a purpose which gives the life a nobility and a shining quality, a strength to continue and to find a more fully realized conception of that which is life, that which is direction, and that which is service.

38: This entity, however, being somewhat young in the spiritual childhood, as it may be called, is tested by the passage of days and the catalyst that is contained within each day that will, as the fire tempers the metal to strengthen it, will also temper the spirit of this entity as it is manifest in the personality. And as the entity continues on in the hope that there is a purpose behind all of its actions and all of its desires, the entity grows in this inner knowing that it has first called hope.

39: As it continues in growth and grows in strength, the entity begins to enter that concept or area of the metaphysical or spiritual self which is called faith. The quality here which differentiates the faith from the hope is that when the faith becomes developed within the entity it has a sureness that comes not only from the experience that the entity has gained in its own growth, but in a feeling deep within the self that is like unto the iron filing as it approaches the strength of the magnet. The entity begins to feel that it is drawing close to a power that is far greater than any power it has found within itself or its own experience before.

40: Thus, the entity begins to feel and experience this quality of faith and finds that its feet are placed upon a firmer ground with each step that it takes, each testing that it passes, shall we say, for all of the experience within this illusion serves as a kind of catalyst that will allow the entity to become a crystallized being so that there is a strength and clarity to the purpose for such an entity's life pattern.

41: Thus, we would say it is the experience of the entity that moves it closer and closer to a realization of its oneness with all of creation that eventually changes the entity's philosophy, shall we say, of the life, from that which is guided by hope to that which is stayed by faith.

42: Is there a further query, my brother?

43: Questioner

44: (Inaudible) (project (inaudible) city of God, and if so (inaudible) may be a part in helping very many people in polarizing towards service to others and love and at this time/space, space/time (inaudible) now.

45: I am Q'uo, and am aware of your query, my brother. We scan the minds of those present and can confirm that, indeed, this project of which you speak is most helpful to all those which are a part of it and all those which may come within its influence, for there is an openness in the seeking and in the sharing of that which is the purpose for the life, the learning and the seeking in that location which shines as the candle in the darkness, the beacon upon the shore for

those which are cast upon the sea and who seek a clear and safe harbor in which to find a place to seek in their own way and to share in their own way that which is theirs to give.

46: We cannot speak highly enough of the effort that you partake in, and we would suggest that there are those within our density of experience who take great joy in observing this experiment in creating the new human being upon your planet. We bless and send our joy to each that the efforts may be doubled and redoubled, for it is as each light upon the planet shines more brightly and makes a web of light around the planetary surface that this planetary sphere shall eventually be moved into its rightful place within the evolution of the population that seeks so earnestly for that which has always rested within each heart awaiting the earnest pilgrim.

47: Is there a further query, my brother?

48: Questioner

49: We thank you for your blessing.

50: Carla

51: I would like to ask if there is a need for (inaudible(Q'uo?

52: I am Q'uo, and we feel that though the energy of the group begins to wane that there is enough energy and harmony for the remaining queries.

53: Carla

54: OK.

55: Is there another query at this time?

56: Questioner

57: Is it much easier living in amongst a community of like minded souls, (inaudible(energy for polarization of (inaudible(takes place much easier?

58: I am Q'uo, and as you are aware from your own experience, my brother, and the experience of so many others within your community, such a community is a great aid to each seeker that is part of it, for those who of like mind together seek shall far more surely find.

59: Is there a further query, my brother?

60: Questioner

61: From scriptures, various scriptures, (inaudible(particularly those scriptures revealed to (inaudible(, that in different ages a different process of self-realization is recommended, and that in this particular age, creative (inaudible(, the recommended process is to attempt the calling (upon) the name of God. How do you perceive this, how could we (inaudible(enlighten others, (inaudible(of thanksgiving (inaudible(culture, and possibly within other traditions in the world?

62: I am Q'uo, and am aware of your query, my brother. Each entity, as it enters the incarnation, has placed before it a pattern of experience that will allow it to learn those lessons which have not been well learned in previous experiences, and will then allow it to take these learnings and share with others as one who teaches. Thus, learning and service lies before each entity as it enters the incarnational pattern.

63:♡: However, there is the necessity, in order for the learning to occur in the most efficacious manner, for the entity to pass through that which you may call the veil of forgetting, so that only the most basic remembering occurs within the incarnation. The incarnation then becomes a process of discovery of seeking that which is mysterious, that which is hidden, that which has a price and that which, when discovered, also has the reward, the broadening of the perspective, the point of view, the ability to accept, to love.

64: However, each entity has the incarnational personality which is, relative to the soul, undisciplined and within the Earthly illusion subject to distraction, temptations and, shall we say, some degree of laziness. Thus, it is necessary for each entity in some manner to discipline the personality.

65: There are various ways of doing this disciplining of the personality. There are traditions within each culture, and within each religious heritage, that have called upon those practices which you have mentioned as being most helpful for the primary, or foundation discipline, for each entity that seeks to learn those lessons that are appropriate to it and to share them then with others as a service to others and to the one Creator within all. The chanting, the use of various devotional songs, dances and other rituals are most helpful in beginning this process of disciplining so that the expenditure of the inpouring prana, or cosmic energy, may be most efficiently accomplished, for this energy is much like the power of the water that moves through the hose. If the nozzle of the hose is turned in such a fashion as to cause the diffusion of the water to move through in a spray there is little power achieved. However, if the nozzle or the attention is turned in such a fashion as to cause the water to move in a small, bor-

ing, forceful fashion, then there is far greater power possible to achieve with such a focus.

66: Thus it is with the focus of consciousness. If the entity is able to discipline the personality to such a degree, then it is able to move in greater harmony with the cosmic energies that are available to it and to utilize these energies in the accomplishing of those lessons and the giving of those services which are the entity's incarnational pattern.

67: Is there a further query, my brother?

68: Questioner

69: I have a query. The names of God which we repeat (inaudible(, we tend to focus on to align and balance our being in harmony with divine will, are spoken of as being absolute in nature, they are non-different from the Creator Himself. Are you able, from your density, can you perceive that absolute nature in the sound vibration? For example, Krishna, or Allah, or Adonai?

70: I am Q'uo, and am aware of your query, my brother. The one Creator is described by various sound vibration complexes in order to cause a certain facet of the one Creator to vibrate in resonance with the entity calling the Creator's name. It is our humble experience to partake in this seeking process, and it has been our experience that, though many names reflect many different facets of that one jewel that is the Creator, that there is no one name which can capture all of the essence of the one Creator which is mysterious and beyond capture, shall we say. Each name, however, allows a certain sacred quality to be awakened within the seeker which vibrates the name. This harmonic resonance, then, begins its work in the appropriate energy center or chakra within the seeker and calls forth from the seeker that quality which is embodied in the name of the Creator which it vibrates. Thus, when properly vibrated within the seeker it is as though the creation sings. This vibrational quality is that which each seeks as it vibrates whatever name of the Creator is sacred to it, or is utilized by it at a certain time in order to enhance that quality within the seeker.

71: Is there a further query, my brother?

72: Carla

73: I have one. I (inaudible(, and other people have to suffer so hard, (inaudible(confused, (inaudible(, and live so long (inaudible(?

74: I am Q'uo, and am aware of your query, my sister. There are many qualities for each entity which are either well expressed or poorly expressed depending upon the incarnational pattern that has been chosen and the incarnational patterns that have been utilized previously to this incarnation. Thus, some entities bring into succeeding incarnations those talents which have been well developed, those which have been reasonably well developed and those which yet await development. Each entity will have a unique pattern to pursue during each incarnation. The hallmark of an infinite Creator is variety; therefore, one may expect to find a unique pattern of experience, of lessons and of services within each seeker of truth. Thus, each need not be the same to be equal in will and in faith.

75: Is there another query, my sister?

76: Carla

77: No, no really. I just (inaudible(why some people have (inaudible(because they can't deny their faith, while other people, (inaudible(hope (inaudible(. Perhaps could it be that some types of faith (inaudible(, just different types of faith?

78: I am Q'uo, and am aware of your query, my sister. In some cases this is so. However, it is more generally the case that as each school will have the beginning, the middle and the higher grades within it, there are students for each grade, and each student will pursue a different course of study, in many cases while being within the same school. There are those who have learned some lessons well, and have not learned others as well. These are their challenges; these are their paths; these become their service. Each learns at his or her own pace. Thus, each may serve as teacher to another that travels the same path.

79: Is there another query, my sister?

80: Carla

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

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

83: Questioner

84: Can we engage in some chanting together?

85: I am Q'uo, and we would recommend that this would be well. We would suggest, however, that the channeling por-

to manifest the love and the light of the Creator. However, the openness of both kinds of entities to being of service are identical. Some have the experience of aloneness, of loving the Creator but feeling isolated; others feel the consolation of the spirit always. These apparent differences are an artifact of the incarnational lessons to be learned. There is no true distinction between those who love the Creator. As the strength of faith and will is, so is the entity's true association with that great Self of which any atom of consciousness (is a part). Each of you is the same, though your experiences vary. The dedication which is not apparent moves as the true measure of service.

12:♡: Rest in knowing that many who are distressed in the search for the infinite One are beyond the illusions of the consciousness mind quite directly where they wish they were, that is, in communion with the loved infinite original Thought. Likewise, many of those who more vociferously state the closeness of the self and the Infinite are lacking true unity with any Creator except ambition and the creatures of ambition.

13: We find this instrument to be moving into awareness of muscle spasms, and would at this time cease to communicate, as the level needed for this session of working of sleep is soon to be finished. We again ask that this be considered personal material. We thank this group for its fidelity, and name you our friends.

14:♡: We leave you in the love and in the light of the one infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the one infinite Creator. We are those of Q'uo. Adonai. We leave you in love and in light.

15:

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0:♡: I am of the principle of Q'uo. Greetings, blessings, love and peace to each of you in the love and in the light of the one infinite Creator. We are most pleased to be speaking with your selves this sultry, beautiful, greening day which you allow us to enjoy as we temporarily use the senses of your own physical capabilities. Yet there is no beauty outside of each of you that can even be compared to the beauty that lies within each questing soul. As each gazes at the challenges of the present moment it is well to lift that gaze as if one were upon horseback, lifting up to get a different perspective, a bit of an overview, and the means of locomotion through the processes of loss, change and transformation.

1: You ask us about the living in an apparently imperfect, entirely flawed crystallized (state of being without yourself, becoming vulgar, splintered and uncrystalline. Many there are among your peoples who feel that they have been broken by circumstance. The one known as K refers to these as the walking wounded.

2:♡: Let us begin with this concept then. Have you personal knowledge of any entity whatsoever that is perfectly sure, with no spiritual arrogance of the meanings and the lessons to be learned from each challenge? You could not expect this skill of anyone. Cast about in your mind, in your heart, in the experiences that you have read and seen and heard and ask yourself, "Did this person live in the heaven of bliss and peace and joy which shines fulgently from the great heart of the creation, that great Sun which lies deeply within each of you?" To answer our own question, it is not to be hoped for or to be desired in a non-relative way for one who wishes to proceed along this beloved and dusty path, not with slowness nor with haste but with utter respect for the processes we know, each of us, that are taking place. For just as the fish must move at all times to breathe, so too the mind, having been fed its physical manna must then yearn for that divine touch of that heavenly food.

3: The attitude expressed in the question, that is, that one simply sits and accept the imperfect self in its apparent manifestation, is a good suggestion. Like many good suggestions from entities who know a great deal more than most third-density entities, it is, idealistically speaking, quite without error to say that the process of maturing is a process not of becoming better, not of becoming wiser, not of becoming more of any quality which you may judge within yourself or others but only of one thing: the patient persistence of faith. 4: So we describe each of us and you as being continually at the crossroads. To one who travels without imagination and without soul, streets, byways, lanes and highways are simply

places for which to travel. However, to the spiritual seeker the ride is the experience not the destination. Each spiritual seeker has chosen to walk its own path with its own topography and terrain, its own blessings, challenges and seeming nuisances. Its own thanksgivings and its own pain.

5:♡: To say that this is the human condition is vastly to overstate that generality. Yet it is true that if an entity is able to recognize more and more inwardly that the situation in this illusion will apparently be imperfection in memory, in the present and in the future, this creates a good start upon dealing with the pain and seeming destructive and negative characteristics of an ongoing spiritually based life. Each of you who is on this trail finds the dust beloved, finds the hard rocks and the wood splinters a cause for joy, for that person has found that which is worth the various inconveniences and seeming muddled confusion of the third-density illusion.

6: So firstly, my dear ones, each place yourself in this basic attitude of watching, observing and accepting everything about the self. Yet this is only a bare beginning from the first step outward into the abyss of mystery. There is often sometimes dramatically a shift in perception. To some entities this shift is extremely painful, for there is rigidity in character, and there are solidified opinions from feelings in the taking upon oneself of all the transient personality as if it were the character of the self.

7: So you see as you attempt consciously to live with emotions which do not seem appropriate to you there is only a small amount of spiritual work in consciousness that may be done upon the level of logic, analysis and hopes for doing better. Of these things alone is the mind and brain of your beautiful analyst equipped. Consequently, the hope of achieving comfort within, peace and self-assurance is a lost cause if it is pursued by the intention of attitude alone. For attitude is, until it has become you yourself, a piece of clothing to place between the vulnerable and naked self and the world which impinges so harshly many times upon the wounded seeker. Yes, all seekers are wounded.

8:♡: The need to examine mystery goes not well with an attitude of complacency, comfort and mundane peace. Even as you ask yourself why so many seem to slip through life as if they were generated lightning while you the seeker, each of you, must again and again and again find oneself stuck, stopped completely by overwhelming catalyst. Catalyst which, because the world knows it not for the most part, is catalyst unique to you in a far more precise way than some superlatives. For each of you is unique in his or her way. Each of you, though aiming for the same destination, have plotted carefully to ensure, no matter how many detours are mistakenly taken, that within this incarnational experience the seeker will have ample opportunity to learn each lesson of love.

9: Thusly, as we move into the second part of our thoughts we simply suggest that each of you take away the cutting board upon which you slice yourself. Place the knife, cleansed and oiled, back in its sheath, for you are not now working with the tools, the power or the values of the mundane society in which you have chosen to experience this illusion of humanhood. Gaze as we leave the conscious minds dealing with spiritual progress as one would gaze upon the last days of a summer in childhood. These days are precious, yet they cannot be stopped or controlled. There would be the school the student must go back to. The job that the entity on holiday must take up again upon return from that holiday. There is, as far as we know it, no way past the ego, or perhaps more accurately, a self perceived as self without ego.

10:♡: So in our quest to gaze at the most appropriate way to aid ourselves in our seeking for an attitude not skin deep but within the very marrow of each bone, within each pore that opens to the sunlight and the rain, within each sense that tells you of beauty, destruction, peace and confusion, consequently, the seeker must gaze beyond, beneath and around the negative emotions such as anger or fear. Gaze at them unblinkingly. Gaze at them lovingly. Yet how can an entity, no matter how much meditation, study, desire and training, really have a certainty and a surety that there will more and more be the feelings of wholeness and harmony of which you have spoken?

11: In this entity's mind there is a quote from a poet named Yeats: "It just is that there is"—an almost bottomless and infinite self which each seeker is attempting carefully to build the roads that may take the feet to that place of rest amongst the discomforts, sorrows and losses of a life lived in faith.

of sharing the compassion that it possesses and sharing the compassion that this group possesses, much the same way that the traveler shares company with those that it finds in faraway places around the friendly campfire.

42: Is there a further query, my sister?

43: Questioner

44: No. I would just like to thank Hannibal for (inaudible).

45: I am Hatonn. And this entity is grateful for this opportunity and accepts your good wishes with joy, and returns them as well. Is there another query?

46: (Pause)

47: I am Hatonn. We again thank each for the great opportunity that you have afforded us by seeking information which is within our provenance. We are always glad to speak to this group, for we have long cherished this group. We are with each upon request to aid in the deepening of your meditations. We shall take our leave of this group at this time. I am Hatonn. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends.

48:

4.31 1991/06/02

0: I am Q'uo. I greet you in the love and in the light of the one infinite Creator. We are most pleased to be called to you. We are structured by the circumstances of this particular session of working to allow the instrument to more deeply rest in what you would call sleep, so that we may speak upon the question of how to recognize the will of the One Creator when wrapped about with the physical vehicle. Were we to have worked with this instrument in the waking state, we would have been unable to express our humble thoughts without significant distortion.

1: The question of finding the Creator's will is in a way self-defeating, and for most who wish to follow that will the skill lies in that which this instrument has always done, that is, to surrender the personal will, and then express the gift of faith, love and unconditional support when and in such manner as the opportunity appears to the lucid inner eye. To ask what the will of the Father may be is in its own way predisposed to looking at the creation as a place where the Creator's will is manifest, largely or wholly in physically observable ways—the speaking, the manifestation of right action.

2: Therefore, when a seeker wishes information from the infinite subjective consciousness that is the Creator, many times the seeker will receive directions which it cannot process, for its biases are those which see inaction as slacking of one's desire to serve. This is due to a lack of ability to gauge in an accurate manner, or to skillfully value, those messages in which the only instruction from the Father is to abide.

3: In the state in which this particular instrument exists in the physical vehicle at this nexus, for instance, the will of the Creator has been fulfilled, this instrument having called again and again upon the deep reservoir of its spiritual will. It, like many doughty and powerful spiritual warriors upon your plane, is using more than the strictly safe amount of vital energies than it would be wise to use. It, as many such, is biased towards the sacrifice of the incarnated physical complex in order to use its gifts to the fullest. As in many cases, the instrument is less interested in the continuation of the physical vehicle than in the amount of service it may offer. This is a quantifying of spiritual stewardship. Spiritual stewardship is more lucidly approached by regarding the quality of that of its gifts which it can offer. This is to say, that the work ethic of your peoples is misaligned to respect things that can be seen and counted, at the expense of those infinite qualities of consciousness which cannot be seen or counted.

4: There is a line beyond which we choose not to venture in this particular offering of opinion. Already we have moved well over the line of free will in attempting to address this query. We have removed ourselves from this unacceptable invasion by encouraging this instrument to sleep. Thusly, were we able to speak at all—for although it is ever service to share our opinions—nevertheless, the strong will of this instrument could not hear the bell of rest and comply which its physical vehicle sounds within, whether it were mentioned or not. The spirit of love speaks as the instantaneous, emotional, attention-getting fire. That instantaneous light offered itself to the instrument as the rather precise readout of available physical energy. This reading was rejected by the instru-

ment, serving as a perfect example of the situation in which the spirit speaks, but the message is rejected because of bias and the desire to use up all incarnational energy because of love of the One Creator.

5: This is more common than it would seem to the observatory powers of an observer of your environment who sees most entities in somewhat profound degrees of unawareness of the Creator, Its love, their nature, or their opportunities to worship in service to others and to the Creator. Most who discover the love they have for the Creator, no matter what the individual experiences of the palpable presence of that Creator, choose again and again to give all possible energy and intensity to serving more and more, without judgment concerning its own state of vital energy. Consequently, in the midst of the darkness of ignorance and unawareness among your peoples, there burn the torches of many who have chosen the path of sacrifice in order to burn as brightly and accountably as possible.

6: We do not have a clear resource for aiding an entity in the evaluation of its level of vital energy. When the path of service is consistently sacrificial, the entity who serves becomes unable to evaluate with any precision the state of its own energy. The usual suggestion offered by service-to-others entities is to ask those familiar with the instrument to aid the instrument in the decision to work as this group does now. It may be seen that it is not the instrument, but the harmonies of the working group which are the unity, both calling for the contact most beneficial and the degree of purity and intensity of the information offered. We have no choice, if we are to honor the energy dedicated to a session, but to communicate according to our best opinion on any question asked. Therefore, we cannot say we shall not communicate, for the energy of the instrument and of the group would be wasted.

7: In general, this response should be considered personal material. Although there are points of information acceptable for general use, this answer is highly anomalous, as is the actual state of dedication which this group shows, is, although blind and suffering in darkness, still a towering faith and will. We chose to deepen the instrument's link with the consciousness of sleep and address the level of dedication which we here find.

8: The general run of seekers contains little enough acceptance of servanthood that the usual encouragement is towards surrender. The will of the Father—if we may call a co-created will of self and the All Self that—is instantly manifest, not when the query is asked, but when the time and place of service is matured. The greatest portion of the Creator's will is so interpenetrated by that which is unattached to space or time that it is in the present moment that the opportunity for service arises and is placed upon the heart of the Hierophant.

9: We ask such entities as you who together seek and who seek in harmony, to aid each other in encouragement of all kinds, including the encouragement of discretion. We may say that in the case of the questioner, there is no judgment, but there is the desire to give all. Each of you has this desire, but with the questioner it is also a lack of ability to estimate a state of energy, as there has been the stress of pain for a substantial portion of your time. Therefore, if the questioner is conscious, it estimates its energy as satisfactory. We do not criticize this degree of purity in any, but suggest that those with competent discernment aid the entity which wishes to bankrupt its vital reservoir.

10: We may conclude this query in considering that which we have described as fire. It does not come to one and not to another. It is explicit in the unfolding of circumstance. If an entity wishes to hear the voice of the Creator, to hear aloud the appropriate service described, it must wait for the rhythms of destiny to unfold in their spontaneous way. Nothing, including a surety of service, is intended for those within your plane of existence to hear and mark. Rather, the opportunity is instantaneous, and it is the entity who has surrendered all private desires to respond to the situation, not questioning whether it be one's service, but moving from a position of spiritual abundance and rest to trust in the spontaneous opportunity for service at the level of instinct. The appropriate meditation, then, upon the will of the one infinite Creator, is the trustful relaxation into apparent ignorance.

11: Those who feel that they have the experience of the presence of the one Creator, and those who have the experience of lack of perceptible union with the infinite One, appear to be in different situations as regards the choosing of how

tion of this meditation be completed.

86: Questioner

87: (Inaudible?)

88: I am Q'uo. We have chosen this vibration for this particular group. It is spelled in your English language with a "Q," then your apostrophe, followed by a "U" and an "O." This group was curious as to the meaning of this vibration and after some period of time asked us about it, and we responded that we have chosen this vibration for this particular group in order to cause it to ask "Who was Q'uo", for within your Latin language it was discovered by this group that "quo" was "who." We are an amalgamation of two social memory complexes or races of beings which have answered the call of this group and which takes great delight in being able to speak through the instruments in this group and be of whatever aid is possible for us within your illusion.

89: At this time we shall take our leave of this group while watching, shall we say, and partaking in our own way with your chanting. We leave each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

90:

3.46 1990/10/25

0: We are known to you as those of Q'uo. We greet you in joy and offer you blessings in the name of the love and the light of the one infinite Creator. As you well know, it is deemed by us an enormous privilege to be able to share with you in your concerns. As one becomes more and more refined in one's awareness of what a family truly is, perhaps of what remains of one's unwisdom one is most concerned. We have been concerned about your people for some time, as you know. And when we feel a call go forth, that enables us to try to be of service, it is as so someone from our family would be calling us, someone we love and would want nothing in the world more to do than to go to them to share their sorrow, ease their pain and strengthen their walk upon the path of the search for truth.

1: We are the privileged ones. We were able to be perceived by an instrument who was able somehow to receive concepts and to speak words which we find almost entirely appropriate. We would speak to you at this time about this as each of you is attempting to channel ever better. It is well not to regard words with an idea to their having one effect upon people. It is not hypocrisy to speak in a language of those whom you come to serve. It is not hypocrisy but kindness to use no more of emotion in your expression than the circle is able to accept without invoking either fear or guilt, which is actually a kind of fear. The silence itself will teach you better than that.

2: So we wish to be very careful to speak always in terms that have relatively little power within your illusion, insofar as they are emotionally charged. We do not say, for instance, the word "God." From time to time, because we are allowing the instrument freedom, it will speak that word. And it is acceptable to us. Of our own self we would prefer a less emotionally charged term. One that moves cosmology out of superstition and into a simple knowledge of how eternity creates itself. So we ask each channel, always, to hear and remember words and phrases that are particularly delightful; we may be able to use them. Remember, we came to light as experiences that gave you joy, that fired your passions and that created the purest you that you have yet been. Move always back into these things that are your strength, your gifts. And one of the gifts of a channel needs to be that of grasping the nuances of vocabulary. This is not a group to which we must lecture, for each is already quite aware, for the most part, of this helpful information that it is well to be reminded again and again, that as servants of men and as sons of the one infinite Creator it was given to you to be the humblest, to be the least, to be strong enough in self that such things are irrelevant to your state of mind. The path asks a great deal for one who begins it. Little by little, untruth must be slugged off as if it were dead skin. Those blockages which could always be blamed on a childhood are suddenly those blockages for which you are responsible. Because you know how to clear them. You also know the kind of work and time that this effort will take. But we exhort you to continue. Those who seek the path of spirit must also seek the path of discipline. For the time to do spiritual work is

always now, not tomorrow, not last week but right now.

3: (And I spoke with channels, each of you has begun that process of realizing the responsibility of policing yourself, of gauging for yourself, not the quality of the message, but only the quality of the preparation. This instrument, for instance, has never been satisfied with its preparation. We shall not give our opinion of this, as this instrument does not want to channel it. However, it is well not to assume that you now have become good of channeling, ever, anymore then you can reach your limits as an artist in any work of art, in any work of creativity, in any work where imagination and craftsmanship work hand in hand. It is only necessary to remember all that comes through you, because you have tuned yourself to your innermost self, the self that loves (without sin). Often against its own will, but loves and loves and loves.

4: We are ready at this time to transfer the contact to the one known as K. I am (sounds like) Mantuk, and I am one of those of Q'uo.

5: I am Q'uo, and greet each of you once again in the love and the light of the Creator and this instrument. We are aware of this instrument's weariness and shall therefore speak more briefly than usual, but wish to continue upon a subject of the concerns that each of you have: in your performance, in your integrity and in your desires to communicate as clearly and accurately as possible the concepts you receive as you (serve as vocal channels).

6: There is concern in this group, especially among those less experienced, such as this instrument, with regard to concepts that they are either not translating, shall we say, as accurately as may be desired, or that are missed all together. We know this is not an altogether unknown occurrence for those with more experience also. We wish to encourage you in your efforts in this regard to seek to grasp those concepts which seem the most clear to you. And if there is a concept that you have difficulty in grasping, we urge you simply to let it go, not consider it lost, for if it is part of the message that we wish to bring to you, we will bring those thoughts back again.

7: We urge you each to be diligent in the continued scrutiny of your own lives as you continue what we consider to be the most important work of those serving as vocal channels; that is, the work upon yourself, the process of becoming ever more transparent, where you become more and more transparent in yourselves. The concepts that are communicated to you will flow through more clearly, more easily and naturally and there will be less blockages within yourselves to help with the progress. Everything that you experience in your life you experience as an end result, that which is passed through many and various filter systems which you have set up for yourselves. You are aware of this process.

8: As you continue in your efforts to know yourself, you'll become more and more conscious from the way this process operates and will become more and more able to consciously choose that information which you wish to receive from all that is available to you. Processes will become less automatic, shall we say. And you will find yourselves able to incorporate more and more of life as the experiences and energy of the entire universe that is around you enter yourselves. All of this will aid you in your work as vocal channel, as this work is, indeed, that part of your journey along the path.

9: We would at this time transfer to the one known as Jim, and thank this instrument for the efforts she has made in sustaining this contact this evening. We are known to you as those of Q'uo.

10: I am Q'uo, and greet each in love and light once again. It is a privilege to work with each instrument this evening. We feel that we have made progress with the one known as K, and the ability to generate concepts which are complex in nature and which continue a logical thread of thinking, developing it with further information and illustration as the contact continues. We are very grateful to be able to enlarge that which we offer in this instrument and we would commend her perseverance. At this time it is our privilege to ask if we may speak to any queries which are upon the minds of those listening.

11: (Only portions of Carla's questions have been transcribed.)

12: Carla

13: I have one. Actually, are you aware personally (inaudible) who was able (inaudible) are you not happy (inaudible). This is the feeling I have got all along.

14: I am Q'uo, and am aware of your query, my sister. We

scan ourselves for permissiveness. We are, shall we say, most happy to be able to make any kind of contact whatsoever with an entity who wishes to serve as an instrument. If we are able to make ourselves known and are able to speak the simplest of concepts through a new instrument, we feel as do those of your planetary sphere who become parents, shall we say, in that we have a new opportunity through which to offer concepts which, though they are, as it has often been said, ever and always the same, yet are a means by which at least one entity shall experience the possibility of being in service in a way which we find most helpful. The concepts which we offer are, as you have surmised, of a layered nature, as are all concepts within the creation, for all evolves from the one great original Thought of love. This one simple thought of a creation made of love, generated by love, formed in that fashion is that from which all multiplicity (depends). Thus, when we speak through any instrument we offer that which is the instrument's comfortable level of ability to perceive and to transmit in a fashion which corresponds in clarity and precision to the crystallized nature of the instrument through whom we speak.

15:♡: You ask if we have had any opportunities to utilize instruments who were able to perceive each nuance which we have to offer. We are sure that you shall not be surprised to discover that the answer to this query is no, for that which we have to offer is beyond the ability of any entity which depends upon words for communication to express. Language itself is a barrier. However, we accept the limitations, both of language and of the understanding, if you will pardon the misnomer, of each entity in its previous knowledge and experience in the areas in which we speak. It is not our intent to give information that is minutely illustrated with each possible nuance. In certain instances and at certain times it is helpful to be able to describe the concept in finer and more precise terminology, using terminologies which are especially apt. However, what we wish most in these communications is to repeat, in whatever manner is helpful to a student, the simple nature of the creation and the strong and simple relationship that each has to each other and to the one Creator, to the creation, to all things, that this relationship is one which endures, that there will always be mystery, that there is always loving support for those who venture into the dark and mysterious night of the soul. Thus, in short, our answer to your query, my sister, is that though we seek to refine each instrument's ability to perceive that which we have to offer, we rejoice at every word and concept which we are able to transmit through any instrument.

16: Is there another query, my sister?

17: Carla

18: Just a comment... The reason that I felt that this was true is that one of the best channels I know...

19: The other question is... I really would not know how to speak to this... And I wonder if I have...

20: I am Q'uo, and I am aware of your query, my sister. This is a query which would be interesting to investigate at any time in which there was the proper energy, shall we say, to move deeply into the nature of the creation, and its relationship to each entity in your third-density illusion. We may recommend that this might be one topic that could be explored during the workshop for contact, shall we say. For there would be at that time the interest and the opportunity to exchange points of view that may be illuminating to all concerned.

21: I am Q'uo, we are grateful to you once again, my sister. Is there another query at this time?

22: Carla

23: The other question is about free will...

24: I am Q'uo, and am aware of your query, my sister. If it would be helpful to you in your preparation for one of these sessions of working to make a conscious dedication to open the instruments and the self freely, then this would be well. In our way of perceiving your desire to serve as instruments, we see that this commitment has been made when the commitment to serve as an instrument has been undertaken. Because the first work of the instrument is upon the self and the clearing of and balancing of those energy centers in need of such is undertaken, this, of necessity, means that each wishing to serve as an instrument presents itself, and its course of study, which is the self, freely. Thus, we see no problem with the concept that you have called "pot luck," though it is oftentimes more helpful to each within the circle of seeking here (that there has been an agreement upon a general area of investigation for the evening. We are happy to work

with each instrument, even when there has been no specific designation for a topic agreed upon.

25: Is there another query, my sister?

26: Carla

27: No, thank you.

28: I am Q'uo, and we thank you, my sister. Is there another query?

29: Carla

30: I would just like to know...

31:♡: I am Q'uo, and we are grateful, my sister, for your dedication to this work as well. At this time, we feel that we have both exhausted the queries and the participants in this circle of seeking. We thank each for offering the self as instrument for our humble words and thoughts. We send you our greetings and our blessings upon your journeys which move each of you in ways which are not always easily understood nor easy to assimilate. We commend you upon the dedication with which you undertake each of your days within this illusion. At this time we shall take our leave of this instrument and this group. We are known to you as those of Q'uo. Adonai, my friends. We leave you in the love and the light of the one infinite Creator.

32:

3.47 1990/10/28

0:♡: I am Hatonn. Greetings to all of you in the love and the light of the infinite Creator. We cannot tell you how much we appreciate and are grateful for this opportunity to attempt to serve you, asking you always to remember that we are fallible and prone to error, as anyone with opinions must be, and acknowledge himself to be.

1: We would speak to a subject which is closer to our area of interest than most, as we have been, in our years of service with the Brothers and Sisters of Sorrow, attempting to grasp the distortions, solutions and thoughts that entities have had in this area. Perhaps we would phrase our definition of creation or the universe by speaking firstly of the entire universe, and then only secondly of the local phenomena and locally observed phenomena.

2: The Creator, in a very literal sense, is the creation, as it is in its pure state single and containing all that there is. The most gratifying way to look at the mathematics of the eternal is to gaze at one's own feelings about that which is eternal. One may make certain logical assumptions: the creation is all one place; the creation is all one time. The creation is the active portion, itself infinite, of the intelligent infinity which is called Love, or the Creator, or Christ consciousness, or whatever term most aptly describes each entity's own vision of the Creator. To put it another way, the creation, seen without distortion, is completely unified, from the sinew and bone, all the way through evolutionary patterns. To put it another way, the creation is that infinite space that the Creator has called into manifestation. It has in a cosmic or galactic way created a Oneness through diversity. This is a third-density vision of the Creator. Each density pictures the Creator less anthropomorphically and more realistically, because as the truth recedes before you, you find yourself more aware of the creation of the Kingdom, both without and within.

3:♡: Consequently, a sharp definition in third-density vocabulary would be that creation is that limitless and ever-expanding area of light that surrounds infinite intelligence in its passive state. The Creator in its passive state, though the originator of love, and having created by love, should also be seen to be love—love creating love—and in this great love, offering to each entity the freedom of opportunity to choose that which we wish to do.

4:♡: Those who have studied, meditated and worshipped long upon the Creator of humankind have, more often than any other way, apprehended the Creator as light. This is, in fact, neither Creator nor creation, but rather love bonding with free will and deciding to build, create or manifest a series of illusions helpful to those sparks of the Creator which were before all worlds were, and which shall be after all worlds are not anymore. Thusly, the mathematics of the eternal must reckon with only one number, and that is the number one, for the creation is infinite, full of creative power, and continually expressing itself in spiritual ways to those who open the door requesting that information.

5: The free will of each entity is called the first distortion. In actuality, it is the first distortion in the human drama. That is,

ness. The open heart regards the personality. It enables the blue-ray chakra to communicate from the level of the heart, that is the place of wisdom, to the self that is attempting to effect changes in consciousness by faith and will.

21:♡: When the tongue of judgment is quieted, the tongue of joy and peace is loosened, and one may speak to the self while working on the personality, attempting to understand it and see the balances that are desired. In words of comfort and support from the self to the self, the open heart creates the opportunity for the entity to fall in love with itself, to love it dearly, not simply as a perfect expression of the perfect Creator. That is relatively irrelevant to the experiences of choices made. It falls in love with itself with all self-perceived imperfections thriving gloriously. It sees the self in all its rambunctious childishness, and nods happily, saying, "Yes, that is humanness, I recognize it and I embrace it."

22: The heart is no longer, then, the "rag and bone shop," the place where sad memories are wrapped in tissues only to be opened again, that the scent of failure may be relished. The open heart has itself a yard sale, and sells off all of its rags and bones to the universe, to the Mother that is your Earth, to the deep healing essence of your planetary caretaker, the Earth itself. It is often well when one is attempting to achieve the open heart to take all the judgments and name them, and take a stone for each one and name the stone and name the judgment, and bury these stones and the judgments that they carry in the breast of the Mother, the earth of your planet. And then hold the hands on high, and say, "Mother, take this for I know not how to heal it, and I know you do."

23:♡: Let these failures become impersonal, let compassion roll in, experimentally, put aside your disbelief in your own lowliness for a little while each day and feel the love rolling in. Feel the freedom, the space, the joy of simply suspending your disbelief in your own failures and imperfections. As you offer praise and thanksgiving, as you communicate, often in difficult ways at first, to open up that great primary communication chakra, the inner work begins to do itself, for, dear entities, you are entities of habit, the habits you begin eventually become automatic.

24: If you have the habit of praising each beauty that you see, there is no effort to continuing to praise those things which you see. If you have the habit of gazing at a challenge which you might also call a difficulty or a trouble with an eye to the most positive action or thought which is an available choice, then when difficulty overtakes you unawares, that habit will move as instinct or muscles do in reflex, and some of your work will be done before your mind can make sense.

25: The eventual priority of compassion over intellectual acceptance is a key process, for many choices are made instinctively. When you open the heart, when you clear the communication energies and when you can rest in the work in consciousness which simply requires one to gaze without judgment at the self, you have achieved a configuration which will greatly accelerate both your process of spiritual evolution, and your effectiveness as a being of light and an agent of the Creator to those whose lives you touch. Most of what entities see of the Creator is seen in your faces and in your outstretched hands and in the compassion with which you listen and communicate with entities about those things which trouble them. The simple listening with an open heart is in...

26: (Side one of tape ends.)

27:♡: I am Hatonn. You act, then, as the Creator, not as your imperfect self, for as you forgive completely the imperfection of your self and toss those considerations aside in order to have more time for praise and thanksgiving, so you cleanse yourself of the need to deal intellectually with these difficulties of others which do not make sense but which are causing difficulty, whereas you listen and allow the love to flow through you to the other person in an accepting and loving way. The work is being done through you. It does not tire or weary you. And this is true whether the work is upon the behalf of another or upon the behalf of the self.

28:♡: We realize that we have spoken overlong. We are sorry. This instrument seems unaware of time, and we usually depend on the instrument to let us know when the time is sufficient. However, it does now tell us that it is time for us to leave. There is more upon this topic, however, we are satisfied that we have done a good deal of what those of the density of love and compassion may do in regards to this question, which is, in many ways, a question answerable only by those of fourth density, yet in other ways, far better answerable by those of fifth density, for there is a balance in true

love which is achieved when compassion is balanced with wisdom. However, both portions—that is, love and compassion and wisdom and compassion—need to be addressed separately, and that is why we were called to your group.

29: We very much enjoy being here with you. We thank this instrument both for accepting one who comes in good faith, and for being fastidious about the challenging process. We would close by saying that because of the work each of you does in consciousness, each of you is far more prone to the influence of psychic reading or enhanced registering of any negative thought or emotion than those who are moving more slowly along the path of evolution.

30:♡: Remember always to respect what this instrument calls loyal opposition, and when one is greeted in some way, we ask each to remember to take time to dwell in love, to take the hand of the one who comes in psychic greeting to create fear, or dislike or despair, take that tortured entity's hand and sit with it in love, and when it has received all the love that it can—and that is not overmuch—it will have to depart. But meanwhile there is a service in acknowledging the presence of what is called evil, and acknowledging the agents of that path with respect and love and compassion. You cannot get rid of negative entities by loving them so that you can be rid of them. You must love them truly and have compassion upon their pain and their misunderstanding. Realize that these entities are taking the long and slow road, and that they must pass through much more than you who are on the positive path.

31:♡: Never be afraid. These entities may seem large and bullying as they enter your thoughts and your dreams, but, my friends, they are sad souls and fully worthy of compassion. Can you cleanse the lepers sores, can you nurse the afflicted of your generations' leprosy which is AIDS? Can you gaze upon a dying child and gently sweep the flies from the sickened and closing eyes? There is passive evil, and there is the Christ. When you gaze upon the rude address of negativity, think of the sick child and reach out your hand in compassion and take cool water, and comfort that negativity with compassion and great feeling of brotherhood. You are that negativity just as you are positive, and to heal negativity is to take it into the open heart and love it. All that is not love will fall away.

32:♡: In terms of negative greetings, the entity will indeed run away quickly, for this type of love is as fire to them, painful and deadly. So, my friend, stop making sense; allow the heart to open to the self. And when each impropriety occurs, judged by the self, take it not into the mind but into the heart first, that the wound may be healed quickly and the scar may be small. Only after compassion is achieved is it at all sensible or effective for the seeker to analyze the imperfection. Let your heart speak first.

33: As always, we remind each that we come as brothers and sisters, not to preach but to share our opinions with you, for we are seekers on your same path, and though we may have more experience, we have no more authority than any other seeker. We ask you to discriminate among those things which we have said, choosing those truths which are yours, and neglecting the rest. We are humbly grateful for allowing us to share our opinions. We would close through another instrument. We are those of Hatonn, and we transfer now.

34:♡: I am Hatonn, and greet each again in love and light through this instrument. We would ask if we could address any queries at this time which would add to your understanding. Is there a query upon any mind that we may speak to at this time?

35: Questioner

36: Is Hannibal the traveler a single entity, such as the one we have (inaudible)?

37: I am Hatonn. The entity Hannibal which greeted this group at the beginning of your session, is indeed an individualized single entity which has found its way to your group because of the nature of your seeking. The identity of the entity is not one which is known in your history but is an identity which has found its full flowering in the concept of compassion, and moves to those areas where compassion is helpful in healing wounds which have long been untended, shall we say, by the conscious mind of those suffering the wounds.

38: Is there a further query?

39: Questioner

40: Yes. Does this entity wish to be of service by being with those who are attempting to (inaudible)?

41: I am Hatonn. The one known as Hannibal is desirous

seeker will not be able to pass because he has failed, and that imagined voice of the Creator becomes the voice of the self, judging and condemning without mercy. That is the way of justice among your peoples.

8: It is not the way of balance or truth. Now, you may see each in your own life patterns that you do indeed have enough time to experience failing to the point where you shall become tired of judging, of thinking, of reasoning about the imperfect self. You may see it in your older entities who become mellow and tolerant and charitable, for they have seen that not only they, but all seem to themselves to be extraordinarily imperfect and much in need of fixing. Were you to be able to live the lifetime your physical vehicle was originally created for, this process would be nearly fail-safe. Indeed, you leave your incarnations while the spiritual search which you have begun within this incarnation is only just underway.

9: Yet, still you may harvest in this manner an increase in compassion, as you become old enough and experience enough to see that there is nothing unusual or fatal about failure, and that all failures eventually become part of a healing. We say all this to preface speaking about the open heart and work in consciousness, or indigo-ray work. As each in this group is already aware, the process of opening the heart is a process of letting go of those things in the lower chakras which are clouding, blocking or overstimulating those centers. Therefore we will not go into this in detail, but simply say that keeping the heart open is simply a matter of noticing and paying respect and attention to these times in which a blockage, an overstimulation or a distortion is noticed in a particular area of life corresponding to a particular energy center.

10: If there is a failure of direct communication, for instance, between yourself and another entity, opening the heart involves not only speaking with that person to the full extent of one's capacity to communicate, but also forgiving the other self, yourself and the situation which arose betwixt the two which did not partake of the open heart. The blockages of each lower chakra are fairly easy to pinpoint, since as the energy is blocked there is also a feeling tone within one, an uneasiness, which speaks as loudly as any words, and certainly far better than any rationalization of behavior or thinking.

11: The work of opening the heart is the work of letting go, of surrendering, of realizing the true importance of the details of any blockage, that is to say, of realizing that what is important about a situation which has caused a blockage is the forgiveness and the healing which may now be evoked by the learned skill of paying attention and respect to the incarnational experience that is going on.

12: When one first attempts to open the heart one may feel that it is impossible to forgive the self enough times to keep that heart open. That is not the heart speaking, that is still the mind. And the mind complex suffers from the either/or of your illusion. There is no "either/or" in an open heart. The open heart is "an/and," an "a/a" unity. To the open heart all things deserve compassion, all things deserve food, physical and spiritual, all things deserve love. And to refrain from opening the heart to the self is not something that occurs to the heart's wisdom. However it makes no sense, it is important to realize that the way of the open heart may begin in clearing the way to the open heart, but it ends in accepting that the open heart is all-compassionate, all-loving, all-giving. There are no second thoughts to an open heart. There are no true thoughts in the open heart, but only the endless and impersonal compassion, but one who stands not on sense, not on things known, but on the thin and unpredictable air of the abyss of the unknown.

13: As we said, most among your people attempt to preserve a balance in that abyss of the unknown, (inaudible) attempt to think their way through this blockage. This is slow work but it is a perfectly good path. The way of the open heart is simply a shortcut, a more direct route to the ability to do work in consciousness.

14: How is the heart kept open in such a way that the experience of the open heart will be the steady state? We would, in looking at this aspect of this question, remind each again that the offering of praise to the Creator, and the offering of thanksgiving for blessings received, constitute a continual touching into divinity, a constant song heard by all that there is. The steady state of open heart is a state in which each flower, each blade of grass, each thing that is beautiful that is seen says to you, not only, "This is pretty, this is lovely, this is beautiful," but also "I praise the Creator for this beauty." It

is a way of claiming that mystery which is the Creator, a way of relating to the Creator which is unseen, invisible, unheard, unknown, for we are aware that the Creator is not obvious to all, nor is His will seen to be very beneficent in many cases. Yet, if there is the faith to continue to praise the Creator and to bless the Creator when your experience blesses you, the relationship with that which is holy becomes more and more real by habit and replication of sincere praise and thanksgiving.

15: Now let us look at the advantage of working with an open heart when doing work in consciousness. In the previous way of working, energy is constricted in the heart and the work is slow and hard, for not only is the heart short of power, but it further reduces the power which moves into the communication energy which an entity needs to speak with itself, just as much as it needs it to speak with others. Often, if the green ray is constricted the blue ray would also be constricted, and each entity must judge for itself whether or not it has things said in the heart that have not been said to those who should hear them, so by the time the energy is received by the indigo ray, it is not only much reduced, but it is hampered by a lack of skill and energy in communication with itself.

16: Communication moves higher and higher into the surface mind, becomes bogged down in speculations, rationalizations and considerations of details that do more to obscure than to illumine a particular thing about the self that one is doing inner work upon. Contrariwise, if the heart chakra be open, then it is likely that there will be more honest communication, because absolute love is something which fear cannot touch or bias. So that the fear that entities have in communicating, either with themselves or with others, is reduced to the extent that the heart is truly opened.

17: The truly opened heart often appears childlike because it is blindingly honest, speaking that which it thinks without judgment in an attempt to understand the self as well as other selves. In this configuration, the communication is at its most effective, given that there are those which can accept and communicate in return while hearing those blunt truths that may not be as pleasant as the euphemisms, rationalizations and clichés that surround most timid and tentative communication.

18: An entity with an open heart is likely to speak the truth in a desire to express the compassion of one who does not care whether or not this speaking will gain any advantage, but cares only to offer the entity with which the difficulty is experienced the chance for the healing that is possible only through sincere honesty and fearless communication. The open heart is the ultimate optimist. That is the wisdom of the heart. The heart does not lose hope, even if the end is not in sight and not known. The open heart gives every entity in every situation the benefit of all possible ways of gazing in compassion at that entity, be it the self or the other self. The open heart is not a compromiser, for it does not try to get anything for itself. It is ready to move into adaptation, it is ready to change if that seems wise. It is ready for anything, and since anything often happens, it is the skillful heart that is the open heart.

19: When the heart is open, it is well first for the seeker to work upon communication. This is the primary and strong means by which your people may offer the most love, the most inspiration, the most clarity. Those who communicate well, those who communicate in love and without fear may find themselves often told that they are wrong in some way, but this will in no way disturb one with an open heart, for the compassion of the open heart is as much for the other self as it is for the self, and there is no fear that one is right, or not right, or definitely wrong, for whether one is right, or not right, or definitely wrong, the heart has compassion and all is well.

20: As one becomes able to communicate honestly and skillfully it becomes less important to communicate skillfully because it has become natural. There is no fear of reprisal, for the reprisal is coming from an entity that is loved with compassion of the open heart. Consequently, there are no entities to be feared; there are no failures to be feared. Part of the blue-ray opening is the development of a sense of humor, so one finds ways to say things in a light way, in a gentle way, in a way which shows a consciousness of prospect, and for the purpose of this discussion, most importantly in ways in which the entity is enabled in its inner work, for if full living light is able to move into the indigo chakra, that chakra will have the maximum opportunity to do work in conscious-

each of us decides and chooses to eat of the apple, the symbol of good and evil. Once entities are aware of the duality of each day as opposed to the unity of the truth, it becomes more difficult to imagine, ideate or allow such a simple concept as the Creator being that area of light, infinite in nature, which contains all manifestations of consciousness which the Creator has offered. It is a changing set of illusions, each of which is biased toward that which has been called spiritual evolution or consciousness. These lessons are not easy, and they are extremely time-consuming, taking many, many lifetimes.

6: So, the paradox here is that each of you has two clocks within. One kind is humankind's time. The other clock is a face with no numbers and no hands, no digital readout, simply a blank, that is the eternal now under which all things fall. This is our witness to the Creator and its love in building this universe that its active sparks then kindle in their hearts the power to choose again and again to love where hate would be more normal, to console when you felt least like consoling, to remain forgiven, and especially self-forgiven. If we do aught else, we are criticizing our Creator, as well as ourselves; if we argue or are in contention with another, this not only expresses our views, it also separates us from love, and thereby, from the Creator.

7: The largest problem that we have in speaking to you about the universe is that we see that universe as a live organism, whereas you tend to see the universe as that which is static, as an inert entity. This circle of light, if we may call it that, about the Creator, is anything but careless. As the Creator brooded over the sea and caused a living environment for learning, so the Creator in each entity may be found by that entity as it reviews that which has increased the light and radiance flowing through them, and that which has decreased the light and radiance flowing through them.

8: It would be extremely difficult, at the level of instrumentation and discourse as well as philosophy that your science now offers, to give a particularly specific view of eternity, as the only so-called number that is reckoned with is one. Because the creation is an infinity, it can only be one thing, for there are no numbers in infinity except one to build a mathematics upon one, or one over one, that being love over light creating manifestation, and light moving towards love, creating humankind's experience. There is more upon this subject, but we realize the time is not as short as we think it is when we speak.

9: The way of looking at the universe from a standpoint of humankind is interesting, inarguably so. However, it does not have the advantage of realizing the absoluteness of the Creator of eternity and of the self. It attempts, each day, to make some kind of difference, moving along what this instrument would call an inherent talent or gift, that is, the yearning and the pulling towards this unity. All pilgrims are on a road bound for home. They have been spendthrifts; each of you has in some symbolic or literal way created much confusion. It is also possible to create non-confusion, contentment and hospitable feelings towards all.

10: When one stays within the illusion that is available for measure by instrumentation by your scientific instruments, one sees not that which is, that is, varying energy forms within which the light of self-consciousness has moved forward.

11: At this time, we would wish to transfer this contact, and in order that each entity may practice the experience of receiving contact, we shall simply say, "We are now transferring this contact." We wish you love and light through this instrument. We are those of Hatonn.

12: I am Hatonn, and I am again with this instrument. We have been asked to finish these thoughts through this instrument, and then move the auditory instrument to another.

13: The goal of each pilgrim is, of course, to arrive at home. That is the prodigal's dream. Now, entities are not brought to this place, or moved from second density in this place to third density in this place, in order that they might play in the garden, although many do so, remain innocent, and are always ready for graduation. But it is a portion necessary to this illusion that it make logical sense. The logic of the universe, though it cannot be explained, is visible. The atoms that form compounds of atoms which form cells, and gradually the manifestation of the entire being, are those forces irresistible to the entity which seeks.

14: However, if one seeks within the plane or density which you call third density upon your planet Earth, one will learn

that which humanity has to teach you, which is no inconsiderable thing. However, contemplation, reading, writing, is the way of a person that finds spiritual food in these activities (inaudible). However, within this illusion the natural laws do distort eternal truths into observed truths; that is the key to that which is most difficult for scientists and mathematicians. When dealing with this illusion from whatever perspective, one discovers at the end of the inquiry a remaining mystery which is an inherent part of an universe which is noumenal, where things not making sense and becoming paradoxes is simply a sign that the pilgrim has an awareness of its own growth processes.

15: Mathematics itself is extremely precise within this local illusion. However, just as one measures extremely low temperatures by using Kelvin numbers, so can we describe the universe using a different kind of measurement, having, however, to do with the concept of heat. It is doubtful, though possible, that there is an entity with enough of a vision to create social change by invention. This has occurred many times among your peoples, and will occur again. And so we continue in a multitude of questions, experiences and emotions. These are local distortions. They are of interest to the Creator, but often the use of the gifts of the spirit create the beautiful bond of love and love itself, or love divine.

16: Just as entities cannot channel our thoughts without words, just so can we not avoid distortion using terms that are not only of this density or local illusion, but are also not informed by the central spiritual core of faith. So a choice is left for each pilgrim to make. Although you cannot prove it, do you feel that your path of service brings you onto holy ground? This is part of the definition of the universe in its active phase; that is, that entities will be drawn by spiritual gravity at a variable speed depending upon the resistance, conscious or unconscious, of the entity. Experience hones and clears and forgives many things for which it has held itself responsible. This is moving from the life and death nature of third density to a more enlightened point of view, in our opinion.

17: One final note: the creation is quite simply a mystery. We do not know, truly, of the first things, any more than any baby in any crib can know of the affairs of the day. They hear only one thing; each of us hears the sorrow of your people. And so we come to give you not only hope, and not simple homilies, but also workable and efficient exercises for moving the consciousness back to that place where it was in meditation when you were living in eternity. As you love one another more and more, your own subjective universe becomes more and more lovely and spacious.

18: Thusly, speaking as to a mathematician, who asks this query, we may say that much of mathematics is quite capable of manipulation of various minerals, gasses and liquids, of creating environments which the Great Self or the Creator and the individual co-creator have decided that which it wishes to do as a path of service. In some there are two definitions of the universe. One definition is absolute, without any space or any time, being as all one thing. The creation is intelligent and infinite and kindly towards those who seek the spiritual path which leads to radiance and servanthood. Self-aggrandizement, fear of losing one's reputation, and other such concerns, are for those who do not feel that the Creator speaks to them in the silence of their hearts.

19: In the creation of the Father all things are truly one. This instrument clasps another's hand; that apparently is as close as two entities can be. However, it is in the deep mind, not in the second-density body that you use, that information regarding you as an imperishable individual is stored, and this deep mind cannot be uncovered except by meditation, spending some time daily doing inner spiritual work.

20: For us to know intelligent infinity and to experience what this instrument would call holiness, one must gaze from a viewpoint of informed compassion. In this particular density you are learning more and more how to love each other, an absolute necessity preceding the day when there shall be a new Heaven and a new Earth. However, its only newness will be that it is entering third-density space/time at the particular time during which another third density should begin. So, like truth, part of the Creator is truth itself, absolute and unified, without space, without time and without polarity. From a human perspective, a local environment is quite various, and not a possessor of large truths, but only of creating a vast array of confusions.

21: We ask each to allow oneself to feel this light, this liv-

ing creative light as it moves through your body to the heart chakra. As you breathe in, visualize and begin to feel this. As you breathe out, breathe out fatigue, worry, illness. It is always being requested by your people to realize many phenomena—past life experiences, karma that is still owed, and so forth. However, neither in metaphysical or godly time, nor in group consensus time, is this possible. Thus, we always suggest meditation, but more than that we suggest the singing for joy, and the becoming aware—when there is a sharp sound, a knock at the door, a telephone call, the ringing of a bell that you can hear, a honk, any sudden sound through the day that can be used as a reminder—of the state of mind you have had during and shortly after meditation, as compared with the last several minutes or hours of daily attitude.

22: So, the mathematics of infinity are done all with one. The mathematics of local areas of space/time are set up by the Creator and each spirit as it is tossed as a spark from a great hearth, the great transfigurational furnace of faith. There is a saying upon this instrument's wall, "All is in the All, and the All is All." We are all one being; the rest is illusion.

23: We are impressed by this entity's query, for it shows that the entity is familiar, instinctually, with new thoughts and new ideas upon the nature of metaphysical mathematics. It would, of course, be metamathematics, but it has its possibilities, although we find it doubtful that any could carry them forward. But you do live, moment by moment, in eternity, in infinity, in any Kingdom of Heaven, if so you wish it to be. That is an absolute. Resist or refuse faith, unconditionally, and you are left in believing those artifacts of which mankind has been the author. Of the two sources, the former is by far the more trustworthy and accurate.

24: Again, there is still more upon this subject, but we realize that we have worked quite a bit overtime, as we heard your machine ending some time ago, so we shall say that which is not yet said, that is the remainder, shall we say, of the paragraphs, the theme of which was offered in one sentence, a more complete discussion and a fuller grasping of the entire notion of there being a universe as opposed to there being that which seems to be. Both of those things happen to be true of the creation.

25:♡: One thing is for sure, all things are made of love, and free will acting on love to produce light which can create and manifest matter. May you love each other; then you shall learn more and more about the Creator, and you will prefer the mystery of the mathematics of one over the finity of ideas which humankind creates and the artifacts it produces, for like the clay of your physical vehicles, they also will become obsolete, not for any specific reason of age, but simply because it is the nature of things.

26:♡: We would like at this time to transfer the contact, if we may do so, for the ending of the session. We have attempted a sharp and precise definition and found ourselves in a great deal of trouble with vocabulary, for that which is eternal has concepts for which in your density you have no way of describing. The best we can do is to point you in the general direction of the truth you seek, and then build a wall that you can climb over easily. You can climb over that wall and rest at any time. But those who wish to work for the Creator are zealous, and loving and sharing. When we see this, we become humble before each of you who has achieved true harmony, for you have moved from truths to truth, and you have begun to operate in your everyday life according to spiritual principles, moving from the many to the One.

27:♡: We will now transfer. We are known unto you as Hatonn, and we thank you again, and greet each in the greatest love. I am Hatonn. We now transfer.

28: I am Hatonn, and am once again with this instrument.

We (inaudible) that a precise definition of infinity (inaudible) been possible for (inaudible) itself, the use of an inexplicable, mathematical (inaudible) (may well be those due to the nearness of this particular planet's negative vibration until the fourth-density light is here. That light hurts those who are not ready to be able to enjoy it. Consequently, we who wish to share with you the joy and the strength of faith, and the life of service, wish each to know that it is no shame or burden unique to yourself, that there are many seeming difficulties in the life. It seems as though one goes through truth after truth after truth, until one becomes fearful that there is no truth. My friends, there is truth, but within your culture there is very little truth. Consequently, if you are always honest, you are being as rebellious and as courageous

as any warrior, making yourself however to a (inaudible) that may well come to you for living a life motivated by faith. Do not let this disturb you, for you are prodigal sons and daughters, and you are being called home, (inaudible) sparks of the great Creator. Eventually you shall add your spark to the infinite and illimitable light, that creative light which many call prana, that moves through your spiritual body, and has good symbols for allowing one to begin to assess one's own behavior.

29: We encourage the use of discernment and the use of truths. We encourage that you not be dismayed when you discover that a truth is no longer valid. This simply means that you have gone through the uncomfortable process of spiritual growth. But always remember, in order to express the universe's high density you must attempt to live consciously and mindfully in the present moment, which is eternal. This is why we ask that you say a very, very short prayer whenever you are reminded by any loud noise that you are indeed more than glued to the desk that you are sitting at, or the place where you are standing or reclining. Each of you is a spiritual warrior.

30:♡: We wish to take the world of materialistic thought and implant within the hearts of those present the love and the sharing of bounty. This is not wrong, it is simply that it does not work within a life that the most helpful life is that of cheerfulness and happiness, but rather one of suffering that great change of attitude which creates the choice of the loss of innocence by the desiring of the fruit of the tree of good and evil. You each have that choice; you could have remained a part of the unselfconscious, latent or inactive portion of the Creator. Instead, you set off upon a great adventure, a prodigal adventure, with a fortune to spend and time and energy and talent, the time for polarizing by praying, loving, giving, sharing.

31: We truly hope that this had aided each of you, and if there is more information requested, we shall be glad to comply, but we are conscious of this entity's informing us that we have talked too long. Consequently, we leave now to move to any questions that you may have. Have you any questions?

32: (Pause)

33: Since there are no questions that have been vocalized in this meeting, we shall be glad to await any questioning that you may have at a later date. It is such a great privilege to be with each of you we are sorry to leave, yet joyful in that you have called us to you. We thank you, and offer thanksgiving for entities such as yourselves who are aware of the dream-like quality of so-called consensus reality, and are therefore forced to consider the mysteries that surround us.

34: In that mystery lies no thing that makes intellectual sense. In that mystery which is both Creator and creation, things simply are, and each of you, recapitulating the state of the universe, are. Everything is an I AM, a Yahweh, that so seldom is one able to minister to oneself. Listen to those about you struggling with truth that have had an end, or will soon, and help them to see that there is no punishment involved, but only the giving of a greater opportunity. That is all, for now.

35:♡: Once again we thank you, and leave you in the love and the light of the infinite Creator. May you know that you are in that circle of light. May you know that you stand upon holy ground. May you always feel free to ask for help, for all those who love you, incarnate and disincarnate, truly enjoy being of service, for by this they become freer and freer to roam the creation within one's head at will. May the truths lead you to the truth.

36:♡: We are known to you as Hatonn, and leave you in love and light. Adonai vasu borragus.

37:

3.48 1990/11/04

0:♡: Greetings and blessings to each from the Brothers and Sisters of Sorrow of the principle known to you as Q'uo. The joy that we feel when we are called to your meeting to attempt to begin to examine the question that is at the heart of that which we come to share is a great privilege for us, in addition to the privilege of sharing in your selfhood, your meditation, your seeking, your tolerance of the illusion that is about you, your desire for harmony, and your single-minded desire to serve in love and faith and praise, thanksgiving and prayer.

ters, and if lost—or the centers have any distortions—does that cause blockages to that energy flow?

69: I am Q'uo, and am aware of your query, my brother. This is correct, and this is the reason that the work upon one's distortions is the path of the seeker, for the path is quite literal within each system of energy centers or chakras, and as one studies the nature of these chakras one may place one's distortions within the proper center of energy and gain an overall perspective as to the nature of the lessons, and the blockages that represent these lessons, that awaits the attention of the seeker.

70: Is there another query, my brother?

71: Questioner

72: Do these blockages usually manifest in pain in the physical?

73: I am Q'uo, and am aware of your query, my brother. The blockages of energy within any energy center may manifest in a variety of ways, depending upon the amount of awareness that the seeker has gained regarding the blockages. When there is an increased awareness of a blockage and there has been work offered upon removing the blockage, the tendency of catalyst in this area is to repeat until there has been a balancing of the energy, or a removal of the blockage, as is another way of describing this process.

74: If there is relatively little awareness of a blockage, the blockage then has the likelihood of being given to the physical vehicle by the mental vehicle so that it may be symbolically represented as a form of what you would call disease or malady within the physical vehicle that then has the purpose of catching the attention of the mental vehicle which previously did not notice it. Pain may or may not be a part of this learning process, depending upon the needs of the seeker at a particular time. Pain is a very effective way of gaining the attention that has long been lacking.

75: Is there another query, my brother?

76: Questioner

77: The instreamings of energy that come in from, what we may say, is the sky or the heavens and through the crown chakra, is that intelligent energy, and is its function to raise the consciousness to a higher state of unity and nourishing the body? In other words, what is the function of these instreamings of energy and what would you call it?

78:♡: I am Q'uo, and am aware of your query, my brother. The intelligent energy of which we have been speaking is also known as that called prana, is also known as love/light, for it is the enabler—that which has created all that is and that which gives life to all the creation. It is the Creator in its active mode, and enters each third-density physical vehicle through the feet and the base or root chakra, and attempts to move upward through the system of chakras to its mating point with the indwelling intelligent infinity, or whole Creator, which resides within.

79: Thus, you may see the intelligent energy as a feminine aspect of the one Creator seeking its mating point with the masculine aspect of the one Creator that is indwelling within each entity as the intelligent infinity that waits in the brow and crown chakras.

80: The point of meeting or mating of these two energies is determined by the level of awareness of the entity that seeks the one Creator, and the success, shall we say, that the seeker has experienced in learning those lessons or removing those blockages in balancing those distortions that it has placed, itself, within each center of energy before the incarnation began in order that there might be experience gained from the discovering, the balancing and the harmonizing of each center of energy.

81: Is there another query, my brother?

82: Questioner

83: Not at this time. Thank you.

84: I am Q'uo, and again we thank you, my brother. We feel that there is energy remaining for a final query. Is there a final query at this time?

85: (Pause)

86: I am Q'uo, and as the only remaining query is one for food from the second-density creature (the cat meowed), we shall with great gratitude thank each entity present for inviting you to join your circle of seeking this afternoon. We are overjoyed at this opportunity, and cannot express our gratitude to you in terms that are sufficient. We have no beingness within your experience without your call and without your sincere queries, and we are blessed, indeed, this afternoon with your presence and your queries.

87:♡: We shall take our leave at this time of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

88:

4.30 1991/05/26

0:♡: I am Hatonn. Greetings to each of you in the love and light of the infinite Creator. We are extremely pleased to be able to be called to this group today to be able to share our opinions with you, and at the same time to learn so much from each of you as you receive our opinions and work with them in that way of choices which is the purpose of your density. The drama of your work and the choices at this time is quite apparent to us, as the vibration in which we work has far less drama and far more precise work in refining those dramatic choices which face each of you. We would like to thank this instrument for allowing the one known as Hannibal to rest in this group during this experience. It was quite suitable that this instrument announced this entity which otherwise would be unknown. This is an entity which does not speak and does not teach but has its own place in the Confederation, and we are pleased to find this group open to these who come in the name of the Christ.

1: You wish us to speak about the opportunities offered to the seeker by the open heart with regard to developing an inner strength of consciousness which is equal to the task you set before yourselves. Perhaps our best approach to this question is to discuss the way of the unopened heart, for it is that way which most among your peoples have used and continue to use in your density, in order to do work in consciousness.

2: We must pause while this instrument gets a drink of water.

3: (Pause)

4:♡: I am Hatonn, and I am again with this instrument greeting you in love and light. In speaking of the subject, we wish you to be aware that we are using the system of the energy centers, the root energy center of survival, the orange ray of dealing with the self and dealing with individuals other than the self, the yellow ray of social or group dealings, the green ray of the heart, the blue ray of communication, the indigo ray of inner work, or work in consciousness, and the violet ray which is, shall we say, the readout of the balance of all those dynamics that are in an integrated individual entity within the life experience.

5: In the case of most seekers and the case of most entities whatsoever upon the planet, whom you may not call seekers, and who may not call themselves seekers, but who do indeed seek to make more skillful choices, the heart is not allowed to open, because there is judgment of the self. Consequently, no matter how extremely good the intention and how determined the attitude, there is the entire life which is filled with the process of failing, and holding that in the heart. It is thought by these who do this that they are quite correct in assessing their faults as well as their virtues. Perhaps it would be expressed that it is the feeling that it is not humble to ignore one's failures, although each entity identifies a slightly different field as that of failure. Almost without exception those upon your plane judge themselves, and this judgment is remembered in the heart.

6: One of your poets has called the heart "a rag and bone shop." This is precisely the nature of the unopened heart. It is far less common to see people hating others or disliking them than to find the self holding in the heart judgment against the self. Consequently, the learning over a period of most of an incarnation is the repeated experience of failing in a way important to an entity, until finally the mind becomes weary of thinking, puzzling, musing and analyzing in relation to the various failures. This process is excellent. It is safe to say that in most if not in all incarnations which entities have chosen upon this planet which you enjoy, there will be life enough, which you would call time enough, for you to work as a seeker through the unopened heart and by the end of the incarnation to be able to forgive the self rationally and to allow compassion to flow to the self.

7: The difficulty in doing this remains not just equally in these who follow an orthodox religious practice. It is even more marked among those with a specifically orthodox religious practice. Even though these practices teach that the Creator forgives and redeems, there is also the fear of judgment. There is the sense that there will be an unfair test which the

self and to radiate in an outward fashion to others as a result of your communion in meditation with the sun body.

35: Is there a further query, my brother?

36: Questioner

37: (Question is difficult to hear. It concerns planetary information contained in the Vedas and whether this information is accurate, particularly with respect to descriptions of "hellish" planets where punishment is given.)

38: I am Q'uo, and believe that we have a grasp of your query. We would refer your thinking to the underlying symbolic nature of all inspired writings that seek to impart those truths that lie beyond the boundary of words by using the vehicle of words in a fashion which describes relationships and the various levels of relationships of one portion of the creation to another, in order that the student of the evolutionary process may begin—and we stress begin—to appreciate the vastness of the creation of the one infinite Creator.

39: We would speak to the particulars of your query by suggesting that there are many, many inhabited planets that are at a level of evolution that is not as accelerated, shall we say, as is your own at this time, that have experiences which are of a more gross or unrefined nature that would appear to many of your own people to be of what you describe as a "hellish" quality. However, it must be kept firmly within the mind that each environment or planet has its own perfectly revolving system of entities, relationships, experiences and possibilities. Each fits perfectly within its own evolutionary scheme so that there is no punishment or reward, in the absolute sense, other than that which is contained within the mind of any seeker, for as you are well aware, that which many would see as the greatest of difficulties or punishments may be seen by one who has a broader perspective as the greatest of opportunities for advancement, just as it can be said that what would seem to another entity to be the most fertile grounds for advancement would seem to another to be narrow and restricted in possibility. The breadth and depth of the perspective is that which allows an entity to see greater or lesser opportunity.

40: Thus, it is well said that the area that you call Heaven could easily be destroyed if occupied by a fool and the area that you call hell could be enlightened if occupied by a saint.

41: Is there another query, my brother?

42: Questioner

43: Is it important to accept our sensuality and sexuality in this density or illusion in order to develop a sense of wholeness? In other words, is there a danger in denying that aspect of this illusion and thereby missing the lessons that the sensuality and sexuality of this density have to offer?

44: I am Q'uo, and am aware of your query, my brother. It cannot be said to be a, as you would call it, "hard and fast rule" for all entities, for each entity is unique, and a pattern of incarnations previously completed may require of an entity certain particular lessons within the current incarnation. But there is the path of the kundalini that, traveling through the energy centers or chakras, is a necessity for all entities at some point or within an accumulation of incarnations, so that the red-ray energy center, which deals with the reproductive and sexual energies of the entity, may be seen as that which is the foundation stone upon which the rest of the building of the personality shall be placed.

45:☺: Just so, this energy must also move in a balanced fashion from the red ray and proceed upwards to the orange ray, where the individual power of expression is manifested in the incarnation in a fashion which allows the uniqueness of the individual to express itself, using that same energy which has moved through the red ray and which continues, if unblocked, to the yellow, the green, and so forth, so that when an entity has been able to activate and balance each energy center the intelligent energy or prana of the one Creator moves through each center to be met at the indigo ray center or brow chakra, allowing the union with the indwelling love and light of the one Creator and the opening of the entity to the fully experienced presence of the one infinite Creator.

46: Thus, it is necessary at some point within each incarnation pattern that all energies and their manifestations shall be experienced and balanced so that the prana will have free access to, and movement through, each center of energy.

47: Is there a further query, my brother?

48: Questioner

49: Are there teachings—are there stones, in the center of this planetary sphere that have information for each individual entity on the surface of this sphere? And is there benefit

to contacting these stones for information that can help us understand the lessons that we are learning?

50: I am Q'uo, and am aware of your query, my brother. There are many resources, including the stones of which you speak, that await the exploration of the seeker of truth so that as each seeker progresses upon its chosen journey there may be the opportunity to accumulate knowledge and experience at all levels of its being. There are enough resources of this nature that there is, what you might call, a redundancy factor inbuilt into not only the third-density planetary sphere which you now inhabit, but also inbuilt into its inner planes, as you call them, so that as a seeker calls for assistance in attempting to understand and balance those lessons that are before it, it might receive information and inspiration from those resources or areas which its previous experience and current desire have prepared it to be able to hear with that inner hearing that is necessary for the discrimination of those messages which are received in many, many different ways.

51: Is there another query, my brother?

52: Questioner

53: No, not right now. Thank you very much for your response.

54: I am Q'uo, and we thank you, my brother, for your queries and your devotion. Is there another query at this time?

55: Questioner

56:☺: I have one that follows up on what's just been discussed. It's been my personal experience in this life that lovemaking is a magical ritual, like Holy Communion in the Christian church. And that has been supported by more and more feeling through the years until the point now where I realize not just the pleasure of myself or the sensuality of myself but that it is offered as a prayer to the infinite One. I know a lot of people don't see it that way. I was just wondering, could you comment on that?

57: I am Q'uo, and am aware of your query, my sister. As you are aware from previous study, there is a path to the one Creator that may be traveled by utilizing that which you may call the high sexual magic or ritual magic where the energy that enters through the root chakra is built and stored until it is allowed to move upwards through the centers of energy and is released through the brow and crown chakra at that culmination which you call the orgasm. And, at this point the energy then moves into the energy web of the planetary sphere to be harmonized with by the realization of the unity of the small self with the great Self which is the one Creator.

58: As the small self reaches, then, with this experience of ecstasy, the one Creator begins to reach in return in a fashion which allows the harmonic expression of the creative power of the universe to reverberate in the sine wave fashion within the small self which has offered itself and its experience as a means by which the one Creator might be known and glorified.

59: Is there a further query, my sister?

60: Questioner

61: No, thank you.

62: I am Q'uo, and we thank you, my sister. Is there another query?

63: Questioner

64: The energy that rises in the base chakra—is that Earth energy? And how much of that is unlimited and can be stored? Are there unlimited vast amounts of this energy that can be stored?

65: I am Q'uo, and am aware of your query, my brother. If we understand correctly the definition of your Earth energy, this is not the energy which moves through the system of chakras or centers of energy during any experience of energy exchanges of your third-density population. Rather, the energy which is moving through the system of chakras is that which may be called intelligent energy, or the prana which gives life to all creation, and which may be opened in the ability to receive by any seeker as the seeker balances those distortions that exist within each center of energy, and in this balancing crystallizes or regularizes the centers of energy so that they may traduce the prana of the one Creator in a clear and lucid fashion, losing not one iota of energy to distortion, but allowing this energy to be stepped up in each center until it joins with the indwelling intelligent infinity that resides in each entity as the identity of the one Creator expressing itself as the small self.

66: Is there another query, my brother?

67: Questioner

68: When the energy rises up through all the chakra cen-

1: The one known as Hatonn has been requested by the instrument because of that which the instrument does not itself understand, and it is part of that which we would speak of this evening, that when this ideation moved into the floor of this instrument's conscious thinking, it did not doubt its own instincts. There are reasons for the one known as Hatonn to be with this instrument as the energy, once again, is quite low in the group. The placing of the meditation in low energy timing is a choice that you have made because of the schedules among your people, the appointments, the details, the needs to be here and yonder. We hope this is subject for some thought.

2: We would turn now to the question at hand this evening, the question of worship, in what it consists, what its various subgroupings may be as to type, what function it plays, and how it can be encouraged as well as begun. We would like to begin with a seemingly shallow linguistic point, yet we feel that this damaging translation of the holy work most familiar to your culture is in the present instance, and in regard to the present question, misleading and even damaging. There are many urgent requests from those whom you call, since in any and all religious paths, but especially within your Judeo-Christian culture, the basic emotion laden word that is almost always misunderstood when read, as it has been misunderstood when translated, is the word "fear." In worship, there is not fear; in worship, there is a surrender, without fear, and without knowledge of that which is to come.

3:☺: Having chosen the path of service to the infinite Creator by means of service to others, why would any entity make such a choice? There are humane and humanitarian reasons to care for one's fellow man, but not to feel that it is necessary to surrender the heart, the mind, the soul, the strength and the life to a voice which cannot often be heard, but which must be taken upon faith by its outer garments of manifestation. The fear of the Creator is simply awe and wonder, and fortunate is the entity who has released itself from all fear, for only within this illusion which you experience is there this fear of the Creator. This is simply a distortion of that love which is so great that the desire to serve this Creator fills one with awe.

4: Fear, of any one, any thing, any circumstance or any idea indicates that there is preparatory work still to do within the boundaries of the illusion which you now enjoy. The illusion is placed before you not only in a day-to-day manner, but in subtle and myriad ways. Your very consciousness, that is, that consciousness of which you are aware, is or can be constantly informed as to what means of service lie before you. In order to reach this consciousness of awe and wonder, there must be a variable amount of your time spent in whatever kind of contemplation reveals and manifests to you personally the most information about the state of your mind, your emotions, your physical vehicle and your consciousness.

5: Within that which is called the negative path, the consciousness more and more begins to conclude that all power, all glory, indeed, all of the creation resides within the consciousness of the self. Insofar as this conclusion is reached, it is identical to the conclusion reached by those who serve others. The negative path, however, chooses to worship not that which created this universe experienced, but the self for containing all that there is. Those who can handle this concept in a positive manner are few. There is no true surrender, no true desire to do the will of the Creator, but rather the Creator and the self, so co-mingled, become a non-thing, a non-thought, and in the end, an unworkable path of service.

6: Let us move to another way of gazing at this question. Within your social intercourse, one finds many, many ways of perceiving others, perceiving one's own thoughts, perceiving meanings which may be given to various manifestations, either mundane or highly spiritual, and your choice of accepting the reality of the self seems to include accepting the reality of the illusion. However, this is not, in our opinion, an accurate, logical conclusion. Can you control the wind of spirit, or must you allow the spirit, that living principle of the Creator, to move you? Many, many desires are those things which are natural to the natural entity, that is, the entity in an unawakened state. To people such as this, worship may well be important, but they see themselves as those who take advantage of the sacrifice of another without whose sacrifice there would not be a life or consciousness continued beyond this one.

7:☺: So, you may see that which worship is not. Worship is not the pressing forward to one's goals, the satisfaction of

one's desire to accumulate and amass those things which encourage happiness. Many have called devout love of many finite things various kinds of incorrect worship, that is, worship of those things which do not endure, and are therefore only able to be worshipped within this local and provincial illusion, so soon over. And if the entity who wishes to worship does so for any motive other than love, awe, amazement, joy and a seeking after truth, one has chosen that to worship which shall surely not last as long as the consciousness which at present inhabits your physical vehicle will last. Thus, if one worships a religion, a person, a goal within the illusion, one is worshipping in a negative manner, blocking the natural flow which the spirit intends to be available to you at all times, that is, the spirit of Love Itself.

8:☺: Worship is that which underlies whatever complex or simple structure of personality and desire one has which manifests as an incarnation. Worship begins with the awareness that is known, but much may be inferred. Clues within the illusion that hint at one single Original Thought, which we call Love, or Christ, Christ consciousness, or the Creator, is a kind of firm ground upon which the self may stand as it gazes at, evaluates, discriminates and analyzes its own thoughts, feelings and emotions, until the self has concluded much about the nature of the self, the illusion and the program of lessons which was intended. Worship is that surrender to imperishable and perfect light and love which is the Creator. Worship is a blind thing, a shot felt to be in the dark, having an unknown target. Worship is that gathering of purified emotions which moves the entity from considerations of the milieu of the physical vehicle to considerations of the milieu of the imperishable light being which you have found within yourself as the deepest portion of yourself.

9:☺: There is a great difference between love and worship. Those who seek to love will in the end find all that they desire because of a great steadiness and firmness of desire. But neither the leap of faith nor the intensification of desire can move that true self within one to that which is basically a protection, for the Creator is within you, yet within you cannot be seen by you. Thus, for all except the most non-literal and lyrical of mystics, worship generally consists in an attitude of surrender in purified emotion to that which is considered the source of the being, and of all that there is.

10:☺: There is a necessity in most to objectify worship so that there is an identifiable object, idea or person onto which one may reflect one's deepest desires to serve. And as no one within an illusion can know adequately how to serve any entity in the best way for that entity, the worshipful or faithful entity watches and waits and prays and does all that it does for the love of the object of that worship, the infinite One.

11:☺: In sum, worship is that gathering of purified emotion which kneels in surrender to the purity itself, the beauty itself, the truth itself, the love itself, that is the Creator. The outgrowths of worshipful, faithful living, moment by moment, are those things which many may perceive to be most beautiful and hard won contests against the temptation to make sense within the narrow definitions of your mind, of that which is infinite as the object of worship is infinite.

12: There are identifiable types of worship. There are three main categories of worship. The first is worship without an object. When one moves into the frame of mind that says that all that there is the Creator, and all is to be worshipped, one has failed to identify any object of worship beyond the phenomena experienced by the self. The closest name that you have to this type of worship is pantheism, that is, the thoroughgoing worshipful attitude towards all that one beholds, but with the unspoken inference that when one comes to the end of all that there is, that is the limit of the Creator. Thusly, with those who worship without an object, many see difficulties connected with the inability to move beyond a certain point in evolution of spirit without either a subjective or reflective object of worship upon which one may focus again and again and again, infinitely, in each present moment.

13: The worship of an object, or symbol, which indicates to the entity a living and participating Creator, is most, most helpful in the simplification and clarification and lucidity of what one is aware of about one's self, for worship must be the worship of an entity for nothing or something. The unexamined thoughts and feelings and actions of many of your peoples create distortions which indicate that worship is a kind of hysteria within which one is able to release all the negative portions perceived subjectively within the self. This is not particularly helpful to the evolution of the individual's

spirit. However, we mention both worship without an object, and worship of an object, as being somewhat helpful, for these are stages which may be traversed as the incarnate entity slowly begins to open the door to the possibility that the object of its worship is an utter and complete mystery.

14: True worshipful living is a high risk occupation. It is not a loop into the light, but rather a loop into darkness. The illusion creates an emotional, mental and spiritual twilight in which ideals, the purification of emotions from attachments, and the mindfulness of continuing awareness of the worship bloom in the darkness of blind faith. That is, the true worship is worship of a mystery; awe, wonder, a greater and greater subjective feeling of being held firmly by that which is not illusion, although one cannot understand it, so that the entity rests at last in a completely subjective and subjectively truthful journey. In this regard, worship may be seen as motion, motion of a metaphysical kind rather than a physical kind.

15: We would once again advise this instrument to peruse these thoughts upon worship, for in her nature, in order that she may be what she wished to be and do what she wished to do before incarnation, she has gifts of faith and will. This instrument, therefore, has little idea of what may form worship, what may begin a craving for impossible virtue, for it experiences these things as a portion of its nature, and in this it is not incorrect. However, most are aware neither of the surety of faith nor a complete surety of desire.

16: Knowing that one will receive what one desires, one attempts to desire the most whole, beautiful and truthful expression of the Creator that may be made available to it. The entire panoply of a culturally gutted civilization...

17: (Side one of tape ends.)

18: ...the choice of the intellectual to worship nothing or everything, both of which contain a weak strength of acceleration, although the vector is promising. Those who worship an object, but do not go beyond the literal object in itself, are those who do not yet desire to surrender to that which is, in the end, the unknown. Such entities have the need for structure, for certainty, surety, a firmness of intent which is the blossom of that structure, and many are those who have found the gateway to eternity in this way. But they are few, in that they have not become universal in their thinking, feeling and acting process.

19: It is to those who acknowledge that nothing is known, and yet who choose to be certain of those things which they feel as they consciously purify their emotions, that the sight of what this instrument would call the Kingdom, comes. There is no visualization of objects, such as being seated at the right hand of the Creator, or ruling, or judging, or being in some way a master of the creation. The one who wishes to develop the ability to worship must first square off against two illimitable concepts; that is, that nothing can be known, objectively; and that the self can be known by the self more and more through meditation, contemplation, analysis, prayer, and the observation of one's personality as it shows itself in any present moment.

20: Worship, then, is worship not only of the Creator, but of the mysterious and largely unknown Creator. The choice is then made, with no evidence whatsoever, to surrender to that unknown, for as one is aware one did not make oneself, one is aware that whatever the nature of the unknown, that unknown is responsible for one's being, one's continuance, one's imperishability and one's opportunities to express and manifest the glory of this mystery.

21: We realize we have only begun upon this subject. It is a large one, and because of this instrument's request to us, as it perceives the very large amount of material on this subject, we shall be satisfied to have begun. We would at this time transfer this contact. We are known to you as Q'uo, and for those of Hatonn, we bid you fond farewell as we leave this instrument. We are those known to you as Q'uo, and we would at this time transfer this contact.

22:♡: I am Q'uo, and greet each again in love and light. We would offer ourselves at this time in an attempt to speak to queries if there are any queries that we may address. May we begin with the first one at this time?

23: Carla

24: Yes, I have a question. In my teaching, I request that those who are working with me choose a symbol or an object to specify who they are in order that they may do work in metaphysical realms, but you suggest that true worship is worship of a mystery. Am I misguiding anyone by my method of teaching?

25: I am Q'uo, and am aware of your query, my sister. When an entity wishes to offer itself in the service which those present seek to offer, as the vocal channels, it is well to have a central concept or representation of this great mystery which is the Creator and the creation available to it to offer as the means by which unseen spirits may be challenged or hailed, shall we say. It is recognized that there is no concept or quality that can adequately summarize the infinite mystery of the Creator, yet the vocal channel does well to find a facet of this mysterious Creator by which it may approach the Creator, and through which it may offer the challenge to those contacts which would wish to speak through it. Though a concept may be fashioned, and an approach may be made, it is always known in the heart of each seeker that mystery is at the heart of each concept and each approach.

26: Is there a further query, my sister?

27: Carla

28:♡: Just one, and I was asking this of Jim this morning. It is difficult for me to grasp that people honestly don't open their eyes, look around, take it in, and immediately feel the instinct of faith. Nor it is it understandable to me personally why people lack the intensity of desire to attempt to learn and serve at the very limit of their ability with a complete passion, because of this instinctive identification with the Creator, which is faith, and love and surrender, and willingness to serve, all sort of mixed into one. How can I brook this chasm in my own understanding, in my own failure to understand, in such a way that I can better serve? Because it's my blind spot.

29: I am Q'uo, and we are aware of your query, my sister. The central mystery of which we have been speaking is reflected in each entity that seeks the one Creator. Each approaches this path from an unique position. There is much learning within the life pattern of any entity that is quite incomprehensible to most other entities that may be acquainted with a specific entity and may wish to know more of that entity in order to draw closer to it in companionship, compassion and in common seeking.

30: That each of you contains mystery may be seen as a benefit or detriment depending upon one's point of view. Many feel more justified, shall we say, for lack of a better word, in their own idiosyncrasies, when they realize that others contain such as well, variety thus becoming an enhancement when looking at the qualities of the human species. If an entity is not comfortable with the mystery within itself, perhaps it will have more difficulty in adjusting to that which is mysterious within others, for there is much of what seems to be of—we allow this instrument to search—undependable nature that mystery represents to some entities.

31: However, when that which is known of others is explored, oftentimes it is seen that along with the differences between entities there is much that unites those of your population. Entities will pursue their paths of seeking in a conscious or in an unconscious fashion with the character of the seeking determined by forces which are unique to each entity. When it is realized that each entity is unique, relationships between entities and the attempt at understanding between entities will then be seen as doubly unique.

32: Is there a further query, my sister?

33: Carla

34: I just want to clarify what I think you said. I think that you basically implied that what I see as an instinct, as a part of the self that could not be denied, is that, but that is for the most part in other people covered. And further, you are intimating that a teacher for the most part teaches by being, not by what it says. Are these conclusions acceptable?

35: I am Q'uo, and though we have not specifically iterated our reply in such a manner, we find that the interpretation which you have made of our words is an interpretation which stands on its own as valid, in our humble opinion.

36: Though entities are most mysterious, each in his or her own way, much of this mystery, though remaining in a covered, as you have called it, condition, due to perhaps the lack of conscious seeking, would, even with active conscious seeking remain mysterious, not only to others observing such an entity, but to the conscious seeker as well, for this illusion which you inhabit is one which guarantees a great deal of mystery, since the unifying qualities and the fundamental concepts of the Creator, of the creation, and of each entity within the creation, are covered over, much as the earth beneath your feet covers the gems and jewels that may be found within your geological strata.

37: It is also well said that a teacher will provide the most

star of hope, to guide you as you seek to become spirit again, in no way displeased with the entity, the creature, that carries you around so sacrificially, but that you begin to see that the spaces you wish to explore are other than the commonly understood spaces of time and space. Because this is the worst possible condition for you to make your choice of service, this is where all entities must make their choice. We do not say that it is an easy school room in which to learn, but, rather, that you were put in the most difficult situation in order that you could begin to distinguish between the things that occur, that happen to you and around you, and the response which you give to these things. Any number of things, positive and negative, occur to entities. Yet, it is within each entity, and each entity for itself alone, that each choice is made.

16: We ask each, as you sit upon this illusory furniture within this illusory house upon this illusory earth, to allow yourself to release the illusion and to feel the strength of your field of consciousness, to surrender this incarnation to that field of consciousness that you are, that, in surrendering the illusion—that which can be measured—you open yourself to eternity and that which cannot ever be measured. For, within the spiritual seeking, it is those things that are immeasurable and infinite which draw one onward and ever onward to the greater and vaster beauties of the immeasurable that are to come. It is in this seeming battlefield of negative emotional states that the pure spirit within you must allow itself to be born.

17:♡: How frightened each of you is during this birthing process. How often you wish to move back into the measurable, into that which can be handled and controlled. But the choice that you are making as a spiritual infinite being of light is the choice to express, first of all, a recognition of the infinite love of the one infinite Creator, that Creator which loves you personally, intimately and infinitely. The choice then seems to become easier: to give back that love, to allow oneself qualities and not quantities of love.

18:♡: And when one has realized itself as the servant of the Divine One, as the channel through which infinity, light and love may be channeled, one prepares oneself for the basic choice. Having experienced the immeasurable beauty of the Creator, having experienced those things that cannot be measured by any instrumentation, you prepare yourself for this choice: to love the Creator by serving other entities in the Creator's name, or by serving the Creator by controlling others in order that they will be able to move along the path which you have found to be helpful. The difference upon the surface between these two choices seems not so wide. In actuality, it is the greatest abyss imaginable, for those entities whose paths and service are positive and those who are negative have within themselves, first, the way they gaze at the self and at what occurs day by day and minute by minute.

19:♡: There is every possibility in the beginning that it may not seem that you have made much of a choice, for the first job of those who seek to serve is to fall in love with themselves, not as creatures who are perfect, not as creatures who are elite or in any way better than anyone else, but as creatures who have, quite reliably, a dark side. All of this you must fall in love with, for it is written within this instrument's holy work that the one known as Jesus said, in eradicating the Ten Commandments, that there was a new covenant, a new agreement, that each entity was to love the Creator with every possible part of the self and to love others as one loves the self. So you see, when you have become aware of the Creator, you must then become aware of the beauty of the self, for only insofar as you love the self can you have true compassion for other selves.

20:♡: And while you are learning to love yourself with all of your imperfections, it seems somehow as though there were a selfishness to this process. This is incorrect; it is the learning process. In the Creator all things are perfect and all things are one. In manifestation, all things are imperfect and all things are several. You stand at the crossroads upon the greatest illusion that you shall ever experience, and you must allow yourself to love yourself, to forgive yourself, to accept yourself, so that you may go forth rejoicing and then gaze at the illusion with new eyes.

21:♡: If you have fallen so completely in love with the self that the self becomes the universe, then the path upon which you tread will be more and more negative as you attempt to show other entities just how wonderful it is to experience the Creator and the self as do you. This is a path of that which is not; this is a path which celebrates that separation that the

world of maya offers to the discerning observer.

22:♡: The other choice, once one has learned to love the self, is to move beyond the self, not in judgment but in compassion, loving this way or that way, whichever way one can, accepting inevitable, seeming barriers as well as seeming successes because of the realization that you shall never know within this illusion how well you have done, how close you have come to the mark which you set for yourself before this incarnation. You have no control, no power over circumstances such as which occur within the illusion. You do, however, have enormous power to choose that which you shall pay attention to, that which you will assimilate deeply, and that which you will allow to be shed from the back as if you had on the raincoat.

23: So, your situation is that you are, as far as possible, in the great realm of eternity from spirit and more full of illusion than you have ever been or will ever be. This is a bright, flashing moment—a parenthesis in eternity—during which you make the choice of how you will proceed upon the great road which wends its way at last to the Source and Ending of all things.

24:♡: We would ask you to be aware in all things of what the choice truly is, how deeply it begins. You don't simply choose your actions; you choose your perceptions. If you are a stewardship of the love of the one infinite Creator, you will gaze upon all circumstances without fear and simply plumb that situation as deeply as possible in search of options which are loving both to the self and to other selves.

25: So, all places are places of power if that place is your geographical, topological home in this illusion. We would not have entities dashing off to the "Mt. Shastas" so prevalent within your literature. With all those well-meaning entities in one spot, surely the Earth itself would tip and be unbalanced! Your home is where you are; your place of power is where you stand; and that which you receive is as pure and complete as you may allow it be.

26: We ask you to keep this joyous story of heartbreak and larger life gain nearby to the self and not in any way to brag or boast about the exciting process of nurturing that small spirit within you and protecting it from the illusion. For, as one speaks of those things...

27: (Side one of tape ends.)

28:♡: ...for all are going to the same home; all are submerged in illusion. And the loving heart that will open to the infinite love and light of the one Creator is that entity which shall witness to a quality indescribable within your illusion: absolute and unconditional love.

29:♡: There is more material upon this subject. However, this instrument requests that at this time we move to a question and answer period, for the energies of this particular instrument are somewhat depleted. And so, with thanks to this instrument and to each of you, we leave this instrument in love and light and would continue this session of working through the one known as Jim. We are those known to you as the principle of Q'uo.

30:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to any queries which you may have. Is there a query with which we may begin?

31: Questioner

32: (Question is difficult to hear. It has something to do with meditation with one's focus being the sun.)

33: I am Q'uo, and am aware of your query, my brother. For many, many ages have peoples of your planet, and others as well, worshipped that entity that you know as your sun body, for it has been known by many peoples in a variety of your cultures that there is great energy that is life-giving embodied within this spiritual being that manifests as your sun. This entity is that which you may conveniently call Love or Logos, for it is with the one Creator a co-Creator of this portion of the one creation and, as a being of completeness, offers itself wholly, that life in all forms might be nurtured in the area of its care.

34:♡: Thus, you may offer yourself in meditation to this being in any manner which expresses your connection to, and appreciation of, the creation or any portion of it in which you move and have your being. There is great depth of awareness that may be awakened as you continue to offer your honest devotion or devotion to those principles of unity, of love and of light which are perfectly embodied within this sun body. Thus, you may with benefit contemplate, before your meditation, those qualities which you wish to nourish within your-

question of energy points or grids, places of power, as they are sometimes called among your peoples. The third density places of power are not particularly close together. The energy web does not have as many nexi of concentrated energy. With each level of vibration, each sub-octave of awareness, the energy grids become more tightened and numerous. Thus, if one were to superimpose over a chart of third-density energy centers, the selfsame chart of fourth-density energy centers of the planet would fit into it but would also greatly elaborate and expand the number and kind of places of power.

2:♡: This potential web of power or energy is available not only in third density, but a third-density entity may, by its own spiritual work in consciousness, become able to discern more and more the multiplicity of places of power if one is seeing from the standpoint of the love of fourth density, the ever-multiplying wisdom of fifth, and the immensely bright and universal pattern of energy grids of sixth density. Consequently, we would answer the question about the placement of any spiritual center by saying that it is as light-filled as is the awareness and crystallization of the entities upon whose soil these entities wish to grow, to learn and to manifest whatever fruits come from the journey of the pilgrim.

3:♡: Thusly, we would simply remove from the question the idea that we could in some way judge energy or power in any one place, for it is quite subjective in terms of how the power of any one place will aid an entity. This information must be learned in a subjective way, in a way of experiencing and feeling the tug of heart which in its wisdom knows a great deal more than the mind can ever find words to express. There is no place that is closed off from the love of the one infinite Creator. There is no place which is not holy ground.

4: Now, let us look at the situation in other terms. The journey of the seeker is from its Source to its Source. It is a circular journey—or, rather, a spiral journey—of learning, awakening, manifesting and gaining the strength within each part of the field of consciousness that is your true self that in time, as you would call it, enables an entity to have the spiritual mass to be affected by spiritual gravity, which becomes more and more nearly irresistible until, ultimately, there is no interest whatsoever in manifestation, but only in becoming the unthinking, unsolidified, infinite and unself-conscious Logos or Love, that is, the nature of the one infinite Creator.

5: As you begin your experience as a being, you find yourself first in a very simplistic kind of environment where the Creator's hand visibly moves, as this instrument would say from her holy work, "upon the face of the waters." Earth, air, wind and fire form many, many places where there is more and more the possibility of solidification from spirit to a very simple manifestation of some kind. This manifestation is a process that continues, and, as each entity grasps the conditions and the learnings of one particular school room, it moves to another.

6: The bodies that you carry about with you are good examples of the work of second density. It is always an error to assume that that which is your physical vehicle is in any way yourself. The physical vehicle which you enjoy is a creature, valued and valuable to the Creator. It has come from the unsolidified ethers before manifestation to the point where, were we talking in terms of normal circles, the nadir or lowest point in the cycle of spirit and manifestation occurs.

7: This is your position at this time. You shall never see this particular kind of manifestation, this excellence and thoroughness of illusion, when lessons within this density have been learned. This is the density of confusion, suffering, loss, risk and choice, for the spirit that is you is now able to manifest through its physical vehicle the most of which each is capable in terms of the fruits of the spirit, in terms of the silent witness to spirit that may be seen within the eyes and the auras of those who have taken up their choice. This particular state has been called "maya," illusion.

8: The irony of the Creator's humor is never more present than in calling the third density one in which one is able to do great things, for, indeed, at the point at which you are within the conceptual framework of maya, you are least able to do spiritual work. It is in this environment that you must do the foundational spiritual work upon which platform, builded by you, you shall stand as you refine, and refine again, and refine again the concepts which you have of the Creator, of the nature of the creation, and of your responses to the Creator and the creation. Thus, as each of you believes in the illusion that this is the place to express and manifest and do

work that can be seen by others, it is joyfully and humorously true that you are at your least sharp, your least keen, with respect to spiritual journeying, for this illusion is extremely good. And that which you learn within this illusion is learned through a surrender you shall never have to make once you have made it now.

9: The surrender of which we speak is the surrender of the life, the perceptions, the gifts and the talents, the troubles, the woes, the beauties, all of these things surrendered to the energetic and infinite one Creator. As you sit in your seemingly very solid supports, as your ears, your skin, your eyes, all of your senses, feel and hear and see so many things, it would seem as though this was the realest of all possible environments or experience. However, the illusion is intended to be seductive; that is, it is intended to move the attention away from invisible and infinite things. It is an illusion in which it is a feat of great difficulty to experience the deepest truth about oneself, which is that each self is not solid, is not permanent, does not have an ego, does not have a form, does not have blue eyes or brown, golden hair or dark. How can one refute such a seemingly silly point of view about third density, for there it all is in front of your eyes, in front of your ears, in front of your heart? Things which seem good; things which seem not good; things about yourself which you would judge; things about others that you would judge. All of these ephemeral and useless activities being made possible by the excellence of the illusion of this density.

10: In meditation, in sitting with the self and allowing the self to be, just to be, there is a process which goes on within each, below the level of conscious awareness for the most part, where the spirit is preparing itself for the surrender of all that it thinks it is in order that it may do the will of the one infinite Creator in all situations.

11: You seen so solid to yourself. Yet, if we were to suggest to you that there was a microscopic animal which dwelt in the vicinity of your bed clothing and lived off of the flakes of skin dropped by the sleeping entity, you would dismiss the importance of knowing about such a small being. Yet, could you not also be one of the molecules of such a creature, being fed by one which would seem to you to be so gigantic that it would create a universe? It is well to remember that size and all manifestations are illusory. You could be that small entity which lives in the mattress, and you can allow yourself to feel that smallness at this time.

12: Be aware of the smallness of your solidified self. Look at that self in relation to this gigantic being which, of itself, offers you food. It is no mistake or coincidence that the universe that is seen by the greatest telescopes and the universe that is seen by the greatest microscopes in cyclotrons seem identical. Relax that solidified self at this time. Allow the spirit within you to feel the consciousness which you truly are, to release itself from the judgments and condemnations of humankind. Feel yourself as the servant that you are, as the prodigal who wished to move forward, to climb that great arc which is the second part of the circle of being, finally to come to the house of the infinite One, to be greeted and fed and rejoiced over as prodigal sons and daughters.

13:♡: Now, what have been attempting to do is to give you some idea of the actual environment in which you live because that which each wishes to do to praise the Creator's name is within each, has been placed within each by the self before the incarnation—not the solidified self, but the field of consciousness that you truly are. Consequently, this incarnational experience is all about making choices. You may call them choices between darkness and light, hate and love, discord and unity, or any of the numberless theses and antitheses that bark your shins as you walk through the waters of experience.

14:♡: So, what can you do in one place and yet, not in another? You can do that which you allow yourself to do. Do you feel weak? Examine this. Do you feel strong? Examine this. For what are you feeling—the illusory environment or the love and the light of the one infinite Creator? We ask you to see that all things, from your environment at its farthest distance to the intimate environment of your conscious mind, all things are illusion. This is the worst possible environment for you to make sincere, heartfelt and loyally kept choices having to do with the path of service which each wishes. It would not be an effective environment for the maturing spirit were it not completely believable.

15: You are working in the darkest of nights and there is a sliver of moon which is your only illumination, besides that

effective instruction to those who learn from it, not so much by what it says, but by, as you have said, its very being, for it is the being that informs the working.

38: Is there another query, my sister?

39: Carla

40: I do have a trivial query, and then I'll shut up. I was struck throughout this contact by a change in your focus which prohibited me from using pretty words. I assume, as I did surrender, and I believe I was getting an accurate flow, that this had a purpose. Is it within the bounds of free will at this time for you to express the purpose of speaking in such a clinical manner of that which is at the heart of all passion, all life and all eternity?

41: I am Q'uo, and we are aware of your query, my sister. Before beginning this session we were aware that you felt some concern for your ability to channel in an undistorted fashion upon a topic which is quite dear to your own way of thinking and being, shall we say. Thus, we wished to facilitate the transmission of concepts by forming those concepts in a manner which would not continue to trigger this concern within your mind complex as you observed familiar phrases being utilized in the fashioning of this concept.

42: Thus, we attempted to speak in a manner which was not only somewhat foreign to you, but which would seek to describe this core concept in a manner which would be more acceptable to many entities upon the intellectual or analytical level that may come in contact with this information, and to the conveying of more objectively oriented concepts, that find an easier entry into the more emotional or, shall we say, heart-filled areas of the personal life pattern.

43: Is there a further query, my sister?

44: Carla

45: No, my brother, I suspect since you said that there is more, that we will be hearing more, and I will wait. Thank you.

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

47: (Pause)

48: I am Q'uo, and we are most grateful for this opportunity of speaking to this group. Indeed, there is a good deal more information upon this topic, which we shall be happy to share with you at your request in your future gatherings. We are always happy to join this group, for we find that the queries from this group are fashioned from the desires of the heart and not just those of the mind or of the curiosity.

49:♡: We shall at this time take our leave of this group. We are known to you as those of Q'uo. We would leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

50:

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0:♡: (I am Q'uo.) Greetings and blessings to you in the love and in the light of the one infinite Creator. As we work with each channel this evening, we wish each to know that there are those of the Confederation of Planets, which many prefer to call the angelic hosts, (who) will be with each. Those of the principle of Q'uo, which are of Latwii, shall be with the one known as Jim. That entity known as Laitos and that entity known as Oxal shall be meditating with the one known as K. And we find this instrument to be well guided by its own comforter.

1: How blessed it is to be in the company of those who seek to have that which the world can give them not, that which the world promises not, that which the world can never promise. It is a joy to us to experience your questing hearts. In each moment of anguish in the life experience, there has always been, sooner or later, that turning towards a quest for the truth of the spirit, a sincere desire to know the spirits well—in that dogged persistence of an absolute being in highly, worldly, mundane illusion, which is entirely relative. We would share some thoughts about that which we call faith, and we shall be doing so to each channel, in order that each may give its own special gifts to this very large subject which may well, if interest continues, be ongoing within this group for some time.

2: That which one calls faith has been, within your holy works, called, "Hope in things unseen." How difficult it is for you within your culture to hope in things unseen. The illusion ally by itself, without the many distortions which have oc-

curred in difficult and ambivalent polarizations among your peoples, is such that the contemplation of claiming an absolute, living by it, being willing to die for it as witness to the truth, is ludicrous. This is the outer environment in which you are attempting to become aware of your metaphysical, imperishable consciousness, that spark of the Creator which expresses its unity and hope, and all that may be expressed within your illusion.

3: Though you may be of little faith in your own estimation, the search itself is a search begun only in the blindness of faith. This is one of the elements of faith itself which creates a kind of meniscus or layer of resistance for those who wish to have faith. For if one claims faith, the world that is seen, the illusion that is perceived, is forever changed and not in ways which exemplify the search for happiness or the contentment of resting in a comfortable space. There are comfortable belief systems, systems which enable one to know all the truths all the time according to the subjective path of literal, dogmatic belief systems. However, that which each Christ has come into your environment has offered is not a comfortable or happy journey. It is a journey begun on courage alone. It is a journey in which one persists by will alone. It is a journey which claims that which it does not feel with its whole heart, but which instead is felt as a hunch, an instinct, a bias. On these slender threads hang the beginning of a life in faith.

4: We would at this time transfer. We are known to you as Q'uo.

5:♡: I am Q'uo, and greet you in the love and light of the one infinite Creator. We return again to the same that is given in your homework. Faith is the substance of things hoped for, the evidence of things unseen. Now, you know that the essence of faith is that surety that each entity has without objective, tangible proof of same. This inner surety is the substance and evidence I have spoken of. There are many among your peoples who have not developed a conscious awareness of their own inner sense of that surety and choose to believe that they will accept and act on nothing unless they have objective, tangible proof of such—what man would call "scientific proof." What these entities are unaware of is that they accept many, many things on faith but do not realize it, for these beliefs have never been called into question. They pride themselves in not accepting ideas which seem foolish to them or to others, merely on the basis of a feeling of congruity within themselves.

6: The spiritual journey with each begins at that point when an entity feels this sense of congruity and acts on it for the first time. It may not be an obvious action but may be simply the acknowledgment of the feeling itself, the acknowledgment and the validity of a feeling. And it is at this point that faith becomes part of conscious action on the personal path. As each seeker continues to grow and develop, this capacity for faith, the ability to deny on the inner sense of congruence with an idea, is developed further and further, until each entity has created for itself its own personal collection of truths, that are based not on objective proof but on subjective assurance. The part of this process that each of you is aware of is the realization from time to time, the causes of obsolescence of some of these truths, when this first occurs. The faith of the seeker is often shaken, sometimes to a very great degree; especially, if this process occurs with truth that has been known long and deeply.

7: Sometimes, balance is never restored within the seeker, who then, as it is said, loses faith and never consciously returns to a path of seeking. For the undaunted, however, those who continue on the path despite their feelings of disillusionment, discouragement, despair, anger, pain and confusion, balance is eventually restored and the seeker begins to realize that truths, like faith, are not objective but subjective. As this concept is assimilated more and more, the seeker continues on its journey, developing more and more surely the ability to discern those truths which have the greatest degree of congruency for itself at that particular time. The capacity of faith is also further developed as a part of the same process, so that the seeker rests comfortably with the truth it finds, and grows with, and grows beyond, and finds others which it grows into.

8: Observing the ebb and flow of this process is part of the ebb and flow of All That Is. Throughout this process, the capacity of faith, although it grows stronger, unlike the truth which varies from time to time, remains the same. Now there are some, as you are aware, to whom this capacity comes

most naturally, such as the instrument known as Carla. There are many among your peoples who possess this gift and have no awareness of the fact, but live their lives in a most simple, natural and harmonious manner.

9: These people may often be considered, by those among your peoples who have been taught by your societies to have a bias towards the strength of intellectual functioning, to be simple and perhaps of less value than their intellectual counterparts. There are many such peoples on your planet living an unconscious life within, in harmony with the natural rhythms, a very second-density life force in the planet itself. And as each here is aware, these beings have often made far greater spiritual progress than those others who pride themselves in demanding their (proofs).

10: Those entities, however, who have been the most strident in demanding objective, tangible verifications for their various beliefs, once having grabbed the door just a little, having dared to act in however small way on that first intuition that is acknowledged, once these doubters make their way, at first timidly along the path, and then more boldly, will also be those whose faith is strongest, because it has been so rigorously questioned at the start. These may also be ones who understand the process of faith to a much greater extent than those to whom it comes naturally, because, again they have questioned the process so deeply and may find opportunities to help those they find in situations such as they themselves once where.

11: At this time, we would transfer once again. We are known to you as those of Q'uo.

12:♡: I am Q'uo, and greet each again in love and in light through this instrument. We offer to those, whose path is well traveled or only just begun in the conscious sense, the concept of faith as that which shall be the rod and staff to steady the pilgrim on his journey. The faith with which an entity begins is a faith which is pure in its intention, is as yet innocent in its exercise, and which is full of the potential for engaging an entity's resources. And through this expression developing much of quality of character and of personality, primarily in the ways of the disciplining of the personality. For the seeker, no matter what place it may imagine itself to be, or may actually be upon its own journey of evolution, we have spoken this evening of that call of your faith which is recognized from within an entity as a kind of inner confidence that propels and sustains movement and exploration.

13: Faith is as truth, that which is subjectively experienced, that which an entity can affect by its own perceptions, (judgments) and beliefs. For the truest quality of faith that we can express in your words is an inner confidence that all is indeed well, that all entities and activities and interrelationships are proceeding with the same surety, rightfulness, purpose and completeness of expression. As the winds that blow upon the planetary surface in all seasons, as the sun which shines its warming and life-giving rays upon your planetary sphere, as sure as the earth which receives the (molding) effects of the wind and the fire, and as able to reproduce itself in any situation as is your waters that give a place of birthing to many forms of your second-density creatures.

14: This quality of faith is as sure as the procession of cycles of all kinds that are an expression of the evolution, not only of individuals but of planets, solar systems, galaxies and the one Creator as well. Faith is, and this instrument discovers that that was our complete thought—faith is! We can give analogy after analogy, likening faith to those things which exist within your illusion seemingly without doubt, and yet faith is far more. It underlies all Creation, all activity. Oftentimes, it is ignored as one ignores the ground upon which one walks, the air which one breathes, yet it is. For those who would wish to study the concept of faith, he shall find that it permeates all of your existence as you know it.

15: Each entity exercises a faith in various things, various concepts, various entities, associations, relationships and exercises. Without the concept of faith, indeed, there would be little activity upon your planetary surface or within any life pattern. For there must be this basic quality that concerns the sense of self, the sense of the environment, the movement of the self through this environment in such and such a pattern. All of these things at the very, very basic level are taken as articles of faith.

16: "Faith in" is one of the primary concepts with which each entity begins each incarnation and each activity within the incarnation. What we would wish each entity to realize through the speaking that we have offered this evening is that this

quality of faith, though everywhere expressing and mysterious at the same time, is that which may be affected and directed by the consciously seeking entity. That which is at one's disposal may be utilized evermore effectively with conscious attention, with the refining of one's disciplines of the personality of discrimination and perception. Thus, we do not introduce a new topic to any entity but only seek to make each entity aware that this quality is always in affirmation in some form or another within the life pattern. To take this quality and utilize it in a conscious fashion is much the same as refining the general characteristics of the bonfire, so that that which could be likened to the laser beam is then utilized in a far more precise and powerful fashion.

17: At this time we would wish to close this particular topic through the one known as Carla. We are those of Q'uo. We shall transfer at this time. I am Q'uo, and we thank this instrument, as always, for its scrupulous attention to request (certain) contacts whenever contacts are moved. The desire of an instrument to be the best it can is a self-fulfilling desire, as are all desires.

18: We would like to leave you with a thought that has many ramifications, and like most thoughts within the spiritual realm, it is not a logically acceptable thought. For within spiritual seeking, one of the great hallmarks is that of the inherent illogic according to the logical systems of humankind at this time. For we present you with a circular thought, a tautology, one which has nothing of logic in it, but, perhaps, may be more helpful as it contains a carefully observed situation. Faith is not possible in most cases without the profound and persistent...

19: (Side one of tape ends.)

20: I am Q'uo, and continue. There is the tautology for circular argument concerning faith and will. It is the persistent and thoroughgoing will which leads each to wherever it truly desires within this illusion or outside of it. And so it is the will that enables faith. Be persistent, determined and ever hopeful in vocation of the will, no matter in what circumstance of mind, body or spirit. Will is impossible without the faith to persist in that will. Thus, faith and will are enabled by each other!

21: How does one move into a willing determination to see not the letter but the spirit of all that occurs and offers one a catalyst? Your culture is so literal minded, that the very language which you use is being altered by the ruthless logic and limitation of a computer. This is informative, however, in that as one understands the methods whereby computers calculate their choices of the truth, thus, it is that the mind complex has its mechanical functioning.

22: The mind complex is more than a computer, but that portion of the mind which entities most often use in the evaluation of catalyst is that of a computer. In a sense that computers operate according to a series of swiftly made choices, the analogy is most informative when gazing at the excellent qualities and the additive qualities, which are one characteristic, seen from two different points of view of consciousness.

23: Within this illusion it is helpful to be able to reason and to make choices in a conscious manner. It is many times extremely helpful, and sometimes the only helpful suggestion that we may offer due to a momentary emotional or spiritual confusion, in attacking or analyzing the challenges and opportunities which catalyst presents. Thusly, it is well to grasp the nature of the mechanical workings of a mind. Just as you are in the illusion of choice, so is the mind created as a living computer which estimates the relative importance of all incoming catalyst.

24: It, and it alone, chooses the types of perception and the choice of those things to be perceived. For instance, you sit upon furniture. Yet, have you in any conscious manner considered the feelings of your integument? Each tiny portion and cell of your physical vehicle is, at this present moment, reporting pain, pleasure, coldness, warmth and a myriad of other details, along every single inch of the physical vehicle. Almost all of this catalyst tends to be ignored completely, gaining attention only if the program which you have accepted as your consciousness discovers within all the sensations that which may in some way fail to promote the continued health and welfare of the physical vehicle and its survival.

25:♡: You are in a less illusory and imperishable way the choice-maker. It is not your intellect but you that chooses each perception of experience. Consequently, if there are

conscious of being within the incarnational illusion, whether between incarnations beyond the process of physical incarnation or in some other way aware of the dimensions of space/time—whether in the dreaming state or other means of alterations of consciousness—then the field of time/space is that of which the entity has primary awareness.

4: Time/space is that realm within which we are able to be with you at all times, that we may inhabit space/time as well. The movements which are possible to make in time/space are variable as are those in space/time and perhaps more widely variable because of the greater divergence of types of entities that inhabit time/space. There are entities of more differing densities that inhabit these realms and their abilities to move vary according to their individual development. (This is also true of space/time which in your current illusion is inhabited by the first, second, third and beginning of fourth-density entities. And you may see the divergence of the abilities to move in, for example, the rock entity which moves very slowly in space as compared to the third-density entity which moves about in space seemingly at will, limited only by such physical laws as the entity is aware of.

5: There are similar laws governing the fields of time/space and similar divergences in the abilities of varying entities to move therein. We ourselves have developed abilities to move much more freely, shall we say, than the time/space counterpart of the walking entities of which you are familiar. Each entity that has the appearance of solidity in your illusion also has the time/space counterpart which exists in a superimposed, shall we say, manner. This time/space counterpart is discernible to some of your entities who have developed the capacity for this type of perception.

6: The time/space counterpart is that which is worked with very often by those with healing abilities. Each here is aware of such instances. Thus, the separation between time/space and space/time is not such a clear-cut distinction as you may have thought, although it is possible to move purely in the realms of time/space without being a part of space/time. It is not possible to be in space/time without also being part of time/space or the time/space realm containing, shall we say, those of space/time.

7: We notice this instrument's struggle with the various terms used and apologize for the limitations of language and speech for we are attempting to communicate complex concepts with a very limited amount of words that may be applied to them and thus of necessity reuse words in slightly different applications when the meaning would be clearer were there different words available. However, this being the illusion we must all do the best we can, shall we say.

8: I am Q'uo, and we feel that these words are a sufficient beginning upon this topic and would be happy to respond to further questions should they arise among those here or others that participate in seeking with this group. At this time we transfer to the one known as Jim and will close the session of workings with this instrument. I am known to you as those of Q'uo, and leave this instrument at this time.

9:♡: I am Q'uo, and greet each again in love and in light. It is our privilege to offer ourselves at this time for any queries that you may have for us. May we speak to any query?

10: Carla

11: I have a question (inaudible).

12:♡: I am Q'uo, and am aware of your query, my sister. The concept of praying in a manner which is helpful and efficient, as you may say, is a question which could be answered briefly if you were willing to accept a synopsis, or a question which could be answered at great length for it is one that, as do most questions concerning the spiritual journey, could be answered infinitely, for it is one which also touches upon and reflects the entire spiritually oriented life. For as one learns to live in a conscious fashion one is learning to pray. And as one learns to pray, as you call it, one learns to live in a consciously oriented fashion. For to pray and to live the conscious life is to become aware of the central feature of all life and that is love. To live consciously in love is to see the Creator in all and this includes, of course, the self. To learn to pray is to learn to address the love within oneself and to speak to that love which resides in other individualized portions of the one Creator. And to ask that love (to) move and use its forming abilities to aid another self or system of selves or situation.

13:♡: As one becomes aware of the relationship between the Creator and the creation one sees that the power of love is that which moves all things and all entities in patterns or in

rhythms, cycles and in seasons, that this enabling function of love may be hindered or blocked by thoughts and attitudes that express themselves in behaviors that stop up or block the free flow of love. This alteration of the power of love in any life pattern allows for a more varied experience, for it would not be thought of by any entity who lived in perfect harmony with love to stop its movement.

14:♡: However, as each entity within the creation desires to serve the Creator by providing experience that allows the Creator to know itself so then does each entity alter to some degree this basic motivational power of love. Altering or distorting the flow of love causes the necessity for a balancing action that will once again allow the love to move freely. This process of blocking and unblocking the flow of love is that process which you call experience or evolution. This is a simplistic description but (one) which we feel is basically accurate for each portion of the Creation. Thus, as you pray and seek to intercede or call for another's intercession on behalf of one you feel is in need you ask that the power of love to move freely be restored in an area where it has been blocked.

15:♡: As you are more in touch or in tune with this power of love within your own life pattern you are able to appreciate and manifest this power in your own life pattern and to offer a catalyst or way by which love may be offered to others. Engaging in the process which you call prayer is one way which you may open a door or gateway for another entity by calling upon individualized portions of love to share their love with the one for whom you intercede or seek intercession. Your own awareness of this process and your own desire to be of service to another are those qualities which enhance the prayerful attitude.

16:♡: As you call upon entities such as Jesus the Christ, various saints or archangels, the mother of Jesus known as Mary, or any angelic presence to intercede for another you are providing the purity and intensity of your own love as a request, a call which is heard because of the purity and intensity by the presence whom you seek and this presence hears the call no matter how weak and responds according to its strength, purity and sincerity. The response is in a form which the one whom you wish to aid can accept, whether it be an immediate healing, as you would call it, which occurs in some few cases, or the sending of the general quality of healing, love and light energy that the entity may utilize in a less immediate or more diffused manner according to the entity's own ability to contact those qualities of will and of faith that may open the door to the healing power of love for it.

17: Is there another query, my sister?

18: (No further queries.)

19: I am Q'uo, and we are pleased to have been able to utilize both the one known as K and the one known as Jim. In this session of working we feel that each entity has been able to open itself to a wider range of concept and we are pleased that each has continued to improve the desire to serve others in this manner. We applaud the perseverance that is necessary within your illusion to penetrate the great wall of mystery that surrounds all third-density entities. Your perseverance and your desire are likened to small but brilliant lights that illumine a portion of your way so that you may continue your movement in seeking and in service.

20:♡: At this time we shall take our leave of this group, thanking each for once again inviting us to join you in your journeys in a way that is immediate and effective in expanding the limits of perception. We are known to you as those of Q'uo. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

21:

4.29 1991/04/21

0:♡: I am Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. We are very grateful to be able to share our thoughts with you and to share in the beauty of your meditation. And we thank you for calling our particular energy to your circle at this time. There is a peace, a quality and nature of peace, that is seldom grasped or understood by those who have not suffered from its seeming loss, and it is that peace that we share with you and which we thank each of you for sharing with us.

1: To begin to answer the questions that you have asked about spiritually helpful places to be—in the body, in the mind, and in the spirit—we would begin by gazing at the

that is large, for each entity will find a method of utilizing the Earth energy that is most efficacious to the entity. However, there are some generalizations which may be of aid here. It is well to create a form or focus, a channel through which this energy may be tapped as it is used in the healing process. Whether the form is that which is created by hand and may consist of some form of shape or shelter in which the entity may rest as it accumulates the focused Earth energy, or whether the form is smaller and is of a crystalline nature that may be worn about the neck and may rest upon the heart, or whether the form is that which is mentally envisioned as focusing and intensifying the Earth energy, then passing into the area or entity to be healed, matters not for the beginning healer that is using the Earth energy for the first time or is attempting to do so.

34: The important point is that the desire is used to fashion a focus through which this energy may pass. As the healer becomes more practiced in its art the form or focus may begin to change according to the experience and the findings of the healer. It is well for each entity desiring to utilize Earth energy, or any energy, for the purpose of healing to first begin to purify or heal the self in the more gross or noticeable distortions so that the energy of the Earth or whatever energy is being utilized may flow in a manner which is least distorted and which allows the fullest expression or manifestation of this energy towards any other entity that seeks the healing service.

35: Is there a further query, my sister?

36: Carla

37: No, thank you.

38: I am Q'uo, and we thank you, my sister. Is there another query?

39: Questioner

40: I have a question, Q'uo. To what extent—or is there a limit to the amount of service to another that one would appropriately offer?

41: I am Q'uo, and am aware of your query, my sister. The extent of any service to another entity is limited by the amount of service that is desired and requested by that other entity, for service is not possible if it is not desired or requested. Thus, it is necessary for the one desiring to be of service to others to operate first upon the basis of a request, then to continue in as clear a communication as is possible with the one being served in order to ascertain whether or not a continuation of service is appropriate.

42: Is there another in—we correct this instrument once again—is there another query, my sister?

43: Questioner

44: When there is a difficulty in communication between the one to be served and the one offering service, there would seem to be a difficulty in determining the service to be desired, even if desired. Can you speak on that?

45: I am Q'uo. In such an instance we would advise that the first concern is the clarification of the communication in order that those areas which are not distinct or well understood might be understood more clearly. This avoids the confusion of that which is desired by the one who wishes the service and that which is desired by the one who wishes to serve, for many times we find among your peoples those who are of a service to others orientation are so full of the desire to be of service that the offering of service is often done in what might be seen a blind manner, where it is hoped that that which is offered will be seen as service and will function as service, whereas if more time and effort were invested in obtaining the true desires of the one to be de—we correct this instrument—the one to be served, then there would be seen another avenue perhaps would open up.

46: Is there another query, my sister?

47: Questioner

48: No, thank you very much.

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

50: Carla

51: ♡: Just a clarification. I am assuming that it is never an infringement on anyone's free will just to love them.

52: I am Q'uo. This is quite correct, my sister. Is there another query?

53: Questioner

54: I have a query. I was wondering as the Earth, this planetary body, changes I sense that other planetary bodies in our system are also changing and perhaps the Sun itself. Can you address this situation, especially with respect to the Sun?

55: ♡: I am Q'uo, and am aware of your query, my brother. Indeed, change is truly said to be the one constant in all of creation, for all of this and all creation is made of the energetic, vibrant and ever-present love of the one Creator seeking and turning in order to know Itself. Each planetary body within this solar system, within this galaxy and within this universe moves in a manner through a process of evolution that is, though quite distinctly different in many ways, is also quite similar to your own as well. Each experiences cycles and rhythms, so that the interaction of each planetary entity with those populations that may be upon it or may be in some fashion in communication with it is affected by these relationships and communications.

56: The very core of the vibrational nature that is the photon within each portion of each creation vibrates in a manner which expresses a relative harmonic with the planets and Sun bodies that are near and also with those that are what you would call distant. There is what might be seen as a three-dimensional nature to this relationship as regards time so that the revolving and evolving of these planetary and Sun bodies moves into areas of the solar system, of the galaxy and of the universe that offer new opportunities for the perception and the expression of the intelligent energy of the one Creator.

57: Thus do all planetary and Sun bodies find accelerated means of experiencing and expressing the nature of the one Creator as is uniquely offered to them by their vibratory frequencies and placements within this three dimensional clock face that has a striking upon the hour as cycles change, much as does your clock strike upon the hour.

58: Is there another query, my brother?

59: Questioner

60: (Inaudible).

61: I am Q'uo, and we would ask if there is a final query before we close this session of working?

62: (Pause)

63: I am Q'uo, and we would take this opportunity to thank each entity present for your invitation to us to join your circle of seeking. We especially would thank and greet those who are present for the first time in one of these circles, and would also greet an old friend who has returned again to this circle. We thank you with all of our heart, for through your invitation we have the ability to walk with you in a more conscious fashion upon your journey of seeking and to learn that which is of service, and that which is the Creator speaking through you to us. This is a treasure to us which is beyond any measure.

64: ♡: We shall take our leave at this time, thanking each again, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

65:

4.28 1991/04/12

0: ♡: I greet each of you here this morning in the love and in the light of the one infinite Creator. As always, we are pleased to be called to this group. When you seek that which we also seek you chose to know more and ever more of the mystery which surrounds us and expands infinitely in which direction we choose to go.

1: We have spoken many times of the path of seeking, of the mystery we see before us along this path. But the path of seeking is not a straight line, my children. If you wander off any line that is not straight you are still on your path of seeking. For to the one who seeks the mystery the entire life is a path. It contains many seemingly circuitous roads. But when it is realized that each present moment contains infinity, that each point in space/time or time/space contains all that there is, the concept of a straight line being the way the path is recognized to be only an analogy.

2: You wish information this morning on the concept and the nature of time/space. Time/space is that which surrounds you at all times and in all spaces, shall we say. In your present illusion you are consciously aware of space/time and it is that in which you conduct your daily activities. It is that with which you are most familiar. Time/space permeates all of space/time and you move within this as well, although you do not have as great a degree of awareness of this.

3: You are aware that space/time is the home, shall we say, of the illusion of incarnation and that when an entity is not

those things which the mind has targeted for notice and prioritized heavily, and if those things do not redound to the strength, the love, the faith, the will in the path of seeking and service of the one infinite Creator, it is not the behavior which needs to change.

26: Were that so, you would be slaves. Slaves to computer programs within yourselves that cannot be changed. But you are not slaves, but free men. You have the will towards faith. You have the faith to use that will. If you wish to change, know that before any change can manifest, the actuality of the desires of the deep mind must first change in actuality and in practice. Those things, seen by any seeker to be those things which actively delimit and confuse spiritual search, have been noticed because they have been given priority as being relevant to the survival of an entity. There is a (thoroughgoing) process of realization of one's identity as apart from that of the physical vehicle that enables a much accelerated development of spiritual faculties and the disciplines of the personality.

27: The intellect is not a dictator, unless you accept that nothing can change the pain, the sorrow, and the various anguish that have previously programmed the computer of your mind towards safety, security, self defense and caution. It takes a great deal of courage, given only by will and grace, to be able, consciously, to work at the reprogramming of the mode of perception used by the conscious mind; the reprogramming of concerns from those things which seem vital at the mundane level; to value given to those things which, within your culture, would be dismissed as the musings of the (sophomore wise) school must be grasped and in actuality surrendered. The surrender of long held convictions, as to that which is of priority in life, will cause a kind of mental pain that is a result of the energy involved in delving into the conscious prioritizing portion of the self, and the specific reprogramming of the self towards the affirmative, positive, self-respecting, self-forgiving consciousness that has no part of the illusion in which you live.

28: ♡: My beloved, the journey that you take seldom requires a physical step, seldom necessitates a physical pilgrimage. For the impact of geography and novelty of experience is in and of itself trapped by the ruthless decisions of the programming of your mental capacity to notice this but not that, and that but not this.

29: Before we depart, although we did not feel within this group at this time the pressure of queries, we would, as always, open the meeting to any query which any might have. Ask us at this point anything that you wish, and we shall be most humbly grateful to share our most fallible opinion with you. Is there a question at this time?

30: (Pause)

31: Peace reigns within each of you. That is good. We appreciate the self-confidence that it takes to know when one must ponder and listen rather than forever thinking and questioning. For that which is of importance is that which will take much of your time to process from realizations to manifestations. And in that process, we of the Confederation of the Planets in the Service of the One Infinite Creator, or, if you prefer, we of the Angelic Host in Service to the Infinite Creator, are always with you.

32: You merely need mentally to request the strength of our vibration, and we shall join you in silence and faith and in determination. Yours are the choices, and they need not be made by an unquestioned intellect. Indeed, they must not be made by such. As you think within yourself in meditation daily, have no attachment to this process, for this process is not that which makes sense to the computer of your conscious mind. In meditation, those deep knowledges hidden beneath the veil, those sparks of the infinite One, which you all are slowly and gently given the opportunity (to receive), rise within the deep mind and cross the threshold in many ways, informing most deeply and most purely the faith, the will, and the journey without words and without steps.

33: ♡: We leave you to the excitement, the challenge, and the pain of the learnings you seek—the learnings of love, service to others, and the secrets of true manifestation of the consciousness of light. You may feel alone—you are not. Have you the faith to know that? You will feel often in error, bewildered, uncertain. These are often times of great growth. Reassess these times of seeming sorrow and despair. And as you begin to know the self that is love, much of what is now programmed within you will change and you will seem to die a little at a time. You are not dying, you are being born.

Be persistent and judge yourself not. For the moods and the weather of your conscious being are inevitable, acceptable and necessary to the process of growth.

34: ♡: Cease the present moment, make it your own and seek evermore a purer priority of concerns. For you are a treasure. You must learn to cherish that treasure that is you, and to cherish and deeply adore the Creator who gave you its own being and then allowed each to make all of its own choices, to follow its own destiny, to move to its own rhythm and to experience its own truth. The Creator is love. And love alone would take this risk. Put yourself at the same risk. For you, too, create your experience.

35: We shall speak as long as you wish upon this multifaceted subject. You have only to inquire, either mentally or more formally. May we say, that though we do not mind the speaking to those concerns which you have, we do ask that if a group question is not vibrated that each of you mentally offer us permission to gaze within each, to find the most common and deep concern shared by the group. We would not infringe on free will. This permission, however, heals that infringement. And we ask each to take a moment at this time, retroactively to offer us that healing, for we would not wish to mislead you as to the ways this contact could be abridged. We must not infringe upon free will. Our concern is based upon the very stringent free will requirements of a contact such as ours.

36: ♡: We thank you for this acknowledgment of that (meaning) and the giving of permission. We thank you. We celebrate our unity, and together we turn towards the rising sun of an ever new day, the day of the spirit, in which that which has been dim comes to light, freeing the preceptor, to learn that which has been learned, and to hear for the first time new refinements that are possible in the (conduct) and the characteristics of blind programming, that were not available until summary (reprioritizing) has been accomplished. This is a multi-syllabic way of saying a very simple thing: "The road goes on forever." The road of seeking, the road of promise, the road that leads finally to self-knowledge of congruency with love itself, the great original Thought and Creator of all that there is.

37: We would leave you now in peace. A peace that you may begin to understand more and more. It is not the peace of your culture. It is neither sleep nor contentment. It is the peace of one who has chosen completely the dedication of self to the journey of seeking, the desire to become evermore aware of the true nature of the self, the growing hunger for the kingdom within.

38: May you be light hearted and merry as you suffer, and may you never forget your suffering when the gift of happy days is given to you. In this way, you may find much greater use of your catalyst and much quicker rate of acceleration of your spiritual evolution.

39: ♡: Oh, eternal beings, oh, blessed children of life, we leave you now in the love and the light of the one infinite Creator. Adonai. Adonai vasu. We are known to you as the principle of Q'uo.

40:

3.50 1990/11/11

0: ♡: I am the principle known to you as Q'uo. We greet you in the love and the light of the one infinite Creator. It is a blessing to be among you and to be asked to serve in our humble way. We are, as always, eager to express our desire that we be considered as fallible, and not infallible, for we tend to catch the spirit of that which forms not in words, and our own spirit is still limited. Within the boundaries of these limitations, we believe our opinion to be fair, but subject at all times to the personal considerations of each, for each has a personal path to truth, to love and to service.

1: We are most pleased to be able to continue upon the subject of worship. The instrument known as Carla has the underlying alarm which expresses the emotion-laden thought that it has no concept of that which we wish to speak upon. However, we ask the instrument to steady itself, and to allow us to speak.

2: ♡: We spoke earlier of the three basic approaches to worship: worship of nothing, that is, worship without an object; worship of an object; and worship of mystery. The worship without an object runs contrary to the genetic structure of many of your races which in glad array make up the population of your sphere. To those within a highly technological

culture and society, worship without an object is much like loving without an object. This creates confusion within entities such as yourselves who have been exposed to many, many objects. Thusly, although this path is useful to some, it is not easily conformed to the character of what you would call the Western or Occidental racial natures.

3:♡: The worship of mystery cuts to the heart and spirit of worship, and without this instrument's being aware of it, its underlying nature is that of worship of the mystery, although it has successfully created an object in order that it may participate in refining the gifts of emotional intensity and unstinting compassion. Without the grouping or societal nature which is so deeply a portion of the character of your density—we must begin again with that sentence, we would correct the instrument. Without the gifts of faith offered to all people, but available only to a few, it once again is difficult to conceive of a passionate and active devotion. This is, however, an excellent type of worship for those who have a predisposition to mysticism, or love of mystery.

4: Thusly, what we would speak about at this working is the second of the three choices, or, as this instrument would say, the middle part: the worship of an object. The situation within manifestation—and we all dwell in various illusions and manifestations...

5: We must pause, for this instrument is moving in consciousness into sleep. We are sorry, and will encourage this instrument to move away from the unconscious state.

6: The situation within all the densities of manifestation is that of illusion. When we encourage each to worship, although we are aware that the true, infinite Creator is without manifestation, the possibility exists for the Creator with its free will to send forth messengers which speak of worship in homely and simple ways, ways which are adapted to the culture in which the messenger abides. Various cultures and atmospheres within those cultures have produced various Christs which are willing to pour out their own personality upon whatever earth there may be, in order to be filled with that which may be called the Christ, or mind of Christ, or the consciousness of Christ. This Christ is one. Its various manifestations are called for when a culture reaches the stage of yearning for an object of worship that is able to express the deep truths that when pondered over and over begin to create biases within the mind which are spiritual in nature. An entity without this influence is in chaos, and no amount of rigid structuring of the entity or its environment shall be able to induce an entity to emotion.

7:♡: To better center the focus of worship of an object, it is a fortunate consideration that faith may be explored by those who do not have faith. For instance, one who honestly questions may find it impossible to claim the love of an object as a pathway to the worship of mystery. Many there are among your peoples who do not move from the love of an object to the love of the mystery that sent the object as messenger. Consequently, we suggest that those of little faith, and that includes the great majority of those among your people, choose a common household object that is seen each day, perhaps something like a chair, or any other mundane, and seemingly un-spirit-filled thing.

8: That which is deified must first be reified, that is, first made a thing, so that attention can more easily be paid to it. This is the working of your cultural mind. Each time, then, that you wish to pray, pray to your chair. When you are in despair, throw yourself on the mercy of the chair. Praise the chair as you rise, in the heat of the day, at dusk, and as you move toward rest again, eager that the night watches may pass so that again praise may be given by your refreshed spirit, to the chair, which is the Creator, or more accurately, is the messenger of the Creator.

9: You must realize that within subjective experience of any entity there are what may be called mixed signals. It is difficult for most entities to yield to the wishes of that which is perceived as another, whether it be one's superior in work, one's mate in life, one's friends, one's teachers; it is difficult to yield to anything. However, one of the seed thoughts which produces the fruit of worship is the realization that the illusion is truly thoroughgoing, and it will count for nothing within an entity if it does not choose to attempt to grasp the nature which lies beyond illusion.

10:♡: When one attempts to open to the deeper and more purified emotions, the first thought vortices which appear are those daily beneath the threshold of consciousness, a milieu given over in large part to fear. Thus, again and again, when

entities begin to attempt to learn from the electric silence of spirit, they are opened to messages reflecting the simple mental fears of all peoples—the fear of the dark, and the fear of the unknown, the fear of death. It is at this stage that many spiritualized entities capable of much more become quite stuck, for they have conceived a desire to seek, a desire to love and a desire to serve, but they defeat themselves by gaining access only to information within the deeper mind which is an artifact of the conscious mind. This is not the direction in which we suggest entities experience the learning and searching out of a personal life in faith.

11: In order to move past one's fear, one needs to be aware without need of self-reproach or defensiveness that one is oneself not able to gain access to authentic experiential data concerning worship. Thusly, there is that impossibly difficult first step, that being the decision to suspend disbelief long enough to experience the illusions which are involved in belief systems. As there is no direct way to apprehend that which occupies no area or period of time, those within the illusions or manifestation of the creation are placed in an untenable position, where that which they seek involves fearlessness of the dark, of the unknown, and the apparent death. One at this point, most likely, does not have sufficient faith to leap into an abyss that is extremely dimly lit, an interior landscape whose first requirement of an observer is utter patience.

12:♡: To move into worshipful and adoring qualities, one must redefine oneself without reference to that which takes up space, or that which takes up time. The physical vehicle itself, which carries you about, is that which produces the deepest fears, for it is a second-density entity in all but consciousness, the consciousness being without time or space, the manifestation being quite necessary in order to gain appropriate experience. When it is clearly seen that there is nothing to fear, that there is only the unknown, that there is only the dark, and that there is only death, in terms of the physical entity, one may then proceed to grasp the vaulted nature of the physical vehicle. Although the spirit creates its mark upon the lined visages of those who have had experience within an incarnation, and who are what you call old, it itself is without age. There is that within you of glory. However, to this you do not normally have access. Consequently, without any knowing the seeker first makes its decision to love, to worship, to serve others in the name of the one infinite Creator, having no idea how to do this. It is as if the seeker fell off a bottomless cliff.

13: However, due to the effect upon the connections between conscious and subconscious, when this decision is made and this action taken with an whole heart, the entity may find itself certainly without a floor, certainly without walls or ceiling, and certainly alone within itself, but it will not be without experience, for the will and faith to begin with has been created.

14:♡: Thus, it is most often a conscious decision to begin to see the self as a steward of the property called consciousness, which is one not with time or space, but with the plenum of infinity, the place of the object of worship within this path. To this pilgrimage, which begins with the deliberate rejection of fear and the determination of a fool or a madman to worship that which is unknown, comes the beginning of a blooming that starts because of the message you have given your deep mind. You are now far more suited to be able to gain access to that within the deep mind which informs, nurtures, uplifts one. One may in visualization grasp the object which denotes the mystery to oneself, and with that security within, one may begin to explore the almost unbelievable choice that has been made. You choose to have no fear; you choose to love. This is a deeper way of stating the same fact.

15: The you that worships is already worshipping. You, as an incarnate entity, are not aware of this. But as you distance yourself from your physical vehicle, and become more aware of the alien nature of manifestation to the deepest self, you begin the process of shedding the garbage of total responsibility. It is not possible for an entity to be entirely responsible within manifestation. It is not possible for an entity to be truly wise, or truly compassionate, for as the entity is limited by its physical vehicle, so the mind limits consciousness. When one realizes that one needs not buffalo oneself with one's mind, or any other manifestation of the illusion, it begins to seem hopeful that access may be had to the deeper, worshipful awareness that that place whereon you stand is holy ground.

call Earth, but, just as a mother has the pangs of birthing, so is this planet at this time by instinct cleansing itself continually of the negative emotions and intended actions of those cherished beings which dwell upon this sphere. In the deepest sense it is most helpful to the labor of your planet that the negative emotions be taken from the sphere of activity within the illusion and instead given to the planet in renunciation of these forces within individual consciousness.

13: The Earth can heal any thing to any degree if it is respectfully asked. Thusly, we urge each not to condemn the self for its inevitable humanity and lack of perspective, but rather to realize that many energies not desired need to be taken to the Earth itself and lain down upon it or within it as one would lay down any heavy burden, for this entity is a pure healer and there is no perceived ugliness that cannot be healed by this beautiful planetary entity which has never strayed from oneness with the Logos, or creative Love.

14:♡: Beyond these considerations we would like to move to this particular moment. To begin with this second portion of, shall we say, our testimony, we would pause that each within this group may share in our joy and vibrations for just a little while. We do not intend discomfort for any speaking, and would simply ask each to allow gentle contact that we may share in a more personal way the love and the light of the Infinite One. We are those of the principle known to you as Q'uo, and will pause at this time.

15: (Pause)

16:♡: I am Q'uo. We must say it was difficult to come back to the strictures of language. It was a great privilege to rest with each seeker within this circle. We are greeting each again in love and light and would speak to some extent of those things which, while connected to considerations of changing electromagnetic properties of the planetary entity, are at the heart those things which are concerned with the actions of those selves who wish to aid themselves and others as this process takes place in the most efficient way.

17:♡: You each have seen in your experience that often the beautiful entity is an humble entity, one which is obscure. However, there are also many within the public cyanosure which, with all of their hearts, also live the life of one who wishes to do the good deed, share the felt love, the subjectively perceived light which is within them. Thusly, we urge each more and more to monitor the self, not simply in behavior or even thought, but in the basic intentions and hopes of the inner self.

18: The third-density illusion is one created to maximize the impact of pain, suffering and other seemingly negative distortions. This illusion does not grip your planet except insofar as the entities turn away from the intention to polarize towards the beautiful, good and true, which are qualities largely unperceivable within the illusion. Insofar as entities fail to keep the light of hope alive, the basic vibration of negativity is allowed to vibrate through the planetary entity which then, in order to heal these energies, will express the fever, the symptoms of healing disease, the efflux of, shall we say, the planetary influenza brought into the Earth itself by the unrecognized germs of hopelessness and helplessness which the entity whose hope has failed will place within the Earth.

19:♡: Your peoples are for the greater part unaware that they have given the planet this fever and ache. Consequently, they cannot aid in the healing which would be desired if they realized the power of thought. Your positively oriented entities focus upon the perceived physical damage done to the planet. However, it is very slight damage, although it looks considerable to the citizens of its surface, compared to the damage done by those who have lost their hope and therefore their ability to exist as loving creatures aware of their power.

20: In essence, we urge each who cares for the planet to reckon with their personal power. Far from being powerless, each entity has access to great amounts of power for weal or for woe. All good entities which wring their hands and pass the judgment upon those who do not appreciate their beautiful environment, are damaging the planet in a metaphysical sense by losing hope in the healing of the Earth sphere. What these positive entities do not realize is that the illusion is the illusion is the illusion is the illusion. It will continue to produce possibilities for catalyst. It, itself, is not in difficulty. It mirrors the lack of hope and feeling of powerlessness of positive entities in a more damaging way than all of the environmental obscenities practiced by those who are insensitive to living in harmony with nature.

21:♡: And we would close this beginning message with the plea to each positive entity to realize that the environmental pollution is not nearly as serious an illness to the planetary entity of Grandmother Earth as the lack, and increasing lack, of certainty among these positive entities that all is well and all shall be well. Not in the illusion, but in the reality, relatively speaking, of the imperishable fields of consciousness that each of you is with relation to the imperishable spirit of unconditional and creative love that is the metaphysical planetary entity. It is good not to pollute the streams and forests of your planet, but this is within the illusion, and you shall come and you shall go. However, outside of illusion both the Logos of the planetary entity and of yourselves lie in potential, mated, loving, faithful and hopeful relationship. And if there is judgment in the attempts to heal the physical Earth, then the judgment harms the metaphysical entity of your planet more than the attempts to teach the love of Earth in a judgmental way could ever help.

22:♡: At this time and with our apologies for speaking overly long, we would thank and leave this instrument in love and light and continue this working through the instrument of the one known as James Allen. We are those of the principle of Q'uo. We transfer now.

23:♡: I am Q'uo, and greet each again in the love and in the light of the one infinite Creator. At this time we would take the opportunity to offer ourselves in the attempt to speak to any queries which may yet remain upon the minds of those present. We would again remind each that we offer that which is our opinion. We offer it gladly and we offer it freely but wish no word to serve as a stumbling block. Take each word, therefore, that has value to you and use it as you will, leaving behind all those that do not have value to you. Is there a query at this time?

24: L

25: I have a personal question concerning this new healing technique that I've been learning. Should it stay separate from the Reiki that I've learned before, or should I think about synthesizing them, and should I think about using the Earth for healing energy also, using them all together?

26: I am Q'uo, and am aware of your query, my brother. We scan your recent memory for this information, and we may suggest that the heating—we correct this instrument—the healing modality of which you speak, as you are already aware, is efficacious in your particular case and will be of aid to many who seek its entrance into the untangling process that often moves from the mental to the physical vehicle in what you call the form of disease. As to your path of joining, or blending, the various kinds of healing techniques, we would suggest that this is that process in which you are presently engaged, for you have been drawn by your own desires to those areas which are of most importance to you. This is not by chance but by the design of your own conscious and subconscious minds working in harmony so that there might be a balance brought forth from those distortions that have served as the arrow pointing the way in which your progress lies. Therefore, we do not feel that we infringe upon your own free will as we verify that which you presently suppose. Is there a further query, my brother?

27: L

28: No, thank you.

29: I am Q'uo, and we thank you, my brother. Is there another query?

30: Carla

31: (Portions inaudible.) I'd like to follow up on Ls to ask if there are any techniques or visualizations in which Earth's energy can be used for healing, most appropriately... I know I can feel the energy of the Earth any time I put my feet down on it. Is it as simple as that awareness that one's feet are upon the Earth and the Earth is a healer, or is there a more skillful way to realize that within the healing process... ?

32: I am Q'uo, and am aware of your query, my sister. This is a large field of inquiry, and we shall make but the barest of beginnings, for we are aware that we have spoken overly long and do not wish to overtake those present. The Earth energy is quite helpful to those who wish to serve as healers, for it is an energy that is ever present, an energy with which each is familiar, if not consciously then on the subconscious level, for each entity is a child born of this Mother which you call Earth, and is an energy which is accessible to each entity through the desire that each entity expresses in wishing to utilize this energy for healing.

33: As to the technique of such utilization, this is the area

your own free will choices and we find that there are opportunities approaching that will aid you in this decision. More than this we cannot say at this time.

28: Is there a further query, my sister?

29: Carla

30: No, Q'uo. That's very well. Thank you very much.

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

32: (No further queries.)

33:♡: I am Q'uo, and we observe the silence within the sound of hearts singing praise to the one Creator and we join in that inner singing with you as we take our leave in the outer sense from this group's devoted seeking of truth and service, thanking each, as always, for the opportunity to speak, to listen, to rejoice, and to walk a few paces upon your journey. We are known to you as those of Q'uo, and we leave each at this time in the love and in the ineffable light of the one infinite Creator. Adonai, my friends. Adonai.

34:

4.27 1991/04/07

0:♡: We are those of Q'uo. Greetings to each of you in this circle this evening in the love and in the light of the one infinite Creator. It is a great privilege to be called to your group and to be allowed to share in the oneness of your meditation and in the harmonies of your unique personalities. It is such a privilege for us to be able to hear with your ears and see with your eyes and feel with your skin, to remember so graphically just precisely how persuasive this third-density illusion and how courageous each entity is in attempting to see through all the illusion that which is beyond this illusion.

1: We are aware that you wish us to speak upon the signs of the times. We would preface this response by two things. Firstly, we ask each to remember that we are not all-wise or all-knowing and are perfectly capable of error. We ask each to listen with discrimination and to allow no authority but the authority of one's own response of recognition to be the way of acceptance of any of our thoughts which we share. Secondly, although we shall speak to some extent upon the specific question which has been brought forward, the particular information which is sought within the strict confines of that query are relatively unimportant, and it is in looking beyond the measurable and noticeable phenomena of the mundane illusion that one may begin to take a more spacious point of view. Thusly, as we answer this question, we shall attempt to be clear. But that which we speak of, which may seem an extrapolation beyond the information required, is given because of our feeling that these extrapolations are in the end more helpful than information having to do with phenomena.

2: There are several elements which are producing the noticeable changing of consciousness within all of your planetary cultures at this time. The first is that the living entity upon which you enjoy incarnation, that which you call Mother Earth, and which this instrument calls Grandmother, is cycling and circling along with the entire solar system or galaxy of your star and its planets, moving as an whole into previously uninhabited space/time. This is, indeed, that which is at the heart of the so-called New Age. Not the changes within the entities, but the changes in the environment of these entities.

3: It is precisely time, within your illusion, for this planet to cycle into a portion of space/time which is more densely populated with what we would call illimitable light or the light of the Creator. This cycle has already begun and the planet is, shall we say, most pregnant with its own birth into this new portion of the space/time illusion which supports the incarnational experiences of all sparks or portions of the Creator which have been outflung into illusion in order to gain in experience and learning and make ever more clear to the Creator the vast and yet simple nature of the Creator.

4: Thusly, each upon this planet is responding without being aware of it to an increasingly variant vibratory rate which is the steady state of the space/time which shall be the appropriate environment of positively oriented fourth-density entities.

5: A second contributing factor to this perceived intensification of both light and darkness is due to the instinctual awareness of each creature upon this sphere to the changing environment. To many it has been as sparks of hope and light that, because of the changing and intensifying amount of

light available, causes those who are preparing for this light to feel energized by the increasing richness of the metaphysical environment, much as the physical vehicle which carries your consciousness about would be gratified to breathe a richer mixture of oxygen in the atmosphere. This, however, has a more or less unpredictable effect upon a large portion of your peoples who have not found it necessary, desirable or interesting to seek for answers outside of the ordinary stream of living, working, resting and seeking contentment and happiness. These entities who have not polarized are, in the main, unpredictably uncomfortable, and at other times unpredictably energized by these vibrations which are not measurable, except in terms of subatomic particular anomalies by instrumentation of your scientists. This is in some cases an unsettling influence; in other cases an inspiring influence. And in this middle group of entities both occur as one experiences the various cycles of body, mind, emotion and spirit.

6: Thusly, a large number of your peoples are greatly confused. They feel this increased fullness of light as an unpredictable energy, unpredictable because of their own lack of decision to be aimed at a steady increase in polarization one way or another. Thusly, you may see the light of freedom moving through large populations of your nation states because of the focused and prayerful hopes of those who perceive themselves in bondage by a government or ideology.

7: Those who are upon the path of negative polarization rejoice in this intensification of limitless light just as those who are consciously polarizing positively. However, in their case the expression of the use of this fullness of light shows in more acts of negativity as perceived by your peoples. That is, more self-absorption, more violence, more lust for power. If you may consider with us the inevitable movement of the planetary sphere itself into this fuller density of light, one may see that both positive and negative thought and action, as you may perceive negativity and positivity, are quite predictably more polarized and more active at this time, as you call it.

8: The third factor in the changing electromagnetic vibratory rate of the planetary sphere as measurable by your scientific instrumentation is work done with the energy of the Earth itself by those in several nation states whose mind is set upon conquest. The planet itself balks at this use of its energy which is intended to make anxious, unsure, paranoid and over-concerned about small things the populations which it wishes to weaken. What those who have worked with the energies first noted by the one known as Tesla are attempting to use for ill are in an instinctual sense not acceptable to the planet itself, which is both alive and aware.

9: Thusly, as it has been used at the approximate rate of eight hertz to entrain the thoughts of entities and the conditions of the planetary entity, these have in large part come back as an echo more deleterious to the source of these negatively intended actions and have wreaked what may seriously be called havoc within the populations of those nation states which wished to control that which in third density cannot be controlled.

10: Thusly, you may see an instinctual variation in the energy grid of third density upon your planet and the antithetical result within many nation states of the peoples of those states yearning and hoping with persistence for freedom from precisely the mind control that has been over-used by the governmental structure of these states, thus echoing back to the source of these uses of energy in a way that promotes the yearning for freedom and the dissolution of ties which were unnatural, created as an artifact of hostility and war. Any governmental entity which misuses the instinctual energy of the Earth itself answers not to those cosmic influences of the changing density but to the planetary entity which is instinctually of the Logos, or Love, in an undefiled and pristine sense.

11:♡: The Earth is solidified by its inspiration to be a nurturing and healing place for the entities of the Creator to learn and to grow. When it becomes aware that these pure energies are being tapped for controlling and debilitating uses there is the simple instinct of a loving grandmother to arrange itself in order to prevent further misuse of its purity.

12: In years to come all of these factors shall become more and more noticeable and the Earth itself may seem in its birthing to be a giver of negative experience, in that it is not being a particularly easy birthing into the energies of fourth-density service to others. This is regretted by the entity you

16: Within your culture it is encouraged that each take complete and full responsibility for the self. If you will examine this concept carefully you may see that within each day there are a multitude of things said or done that you would gladly unsay or undo, and upon the other hand, there are hiatuses which you have not filled, places you did not go, within the heart, in listening to another, in cherishing, in listening to and cherishing the self. Does this mean then that you are poor at being responsible? We suggest that it means only that you are incarnate, and within that which is by nature flawed by polarity and crazed by indifference, that it is impossible not to make errors. Yet you know within yourself the divine, and you hunger, or you would not have taken that first step.

17: Thusly, you proceed to deepen and solidify the daily awareness of being a spirit of eternal gifts, a messenger of eternal life. In short, to be that which you so adore, to identify more and more, and to be open and vulnerable to the wishes and the guidance of that entity which symbolizes the infinite Creator. Thusly, if one gives oneself the message, "I want to believe, I seek to understand," and so forth, it is well to realize that the yearning and the hungering of itself will bring you just so far.

18: There is this generous thing of which you need to be aware within yourself, that being that the Creator's will is in no wise different from one's own; it simply sees from a vastly improved point of view. To this point of view ten thousand years mean little, for the values which create the absolute you that you are, are also absolute. Thusly, it serves one better to affirm to oneself, as well as to express the seeking. This may be done by changing questions into declarations. We speak in an area difficult to express, however, one of your ministers of grace whose works are recorded in your holy works, the one known as Paul, in the body of work which he left indicated with a good deal of clarity the identification of the self will to the will of the source. The entity saw clearly that within what you may call the human condition, or third density incarnation, the leap was impossible. Thus, the entity prayed honestly that he did not believe, but that he believed. He chose to make the declaration even while expressing doubt and many remnants of fear.

19: In this way, worship is a self-generating process wherein one realizes one's identification with an object, a messenger or a symbol which denotes the infinite Creator in manifestation. When that choice has been made it is affirmed and reaffirmed, not in a dogmatic or doctrinal way, but in the spirit of the teachings of the one Christ to which you give the honor of devotion in the (inaudible), for you are not truly worshipful of the object, but rather that source to which the object inevitably points, that which is shrouded in mystery, and until we become without manifestation or the need for it...

20: (Side one of tape ends.)

21:♡: I am Q'uo. I greet each once again in love and light as a principle of members of the Confederation of Angels and Planets in the Service of the Infinite Creator. You will notice that we included in our identification, "angels." That is because of the biases which this entity has. The force or spirit is such that the yearning for it will create a manifestation which betokens mystery. Within your culture, the manifestation of angel, or being of light, holds little attractiveness as a messenger of mystery, whereas that which is, and we use this term in quotes, "scientific," is of a seeming authority, a seeming and obvious advancement beyond the human condition. The phenomena associated with unidentified flying objects is in large part the objectification of that which comforts an entity, that which speaks to the entity of the noumenal, the unknown.

22: You see, we are attempting in this portion of speaking about worship to reposition one's own intelligence with regard to the image of the self as seen by the self. If you see the self as caretaker of the body, then you shall take care of the body and refrain from allowing yourself to be remade. That each of you has chosen this darkness in which to seek, that each of you has chosen the catalyst that does in fact occur, is difficult to grasp or to believe in any logical way. However, the further one moves in mind from the identification of the self with that which seems to be living within manifestation, the greater the rate of acceleration of that which may be grasped of evolution in spirit can occur.

23: The troublesome question that remains is that simple question, "How can we know? Are we being duped? Are we being fooled? Are we giving our will over to the forces that we neither understand nor trust?" This may be addressed at

another time. And for now, with many thanks to this quite exhausted entity for allowing us to use it for a conduit, we would at this time transfer to another instrument within the group. I am Q'uo.

24: I am Q'uo, and I am again with this instrument. It is to be noted that we did greet the one known as K, but found the entity to be concerned, overly, and greeted the one known as Jim, who was also found to be in a state of concern.

25:♡: The only reason one would choose a life of devotion and worship is because one might apprehend the unseen hand of the true source of self within the (inaudible) and thusly yield, while becoming open and vulnerable to the spirit of love. The accepting of a channel is simply (inaudible) to the accepting of the self, as an assistant or servant to and for the source, the source that cannot mix with any free will of the world that you experience. Thusly, we suggest that as we again transfer to end the meeting, that the one known as K allow herself to be vulnerable to the spirit of love. That which can never be understood can at last be trusted, and with each entity that accepts the servant role of the manifestation that reflects the unmanifest, so does unmanifest light illimitable begin to move through such an entity building light not only in a metaphysical sense, but also in a very visible sense in which the difficulties of a situation are seen, not as implacable, but as that which creates opportunity for learning and growth.

26: This openness and fearlessness is the chief necessity of creating for oneself the point of view which becomes truly and absolutely worshipful. And in so doing, there is created within you the potential of altering the face of your sphere. This is the power of faith. It is a program that is beyond the capabilities of the computer which you use to think. It is indeed, literally, a higher authority. And the life lived in praise and thanksgiving to the source lives in whatever object you choose, lives in total surrender, that moment of the most freedom, the freedom to do that which you truly wished to do before you entered the miasma, the phantasmagoria, of illusion.

27: We would move now to the one known as K. I am Q'uo.

28:♡: I am Q'uo, and greet each again in love and light through this instrument. This instrument is feeling considerable concern over the attempting to be a channel for the answering of queries which may be (inaudible), and it wishes for us to convey the request that if any answers received are not acceptable to those entities asking, the queries be asked upon another occasion. This is acceptable to us. Is there a query at this time?

29: Carla

30: The only question I have is to concern over the instrument. (Inaudible) if the entity is uncomfortable, then I don't understand why the one known as Q'uo wished to (inaudible). What is the principle involved (inaudible) this instrument (inaudible)?

31: I am Q'uo, and we find that this instrument is experiencing various physical and emotional concerns at this time which (inaudible) feelings of imbalance and discomfort, as well as its trepidation at attempting to answer queries. These other feelings, however, are exacerbating this natural trepidation at this time on the part of this instrument. We find, however, that the instrument, despite its degree of discomfort, does have a strong desire to be of service, and has offered itself to us at this time for that purpose. Therefore, we are willing to work with this instrument to whatever degree it is able to work with us at this point.

32: Is there a further query, my sister?

33: Carla

34: Yes. (The question is almost completely inaudible, but has to do with concern over infringement of free will in using the instrument despite its degree of discomfort, principles and/or purposes involved.) (Inaudible) is it to challenge and (inaudible)?

35: I am Q'uo, and this instrument is requesting that we transfer to the one known as Jim for the purpose of the answering of this particular query.

36:♡: I am Q'uo, and greet each again in love and light through this instrument. We look at this query in respect to the kind of exercise that is offered new instruments. Each instrument as it begins the work of familiarizing itself with the nature of the contact will feel from time to time the trepidation concerning some facet or other of the contact that it is now focusing upon, having mastered to its own satisfaction those previous concepts. We have offered ourselves to

this instrument, the one known as K, this evening, in the attempt to expand her abilities, and to begin to familiarize her with the opportunity to exercise her instrument in those areas which may be more challenging, for this instrument has willingly offered itself, though it is not comfortable in this capacity.

37: It is not necessary that the entity be comfortable with a new level of learning, indeed, that lack of comfort is oftentimes a quite efficient means of focusing the attention, building that which you call the adrenaline, and calling from within the self those resources which will aid the entity in accomplishing that task which is set before it.

38: Thus, what we have offered this evening is much like that which we have offered many instruments at many times in your past. That is, the opportunity to expand the level of channeling work. We do not wish to make any instrument unduly uncomfortable, but as you are aware, the process of learning in general is one which takes place within a certain degree of discomfort, for it is when the attention is caught by that which causes discomfort that an entity may first begin to notice an aspect of the self or the pattern of learning that has heretofore been ignored. This is true in each area of learning in which any entity shall engage. We wish only to offer ourselves in the attempt to meet with the instrument this challenge. We shall not, if at all within our ability, challenge an instrument overly much.

39: Is there a further query, my sister?

40: Carla

41: I'll have to think that over. Thank you.

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

43: Carla

44: Yes, I just want to make sure that it was not an error on my part in channeling when I received the concept of handing off to K.

45: I am Q'uo, and you are quite correct in that we were attempting to speak through the one known as K with the first, as you call it, hand off. This is correct, my sister.

46: Is there another query?

47: Carla

48: Well I have concerns about infringement on free will, but I feel that I am unaware enough at this point (inaudible). Indeed, I am almost not aware of what was channeled (inaudible) possible to finish (inaudible)?

49: I am Q'uo, and we are happy to accommodate you, my sister, for you have offered yourself as instrument in quite an openhearted manner this evening when your resources have been at a low level. Thus, we thank each entity in this group for inviting our presence. We take great joy and pleasure in being able to blend our vibrations with each of those in this circle of seeking, and we shall take our leave of this group at this time, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai vasu borragus.

50:

3.51 1990/11/15

0: (K's channeling is nearly inaudible.)

1: I am Laitos, and I greet each of you in the love and the light of the infinite Creator. We are most pleased to be called to your group and most grateful to each of those present for offering themselves in the work of the vocal channeling.

2: We use the term "work" in a sense of the working of a ritual of power. For such is this ritual of the disciplining of your spirits and the quieting of your mind, that you may hear that still, small voice, that Creator which is not far away by a (inaudible) that spirit of love that speaks to the world this day and always.

3: We thrill in the love and the light which greets us as we greet you in love and light, and we thank each for the sacrificial and effortful study that has brought you to this point. Now, each of you is wet-footed and ready to move at your own speed, into your own voice, your own channel, your unique gift to those who may be interested in that which you may have to offer, to yourself as you polarize by giving freely, and to the one Creator for all things are done for the love of the one Creator or not done well.

4: We grasp that you wish to enjoy the freedom to take "pot luck," that is this instrument's phrase. So we shall speak in short segments and move circularly in a clockwise fashion

about the circle. We would speak with you this evening upon the subject of joy.

5: We would now transfer to the one known as Jim. I am Laitos.

6: I am Laitos, and we greet each again in love and in light through this instrument. The subject of joy is one of which you heard us speak upon many times before, as it is the outgrowth of the life which is lived in a balanced fashion and which has successfully weathered many metaphysical storms, shall we say. It is that natural state of being for the uncreated universe in that portion of yourself, that maintains contact with the Creator, that has yet to be moved into action and separation of any kind. Thus, at the foundation of each entity's being there is this quality which undergirds all which does move and seek within creation. This kind of joy is that which is, shall we say, virgin, pure and undiluted. It has as its motivating factor, shall we say, the thrill of being, the exaltation that each tiny portion of the creation exudes as a matter of the fact of its existence—the entire creation sings.

7: However, each entity, such as yourself, has for a great portion of time moved from this state of unity and undifferentiated existence and has sought to discover the nature of the self and its relationship to other portions of the same Creator. This movement has brought the temporary shielding of the self from this joy in the daily round of activities.

8: We shall now transfer to the one known as S. I am Laitos.

9: I am Laitos, and we greet you again through this instrument whose decision to serve in this manner causes us great joy.

10: (Inaudible) we have found mostly (inaudible) the joy of which you speak is a (inaudible) and part of the very experience of the (inaudible) for all to live have the joy of the Creator (inaudible) live in the boundless and bountiful joy of the Creator.

11: Why, then, do those who discover themselves in the heavy illusion find they are upon occasion bereft of all joy and must seek through great difficulty and with great effort to reunite themselves to that joy which is their birthright? The Creator has gone forth in each seeking to fathom the fullest extent of the love which it is and finds that the effort to fathom this love entails a pathway through the greatest separation that is possible.

12: The greatest separation from the Creator known to you is the first density being, where the Creator is as yet only a vague longing and a dim recollection of a time when the separation has not yet taken place. The evolution of spirit is already afoot, however, upon a pathway of suffering, as the entity, who has thus been separated from out of the Creator, seeks to reunify with the Creator and the story of the further development through the densities of second, third, fourth, fifth, sixth and beyond is well enough known to you.

13: The point to be taken is that within the spirals of growth, with the spirit finding its way back to the Creator, there are endless opportunities for experiencing anything else but the Creator. And anything else but the Creator is experienced by the Creator as pain. The pain and the suffering, however, serves as a motif for returning to the Creator, that which is of the Creator and returning it, so that the joy may be experienced manifold. The joy of the one who has returned to the fold, is manifold what the joy of the one who remains within that (primeness) would be. And so we say that the aim in the end of all seeking through the suffering of the dense illusion is the joy of reunion with the joy itself, the joy of being yourself. And there can be joy in the very seeking. The seeking does not need to have the heavy character or the character of being a great burden; in fact, the seeking comes more into its own as it becomes lighter in barrier, so that it comes more clearly to express the character of joy which it seeks.

14: At this time we would transfer to the one known as K.

15: I am Laitos, and greet each of you again in the love and the light of the Creator. This joy of which we speak is so central a concept to the process of spiritual illusion and the fact of being itself, but as you progress upon your journey, you will find (inaudible) Begin to discover this quality more and more as a central portion of your (being) is that which results from the fire of the contact between yourself and the Creator. This takes place upon many levels (inaudible) densities (inaudible) (The appearance of the type of contact between entities and Creator changes from density to density, but the core nature (inaudible) is the same.

16: (The rest of K's channeling is inaudible.)

17: I am Laitos, and speak now through this instrument in

the three-pointed pyramid is the symbol of transformation for those of an ancient culture which is still valued and practiced in varying degrees of faithfulness by those who consider themselves to be illuminated by wisdom.

6: Each change that occurs that is in any way important to the individual will be experienced only after the pain of changing has been accomplished. In a metaphysically literal sense the process of positive spiritual change may easily be seen to be the tearing down of the previous temple of truth and ethical and moral justice, in order that a greater truth, a greater justice, a greater ethic, may find manifestation.

7: Some entities call this experience initiation. By whatever name it is called there are certain characteristics which mark it. Firstly, there is the pain of death itself, as the entity strips away the smaller truth and asks for all the tendrils of that truth which have moved into the many, many opinions of the self. Then there is the greeting by those who would contest the goodness of this change, this alteration towards the positive.

8: When one is in the process of tearing oneself down, in part one is uniquely vulnerable to voices which have power in the spiritual world, both positive and negative. The positive entities do not intrude in any way which is subjectively apparent to one experiencing transformation. However, those who are powerful in the negative path find this an excellent opportunity to challenge and test the faith of the entity that is willing to undergo this pain in order to experience a larger and more spacious life, one more informed in compassion and wisdom. The more profound the alteration of opinion or of bias the longer those three days become when experienced in the everyday world. The three days that are completeness may be for one entity a matter of minutes; for another a matter of many years. They are hidden in earth, in darkness, in heaviness. They are in a prison where they are powerless to do anything but remain spirits of faith.

9: During this period negatively-oriented experience may tempt, flatter and terrify the transforming spiritual entity. Insofar as there has been any doubt or any of the old truths held to one so that there is resistance to change, just in such measure shall the challenges and temptations of negatively-oriented spiritual entities have an impact upon the self. This impact is felt without recourse to anything but faith, for when one has removed the program from your biocomputer and has begun going through the process of creating an improved program for the biocomputer, the spiritual entity itself must wait.

10: How shall that waiting be done? When they offer suggestions waiting is that which needs to be respected to the utmost. It seems within the physical incarnation that the process of change from a small truth to a larger one goes on past all endurance, past all ability of lasting throughout the transformational period. It is often likely that in the deepest part of the night watches, the self going through initiation shall be awakened and shall feel nameless and formless fear. This is the loving greeting of those upon the negative path who would if they could persuade the entity not to transform itself, not even to claim the smaller truth but to become a victim of fear, hiding the soul of the self in layers and layers of armor, becoming numb, bitter, disheartened and lost.

11: The one tool that an entity going through change has is blind faith. Let us imagine that there is an operation to take place. Doctors tell the patient that it is necessary to become unconscious and to be cut upon, something, perhaps, removed that was not healthy. Certainly something altered. There are dangers in becoming unconscious. A few in ten thousand do not wake up, (ending) their incarnations during that procedure, perhaps leaving the physical body unviable, perhaps leaving it in the suspension of eternal coma. Yet the brave soul who wishes to embrace life to the fullest accepts these dangers and risks and moves through that very physical three days of change knowing only by faith that it will wake up and that the change will be for the better.

12: Now, you may think of a portion of yourself that is deeper and wiser than your conscious mind as a kind of healer. It may gaze upon you and say, "You must tear down this temple, for there is a greater temple to be built here and you shall tear it down and build it up in three days." To put it in other words, the intention is to move universally and completely past that quality or opinion which was the substance of that small truth which is being removed in order that the larger truth with all its ramifications may be built by the great builder of all things with the free will intentions of the self

as the architect and the spirit of the infinite Creator as the miraculous laborer.

13: Gaze at yourself at this time. What is your situation this day? How many changes have you begun? Are you in the three days in the tomb? All are in some small sense at all times. For the nature of free will is constant movement. It is love that gives a vector to that movement.

14: Each of you and each to whom we could possibly speak to in third density is also in a far, far deeper way moving through transformations that are like the change from blue to green or the change from a peach to an apple, so profound and fundamental are these changes. Most commonly the changes have to do with that portion of the learning of love which is connected to the self as it relates to the self. For time and again the third-density entity judges itself and rushes to its crucifixion and burial without having an idea of how to rebuild the temple. It is this courage, the facing of the unknown, the facing of annihilation, that marks the act of crucifixion.

15: Many question whether the infinite Creator can be all good when there is suffering, hunger, lack, pain and death. Yet we say that if one gazes at the resurrection day one must reckon with the death that of necessity must precede that day of feasting and joy. See yourselves now upon the cross in pain, dying, lost and buried. Shall you rise again? This is the example of Jesus' resurrection. This entity expressed in the clearest and most literal way possible the power and the sacrifice of transformation. As each polarizes, these crucifixions, deaths and resurrections shall continue to occur. The spiritually led life is a life best led by those tough and hardy in spirit, strong warriors who can endure all for the love of the infinite One.

16: In closing, we would ask each to respect that portion of the incarnational experience that expresses itself in the completions of dying daily. If you grieve or sorrow let that sorrow be poignant and pure. Let the losses you feel be passionately felt, intensely experienced, and gratefully respected. Let there be thanks and praise in your dark tomb for within that cocoon of seeming death rises the phoenix of illumination, resurrection and new life.

17: We would at this time transfer this contact to the one known as Jim that this entity may continue to express that which we have to offer of opinion. With thanks to this instrument, we now leave it in love and light. We are those of Q'uo.

18: (Side one of tape ends.)

19: I am Q'uo, and am again with this instrument. We shall continue. Within this kind of attitude regarding the scripture there is the need for stability and certainty so that all questions concerning belief have a certain answer. There is little room for mystery for there is at the subconscious level the recognition of mystery everywhere which is unsettling to the entities who have recently begun the conscious spiritual journey.

20: Is there further query, my sister?

21: Carla

22: I will simply say that I continue to pray for guidance (inaudible) in my right use of my body during the portion of my life in which it is always in pain but (inaudible) more than pain. There is nothing new to this question but in the name of Jesus (inaudible).

23: I am Q'uo, and aware of your query, my sister. We recognize the great difficulties through which you travel and through which you have been traveling for a goodly portion of your incarnation. We would take this opportunity upon this particular day to suggest to you that there are some who offer themselves for the service of suffering as a portion of their overall incarnational service so that there might be the offering of every portion of the incarnation including that which you call suffering that might be a glorification of the one Creator, finding within the depth of despair the ability to praise and glorify the gift of life and the opportunity to serve under whatever conditions are present, rejoicing even in the most extreme difficulties and tragic situations.

24: Is there a further query, my sister?

25: Carla

26: I would just note that (Jesus) does not say anything even by inference that the choice of whether to travel the path of devotion or to ethical (inaudible) doesn't sit with me very well.

27: I am Q'uo, and am aware of your query, my sister. It is quite true that we do not speak upon this particular portion of your concern for that indeed rests firmly within the area of

quality of will is that which continues to offer you the strength of your beingness. Through the will, the infinite power of your being moves to enliven your physical vehicle. There is also much work done in this regard between you and the one known as Jim as you engage in the sexual energy transfers.

29: However, the will is the greatest factor which enables your continued existence within this third-density illusion. As you look about yourself, you see that the world of affecting things recedes and becomes small for you as you are able less and less to partake in the doing that most entities of your illusion enjoy. This causes you to wonder if there is purpose for your existence. This wondering is directly related to the query which we previously spoke upon in regards to the seeing of the self as that which is of infinite worth, and which has a value in its beingness without any doing whatsoever. We would encourage you to continue in the work upon the seeing of the self as that which is of infinite value and which may simply exist and be, and have reason enough in your measure to do so.

30: Is there a further query, my sister?

31: Carla

32: It has occurred to me (inaudible) pretty sturdily (inaudible) (that it might be a good teaching technique for all of us to have the question, or to allow the questions to move on (inaudible). You have a far better perspective than I do of how useful a training tool this is to the one who is attempting to discern (inaudible). Do you feel that this particular method has any special aid to offer all of us as students (inaudible)?

33: I am Q'uo, and am aware of your query, my sister. In this regard, we would comment as follows. The one known as K is indeed finding that its channel is opening every more surely and stably to our contact, and that she is able to voice our thoughts with more facility, more complexity, and is able to perceive the finer and finer nuances that may be perceived by the strengthening instrument. In general, for this kind of work, we would recommend that which you have been doing. That is, the longer messages that require the continued concentration, the continued exercise of the instrument, and the continued offering of the opportunity for the expansion of the concepts and the ability to move with one concept to its completion before moving to another.

34: However, for the continuing nurturing of the interest of any new instrument—or, in this case, the intermediate instrument—there may be added the kind of moving of the contact from instrument to instrument that you mention, so that there is a variety of experience that is offered to the student which has progressed well and far upon the local channeling process. However, over the longer run, shall we say, at this point in the one known as K's work, we would continue to recommend the messages being delivered over a longer portion of the contact.

35: Is there a further query, my sister?

36: Carla

37: Just a comment that you made, Q'uo. I grasp what you are saying, and what you are saying is that K still needs the confidence that can only come from (inaudible) (had to do with blending her energy, so if it's all right with you, I'll ask the same question (inaudible).

38: I am Q'uo. We find that there is a sufficient understanding of our point that we need speak no further. Is there another query at this time?

39: Carla

40: No, Q'uo. I really thank you for (inaudible) (I think I have enough material now to think about (inaudible).

41: I am Q'uo, and we thank you, my sister, as well. Is there any other query at this time?

42: K

43: I feel that during this past while you been working with me, complex is perhaps (inaudible). Can you comment on that?

44: I am Q'uo, and am aware of your query, my sister. We have been blending our vibrations with yours in a manner which utilizes both the indigo-ray energy center and the blue-ray energy center while attempting to stabilize or harmonize the overall green/blue/indigo energies for the purpose of being more able, that is, allowing you to be more able to stably receive the concepts which we impart to you. The work upon the indigo center, again, is more of a stabilizing of the work which you are there accomplishing. We may not work for any other, but may work with an instrument such as yourself, and may utilize the efforts which you have made in each center in order to facilitate the initiating and the continuation of our

contact.

45: Thus, it is most often that you will notice this effect within your meditations, and especially within the intensive meditations in which you are serving as an instrument for our thoughts and words. However, at any time during any meditation or contemplative or prayerful period that you wish this kind of assistance, we are honored to offer it and to help blend our vibrations with yours for the purpose of deepening your meditation and for the purpose of stabilizing and harmonizing this triad of energies.

46: Is there a further query, my sister?

47: K

48: No, I thank you (inaudible).

49: I am Q'uo, and we thank you, my sister, both for your queries and for your continued desire to serve as an instrument. We are most pleased with your progress and encourage you to take heart, shall we say, and to continue as you have with your dedication and your practice. We thank this group, as well, for its dedication and its persistent practice of the local channeling process. We are able, through your efforts, to offer a service which we give with a whole heart and which is that which allows us to know more of the Creator (and) to know more of ourselves as we see ourselves within your experiences and within your mind/body/spirit complexes.

50:♡: At this time we shall take our leave of this group in joy, in peace, and in power. We leave each in the love and the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

51: (footnote start(Aaron is a discarnate entity channeled by Barbara Brodsky. See www.deepspring.org.(footnote end)

52:

4.26 1991/03/31

0:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. What brightness glows upon your planet this day. We thank each for calling us here and allowing us to share in your meditation and in the offering of our opinions. As always, we remind each that we are fallible and ask each to pursue his own judgment and discrimination.

1: You ask that we focus on this working upon the three days spent in the tomb (by) an humble, poor man, tired and worn, pierced, crucified and dead, lying in his anointing oil and the wrappings of the grave. We are aware that you do not feel this entity remained lying within that cave and you wish to know what there is about these three days that is so important to the story of the one known as Jesus, that it is at the heart of each Christian profession of faith.

2: First of all, let us remove the relatively shallow purpose of the number three. There are three points to a triangle. There were three wise men. Three women came to the tomb on Easter morning. The Sanctus is sung three times. And in the story of Christianity that has devolved into a body of dogma the one infinite Creator is divided into three things: the Creator, the savior and the accompaniment or angelic presence that guides each entity in everyday life. The number three is a way of expressing all that there is, not in fullness but by emblematic intentions. Three is the number that expresses an entire class or genre of a particular quality or action, yet universalizes the particular.

3: Thus, you may see that in the three days this three is intended to mean symbolically the completeness of one kind of activity, that is, death itself. Thus, you may see the one known as Jesus expressing a completion of deadness, a superlative, a universality of that state which those of your density call death.

4: Let us now move back into more subtle considerations in this matter. In part, this three day journey was that which was required by prophecy before the one known as Jesus. This entity was extremely devout and in the Jewish faith it was written that the temple could be destroyed and rebuilt in three days. Thus, Jesus' death, he being the temple, the holy of holies, remained away from manifestation within this density you call third in simple fulfillment of the prophecy.

5: Now, let us look a little deeper. Each entity who comes into manifestation in an incarnational experience has a subjective perception of the changes and chances of mundane life. Many things occur which do not alter or disturb the entity and some few things disturb the entity greatly, offering it catalyst for learning and growth. It is no accident that

love and light. We would know those things which hamper the subjective awareness, or that which we call joy. Perhaps the single greatest confusion concerning joy is its often perceived interchangeability with your word, happiness. Your culture so values happiness, or at least its pursuit, that it was declared, by those who created your governing instrument, as one of the chief foundations upon which style and method of government was to be modeled. For it was seen as a social activity of a government that was desirable to give to its citizens the opportunity to seek happiness.

18: We use the term happiness not in its etiological sense which, indeed, means "lesson" as well as "happy," but in the much lessened impact as it is used at this time among the peoples. Is happiness a goal? Is the pursuit of happiness successful? The difficulty with happiness (is) that it can be as easily taken from you as given to you. Happiness is seen, not as an inherent characteristic of yourself, but as that state created by certain arrangements of objects and entities within the life experience of the one which seeks that goal. Is it any wonder that happiness is, therefore, such an ephemeral experience? Real enough, enjoyed most heartily, but a state as difficult to maintain as constant good weather. Rains will come, sleet and snow will fall, and no happiness may withstand the metaphysical weather of sorrow, need and suffering.

19:♡: Joy, upon the other hand, is that which each entity must create. For as love abides absolutely, so does the experience and joy at the touch of love's presence. Like the deeper loves, it is remembered rather than met for the first time, being each entity's birthright. There is no thing which may remove or rob from you the joy which is perceived by the immediacy of the presence of that which is holy, that which is blessed, that which is true and beautiful. These experiences of joy are your own gifts of grace from love itself and nothing can rob you, either of the memory or of the confident expectation of these immediate experiences.

20: We would at this time transfer to the one known as Jim. I am Laitos.

21: I am Laitos, and we speak through this instrument once again. The immediacy of the joy which one may feel as a portion of the birthright is a feeling which inspires any to share what can be shared of the enriched life experience with others, with far more attention paid to that which can be given as opposed to that which can be gotten. (For joy is a quality which not only radiates from the entity experiencing it, but so transforms a life pattern that the eyes of such an entity look upon a world which appears far more harmonious and unified than before the experience of joy.)

22: The transformative nature of joy begins, as we have said, with the very foundation of each entity. And as it becomes established within an entity due to the balancing of distortions, the clearing of perception, and the continued exercise of faith, the joy-filled experience tends to reorganize the patterns of perception and expression in such a way that the life experience moves in harmony, now, with what may be called a higher pitch of light. This would seem to be a mixed metaphor, shall we say, for that which vibrates is most frequently described or detected by the ear, whereas light is usually detected by the eye.

23: However, the inner vision of an entity experiencing joy perceives a greater illumination that is a result of an increase in vibration, so that the song or music of the spheres, as it has been called, becomes available to the entity in the most basic of fashions, so that each cell of the mind/body/spirit complex begins to resonate and vibrate in harmony with the new way of perceiving. Thus, joy has little to do with the mundane definition of happiness, for it is that which partakes of the widest possible view of the life experience that an entity may hold.

24: At this time we would transfer to the one known as S. I am Laitos.

25: I am Laitos. We would now address ourselves to the question of how one might hold steadily, therefore, the gaze (upon) a pearl of great price, which is the joy all by nature seek. It is true that occasionally life in its daily patterns affords a glimpse or a vision of higher purpose, and in this higher purpose there truly does reside the joy which one has all along been seeking.

26: (Side one of tape ends.)

27: I am Laitos. Again we are with this instrument. So often it is the case that once one has experienced such a glimpse of joy, one attempts to recreate this feeling, and one's attempt

fastens rather upon the husk for the shell of the joy, that is to say, the circumstances in which one found it embedded in. By attempting to recreate the experience of joy in this fashion, one finds only failure.

28: For the experience of joy, itself, was never to be equated with those circumstances in which it was discovered, in which it quite gratuitously appeared. And so we find that no set of circumstances and no actions which the seeking self may undertake are up to the task of providing a glimpse of joy at will. The experience of joy is so ephemeral that the confusion with other moods and experiences, such as those you call happiness or glee or fun, is rather the rule than the exception. And it is a matter of some experience to be able to (find) out exactly the true (calling) from the false; the true joy from those experiences with which it is so easily confused, even when joy itself is somehow genuinely present.

29: And so the question arises concerning how one might hold steady the course, that it may be the joy of one's existence that is sought, rather than that which would so readily masquerade as the joy. We find that there is no formula for this seeking, but that one may say that the holding before the gaze of the seeker are the joy, cannot be accomplished by means of an enforced discipline which is superimposed upon the one who seeks, perchance even by the one who seeks. It is rather the case that the joy that is sought and that may be held out as the prize for the seeker is rather like a dancing pearl that refuses to hold still and must be caught on the wing, if there is a result to see this joy as a matter of experience. There is a deeper access to the joy, however. And it is one which holds still that which would dance, although it does so by continually sacrificing the effort that would hold it still and simply allowing it to be; allowing it to be in the part and to expand from within the seeker as the very heart of the seeking the self. This is, in fact, what we mean by saying that the joy is not something that one bumps into, as one could bump into something new. It is not something which one discovers, but is something which one recollects out of oneself.

30: With this thought, we would pass to the one known as K. I am Laitos.

31: I am Laitos...

32: (K's channeling is inaudible.)

33: I am Laitos, and greet you once again through this instrument. To conclude our thoughts, we would leave you with this one in which all the others subside. The pursuit of happiness is possible due to the freedom to seek after the object of one's earthly desire, to arrange situations that promote the inclusion of the preferences which you hold. The freedom to do this is uncertain, for circumstances and conditions are often beyond your control. Consequently, the one may feel that happiness is de rigueur. Indeed, (it) is not, but is rather a gift, a kind of teaching, so often missed among your peoples and taken for granted until it is ended. There is true freedom whose bloom is joy, and in this freedom there are those things which those who are not alert, mindful and aware might easily miss.

34:♡: There is a tremendous and life changing realization which of necessity precedes true freedom. For all freedom is shallow and insignificant compared to the freedom to serve, to serve the Creator, to serve your other selves in the name of the Creator, and to see yourself as loved and forgiven—a blessed and beloved child, no matter in what condition or stage you may be, of the one infinite Creator. This infinity is part of that of which you are made. You are infinite and absolute. Within this illusion, you have accepted finity, you have accepted the necessity of dealing with relative values, ethics and choices, the hunger for the absolute as reflection of the hunger within, for its own home country—eternity. It is so deep within the self, the deep self of the home country is through meditation, contemplation, observation and a million paths realized, and that which does not serve the uncovering of that deeper self, the seeker chooses through a process of realizations to choose to slip away as unneeded armor against a universe in which there is no need to have fear.

35:♡: For you may suffer and you will surely die, but you shall only leave this illusion to enter a larger and wider one. This realization lifts one from the bonds of the existential (sphere), lifts one from the open and illogical and logical processes and removes the point of view, distantly enough from this journey (inaudible) of that which passes for life within your illusion, that it may see that as one chooses to be one's deepest self

and to serve—for love alone answering love alone, speaking to love alone.

36: This joy is now available. How brave each entity is to make the sacrifice of a seemingly solid self, that it may sort and (inaudible) the self and open the self to the vulnerability of learning. And further open itself to the vulnerability of seeming loss. It is not that any loses that which is his own, but, rather, that all who wish to evolve choose eventually the forum of their spiritual evolution, that is to say, the choice of a path of service and worship and learning. These are surely yours for the asking. These seekings shall surely be answered in the joy of service, in the name of the One, none can take from him.

37:♡: As the only queries that we sense are those concerns of the newer channels as to their progress, we may simply say to each that each is now within that area of the learning of the vocal channeling, where the voice has been found and the song is dimly heard. The fidelity to our concepts is excellent for those of small experience, and even the most gifted could not do any better. For we wish you to understand clearly, that in this process of learning the vocal channeling, as in any learned art or skill, it is experience alone that eases and opens the mind, that releases the fear of error, that suits the fear of plagiarism or of speaking too much of one's own thoughts. Each is now beyond the stage where criticism is helpful. Each has passed the minimum competency for work. Now, the time of faithfulness to the task, to the honor and the duty of a chosen path of service must carry you, for our words, judgments and opinions would only burden you. May you continue channels for light, young and old in experience, ever growing, ever mindful of love.

38: We would close through the one known as Jim. We are those of Laitos.

39:♡: I am Laitos, and we wish only to speak briefly through this instrument, to give our feelings of delight at this opportunity of speaking through two new instruments who work with diligence and two more experienced instruments who work with perseverance. We cannot tell you in words how very filled with joy are we at this opportunity. For to most we must satisfy ourselves by making our presence known in the form of undifferentiated love which is sent into the energy web of those calling for inspiration and nurturing. This also gives us a great deal of joy and satisfaction. Yet, when one is able to refine one's sending of love and support to the degree we have been able to do—by utilizing concepts and words through these instruments, there is the indescribable satisfaction that comes from knowing that one has moved in step with those who call. We shall be with you in your future.

40:♡: At this time, we shall take our leave from this group. We are known to you as those of Laitos. We leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu.

41:

3.52 1990/11/16

0:♡: I am Hatonn. I greet each of you in the love and the light of the one infinite Creator. We are sorry for the delay. However, this instrument spent only the requisite, appropriate time removing itself from the world of delusion and reorienting itself to the world of love. There was work to be done in the yellow ray. There was the greeting of the instrument in a new way which the instrument took the time to decipher and finish. And there was then the calming of the mind once again.

1: We apologize, yet all of this was appropriate, and we suggest that each instrument be likewise careful, cautious and trusting of its deeper hunches and instincts. Far better would it be to speak not a word than to speak (when) in doubt of the source of that word. For where we speak, words have no power. Our thoughts do not need such inadequate clothing and are clear in their fuller conceptual form. However, upon your sphere there is third-density illusion and words have a great deal of power. That is what created the opening for the greeting.

2:♡: This entity was preoccupied with the movements of power, forgetting, momentarily that there is only faith. It is not faith in an outcome, whether it be preferred or not, but faith in and of itself, absolute and whole. It is appropriate to do those things which are given for you to do within the illusion, it is, however, inappropriate to find your trust

invested in people or institutions. For people shall die and institutions shall crumble. But all will be as it is and as it has always been, quite perfect. How the illusion pulls at you and how easily you yield to it. Is this a necessary portion of experience? Yes, it is necessary that each err and be mistaken as often as it takes in any present moment to affect a change in consciousness for those who polarize as we do towards service to others as an expression of their love for the infinite One. This renders appropriate concern and prayer for all involved. For in creation there is no separation. All that seems separate is illusory and temporary; all are held in utter safety and may rest in (the) Creator if they have faith.

3:♡: We do not mean to suggest that if one has faith outcomes will always seem favorable. We only speak of larger truths because the larger truths overshadow and renders inoperative lesser truths. This one truth is, overall, the truth of the one great original Thought. In the I AM there is only love. To suspect otherwise is to move away from serving and towards fear, separation and a path of that which is not. For upon a path of that which is not you may experience a universe created of fear. And in so far as you accept fear, you shall be victimized from one incarnation to another. In love there is no room for fear. Although you identify yourselves with a house of flesh, yet you may dissect all portions of this clothing of flesh and find no consciousness, no evidence of life, or love, or passion, or thought.

4:♡: All beloved and unbeloved, through error, entities are in the end one. One is a victim and a thief. One is both things. As your mind strays from this certitude, so shall your polarity decrease. Thusly, in time of trouble or woe equally as in time of (weal) or gladness call to the same faith, encourage within yourself the same compassion. For in you is both victim and criminal. And each, this equal for each, is one, with all the barriers. When the illusion seems to cage you in, realize forthwith and firmly that the cage is transparent, that you may slip in consciousness through the bars and render them needless as you lift up your gaze to the one infinite Creator in praise and in thanksgiving. For you have been created, you have been given life and consciousness, you are now in an arena. It is to be taken lightly, as all things and never with other (than serenity) (yet it is to be taken passionately and seriously. For in this arena, you may use the allegory of life and death. You do the battle within your incarnations. Each of you has the scars to verify this and if you are successful, you shall not kill by thought, by impulse, or by idea. That to you is life. That which is one is (precious ambition) (and pride of self is loss to your imperishable self.

5:♡: So rouse the self from its daze with a shout of joy and stand in glad acceptance that you shall do all for love and in that giving you may perhaps have one outcome or the other. But whether the little life of flesh is ended or is preserved, then you shall be with the Creator. Take these opportunities to polarize, to experience unconditional love, to experience a deep forgiveness of all concerned, and most of all of yourself for being dazed by the illusion once again.

6:♡: We will now move on to the exercising of each instrument. The message given was given primarily for the further tuning and inner ear of the one known as Carla. We thank you greatly for giving us this opportunity to work with each of you. We humbly accept this request. For it is not only a pleasure to be with you, but it is also our method of learning more. For as we serve you, so you (will) bless immediately ten and a hundred and a thousandfold, infinitely, and we are much blessed. We shall be moving about and will not stay very long this evening, for there is a low energy level within this instrument, and we do not wish to outstay the instrument's stability and, indeed, by this instrument's request we are not able by the instrument's free will request to stay longer than the instrument is completely stable. We shall not be predictable, for we wish each instrument to gain independence and sensitive contact, thusly, we shall simply say at this time we would transfer this contact. I leave this instrument with thanks in love and light, I am Hatonn.

7: (Pause)

8:♡: I am Hatonn, and greet each again in love and light through this instrument. We have spoken at some length this evening about the ability to remain centered within the heart and faith as the world about oneself moves in unpredictable ways. So it is as one wishes to serve as a vocal instrument. It is necessary to find that quiet room within, where one may remain quietly alert as the contact is awaited. The first perception of contact is noticed and allowed to speak the feeling

working and answer any further questions that may yet remain with this group. We leave this instrument at this time. In love and light, we are those of Q'uo.

9:♡: I am Q'uo, and greet each in love and light once again. We would offer ourselves at this time in the attempt to speak to those queries which you may have remaining for us. If there is any way or means by which we may be of service, we are happy to do so. Is there a query at this time?

10: Carla

11: Yes, Q'uo. You may not be able to answer this, but one of the complications that a solution (inaudible) is how to evaluate this extremely open-hearted and generous attitude as against the humanness of both myself and (inaudible) it is hard for me to distinguish where service, in terms of my feelings (inaudible) goes into a less-important and unbalanced state with regard to the amount of the stress that I get from my (inaudible).

12: I am Q'uo, and am aware of your query, my sister. The means of communication which you have utilized to a great extent throughout your life experience is the greatest means by which you may obtain the information necessary to make your decisions. This you have done. This you have recorded within your memory and as you have stated in your query, know well what (are) the desires of those about you, most especially the one now serving as instrument, in relationship to you.

13: Thus, when the activities are undertaken or are planned for, and there is any difficulty ensuing, there must again be the communication that attempts to clear the confusions and to once again set the straight course. It must be accepted by each of you that when you are suffering the physical pain and discomfort that accompanies your overall condition, that there will be the momentary shifting from the balanced harmony that is so often present within this household, as the catalyst is confronted and begins to work its way through the mental processes.

14: Each of you in this situation is possessed of the most refined of sensitivities that serve you well in the appreciation of your environment and of the creation of the One in general. However, these sensitivities will also be able to allow you to feel more intensively difficulties as well as beauties. That you are human enough to experience the difficulties and feel the anguish, not only of your own pain, (and) (the of the pain of the other, is the nature of the human condition that wishes to be informed as to the nature of service to others. It must be realized that each entity within this or any situation is entirely human, though it may hold its sight to the highest of ideals.

15: The fact that one partakes in a situation in which another has difficulty may be seen by either of you as the responsibility for that difficulty in the other entity. However, each would do well to remember that each is responsible for the use of each entity's catalyst. That is to say, you are responsible for yourself and for your own use of catalyst. If the other entity has difficulty, let that entity be a human being with that capability, that responsibility, and make oneself available in that instance in a manner which is as supportive and understanding as is possible without the feeling of guilt or providing catalyst of responsibility for healing, but having only the opportunity to serve in that moment by support and as much understanding as can be found within oneself.

16:♡: This, in general, is to say that the purpose of your incarnations is to utilize your catalyst together and to move through it as harmoniously as possible, realizing that individual growth is a personal matter. One can only support another. One cannot solve another's problems. This is true for each of you. It is true for all of your kind upon your planetary sphere. As each works with personal catalyst and clears the way towards feeling the love and the light of the one Creator, and being able then, through feeling it, to radiate it to others, then is your illusion lightened and inspirited with that light of the one Creator, which is available to all, utilized by all in the working through of catalyst, yet blocked in some degree, greater or lesser, by all as catalyst is used, reused and eventually harmonized and balanced to the degree that the light is able to pass further up through the energy centers and find its way toward that center within the heart and that center, more especially, within the throat, where there is the beginning of the radiance of this light to others.

17: However, the path to that point is one which moves through ground that is, as we spoke through the one known as K, littered with the stones, the sharp places, and the op-

portunity for stumbling. You, my friends, are here, not only to stumble, but to pick yourselves up and to help pick each other up and then continue on this journey, for there is light, both from within and from without, that may shine its clarifying influence upon this journey. As you seek so it, so shall you find it.

18: Is there a further query, my sister?

19: Carla

20: I have been having difficulty with these decisions (inaudible).

21: I am Q'uo, and am aware of your query, my sister. We look upon your statement and your overall energy pattern in attempting to speak in a manner which avoids infringement and find that you have found for yourself a central portion of this relationship of yourself to any other which would attempt to aid you and, in this aid, provide you with that service for which you may feel or not feel worthy and able to receive. For as one who wishes to serve others, you have learned well how to consider catalyst in the regards of being of service to others and utilizing your catalyst for that purpose.

22:♡: The receiving of service for one who wishes to give it so whole-heartedly is that which is the more challenging of the opportunities offered within your illusion. For within your illusion, those entities who have been able to activate and to move through the green-ray energy center then do well if they are able to begin the activation of the blue ray, which offers the true radiance of being from Creator to Creator to those that are before one and for whom one may wish to perform a service. The indigo-ray opportunities are those which are explored by those entities who begin more and more to open themselves to the feeling of the indwelling spirit of the one Creator so that the physical vehicle, the mental vehicle, the spiritual and the emotional component of the intellectual vehicle, then are all seen as channels or vessels which are inhabited and utilized by the one Creator. This is a lesson which is advanced significantly beyond that of third-density experience in general. That you have some difficulty in feeling this infinite value and worth and, therefore, feeling as a result no difficulty in receiving the love offerings of others is, as you have ascertained, that upon which you now work.

23: We encourage your work in this area and note that it has progressed at a significant pace as you continue to seek more of yourself as that which is acceptable. This kind of work we spoke of at length with the one known as Aaron1, as we spoke upon those concepts that are formed in the thinking as the basic concept of fear is explored. The fear of rejection from one entity or another according to what is thought or done by yourself is the kind of fear that is developed in the early experiences of the incarnation as one is prepared by these early experiences to continue upon that journey which has been set previous to the incarnation.

24:♡: You now work with what we may call the cleaning-up phase of the indigo-ray work, which works with those attributes which you find less than desirable within yourself. You work to appreciate their nature, to appreciate yourself for having them working within your being, and as you work with accepting those, what you would call shortcomings, then you begin to accept the final portion of yourself that has heretofore remained outside of the sphere of your love and appreciation. As you are able to fully accept all characteristics within your being, and as you are able to see them as those portions that are appropriate as are all other portions within your character, then you will see yourself in a balanced configuration and will see the hand of the Creator moving within each sphere and characteristic of your life pattern.

25: Is there another query, my sister?

26: Carla

27: I have, not everyday, but quite regularly when I see the difficulty for not just me (inaudible) wondered if I should pray that the Lord take away (inaudible) (and I have even sat down to pray that, then found myself (inaudible). I can't sort it out. Do you have anything (inaudible)?

28: I am Q'uo, and am aware of your query, my sister. Indeed, for the greater portion of your life pattern, that quality which you know as "will," yoked with that quality which you know as "faith," has provided you with the means by which you would be able to continue in the incarnation and with the service that you wish to perform in this carnation. Your strength of will has been that which has moved you through great amounts of difficulty and pain, much like the noble warrior's horse would carry it through many, many battles. This

24: I am acutely aware of the wall being placed before me. Is this a point where I have to stop and wait for a teacher, although I am very suspicious of a physical teacher... I know I know that thought. Just wondering why I can't get past that wall.

25: I am Q'uo, and aware of your query, my sister. As the conscious seeker moves further upon its path using those tools which it feels are appropriate to continue the journey there is a process that occurs within each entity that may be likened to building the shell around the young that is to be born, seeing the seeker at any point in its journey being both the father or mother of that which shall be its new self as what you have learned is put into practice in your thinking and in your being. You find that there is constructed an area or field of reach which becomes more and more familiar to you as you construct the qualities, the concepts, the relationships, in short, the philosophy of your beingness and your relationship to the one Creator.

26: In its fullest flowering and expression this philosophy provides with a means by which you may move each step upon your journey up to a point which becomes increasingly difficult to approach with the existing philosophy, requiring, therefore, that there be a new means of penetrating the mystery which has again symbolically solidified around you in that form which you call the wall, which may also be seen as the egg through which the birthing entity will chip a new way through, a new path, a new perception as this entity is transformed by its own desire to seek and by its previous success in seeking.

27: Thus, you may experience the feeling of being before the wall for a significant portion of what you may call time. As there is then the necessity for that transformation which many have called initiation that will in some fashion allow the "new you" that is waiting to begin again at another level in this process to find the tools that will allow you to move through, around or to move beyond this wall which seems to restrain but which is more accurately a threshold that requires a greater degree of what we may call an intensity or increased desire to penetrate. There is often aid given by those whom you may call the guides or teachers. This aid may or may not take a form which is recognizable as that which would proceed from a guide or teacher. The aid in many cases is the inspirational dream or continuing series of dreams or line of thinking that develops within the prayerful, contemplative or meditative state so that a trail is laid and there is the accumulation in a step-by-step process of the tools necessary to penetrate the wall and begin again at a new level of understanding, shall we say.

28: Patience is that which is a paradoxical recommendation at a time when there is also the need for the renewal of inner determination to continue. Thus, if one is able to await patiently yet alertly and with firm intent one has prepared the self as well as one can for this time of a transformation.

29: Is there a further query, my sister?

30: Carla

31: (Inaudible.)

32: I am Q'uo, and aware of your query, my sister. We walk carefully in this response, wishing not to step over the boundaries of infringement upon free will but we find that you are querying concerning your own powers of discrimination and we would advise you or any seeker on this journey inward to value highly the discrimination that is borne...

33: (Side one of tape ends.)

34: I am Q'uo, and again with this instrument. We are pleased to make a time to pause so that those of Latwii may join you in your meditation. We shall pause at this time.

35: (Pause)

36: ♡: I am Q'uo, and am again with this instrument. Those of Latwii greet each in love and in light and wish to assure the one known as S that there is never a separation between us. We are always near and walk with joy upon the journey. Seeing the heart of love inspires each step however difficult the steps may become or however confused the process of thinking may become. There is always support. We are honored to be available in this manner and would be most happy to join you in any of your meditations for the purpose of deepening your meditation.

37: ♡: At this time we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are those known to you as Q'uo. Adonai, my friends. Adonai.

38:

4.25 1991/03/29

0: ♡: I greet each of you here this morning in the love and in the love of the infinite Creator. It is, as always, felt by us to be a great privilege to be able to speak with this group, to experience the joy of your presence with you, to share with you a brief time of your own journeys upon the path, the path that we tread with you, though you may not always be aware of our presence. We are, however, available to you in your awareness at any time you request it.

1: The one known as Carla is requesting information on a portion of the path that she is traversing that is being experienced as particularly difficult at this time. There are many obstacles on this path, and we see her traveling by light of the moon or utter darkness when the moon is obscured by cloud cover, encountering many sharp objects in which to bruise the shins, over which to stumble and fall and injure the body. Yet, each of you, when this happens, picks yourself up once again after whatever period of recuperation is deemed appropriate by you and continue on the path.

2: This is stated allegorically. As you are aware, however, much the same thing is occurring to the one known as Carla in the third-density illusion that she now experiences, that is, the experience in the physical body of those obstacles encountered on the path. There is no good or bad in these obstacles that are encountered. They are simply there. They are catalysts, as is all else you experience, and the gain that one receives from encountering with these objects is determined by the attitude with which they are approached and the degree of assimilation that occurs following the experience.

3: We are aware of the difficulties in traversing the path in darkness and of the strong desire many of you have for the illumination of the sun, so that obstacles may be seen, dealt with appropriately, or avoided altogether. The illumination of the sun on the path occurs, however, only when the veil does not exist. You are aware of the necessity of available work done in the illusion. As a result of this, there is rarely perceived any clear direction along the path. It must be taken one stumbling step at a time and that which is encountered will be encountered and dealt with according to the current state of being of the seeker. It is the continuation on the path that is the important thing. The particular manner with which the various obstacles are dealt is of secondary importance. The learning that is acquired as a result of these encounters is an accumulative process and at the end of your incarnation, as you are aware, the various experiences are distilled into further refining of the biases each has encountered and has been developing through many lifetimes.

4: Each of you in third-density illusion has a tendency to place great importance on the details of your life experiences. This is natural as these details are what your conscious mind must, of necessity, be concerned with as you function in this illusion. They are the stuff of which this illusion is made. However, and we know that you are aware of this also, they are not important in the grand scheme of things, shall we say, but only what is distilled from your experiences with them. This is difficult to keep in mind when the encounters with obstacles are seeming to be overwhelming and especially when they are of a nature perceived as people, the result of which is to draw the attention strongly to the encounter with whatever obstacle is there. The purpose of pain, as you are also aware, is to focus the attention. 5: Again, at these times, we know the desire is for the glimpse of the sun, the lightning flash of inspiration of clear direction. These may from time to time occur. We would suggest to the one known as Carla that at these times, she focus her concentration and awareness on the deep self that lies beyond the illusion, that she contact that spirit known as the higher self, or the Holy Spirit, that speaks to her most personally and allow whatever awarenesses lie deeply there to seep out to the outer layers of consciousness. And in this way formulate her plans for encountering of further obstacles along the path.

6: We appreciate the difficulties inherent in such a course of action, and laud the perseverance of the one known as Carla in the traversing of this difficult path she has laid out for herself.

7: (Pause)

8: ♡: We feel that these words are sufficient for an answer to this question at this time and would now transfer the contact to the one known as Jim in order to close the session of

to the instrument as the instrument listens carefully. There is the temptation to feel at one's own thoughts or at the door. However, if one is careful to remain centered in the certainty of the self and one's ability to sense stimuli, one will then develop the patience to allow a contact to be established in a careful and secure pattern. We shall transfer this contact. I am Hatonn.

9: I am Hatonn, and we have...

10: (Microphone difficulties. Telephone rings.)

11: ...as this instrument was most scrupulous in its challenging procedures. This is all to the good. For it is one of the great dangers of the beginning instrument to leave oneself open to those energies which have not been examined and scrutinized as to their origin and their polarity. We find in this instrument a willing student and rejoice that this is the case. For the creation abounds plentifully with those who would take pleasure in the tuning instruments, such as this one, who have earnestly dedicated themselves to the fight of the positive path. The practice of channeling is like any art, in so far as a certain skill is obtained in maintaining a dutiful and watchful state of attention which is sustained by a confidence that one's activities are adequate to the task at hand. No channel who channels truly is ever fully familiar with the contents of that which is to be channeled. And it is a mark of a channel that begins to make some progress that a willingness to allow what is unexpected to come within the area of the mind to be spoken out, plays a greater and greater role in the process of the vocal channeling. The practice of channeling is a constant succession of re-centering and re-tuning, as a myriad of distractions are available for those within your density. (And) every cell of the body, it sometimes seems, rebels at being put through the task which is not well understood by that second-density vehicle which carries you about. The increasing dedication to the art of channeling is at the same time a commitment to spiritual growth in all of its facets as, indeed, the process of tuning is a process which is analogous to the disciplines of the personality which are essential to spiritual growth in all of its energies.

12: The experience of tuning is an experience of finding a calm and stable car behind and beyond that which is tremulous and that which is variable with the shifting currents within the illusion. More and more this stable car becomes the living reality of one whose experience is assimilated to a higher spiritual vibration. And the higher the spiritual vibration the instrument is able to bring to the practice of the vocal channeling the clearer and the more direct may be the message that comes through. It is a process which may never be forced, and there are times when the information given to be channeled does not agree with what the channeler expects or wants from the session to which he has committed itself. And in this situation the channeler does well to understand that the will of the channeler is temporarily suspended in favor of that message which is brought forth.

13: We say that the will is suspended in favor of the message, but never is it the case that the instrument is without the power of discernment concerning whether or not it wishes to continue with the message which is at hand. There is a "yes" or "no" proposition at hand. That is, if for any reason the channel begins to suspect the nature of the source which is being channeled, it's quite appropriate to end the session and to turn to a process of silent meditation wherein a calm center may be obtained. There is much that this new instrument, (as in the) old instruments, has to learn upon the subject of the vocal channeling. We do feel that a good beginning has been made and that an earnest commitment has been taken, and this is a cause for rejoicing for us. For it is a happy occasion, indeed, when we find that the horizons of those we may serve have been broadened, as they are always broadened, with the addition of the new talents and abilities of new channels. At this time we would return to the one known as Carla.

14: ♡: I am Hatonn, and greet each one again through this instrument in love and light. We would thank each for the integrity of honest and single-hearted effort. We bathe ourselves in your desire for the truth, whatever the highest truth is that may be seen. We are most happy to have been able to share in your vibrations and meditations and the love for love itself that we have shared this time.

15: ♡: How noble is the aspiration of the treasure that is held in the prison of flesh. May you always, each, look through the (bars) of this temporary confinement, to behold infinity, dropping millennia like pros, scattering by the thousands. We

would at this time close the contact without the question and answer period, for we do feel this instrument nears the end of its stability and tuning. We leave you as we found you, and yet, leave you not at all, in the love and in the light and the source and mystery and the wonder of the infinite Creator. Take heart and go your way, in peace and compassion. We are known to you as Hatonn. And with thanks we leave you, Adonai. Adonai vasu. Adonai.

16:

3.53 1990/11/17

0: ♡: I am Oxal. I greet you in the love and in the light of the infinite Creator. We are most pleased that this entity has perceived our vibration, which is not as readily received by this instrument, because of a strong bias towards wisdom upon our hearts, and a strong sense of compassion and wisdom in configurations that are not within our grasp at this time.

1: However, we are most thankful to be called by this instrument, because we find our ability to communicate with the instrument known as S, and the instrument known as Jim, to be far nearer congruency, especially in the case of the instrument known as S. We would, therefore, greet you through this instrument and transfer the contact to the one known as S, expressing as helpful the information that we are a strong but somewhat more narrowband vibration than some others. And, therefore, this instrument subjectively perceives our contact as moving into the energy web of the physical vehicle farther back upon the crown of the head. We leave this instrument at this time and are most willing to be patient if the one known as S must adjust and acclimate its instrument for comfort in our contact.

2: I am of Oxal, and I now transfer to the instrument known as S.

3: (Pause)

4: ♡: I am Oxal, and I greet you in the love and in the light of the infinite One through this new instrument. It is with a great feeling of warmth that we find that we are able to have our thoughts expressed by this instrument. For, indeed, as this instrument has already come to suspect, it is as a homecoming for us. We feel very much at home within this energy web. And the opportunity to find a voice within this web of energy gives us a life within your density that we have not known for some time. We find that there are many things that could be spoken today, but none perhaps so appropriate as the words of joy and of welcome that we feel through our depth, as we seek the resonance within the body complex and the mind complex and the spirit complex, who is beginning to open now to the more subtle reaches of our particular kind of greeting.

5: ♡: We are Oxal of the wisdom density, seeking to find our way to the density in which wisdom is blended with compassion. And we are among those fifth-density social memory complexes who have undertaken to study with those magnificent golden beings you know as Ra. We work cooperatively with others known to you, of our own density, those being the ones of Latwii, with whom this instrument has begun its experience of becoming acquainted with the art of opening to receive the channeled messages. We have found that, since our energy tends to be rather heavy, and in this sense is a somewhat challenging energy to carry for the new instrument, that there was appropriateness in the beginning with the gentler Latwii, whose turn towards compassion has already well begun. And who, therefore, has been shown to be preeminently fit for the role of comforter to those beginning the process of opening to become an instrument for the expression of the love which may pour forth from the realms that to your realm seem higher

6: It may be subject, as always, to the free will self-determination of this entity, that we would be called in the future to the sessions which have begun upon a regular basis. For the energy match with this instrument is great. And even now, we feel this instrument rejoicing at this match as we rejoice ourselves. The way of the path towards excellence in channeling, as all here have already surmised, is perfectly analogous and, in fact, of a relationship of identity with the thought of general spiritual development, and excellence in becoming an instrument depends almost entirely beyond that certain point at which the elements and the skill have been acquired. Depends almost entirely, as we say, upon the achievement of those disciplines of the personality which

mark the growth of the spirit, so that it may find increasing expression in the illusion which is uniquely characteristic of third density.

7: We feel that we bring no new information to those of this group in announcing that all here are native to densities that are other and therefore are related to this one in an unique fashion. For in addition to those lessons which are learned in a manner native to those who work through the third density for the first time, those who are, what you call, wanderers bring a certain task and a certain responsibility, which may be viewed as operating so as to put into an unique light, a particular slant or bias, those precise lessons which within third density all must learn. And so, in a sense, the task is compounded proportionate to the unique gifts which have been brought from other densities, so that they may be laid down in service to the souls which seek, so hungrily, to reach beyond the limits which are those of third density, a density of choice.

8: We wish to be clear upon one point, absolutely and always, and that is that we ask that all of our thoughts and our words be understood solely in the light of the need to make and to constantly reiterate the choice, which is the choice of polarity. We feel that all within this group have made this choice, some exquisitely so, and are in the process of discovering that the choice made seeps down to the roots of (mind) and triggers a process of recollection of who you are. Had this process not been well begun, we would not be able to make contact with any of this group. We rejoice in this, and we encourage you to be ever watchful and ever scrupulous, for the pitfalls are many and sudden. And no vigilance is ever too much vigilance when addressing the issue of how the spiritual path shall be preserved. We find great wisdom tempered with great compassion already available as a resource within the thinking of this group. And we commend you to drink of this delicate and fragrant brew whenever the opportunity affords.

9: As we find, this instrument is suggesting to us that enough is enough, we shall proceed, if we may, to transfer this contact to the one known as Jim. I am Oxal.

10:♡: I am Oxal, and greet each in love and light once again through this instrument. It has been some time since we have been with this group, this instrument, and with this opportunity to speak our thoughts. For this we are very grateful and would offer ourselves in addition, at this time, to any queries which may be upon the minds of those here gathered. Is there a query to which we may speak?

11: Carla

12: I have a question, but it might involve the law of free will. I have concepts which I could suggest to a girlfriend of mine who is handicapped and her abilities are limited (inaudible) (multiple sclerosis (inaudible)).

13: I am Oxal. We scan your mind. Though you exist in some degree as a teacher to this entity, you are as one with her, as you are with all third-density entities upon your planetary surface at this time. Therefore, we see no difficulty in any suggestions that you might make to this or any other entity. For each is free to accept or to reject any such suggestions.

14: Is there a further query, my sister?

15: Carla

16: Not on that point. I am extremely pleased to hear this (inaudible).

17: I am Oxal. We thank you as well, my sister. Is there another query?

18: S

19: Yes, Oxal. I wonder if you could tell us a little bit about yourself, whatever you think is appropriate on this occasion.

20: I am Oxal. And as are all contacts which this group has experienced within its past, we are a social memory complex. Thus the "I" and the "we" are one. We have for a great portion of time traveled through the density of wisdom, seeking as a group to perfect our understanding of the nature of the creation and of our place and purpose within it. We evolved upon the third-density level in a far more harmonious fashion than we observe the evolution upon your planetary surface to be expressed. It was our experience in the density of choice to move through each of the major cycles of experience in an increasingly efficient manner so that at the end of the third cycle we were seeking as one.

21:♡: Thus, we moved into the compassion of fourth density with relative ease, and were blessed with success upon the expression of unconditional love—both the offering and the receiving. During our experience within the density of

light, we have studied carefully other third-density experiences and have found that, though most proceed in a similar fashion to our own, there are those which have difficulty due to many reasons. The experience which your planet now passes through is one which has interested us for some time, for we seldom have the opportunity of partaking in such a direct manner as we do now with you, with third-density planets that are what you may call the repository of those who have found the need to repeat this cycle of experience. Thus, your planet has been influenced by many other planetary entities of third-density vibration which have completed their own cycle upon, what you would call, their home planet and who have found your current planet, that location and vibration which is most helpful to their own repetition of this experience, with the desire for achieving fourth density graduation. Thus, we work in a light-filled environment looking at the nature of your experience with regards to the introduction of significant amounts of disharmony within individuals, groups, races, nations and, indeed, within the planetary entity itself that you now evolve with.

22:♡: We seldom have the opportunity of speaking our thoughts in this manner, for though we are within the evident reach of many of those of your peoples who choose the career, as you may call it, of service as a vocal channel, we are narrowband enough that our signal is usually perceived only upon the subconscious levels by the deeper portions of individual minds, and this most often within the sleep or meditative states. Thus, our service most frequently takes the form of our sendings of undifferentiated light and love to those who call for such.

23: Is there a further query, my brother?

24: S

25: Yes, one more. You've said on the onset that you have spent a lot of time seeking the nature of the Creator and your place within the creation. Is it the case that the place within the creation—of individual mind/body/spirit complexes and of social memory complexes—is unique, each to each, so that the conditions of the search and of the character expressed in the search are unique, each to each, and in such a way that individual mind/body/spirit complexes would naturally gravitate towards others that show similar characteristics, as they come to the point of joining themselves into one social memory complex?

26: I am Oxal. It has been our experience, through both observation and our own evolutionary process, that as entities become more aware of that which they value and that which they seek, that there is a natural drawing together of interest, which is not necessarily bounded by either what you call time or...

27: (Side one of tape ends.)

28: S

29: Yes, would it be possible to characterize those differences which exist, such that it makes sense to say that some are "like unto like," while others are "like unto other likes." In a general way, what comes to my mind at this point is "earth, air, fire, water." Do individual social memory complexes work within principles or lines of energy oriented or distorted in some fashion or another?

30: I am Oxal, and am again with this instrument. If we have correctly perceived your query, we may say that there are deeper and deeper or more and more harmonious affiliations between entities according to the accumulated experience of each entity which then becomes the primary motivator for the further gathering of the experience and the balancing of all experience. Thus, as entities find certain lines of inquiry of interest and pursue them to the point where there is mastery of a field or body of knowledge, then there is also a natural brotherhood, shall we say, which develops around the focus or points of interest.

31: Is there a further query, my brother?

32: S

33: No, I don't think so. That's enough for now. Thank you very much.

34: I am Oxal and we thank you my brother, once again. Is there a final query, at this time?

35: Carla

36: (Inaudible).

37:♡: I am Oxal. We are most honored to have such a happy and open reception from this group, and again express our great joy at having made contact with the one known as S in a manner which will allow a further exploration of this contact on both our parts. We cannot express our gratitude in

8:♡: This brings us to the question about being and doing. And in this question we find each within this group to have a poignant and deep confusion concerning the appropriate way to live a life in faith. We find in each case that each is by nature expressive and radiant, (each) one strongly polarized towards service to the Creator and to other selves. We find that each has been raised in a culture which praises the fruits of labor, whatever they may be, which finds virtue in such things as making money for the sake of making money. In other words, the concept of doing is not only corruptible but is constantly being corrupted. That is, positive polarity service to others is constantly moving into neutral or negative services which catch one upon, shall we say, the blind side. This is a matter of personal discrimination. We do not feel we have to talk about the doing except to express that in a metaphysical or spiritual sense the core of a realized action or doing is that expression of faith which is, "Not my will but (Thine.)" So that as you do that which you do you are grounded in a dedication of that doing to the love of the infinite One. It is said in your holy works, "I am the vine. You are the branches." In your doing realize that your roots are in the one infinite Creator and that the fruit that you bear is fruit that has come through the Creator like sap up to the inspiration of the self within and there it is fertilized by third-density catalyst so that it is unique to you and to your situation but in all ways beautiful and good to the taste.

9: Being, although it seems very simple, is very much put aside within your western culture. This culture is overstimulated, distracted, irritated at the extraordinarily close contact each must have with the other in most circumstances. How does one be when one is constantly being fed stimulus after stimulus after stimulus? One way to experience that being in a very vital way, and also in a very harsh way as concerns your physical vehicles habits, is simply to, as this instrument had suggested earlier, move to a retreat situation where there was the silence of the self to be explored with the companion that is also silent. This would entail a good deal of mental and emotional discomfort, for a desert experience, whether it is natural or contrived, is never particularly pleasant. In the desert, in the silence, one meets the self in all of its aspects. Yet it is in this desert and in this experience of the self that has both its light and its shadowed sides that the self learns finally to accept all of the self and thereby learns a compassion that cannot be learned in any other way. For when one sees oneself to be so far from what it wishes to be it is humbled with a good humility, a humility that realizes that within this density it is impossible not to err and be deceived repeatedly.

10:♡: Beingness moves into the life experience as it is given space. The meditation is the beginning. Other tools which encourage being are those tools which also offer solitude or company with like-minded entities. In gardening, in hiking, in walking, in contemplation, in reading ideas are brought before the eye, the ear, and all the senses. And the being is allowed to expand beyond the quantity of flesh and bone until it is felt securely the nature, the essence of this field of consciousness that you are, each of you. What beingness does for this field of consciousness is to amplify the positive polarity of the entity who is being in a way that attempts to express with more and more compassion the self that is loved and accepted and forgiven and therefore is able to experience all entities as loved, accepted and forgiven.

11:♡: The deep layers of being include purified emotion, worship, adoration, faithfulness and an unshakeable and unquenchable love for the one infinite Creator. None of this need be spoken. None of this need be obvious by word or deed for the work of beingness to be done. This offering that is directly to the infinite greatly aids the planetary consciousness for it has no object except simply to be, and by that being to channel love and light. Indeed, being is the most strenuous activity possible, for in being there is no past, there is no future, and there is no solidity to the form of the one who is. The strength of the field of consciousness is your strength. The nature of that field of consciousness is your identity. You cannot see results from things that are not actions unless you watch very carefully and then you shall see the power of authenticity in beingness.

12: We would at this time transfer this contact, with thanks, to this instrument, the one known as Jim. I am the principle known to you as Q'uo. Love and light to you.

13:♡: I am Q'uo, and greet each again in the love and the light of the one infinite Creator. At this time it is our privi-

lege to offer ourselves in the attempt to speak to any queries which may be upon the minds of those present. It is with great joy that we offer ourselves in this sharing of that which we have found helpful upon our journeys and we desire that your journey may be enhanced to some degree.

14: Is there a query at which we may begin?

15: Carla

16: (Inaudible).

17:♡: I am Q'uo, and am aware of your query, my sister. As we look at the entity that is your planet in its present state of transition we see that there is much confusion among a great many of your peoples who are more conscious of the process of growth and that of seeking which you might call the pilgrim's path. For many of these entities have become aware of how their own life patterns are evolving to the point where there is the necessity of giving greater and greater amounts of attention to what seem to be the tedious details of the day; that is, the very basic nature and level of living and continuing in this pattern in a manner which is stable and productive. Many find that there are difficulties which are more intensive and in need of attention than any previous time within the incarnation. This is (due) in large part to the current experience of the planetary sphere itself, as this may be seen to be the most critical period in this birthing process. We say critical in that there is movement towards polarization in both the positive and in the negative sense, so that those entities which are able to welcome and enjoy the more intensive vibrations of love and light are doing so in the manner which is helpful to each entity as an individual in that its choice of polarity begins to be apparent.

18: This choosing and polarization process, as it is reflected in your mundane world, is seen as that which is traumatic, for much of progress within your third-density illusion is the product of that which you call trauma. It is often the case that those who have been for a great period of time slumbering or nearing the wakeful period of their seeking will be nudged into greater polarity of seeking and consciousness of the process by that means of resolving the difficulty of, as you would say, dealing with the traumas that are increasingly a part of each entity's incarnation. If your illusion was less, shall we say, encumbered with the veils of forgetting there would not be the necessity for the loud and long ringing alarm to awaken those that wish to be awakened. However, this same nature of intensive veiling also allows greater progress in the spiritual journey. For each step is far more valuable and carries a great deal more weight within the total beingness as each step is taken with less surety and the need for greater will and faith to continue and even to begin this conscious journey of seeking.

19:♡: Thus, we see upon this planetary sphere that there is the seeding of light in many places where light has not been in predominant expression, shall we say, but has only flickered briefly. And at this time we see that there is a great deal more light beginning to shine forth from many areas, entities and groupings of entities upon your planet. However, as with all transformations within the third density this is a process which must partake of the breaking or shedding of the older ways of perceiving, of thinking, and of doing so that there might be made a place for a new way of perceiving and of bringing forth that quality of compassion and understanding that has long been hidden within the hearts of many who have incarnated with the desire that they may show forth this energy of love that will aid, not only their own evolutionary growth, but will enhance the opportunity to be of service to others and will also lighten the planetary vibrations as a whole.

20: Thus, we see the difficulties that many have yet we see that this is the portion of this birthing process in which difficulties may be expected. Further polarizations, both towards that which you call positive or radiant and towards that which you call negative or that which absorbs the light, may be expected to continue so that there is as it would appear to be a movement in the mass consciousness of the planet in the direction of both of these poles with the great majority of entities remaining between these polarities yet also feeling this movement of polarization.

21: Thus, the time is critical. The time is that portion of the process during which the process gains what you may call a momentum and continues towards both the positive and the negative vibratory rates.

22: Is there a further query, my sister?

23: Carla

24:♡: My brothers and sisters, you have given yourself a life-time. You see before you the present moment. If you see in that moment a high ambition, and ideas upon how to serve, and what gifts to use, which are bouncing forth from you before any consultation with the spirit within, then it is that you must have compassion on yourself, and love yourself by letting ambition and service go for the moment, for to serve, and to hope to serve, are steps which are taken after reckoning with the self.

25: Have compassion on the clay that carries you. Have compassion on the soul which was not reckoning with the limitations of incarnation, who asked far too much. Know that there is not the one test given to all, the one body of service of knowledge that must be known by all. Know instead that insofar as you have trusted and have faith in yourself and hoarded yourself as a miser would, so that each gift and talent may be offered as directed by the spirit, so the seeker has learned to use more and more clear and lucid polarity, not asking that self be negated, but asking that the self be used to its utmost capacity.

26:♡: If you can rest in the peace of stopping when you are tired, and starting when you are inspired, you shall be at all times learning as much as you can, transforming your field of awareness in positive ways to the utmost, and honoring the Creator of all. If there seems to be something that you wish to do that cannot be done, avoid frustration and judgment, and instead speak to yourself, this body that has carried you, in words of love and comfort and divine peace. In this way your sacrifices shall be those guided by the spirit of infinite wisdom, and you will know when your time is upon you, and when it is far better to rest and recoup your strength for the ordeals to come.

27:♡: We would not in any way suggest that there is a way in which a spiritual life can be lived with particular ease. It is an increasing difficulty to change, and change again in the pursuit of positive polarity. The vibrational mismatch begins to take its toll upon the physical vehicle. Entities whom you love may no longer love you, and almost certainly will not understand you. And as you gaze upon your gifts you know that the stewardship of them is a great responsibility, ever greater as the gifts and talents are perceived as greater. And so the spiritual seeker strives, struggles, loves, breaks itself, and dies to the world, entering larger life as a warrior of peace and love, in a field of consciousness much transformed by the rigors of manifestation.

28: May all who seek and all who wish to minister to others ask first of the Creator, "What is Thy will for me?" This simple meditation will create a wealth of rest.

29:♡: We are sorry that we have talked overlong, but felt that it was necessary to use as much time to express the complexity of the question in some way which seemed to us to focus on helpful answers. As always, we ask that you be aware that these are opinions, and to be taken as such. We would now close this working through the one known as Jim. I am Q'uo, and leave this instrument with thanks, in love and light.

30:♡: I am Q'uo, and great each of you again in love and in light. May we ask if there are any queries at this time to which we may speak further?

31: Carla

32: Did you wish to speak more on this topic at another time?

33: I am Q'uo. We feel that we have addressed this query as it was presented to us in sufficient detail at this time, and would reserve any further response to those further queries which you may have for us that would seek to refine your understanding.

34: Is there another query, my sister?

35: Carla

36: No, Q'uo, thank you.

37: I am Q'uo, and we are most thankful to you, my sister. Is there a query at this time?

38: Carla

39: Not from me.

40:♡: I am Q'uo. Therefore, if we have exhausted the queries we shall extend again to each of you our extreme gratitude of the opportunity to join you in your meditation and to offer those words of information and inspiration which you may find useful in your journeys of seeking. We cannot thank you enough for this great service you offer to us. We hope that we have offered to you that which gladdens your hearts as ours are gladdened by your invitation. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one glorious infinite

Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

41:

4.24 1991/03/27

0:♡: I am Q'uo. Greetings to this group this day. May we express our extreme gratitude that you have in your own love and your own life in the name of the infinite Creator called us who are messengers of love and light to you. Together we praise the one infinite Creator, the mystery that is always (invented) and always mysterious and yet always the bedrock of the incarnational experience for those who have the hearts to understand.

1:♡: We also would like to express that we of Q'uo is of a principle or combined energy offering consisting of the ones known as Latwii and the ones known as Ra. Each of us in our memory blesses, thanks and offers you love. We wish you to know as we wish all who would seek us to know that to experience our presence in your meditation you need only ask and you shall never be alone. We speak this to the one known as S especially, for it has been our privilege many times as Latwii to be with the one known as S.

2: Now we would say a few words about this principle, for these words are not those of Ra. The ones of Ra have been our teachers as well as your own. We are much more progressively guided by the ones of Ra than we would normally be in working with this group because the vibrations of this group are such that those less orthodox and introductory teachings are not the desire of this group but rather the desire is to explore further. And as that desire puts out a certain call and as both the ones known as Ra and the ones known as Latwii have permission from the Council which governs entering into your energies within this sphere we banded together, that we of Latwii might use more of the teachings of the one known as Ra.

3:♡: So, we speak to you with Latwii's voice but with far more ability to have access to the teachings of the ones known as Ra. There is not a partnership here. You are listening to those of Latwii. It is simply that we have collaborated with those of Ra and we use our own discrimination in guarding the free will of each. It is indeed a blessing to do this work as we very much enjoy and love each other's social memory complexes.

4: Now, on to the questions at hand. When a body of work is being written concerning metaphysical truths it is completely up to the author as to whether to fictionalize information or to work with the highest and best information which you have, using it literally and without alteration. This would not be true if by such writing the free will of any would be infringed upon. However, it is impossible to infringe upon someone in book form, for there is no difficulty whatsoever in closing a book. Those who do not wish to see the information or the emotions therein within their own experience will simply find your book quite invisible.

5: Therefore, it depends completely upon the sensitivities of one who is attempting to become a carpenter in words, building with these structural members an area around those infinite concepts and possibilities that can never be put into words. There is another reason of why it is not necessary, unless it is simply desired to alter the truth of that which you know at this time. Entities who are not ready for this particular material, even if they find it helpful, will assume it to be fiction. For it is stranger than things that are created in the mind of man.

6: The peculiarities, shall we say, of a truly lived spiritual path are such as cannot be reduced to cliché without considerable practice. Consequently, we feel the issue that is truly being asked here is an issue concerning free will and the potential for an author infringing upon the free will of the reader. We do not feel that this is possible. Therefore, we encourage the one known as S to recruit her own inner wisdom, her own personal truth, and to write fearlessly, carefully and with absolute bravado. For all the tools that are placed within the reach of entities so that they may see them are those works of inestimable service.

7:♡: In closing out this question, we would add that no matter what the physical fruits of a life lived in faith are, the life itself is a far greater gift to the planet and to the Creator than any artifact of this love and wisdom imparted in things which can be measured and seen. Higher gifts are always unseen.

words sufficient to describe its depth and richness for this opportunity. We thank each for voicing our words during this gathering and we shall leave this group now. We are known to you as those of Oxal, and we leave you in the boundless love and the limitless light of the one infinite Creator. Adonai vasu borragus.

38:

3.54 1990/11/18

0:♡: I am Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. We thank you most humbly for allowing us to share in your meditation and for calling upon our people to offer what information it is within our grasp to offer. By this we mean to imply that we are not without error ourselves, for we are brothers and sisters along the infinite path.

1: We have had your experience, and you do not think that you have had ours. That is an artifact of your perceptions of time. Time, space and all that dwells in those areas are illusions. Not relative illusions, but absolute illusions. Were one to be able to see with the eyes that pierce flesh and see spirit, we would see beings of light surrounded in a matrix of energy vortices. Each of you is an unique being, yet one with all that there is. It is when one finds paradoxes such as this one that one realizes most clearly that one is treading on fruitful metaphysical ground, for paradox and mystery are the signs of the infinite One.

2: You wish this evening to know more about the alteration of behaviors in order to operate affirmatively and positively. We would ask you to move one step backward with us, for it is not your behavior, but your being, your consciousness, your inner choices, that dictate with a ruthless certainty that which you shall perceive and notice, as you are not within the density you enjoy aware that the illusion is so complete it is easy to identify consciousness with behaviors, and gaze at the behaviors instead of finding the root of those behaviors. Now we have said to you before that the biocomputer which is your conscious mind is designed to make choices. In reality, your consciousness has the very basis of the illusion, that is, thesis and antithesis. So let us turn our gaze inward, and realize that our biocomputers have been programmed for this incarnation on a continuing basis; however, as it is popularly suspected...

3: (Pause)

4:♡: I am Q'uo, and greet you once again in love and light. This instrument was much distracted because it required a liquid. We shall proceed. Those decisions made early in the incarnation when one was quite behind hand in grasping the larger truths concerning the great difficulties those you know as parents experienced. You were therefore victimized by whatever patterns of their negative influence were at that time present or at any other previous place in your flow of time present; further, much of the popular culture of your people given as the absolute understanding of "they," as in "they say," "they think," you have purchased, without reading the ingredients, metaphysical food that you may find giving you a metaphysical stomachache.

5:♡: The most common legacy of the childhood in your culture is low levels of admiration and love, nurturing and forgiveness of the self. The entire world of personalities you may well be willing to forgive; but you yourself are often dazed by such excellent (conditioning) that there is no way to please the self, each having internalized in its own way the negatives of parental disapproval and lack of understanding, verbal and physical abuse, often in subtle ways, that you have experienced. Once these patterns have been set up, and this occurs quite early in life, usually, the rest of the incarnation is spent upon an arena which has been constructed to challenge you with these seeming self-destructive and limiting programs within the biocomputer. After these biases are in place, more and more the entity will notice and be aware of those things which are relevant to its self-destructive concerns. We ask you to allow the inner feeling of self to become crystallized at this time, and we shall pause.

6: (Pause)

7: Do you see the treasure that lies within you? Which do you think is reality? Which do you think is illusion?

8:♡: The first step towards altering one's state of consciousness is the honest and actual realization that you are not that which begins and ends in this incarnation or within this illu-

sion. This begins to distance the self, that is, the consciousness, from that beloved animal of second density which sacrifices a great deal to carry you about. It is well to be a careful and generous steward to your own physical vehicle; however, it is your ally and your friend, rather than yourself. When you have clearly made that distinction, you may begin to see the absolute subjectivity of perception, which is your own.

9: The environment gives you a thousand messages, a hundred thousand, a million, so quickly, so very quickly, and the computer chooses that which it will notice, that which it will perceive. However, most are not aware that they have, at some point in the past, chosen to program the computer in such a way as to offer detuning, depolarizing and the heaviness of blocked lower energies. Instead of feeling helpless, instead of watching your behavior that you may behave correctly, take thought of your spirit and realize that all choices that have been instrumental in creating existing programs are your own.

10: Listen. Can you hear the sounds of the household? Were you aware of them before we asked? Feel the slight breeze that drifts languidly in warm air currents across your skin. How many millions of receptors there are. Think of all that you have seen as you came into this environment, this domicile, and met those in the circle of one, some for the first time. How much of that which you saw did you perceive? Perhaps two or three percent at the most, for the computer cannot carry the full sensory stimulation and create aught but chaos. Thus, choices are made which enhance, or seemed at one time to enhance, one's ability to survive, to cope, and to behave. That which has been programmed can be reprogrammed.

11:♡: Now we do not speak as if the Creator has nothing to do with this process. However, we believe that it is the will, passionate and joyful and complete, of the seeker to become an authentic being, that allows one to reach a state of mind in which the seeker may gently, sweetly and lovingly move into the deeper mind to find the seeds of the low self-esteem, the tendency to repeat patterns of addiction or abuse of various kinds given by parents which seemed godlike. Inevitably, either imitation or refusal to imitate figures of seeming authority in childhood forms the essence of your programming. One, having discovered to the best of one's ability the nature of the trigger of self-destructive behaviors, can then, with enough passion, will and grace, reprogram the biocomputer. 12: Let us give an example well known to this instrument. This instrument has a physical vehicle which has been created by its own choice in such a way that it shall do inner work. These seeming limitations, on the other hand, have been seen by this entity as opportunities. This leaves that artifact known among your peoples as pain. The instrument, therefore, realizing the distracting nature of pain, spent some time recently in reprogramming in order to fail to notice pain. In this way, when there is enough need, when there is a perceived suffering within the self, then one is motivated to do the very disciplined work necessary to reprogram.

13: Remember that each of you is a co-creator. You have been created, but you have not been created imperfect. You have chosen to leave the house of the Father, to travel the circle path from source to source, from mystery to mystery. There is a program which can only be reached by one who is willing to do meditation and persevere, for in most cases this does take time. As one sits in meditation, day after day, year after year, one slowly becomes aware that one is more able than previously to discern intuitions and deep hunches. Thus, not only are you programmed for the tangible things, but, perhaps more importantly, for the intangible.

14: Quite often, entities within your culture have a native programming of working hard, creating a safe amount of your money, and seeking that which is known as happiness. Happiness is entirely a portion of your illusion. For if the Creator is absolute, then so are you, (joy) is absolute. Have you found it today? Have you looked for it? You may encourage each other, exhort each other, comfort and console each other, and so minister to each other, that each mirrors a more and more accurate reflection of the other self and the self, so that there is constant opportunity to learn, to consider, and, when a behavior has been identified as not being congruent to the being, to move into that behavior and remove it from your programming, with the help of the deep portions of the mind, where dwell what we might call a metaprogram of divine inspiration, and a deep awareness of all that there is,

then one may work in consciousness.

15: One may have come to this point from different agendas. One entity may wish to be of more service, another may wish to avoid suffering. The reasons are as many as entities are. But truths do remain simple, and that which you seek, you shall find. Thusly, if you but persevere in the reprogramming, and request the aid of that vast metaprogram of enhanced knowledge not available to you as a personality, you become more and more able effectively to create your experience.

16: The old question of the tree in the forest that we find in this instrument's mind is quite apt here. That which you do not choose to perceive does not exist for you. Thus, it is quite important for the seeker of truth to identify those things which separate it from others, which cause distress to the self, and which limit love, and so speak to that necessity that effectual transformation results, more real, again and again, on ever deeper levels of bias, that may well be self-destructive in your own opinion, for you in your free will are anything but simple.

17: When the programming, however, is to be tackled, it is well to become simple, single-minded and wholehearted, because you are asking yourself, in a subjective sense, partially to die, and to be no more. Thus, your faith that all will be well, and your will to continue spiritual evolution are the strengths and resources that bring you to holy ground, whereon the Creator, that lies so deeply within, in the metaprogram of love and infinite peace, is made available. Again and again you must seemingly retrace your steps. However, it is our opinion that this seeming repetition is in fact the peeling of the onion, layer by layer by layer. Many things which are self-destructive have only been kept because the programming is so deep. There are so many layers with which one must work, and one cannot fully reprogram one's biocomputer unless one actually and in truth is ready to allow that portion of the personality to die. However, it is in that death that you find larger life, in this incarnation, or in any illusion.

18: We would at this time transfer this contact, offering it first to the one known as K. It is perfectly acceptable if this instrument does not wish to speak, in which case we shall transfer to the one known as Jim. I leave you through this instrument in love and light, and with great joy. I am Q'uo.

19: (Pause)

20: I am again with this instrument and we find that neither of the other channels within this particular group wish (inaudible) (this instrument wishes to complete the main message. This is acceptable to us and we shall continue through this instrument in love and light.

21: (Pause)

22: Greetings again from those of Q'uo. We have said that the most difficult thing one can do is to forgive oneself utterly. Most entities require some kind of structure, which seems to dispense understanding, enlightenment or redemption from without. These forces are without and within and as you are the only inhabitant of your creation and everything else is perceived through the ruthless economy of your biocomputer there is little or no hope of discovering truth using only an object which symbolizes worship. This is quite appropriate and acceptable as a path of inspiration, as a guide.

23: However, you yourself are indeed in dominion over that which you wish to have in you. That which this instrument calls the Holy Spirit—which many call guidance, or guides or inner masters—is able at all times to allow one to rest and to be comforted. When one allows oneself, finally, to love the self very deeply and passionately, one is then ready to serve. For the one known as Jesus spoke—we must pause. I am Q'uo. This instrument is having some difficulty.

24: (Pause)

25: I am Q'uo, and we are again with this instrument. The master known to you as Jesus said that it was not he but the Father that strengthened him. So it is with you, eventually. You are more informed and more powerful in a personal sense than you realize quite often. You have by the grace of the one infinite Creator enlightenment, redemption and love of self alone, for the two requests that the one known as Jesus made to replace entirely the Ten Commandments were to love the Creator and to love other selves as the self. Consequently, it is essentially important to work with the self in consciousness until one realizes that regardless of the illusions in one's own spiritual temperature-taking, it is not selfish or service to self but indeed necessary first to find charity towards the self. For you contain all within and if you do not feel self-forgiven how

then can you feel in truth the joy of all being self-forgiven? How can you feel joy for the truth that is someone else's and not your own?

26: The hardest work that you can do within this incarnation is work in consciousness. Yet this work in consciousness is by far the most effectual means of accelerating in any spiritual evolution, innovating, enlightening the consciousness of your sphere, when you have no solemnity, no love, that many enjoy and so shall you, each of you, as you find you truly are a person to be esteemed, a person who has gifts and whose only desire is to offer them to the one Creator. Is this not a beautiful thing? Can you not step back and see the courage involved in having faith where there is no evidence to support it? Nor can there ever be, for this is the density of choice, blind choice. You work in the dark, you suffer, then discover the suffering, accept it, grasp its nature and eventually reprogram it over and over and over again, moving away from suffering and towards mindfulness not because you have behaved differently but because you have told your mind to register different portions of catalyst. Have you ever, for instance, purchased an object which you had not seen before but thought well of and then found in every nook and cranny someone else who had found the same thing. They had, of course, been finding that all along but you had not. So the information was not relevant to you and was simply (deleted) from conscious thought.

27: (Side one of tape ends.)

28: We find that as this instrument's fatigue is great, it is well, in addition to each entity's sore derrière, (that) we leave this instrument. We would like to attempt to crystallize the material we have offered you. Your universe is completely subjective and consists only of energy and magnetic fields. Within those vortices of magnetic fields rests by a slender thread an infinite consciousness. Your power cannot be seen by you, for you dwell in clothes of flesh and bone. Yet this power is within you. The mind is a kind of computer. It may be analyzed as to what choices it has made that are disruptive, unpleasant or inappropriate. Yet, one cannot change oneself from the outside in. One must first find the truth of oneself and then the truth of consciousness. Moving from that point, more and more aware of love being all that there is, the courage slowly becomes gained to allow self-destructive portions of the self to die that a new and more harmonious state of mind may be the response when one is faced with the choices of what to perceive.

29: Never judge your behavior or your thoughts but rather be compassionate, openhearted and above all, persistent. And as you discover your beautiful self so will all others become beautiful. As you discover that you are all things possible, including all the negative things—the thief, the rapist, the killer—you then become aware of that great importance of choosing again and again for you cannot only perceive good so-called, you perceive in a full circle and have a full complement of abilities to act negatively and positively in the normally understood sense of those words. Take the leap of faith when you are ready, not before, and certainly not after for the adventure in this arena becomes much more interesting, we feel, for those who create rather than accept their own universe—we correct this instrument—universes. May you create yours and recreate yours gradually, persistently and with great love for the self as a spark of the infinite One until at last you are hollow through and through with no blockage to keep infinite light and infinite compassion from flowing through you.

30: You are not a victim, but it is your choice which determines your perception. Choose well that which you desire, my friends. For as the cliché goes, yet it is true, “seek and ye shall find.” Be therefore careful of that which you seek.

31: We are those of Q'uo, and would at this time transfer the contact to the one known as Jim in case there are any questions upon the mind of any present.

32: Again we leave this instrument in love and light and service. I am Q'uo.

33: I am Q'uo. I greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to those queries which may be upon the minds of those present. Again, we remind each that we do not wish to be considered in any degree infallible but wish to offer our thoughts and opinions freely, asking that you take those which ring of truth to you and use them as you will, leaving behind all others. Is there a query at this time?

is completely against that particular dogmatic method of perceiving the archetypical mind. And alone at last with itself, this entity who has no crutch now, finds itself committed to dispensing actions and words and the very beingness of its self in a way congruent with what it has learned. The crutch is gone, but the entity is responsible for the light that that crutch has gained.

12: Thus, it may be seen that those who by any means other than natural move themselves to transformation, must needs be responsible for that which has been gained long after the crutch has been thrown away. The more effective the use of the crutch has been to an entity, the greater will be the disparity between that entity's awareness of truth and that entity's ability to show it forth in the life experience.

13: Thusly, we have always encouraged entities who seek spiritually to do so honestly and naturally, having infinite patience for the wayward, conscious self. It is in fact a breach of the love of self to use any crutch whatsoever to gain knowledge of the most high, for it is an action of one who does not love or trust the self as much as it loves and trusts other selves. It finds itself quite unworthy, and must needs use this crutch to gain access to spiritual awareness. Entities, therefore, that have experienced difficulty because of using a crutch of any kind that alters the consciousness of the self, will find themselves in a difficult position, for they have attempted to serve others before they have learned to love themselves, and therefore to love others without stint.

14: Now, for those entities about which this question was asked, the path is honestly walked, the desire is felt within more and more the central portion of the activity of thought, intuition and action within the incarnational experience. Such an entity is hungry for good works. If it could be a fisherman, it would wish its nets to overflow, as with Jesus' aid the fishermen experienced the great catch. Even with meditating, focusing the self, learning to love all portions of the self, and wishing most intensely to serve others, to share with them the love and the light of the one infinite Creator, they will find that inevitably they have perhaps been too greedy for gain.

15: You see, gain is not only a gain of money or power. One who wishes to gain for the kingdom of truth and love as many entities as possible also has a very human third-density ambition that pushes that entity, causes that entity's orange and yellow rays often to become muddy with impatience, and the desire to save all of the planet's people, if possible, within the next twenty-four hours. While this ambition has in many cases been the foundation of a beautiful spiritual life which is of great aid and comfort to other seekers along the path of truth, it is far more common that seekers who have piled their plates full of intended good works shall find themselves full in the middle of the meal of incarnational life, that there is more to be done, more to be digested, more to break and bless and give, and for many the heart wavers, the soul stands aghast at the job before it, and it asks itself, “Why have I been given this guidance and these desires, only to find them the rose with the thorn, the bed of nails, the crucifixion as well as the resurrection?”

16: In the case of those who genuinely love themselves and wish to serve others, because of their understanding that they are of the light and love of the infinite One, they will be at some point within the lifetime in a position where there is seen what to do, and how to do it with the energy and joy of spiritual comfort, while the physical body, which has been inundated with the powerful experiences of spiritual transformation, begins to fail in one way or another because the energies that are being taken into the web of consciousness are those which are beautiful to the self which is infinite, but destructive as a fire would be to the physical animal which is the vehicle of each third-density field of consciousness.

17: It is important to note that the Creator allows an entity before incarnation, who has gained the right to choose incarnational patterns, to choose as many lessons to learn and services to offer as it wishes. Some entities have a beautiful simplicity about them, and are happy with an humble life, a simple witness, an ever-prevailing spirit of love and peace. You will find these saints in menial jobs, in highborn houses, and in all places in between. What marks them out is their peace of mind and their lack of ambition; they have desired only to witness to the Creator through the normal practices of living, raising children, having relationships and treasuring them, and moving to a peaceful incarnational death, in every expectation of eternal life.

18: These souls are rare because of the headlong impetuosity of young souls, and each soul is young no matter whence it comes when it enters into incarnation. By far the majority feel that they can handle the absolute utmost of personal lessons, and the absolute utmost use of the gifts and talents which have been given them. Is it any wonder, then, that when spiritual eyes are larger than the spiritual stomach, the physical vehicle which is finite begins to burn away because of the mismatching of vibrations between the incarnational, outer experience, and the inner vibrations of practicing the presence of the infinite One? Always, such an entity continues to burn with desire to serve regardless of circumstance, and it is quite usual for such entities to lose their health, and their incarnational lives, as they press forward ever onward to a more perfect use of their talents, a more perfect expression of the love of the Creator.

19: What shall we say to those who are experiencing this? We would suggest firstly that entities who are seeking spiritually begin to become aware of the power of humility. The greatest error made by those who wish so much to serve is that they are too impatient to listen to the guidance within. Thusly, they will not note when their time has come to witness, and when it is time to remain silent, when it is time to burn with the glory of the infinite One, and when it is time to rest the physical vehicle from all the vigors of transformation that occur in the spiritually oriented life.

20: The spiritual polarity may be understood to be in direct proportion to the strength of the field of consciousness, that is the I AM of you. The more polarized and sacrificial the life, the stronger the field of consciousness, the greater the spiritual gravity, and the more appropriate and seemly appropriate rest shall be considered.

21: So, we ask those who are burning perhaps too quickly with the love of the Creator and of service to all to spend time, not asking what more they can do, but allowing the Creator to minister to them, for love from the Creator flows through them, why should it not include them? So many entities drive themselves as if their vehicles were used cars, unrespected and unloved. Consult the physical vehicle, all of you who seek. And when the physical vehicle, with its emotions, its thoughts, its fears and its plans, are crying out for rest, know that the one infinite Creator is guiding you to pay attention to that need to rest, for is not the primary service of those who love simply to be love? Is there not great virtue in resting in the tabernacle of the most high? In walking through second-density woodlands, exulting in the sheer majesty of the Creator? Would you not give even your worst enemy a rest when he is tired? Yet how you drive yourselves, those who seek, to accelerate the pace of their spiritual evolution, and how unnecessary it is for you to drive yourself.

22: Those who have caught fire from the love of the one infinite Creator will do their utmost, and cannot be accused of laziness because the physical vehicle must rest. We suggest that respect and love and compassion are not those gifts that you give only to others, but primarily and firstly to the self, for you must honor your physical vehicle. And if you have piled your plate too high, and feel quite unaccomplished because you have not been able to do everything you intended, cannot the spirit within you see that if you attempt your utmost when you are strong, that you may also attempt a quiet love that knows no surrender, and needs no ambition, while you are still? If you wish others to receive heavenly food, shall you then deny yourself that perfect rest, that gentle light, that fullness of being?

23: We ask those who have begun to burn out upon the spiritual path to quench that fire with the gentle water that slakes the spiritual thirst forever. Imagine the self standing beneath a waterfall of heavenly rain, rain that touches and refreshes, that honors and respects all that it renews, that connects the heavy chemical body back in appropriate working order to the desires of the field of consciousness that you are. In other words, there is no spiritual law which says that you must, at all times and under all circumstances, do one particular thing in service to others. How narrow would be the capabilities of the spirit of the living I AM if this were so. It is indeed not so, so we ask spiritual students to reckon honestly with their own spiritual ambitions. Ask yourself how do you wish to serve? What do you wish to learn? And how deep and full of grace is the consciousness that is doing these things? It is easy to reckon with the first two questions. Reckoning with the third tends to be seen upon the part of spiritual seekers as a way of admitting weakness, inadequacy or failure.

46:♡: I am Q'uo, and we again thank each for yet another opportunity to blend our vibrations with yours and to speak from heart to heart those thoughts that are called by the desire to move ever closer to each other and to the one Creator. We move with you upon this journey and thank you for the opportunity of giving voice to our thoughts. We shall leave you at this time, though ever do we walk with you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

47:

4.23 1991/03/24

0: Would you speak to the fact that both an increased desire to serve more purely and the use of gadgets to enhance our own evolution bring about a greater price that the seeker will have to pay in the quantity and quality of energy expenditures? Would there be any other kind of price to pay other than an increase in the kind or quality of quantity of energy expenditures, the efforts on the part of the seeker as a result of utilizing either gadgets or finding an increased desire to be of service. What I am really wanting to know is, why there is a direct ratio that requires greater effort on the part of the seeker when the seeker either wants to serve more purely or uses some gadget to enhance the evolutionary progress?

1:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a pleasure to join your meditation and to offer our very fallible opinions. We thank you very much for allowing us to be of service to you in this way, for it is in this way that we ourselves learn more of wisdom and compassion. We are especially pleased to address a question on service and the cost of service to others. Upon this day which is an holy day in the liturgy of your Christian church, that day called Palm Sunday, when a young man with dusty feet rode willingly to meet his passion, his false judgment, and his death, all counted as nothing in his consideration, when held against the privilege of doing the will of the Father.

2:♡: Let us examine this portion of the story which Christianity tells about one man, a countryman, a peasant, a scholar, and depending upon whom you would ask at the time, a prophet, a savior, a political upstart, or a religious fanatic. This entity came into its incarnation with very little idea of the destiny it was to experience. Simply by following its own interests and disciplines it was able to unfold before its face those things which were important for this entity to be made aware of. He did not know, when he was studying the religious lore of his particular cultural group, that he would be an instrument of change for that group. He studied because he was in love, in love with the Creator that gave the law.

3:♡: Through long years which are unrecorded in most history, this entity studied and journeyed in Africa, India and many places which now are called different names, Asia Minor, the northern portion of east Europe, and then back to the Galilean home from which he had sent himself in search of wisdom. There was a period during which this entity known to you as Jesus simply grounded himself in hard labor, working as his father had done before him as a carpenter and a worker in wood. His heart was at times full of love, full of romance, and full of an ever-increasing force within which began to guide this entity into the ways of an ideal which he could not find in the world about him, or in the testimony of his forefathers.

4: There was not one day when this entity awoke and said "Eureka, I now know what I must do, what my destiny is. I see every step and I am willing to take it." Rather, this entity was moved by a spirit and a voice that spoke not of the larger picture, but of that which was to be accomplished in the immediate present. It would be unwise and untrue to consider that the entity known as Jesus had a grand overview and simply observed the many changes and transformations which occurred during the entity's active ministry. This was not a god; this was a third-density human being, with every possible potential, both for the light and for the dark side of third-density human nature.

5:♡: However, this entity had long loved his Lord. Day in and day out, year after year, beginning when he was but a child, he had turned every spare moment to the consideration of his own nature and the nature of the Lord he knew he loved, but wished very deeply to know how to serve. He received many, many guidances from the spirit that is with the Father,

and, as his destiny came upon him, there was no Abraham to take him off the fire of sacrifice. In order to transfigure the written history of the Lord which he loved, the Father of which he knew he was the son, he found he must recreate a covenant, a spiritual covenant betwixt the Lord God and the people of the Lord.

6:♡: Gazing at the strictures of the ten commandments given to Moses, he prayed for years to know the truths of what he found as shadows in those laws. And as he prayed, so did guidance come to him who prayed so deeply, so that he was able to say what he felt that new covenant was, not a list of things that were not to be done, the tale complex and infinitely separating one from another of the children of the Creator. This entity chose to place these same laws in a simpler and positively oriented perspective. The first commandment remained the same, to love the Creator with all of one's energies and talents, gifts and abilities. But in the second law, he erased a dark, gauze veil of warning and fear that had hung over spiritual teachings within his culture for a millennium and more. The second commandment dispensed with all the "do nots," and offered two things to do: to love the neighbor, be that neighbor a stranger, a friend, or an enemy, under all circumstances, just as an entity loved himself. He specifically said that these two commandments, love of God, and love of all other selves as the self, fulfilled and replaced all the law and the prophets.

7:♡: He did not deny the history of his people, but when he felt, through intense years of prayer, the guidance of a voice which he trusted, he made himself available to do that which the Father had sent him to do. In the name of love, truth and life, he endured hate, lies and death itself. It was faith alone that allowed him to say, "Though these bones be dust, yet I shall be risen from the dead," a spirit clean at last before the Lord God, clean of humanity, clean of trouble, clean of the depth of confusion that the incarnational experience inevitably offers. And he did, indeed, keep the promise he had made in faith. In that story lies the path to eternity for many millions of your peoples. He created a life worth the telling by the purity of his desire to serve his Father, the Creator of all that there is.

8: Now, let us bring this discussion to all of third-density humankind. We may see that there is a certain percentage of those who, though alive within their bodies, are dead unto their spirits. These entities, because of their lack of desire to serve either themselves or others, experience the pleasant life insofar as it may be experienced, for life is always filled with loss and private anguish. Yet a simple, sunshiny day is enough for those who sleep to feel at one with all things, and the next day, if it rains and clouds and storms they should feel completely out of sorts and unhappy. Those who sleep blow with the wind and do not desire a path.

9:♡: We speak to those who do desire to serve with excellence and purity. Gaze upon your desire. Do you burn? Do you hope? Do you desire more than anything within the illusion the opportunity to serve the one infinite Creator? There are many whose desire is simply to be with the infinite One. These are not lives which make great stories, although the light of those lives is very strong. There are others to whom we speak who desire not only to experience oneness with the Father, but who wish to follow that second request of the one known as Jesus, to love other selves as the self is loved by the self.

10: Now, you have asked why those who desire most keenly to serve purely experience difficult incarnations, and why those who use gadgets, such as pyramids, crystals and magical rituals, also run into a good deal of difficulty in the life experience as perceived subjectively.

11:♡: Let us take the case of those who are using gadgets such as drugs, or shapes, or methods of focusing concentration, in order to aid their service to others, for their difficulties arise from a different level than others. Those who are willing to use a crutch in order to vault themselves upwards into the light, whether the crutch be drugs, or magical rituals, or whatever other occult science may be used as a gadget, have literally pulled themselves to a place for which they have not worked, and for which they well may not be ready. Whether or not they are ready to experience the wisdom and light, the love and compassion, of intercourse with the deity they must reckon with the falseness of their position in the light. Drugs wear off. The magical personality may crumble between the grocery store and gas station. Occult wisdom may leave one without resources when something occurs that

34: Questioner

35: This is one that we use. We were taught and it has been very effective in my experience to use the holy name of God to concentrate our minds at all times. It seems that from this type of doing I've been very much able to get rid of a lot of bad programming as we've been speaking of. How do you all view this?

36: I am Q'uo, and am aware of your query, my brother. When one uses the sound vibration complex that you call name for the one Creator and give to that name your own acceptance and adoration then you provide for yourself a channel or a gateway into that portion of your being where this is true. For within each has the one Creator hidden Itself that through the expression of the individualized self the one Creator might know more of Itself and each portion of Itself might then partake in this discovery, one for the other, as the yearning for union grows.

37: Is there another query, my brother?

38: Questioner

39: Also, you spoke earlier of acknowledging the negativities or the positivity of one's being in the programming of the biocomputer. This is not very clear. Could you restate it in another way so I might be able to understand it more easily?

40:♡: I am Q'uo, and I am aware of your query, my brother. It is often the case for many of your peoples as they look consciously and carefully at themselves that they will see those portions of behavior that they do not appreciate and consider to be less than worthy of study, those portions which may be seen as inability to love, the ability to give insult and injury, the less than honest expression of truth, and so forth. Oftentimes these characteristics are ignored or discarded, hoping in the ignoring of them that they will disappear.

41: We suggest instead that they also be honored as portions of the self which have a role within the larger scope of the incarnational process and that such character traits or behaviors or beliefs might be followed to their source in order that the entity might discover a more complete picture of the nature of the self and the specific kind of balancing that is in process in the entity, for it is oftentimes true that the negative expression of a character trait is merely one end of a pole or a range where a more positive expression may be found if first the roots of both are uncovered.

42: Is there a further query, my brother?

43: Questioner

44: Thank you for that.

45: I am Q'uo, and we thank you, my brother. Is there another query?

46: Questioner

47: I'm not sure but I think my brother may have been asking about the idea of the—each person can have all various personality traits (inaudible) (the full range (inaudible). Correct me if I am wrong.

48: Questioner

49: The answer that was given was very good. I understand it to be that we have to follow those negative aspects of ourselves to find out from where they arise and in doing so we gain that greater knowledge of each of ourselves. I assume that's what's meant by exhibiting negative characteristics (and) outward demonstration.

50: I am Q'uo, and this is correct, my brother. Is there another query?

51: Questioner

52: My query is what density are you operating on and do you have access or perception of all other densities either through travel or exploration?

53: I am Q'uo, and am aware of your query, my brother. We of Q'uo are what you might call a group mind or more correctly the blending of two such group minds for the purpose of making an entry into this particular group for the purpose of being able to communicate our thoughts in response to this group's queries. This is the reason for the blending of two such groups in our case. We seek at that level of vibration which you would equate with the fifth density of experience or that which is of light where the limitless light of the one Creator shines in such a fashion that the truth of unity is without doubt and the relationships between various portions of the one Creator might be more clearly seen.

54: We of Q'uo seek the lessons of unity, those lessons which are found within that density numbering six where those we call teachers reside. We may travel in thought to such locations and experience a portion of what is available there

and as our point of viewing or ability to perceive is expanded by our own learning and experience then more of that which lies ahead on our path becomes available to our perception. Thus, we can speak from experience only through the density numbering five and must rely upon that which has been told to us by our teachers and those bits of our own perception where we have traveled in thought in relation to densities beyond our own.

55: Is there another query my brother?

56: Questioner

57: I was wondering, I have a teacher in this density also (that) I hold with great reverence and adoration. I call him by the name of (inaudible). In what density is he vibrating now on this planet? Or what density has he come from or descended into this incarnation, if you have that information? I am curious about that.

58: I am Q'uo, and am aware of your query, my brother. We find a difficulty in giving a direct answer to this query for we do not wish to infringe upon the free will of any who revere this most positively-oriented entity. To describe such an entity by the density to those who honor this entity would be perhaps in some cases to skew this appreciation in an undue manner, which would obscure perhaps the message this entity had to offer. Each entity of this nature comes to serve those of this planetary vibration by following the self in such a fashion that it becomes a pure and clear channel for the one Creator in order that information and inspiration of a certain nature may be offered. This is the message and the purpose of the incarnation for such an entity and each such entity wishes that the message might be delivered as clearly as possible with as little tendency towards distortion as possible. We humbly beg your forgiveness for being unable to give the density of this entity for we wish this entity's message to remain as clear as possible.

59: Is there another query, my brother?

60: Questioner

61: No, I appreciate that answer. Thank you very much.

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

63: Questioner

64: Just on the off chance that you might give suggestion—when I do a reprogramming (inaudible) (out what I wish to change and the reason involved and a kind of object that makes it, I suppose, more real psychologically and as I write it I vow and I request my mind to accept the new program and to dump the old one. Is there a number of different ways to do this or is there one that you would recommend? Have you any suggestions upon it?

65: I am Q'uo, and I am aware of your query, my sister. There are as many ways of reprogramming one's biocomputer as there are entities wishing to do so. The most potent program for any entity is that one which has been constructed from the pure desire found within the heart. The expression of this desire is that which gives form as a channel to that desire. This, however, is secondary to the successful reprogramming. The generation of this desire so that it is complete and fills the entity and overflows the cup, shall we say, is that which is of primary importance in the root—we correct this instrument—in the reprogramming of any thought or behavior pattern.

66:♡: If, as in your case, an entity finds it is helpful to form this desire by writing it upon the paper, by speaking it as a vow, by dancing it as a dance, praying it as a prayer, or meditating it as a mantram then this is the form that is appropriate for that entity. It is well to use those tools which one has been given in which one has found a certain degree of mastery in previous use in order that a form which is most effective might be utilized in giving the clear voice to this heart-generated desire for a closer approximation of love within the life pattern.

67: Is there a further query, my sister?

68: Questioner

69: No, I'm done. Thank you.

70: I am Q'uo, and again we thank you, my sister. Is there another query?

71: Questioner

72:♡: You mentioned the deep mind and I was wondering what are the symptoms of reaching the megamind or the infinite intelligence and whether one can actually be in that awareness or consciousness all the time within this density, third-dimensional density? And the symptoms, of course, you can elaborate on and can maybe give a clue to the path to tap-

ping into that gateway that we can manifest greater love and light of the infinite Creator which I call Krishna. That is my question. Thank you.

73: I am Q'uo, and we are most appreciative of this question which ranges quite broadly within the field of the evolution of consciousness. To give a full answer would be the work of many sessions such as this one but we may give a, shall we say, a crystallized response and ask that further queries be given if there is more information desired.

74: The ability of any entity to reach deeper levels of the subconscious mind and move therefrom to other levels of mind which would include the racial, the planetary, the archetypal, and the universal mind depends upon the ability of the entity to still the conscious mind to such a degree that silence is able to prevail and open a door that is more clearly seen, or shall we say, felt, due to the lack of interference in the activity of the mind. This ability to move through this doorway to deeper levels of the mind is a, shall we say, product of work done upon the personality.

75: This includes work at each level of existence that corresponds with each chakra or energy center as you know them within the physical vehicle, each center allowing the entity the opportunity of more fully expressing the intelligent energy or prana of the one Creator. It is within each center or chakra that various blockages have been programmed before each incarnation to bias the learning of the entity in such and such a fashion.

76: As this learning proceeds apace the entity is able to see the self, all other selves, and the creation and experiences about it as those expressions of love which have for some time been disguised as other than love. Therefore, the greatest indication or symptom of an entity able to move through deeper levels of mind is the ability of the entity to see love in all portions of the creation. This is a product of a great deal of work over many periods or incarnations for the seeker of truth.

77: We feel that this is a great deal of information which if added to at this time might be somewhat confusing, therefore we shall allow any further query that you would have at this time.

78: Questioner

79: I have one more query. The bias towards learning or the biases that are created within the consciousness for learning I'm being taught more is, even though (it sometimes creates in our experience pain—that we experience is pain or the illusion of suffering is also perfect in the eyes of the Creator and the consciousness of the higher self...

80: (Pause)

81: I am Q'uo, and we feel that we have the gist of your query and would agree that though much learning partakes in that which appears to be great suffering, disease, poverty, pain and separation one from another that these are often the most effective means of directing the attention which has not focused clearly upon the lessons at hand. The catalyst of pain, for example, is that which grabs your attention and points towards an area which contains the opportunity for uncovering a portion of the self which waits to be born. With each birth there is the pain of the delivery. That which is old and has been replaced by that which grows anew oftentimes must be allowed to be removed in a painful fashion.

82: Since the illusion in which you move has many veils across the far-seeing ability of any entity, it is necessary of tentimes that the eyes which see only dimly be given the assistance or the reminder that trauma and suffering provide. However, when the pearl has been won, no price or pain is too great.

83: At this time we feel that we have extended the energies of this group far enough that it would be well to give rest. Therefore, we shall once again thank each for inviting our presence and shall leave this group as we have found it in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. 84:

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0: I am Q'uo. I greet each of you with great joy and gratitude in the love and in the light of the one infinite Creator. It is most delightful to us to be able to have the chance to attempt to share our thoughts with you, but we must ask, as we always make a point of asking, that our words not be taken

as unexamined truth, for personal truth is different for each person, and that which may help another may be a stumbling block to you. Consequently, take that which is recognized by your own discrimination and discard any other words which did not make personal sense. Trust not any source but yourself, for within yourself lies a far better discernment than you know. It is within the grasp of each to imagine, but what you know is not that of which third density is greatly privileged to know, and although our illusion is more transparent, yet still we also seek to learn, as we are still aware of our own consciousness, and we have a long process ahead of us. So we feel not in any way different from you, for all consciousness is one.

1: How pleasant it is to listen to the soft household sounds through this instrument's ears. The melodies of your planet are beautiful, and we do appreciate them—the melody of your environment, the melody of your elements, the melody of the tone poem which is your incarnation. These are sweet, and sometimes sorrowful songs, yet they have called us to you, for there has been more and more a call among your people for information, resources and tools to use in the path of spiritual growth. We thank this instrument and all instruments for making themselves available to serve in this capacity.

2: However, we would, and not for the first time, point out that all services are dependent, not upon your assessment of your importance, but on the wholeheartedness with which you pursue that which is in your eye's shot. At any particular moment your path of service is with you. It is in many ways very difficult, we realize, to grasp the nature of service. And it is appealing and interesting to wonder if one could become a healer, or a channel, or some other dramatic path of service that would consume the life. However, service is not graded, except insofar as it is sincere in the attempt and genuine in refusing to do work in consciousness until you have examined, satisfactorily, any blockages that might be caused by misunderstood, misused or misperceived catalyst.

3: The Creator's thought was part and parcel of its very nature. This thought is what we call love, because we cannot find any more appropriate word in your vocabulary. But it is a love of charity, of positivity, of creativity and of transformation. The main offering that you give in your incarnation to the world about you—and make no mistake, this is the density wherein one reckons with society, and all that it implies, for weal or woe—the first thing that you offer to the Father is yourself, your consciousness. The Creator, as described in older holy works, wished sacrifice. We ask only for the sacrifice of praise and thanksgiving, regardless of circumstance. In this lies the main and fundamental service each entity has to offer to the planet and to the Creator, which is Love Itself.

4: It is difficult for an entity within the illusion in which you dance to believe that something as simple as consciousness could be your greatest service. Yet consciousness is only simple to those who have not begun to search for the truth, and above all, we do not wish you to stand by in opportune polarizing situations, and say, as Pontius Pilate did, "What is truth?" and then walk away. This is not an incarnation in which you shall walk away from the catalyst, the lessons, the personal service to yourself, and the service to others that stems therefrom.

5: Let us gaze upon this concept from a slightly different point of view. The love that you have within you is finite due to the limitations of the heavy chemical illusion and your physical body whose sensing equipment is designed more to make choices than to understand. So, what is necessary for you to grasp if you wish to be of primary service in this incarnation and at this time, is to, as frequently as possible when you find yourself drifting into a nonpolarized or negative emotional state, to think back to that meditation with which you began your morning. Remember that then you did stand upon holy ground, no matter what your conscious experience, for it is your intent, it is your thought, that is real in the metaphysical universe.

6: We realize that this is a bitter pill to swallow for those who wish to have a path of service, for in working to find your own definitive self, in the effort to polarize, is often implicit the suggestion that one must somehow radically alter one's set of experiences and choose a path of service. This is not necessary, for you cannot leave the path once you are on it. You may sit by the roadside, you may walk, you may sing or you may cry. But once the mystery is perceived clearly for the first time, and once the nature of that mystery is gazed at clearly, one must see that, indeed, consciousness itself is

ship may be most beneficial and while we walk the same path that you do, we walk in a different location, shall we say, and what we find is helpful to us is simply that: it is helpful to us. 9: Each of you will find for yourselves that which is helpful to you. We have thanked this group often for the opportunity to work with you and have stated that you do us a great service in requesting our help for our service is our learning and our growth. Thus, by offering us the opportunity to be of service to you, you offer us the greater service that we may receive. For this we once again extend our thanks, our gratitude, and our love.

10: We feel these words are sufficient for a beginning treatment of this subject and would be happy to answer further questions on this or any other subject at a later time.

11: At this point, we would transfer to the one known as Jim for the purpose of answering any further questions which may be on the minds of those present. We leave this instrument with thanks, in love and light. We are known to you as those of Q'uo.

12: I am Q'uo, and greet each of you again in love and light through this instrument. May we ask if there is a query to which we may speak?

13: Carla

14: (Inaudible)

15: I am Q'uo, and am aware of your query, my sister. We feel that we have shared what is the heart of the learning experience, not only for ourselves, but for any entities which yet seek the mystery and the unity of the one Creator and that is the interaction between entities. The opportunities for communication, for misunderstanding, for the wounding, for the healing, and for the transformation of entities in mind, body and spirit through the relationships that develop between entities. These means of learning are those which are most important. Not only to your own peoples, but to ourselves and all others of whom we are aware for the Creator shall learn from Itself. We, of course, as do other entities of those densities beyond your own third-density illusion, partake in individualized means of enhancing or working with this learning process.

16: Just as you utilize forms of meditation, visualization, prayer, ritual and so forth, so do we partake not only of these kinds of means of working with catalysts, but we also have developed other means which, though useful to us in our way of thinking and modes of perception, have little that may be offered from them to those of your people for there is enough difference in our personalities and our means of exploring our personalities that it would seem either incomprehensible to you, or seem that we were so different or other from you that the qualities that bind us as one and unite us as equal seekers of the one Creator would be overwhelming.

17: Thus, we do not find it is completely helpful to share in complete detail that which is our refining process. Rather, we have chosen to emphasize that we share with you the learning that is born of the interaction between portions of the one Creator that seek the identity of self, of each other, and of the one Creator.

18: Is there a further query, my sister?

19: Carla

20: Just a very small one that you might be able to answer. For the last two sessions I have been experiencing extreme heat. Can you comment on this?

21: I am Q'uo, and we are aware of your query, my sister. As you have progressed in your process of the vocal channeling, the sensitivities that allow you to be aware of the conditioning vibration and of the narrow band transmission, you also are sensitive to this vibration in a way which affects your body's heating element, shall we say. You experience the light and love that we offer through you and through this contact even when it is being voiced by another instrument as a kind of heating or radiance that expresses itself in an analogous fashion in your physical vehicle and produces that heating of which you speak. This is simply an outgrowth, shall we say, or side effect of this contact and your increasing sensitivity to all stimuli.

22: Is there another query, my sister?

23: Carla

24: No, thank you very much.

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

26: Questioner

27: I have sort of a general one. I may have more specific formulations although I know that you can only answer gen-

erally. With regard to the situation with my parents and my brother, both that I experienced in greater depth just this weekend, I am beginning to be able to feel greater compassion and acceptance for my parents, where they are. At this point, I'm not able to feel that much for my brother and not feeling it a whole lot for my parents either. I know that this is a long process and there are things I am aware of that will aid that process.

28: My question is are there any general comments you can make or suggestions that you feel that would be helpful in being able to extend greater compassion and acceptance at this time?

29: I am Q'uo, and am aware of your query, my sister. We examine your recent memory and that which is your long-term memory regarding these entities that have offered themselves as your parents, as is the custom to describe such entities that bring or provide an entry into this illusion for others that they may learn and seek the One within third density.

30: We may suggest that insofar as it is possible for you that you take a, shall we say, an inventory of what you are able to remember of your experiences with them, and as you are the observer of these images passing through the mind, look first with that objective of the observer (and record mentally that which is observed, and then attempt to enter into the experience from the perspective of the ones known as your parents on an individual basis. That is, gather that which you know has formed each entity, become that entity, participate in the experience that you remember as that entity, then feel those feelings that come to you as that entity in each experience.

31: This is a process which may take as much time and effort as you are willing to invest and which you feel is fruitful to invest and which can give you the beginning approximation of these entities' means of perceiving and of these entities' life pattern as a whole.

32: Then you may begin to perceive how these entities have chosen to learn various lessons, how these entities have found a difficulty or ease in various expressions in their selfhood and begin to understand and have compassion for that which is the heart of each entity and begin to explore how accessible or inaccessible is the journey that each entity makes from its heart to your heart and to any other heart by becoming these entities insofar as it is possible for you. Then you may begin to experience their reality, shall we say, or illusion, and through this experience have a bridge formed between the hearts of each of you, that you may travel mentally and/or emotionally at those times of your choosing so that this process may become internalized in a fashion that then is offered to the subconscious mind and may through the working with the subconscious mind provide those images to you through either your dreaming process or through meditation that may enhance and enable further compassion from you to them.

33: This is a means of experiencing the life pattern or flavor, the tone of another which may aid you in your overall understanding of any other entity.

34: Is there a further query, my sister?

35: Questioner

36: Not for now. Thank you very much.

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

38: Carla

39: (Inaudible)

40: I am Q'uo, and am aware of your query, my sister. Without moving past the boundary of infringement upon free will, we may suggest that there is a family of kindred souls that is well known to each of you, the combinations of which would provide the harmony that would enable those of our social memory complex and other contacts known to this group to work with this group in a fashion which would be helpful to the understandings of each entity, much as the harmony of the group now gathered provides a stable basis upon which we may construct various concept-complexes that may be more or less useful to you and to others who seek in the same general fashion as do you. Thus, there are many combinations of entities that would provide the kind of harmony that is necessary for a clear opening to be made into the group by entities such as ourselves.

41: Is there a further query, my sister?

42: Carla

43: No, Q'uo. Thank you very, very much.

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

45: (No further queries.)

pose of the life pattern, the present moment is that which shall be escaped from. Thus, we would recommend that you share your love at each present moment when it is felt and allow the moment to be enough unto itself.

56: Is there a further query, my sister?

57: Carla

58: No, my brother, I thank you very much. And I guess we'll just (inaudible) (memorial statement. (Inaudible).

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

60: S

61: Yes, Q'uo, I have a question. We've been doing a lot of discussing about the childhood and working those things out. And it seems that problems in the childhood that aren't worked out sometimes tend to contaminate the present moment and working things out, apparently, is going to be a very difficult and very painful process. My question is, is the clearing out and balancing of all of these painful experiences and feelings and dusting out cobwebs beneficial to allowing the present moment to be experienced with more purity or perhaps more clarity?

62: I am Q'uo, and am aware of your query, my sister. We feel that you have a good grasp of this concept, for it is the early experiences within each entity's incarnation that prepare the entity for those lessons that shall be laid out and those trails that shall be followed in order that an overall balance within the mind/body/spirit complex might be obtained. The clarity of vision of which you spoke is increased as one is able to see those factors and forces that have shaped one's attitudes and which yet echo within the present moment of each entity. A portion of one's efforts is well spent when one attempts to understand the formative years and their effect upon the perceptions and life pattern. The ability to enjoy each passing moment is enhanced, as one is able to balance the distortions that have been borne for these many years. This is not an escape into the past as one is attempting to enhance one's ability to express the truest nature of one's personality as the clearing of these early imprints is completed.

63: Is there a further query, my sister?

64: S

65: Not really. This was something I was concerned about and was having a hard time getting (inaudible) (in the proper way. I would like to ask if there is anything that I can do help R better, to support him better to make this less difficult for him.

66:♡: I am Q'uo, and am aware of your query, my sister. We realize that each entity present would wish to improve in the effort that is offered in service to others, especially to those that are the mated entities in the relationships and we look upon those efforts which are being made and see that there is little left for suggested improvements for each given with an whole heart and would give any more that was asked, if only it could be described. We commend you, each of you, for your whole-hearted giving and receiving of love. It is important not only to give the love which you feel, but to receive the love which is offered as well. We would make one general suggestion to each entity in this regard and that is that when the effort has been made, that the worry that attends intensive opportunities for learning be discarded and that whatever efforts are made, be made with as light a heart as is possible, for the worrying, as you call it, the overconcern for any situation, tends to debilitate the offering of service and to drag, as it were, the air speed, if we may utilize the terminology for flight, for each present is indeed an entity that attempts to soar ever higher in the realms of love and service, therefore, be of good cheer, looking at the moment as that opportunity to share the love that is within, freely and creatively.

67: Is there a further query, my sister?

68: S

69: No, thank you very much.

70: I am Q'uo, and again we thank you, my sister. As we assess the energies of this gathering, we feel that we have spoken to those concerns which were the focus of this group and for the time being, would suggest the pondering of that which we have been honored to share with you. Take those thoughts that are of value to you and leave those that are not.

71:♡: We should be happy to speak with you again upon your request. At this time, we shall take our leave of this group leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

72: (footnote start(We are grateful that S has granted permission to share this transcript with others.(footnote end(

73:

4.22 1991/03/22

0:♡: I greet each of you this day in the love and in the light of the infinite Creator. We thank you for calling us to be with your group and, as always, appreciate the opportunity to be of service in the humble sharing of our opinions with you. As always also, we enjoy being with this group. This level of purity of dedication to search for the truth, for the mystery, is high and we enjoy the feeling of blending our vibrations with yours. We also enjoy experiencing the awareness of your third density surrounding us, for it gives us not only stimulations of memories of our own third density experiences, but also enhances our understanding of the illusion in which you now work.

1: You wish information this morning on our own learning process. This process is no different from your own, my friends, for we seek the same mystery which ever recedes before us and our journey upon the path is but the placing of one foot in front of the other, no more, no less than your own.

2: We have but advanced a little further along this path, as you currently view your time/space continuum. For us, all times are the same. We realize this is perhaps a simplistic answer to your question and shall endeavor to give more information on the subject. However, we would say at this point, with regard to the question of regression in learning, that we feel there is no such thing as regression for each moment of time brings new learning experiences and the degree to which these experiences are incorporated into the life pattern perhaps measure the progress that is made. However, progress will always be made regardless of the efficiency, shall we say, of the learning.

3: You are aware that learning and progress cannot be measured on a conscious level although your peoples are greatly biased toward this opinion and constantly seek to monitor both themselves and others. In terms of progress on many levels, indeed, performance in your societies is certainly measured by certain achievements which are consciously measured and analyzed. It is therefore perhaps a natural tendency that this same process be applied to spiritual progress and the measuring of this.

4: However, spiritual progress can never be measured in this way and those who cling to such methods of measurement are merely buying into, shall we say, the illusion in which you dwell.

5: We realize it is a difficult thing for your peoples not to attempt to measure the progress made, especially in a spiritual sense. For the seeker who is devoted to the search for the mystery to continue to advance along the path, being aware only of the present moment, of the step that is taken now, not of the steps that were taken yesterday or those that may be taken tomorrow, or the mountain that is ahead, or the ravine or other such obstacle, but (focusing) only on the current step, (this) is a very difficult step for many. And yet, is this not the simplest step way, my friends?

6: You burden yourselves with so many things that are unnecessary to you. You burden yourselves with memories of the past, with anticipations and fears of the future. These do not belong to you in this present moment. We realize the difficulty of laying down these burdens. We would not mean to suggest that it is an easy thing. However, it can be done at any moment and the freedom known to one who has done so is unsurpassed by any thing.

7: We apologize for being shy of information with regard to our own learning process. Wherefore appearing to be so, however, it really is no different from your own. There are no techniques or pieces of advance knowledge we feel we can impart to you that would be of any help to you in your journey for each seeker will draw to itself those things that are compatible with the self that will aid the self in the learning process. These are unique to each and for one to share indiscriminately with another those things which are found to be helpful may often prove to be harmful to the one with whom they are sharing.

8: This may be done more beneficially between those who have walked a path together for some way, are familiar with the idiosyncrasies of each, and in these situations indeed the sharing of the learning experiences and of the companion-

chaos from which the mind, working like a computer, chooses this and that, this and that, to notice, but for most of the rest, not to notice. This is the physical and mental body complex's way of protecting itself.

7:♡: The most strengthening gift that you can cultivate in the regard of this most important and central service is the gift of persistence and unflinching acceptance of any and all circumstances, because it is only an illusion that lies between you and that which is the truth. To extend across the chasm between doubt and faith some entities need great structures to guide them. Other entities find their chapel in the woods, or in the mountain, however it is that you are most comforted by meditation. Therefore, a basic step, if you wish truly to accelerate the pace of spiritual evolution, is first of all to learn to honor, love and value yourself as an absolute whole and perfect being. All else is illusion. You within are imperishable. You will one day discard this physical vehicle in order to grasp by review those things which you have done in this life, so that you may, with guidance, whether you call it the Holy Spirit, inner planes aid, or contacts such as this one, (form a new life plan(This inner guidance is most transparent when the meditation is daily, without necessarily being as long as this instrument informs us our messages are.

8: The next point that we would like to discuss is that of the seeming disparity of potential for service that various entities have. Some seem to have many gifts, and as each gazes at itself it realizes it is lacking somewhat. That thinking needs to stop right there. In order to follow the law, which this instrument calls the Law of One, it is quite necessary to be vulnerable and open to circumstance, guided always from within, and if that guidance is not seemingly forthcoming, patience is your next, greatest, resource as a spiritual seeker.

9:♡: There are many whose voices have been heard who speak of prophecy and doom and planetary catastrophe. We do not cavil at these people's messages, but only make note that where there is love there is not fear. If there is to be an opportunity for you to share that which you now are aware of as difficulties happen to cause those about you to remember that you are a spiritual seeker, then that is a beautiful service to offer—to answer the questions asked, to bear witness to the truth that you can have faith in, blind and unreasoning faith.

10: Now, we do not speak here of doctrine, of dogma. We would express our bias that these theologies are to be realized as structures available to people who find that particular structure to be the appropriate way to increase polarity, to drink of the water that shall never make you thirsty again, to eat the bread of eternal life. We use these images because this instrument is a Christian. However, these thoughts may be expressed in many variations of vocabulary, and perhaps the one that we would choose might be different. In each case where we speak we gauge the needs of the group, or gaze at the universal need that the group expresses by being more than two.

11: (Pause(

12:♡: I am Q'uo, and greet you again in love and light. The instrument was experiencing catalyst which it could not continue channeling with, and we believe this is now back to an acceptable level. We shall continue.

13:♡: In the event of what you call your catastrophes, the service-to-others entity will be given great opportunities for service, and bear in mind that service is action, is doing, as well as being, but the doing is not important, it is the frame of reference from which you approach each moment. We are not being mysterious on purpose, but the truth does not lie within our ability to offer to anyone without one's free will being abridged. However, if one relaxes, finds merriment to be freely bubbling forth, finds a place where the joy of loving and being loved is immediately experienced, then each may gaze at whatever one does as being done for the love of the infinite One. And as the emotions of devotion are turned towards the environment of the existing life and gazed at with an eye to being one who offers the positive point of view, then you may see that in any circumstance an entity with a positive, affirmative and hopeful point of view may well be foolish, which is acceptable in third density, indeed, almost necessary, for who but a fool would take the leap of faith that would say "I do not need to be concerned about my path of service, for I see in front of me a dish to wash, a compost heap to turn, a child or a friend to hug and share love with."

14: Develop the listening ear, for you have nothing to sell. We ask that it be considered whether or not evangelism is

not an infringement upon free will. No matter how excited you may be over that which makes complete sense to you, it is not well to offer this to others without first dropping a few seeds, measuring things and seeing if the area in which you are interested is the area in which another is. If the two paths are mutually exclusive it is a kindness not to attempt to change others' paths because you feel that you have found more truth. You have found it because you were able to hear it. Those who are not ready for this material, or any material, simply will not take it in, or will have a mistaken opinion of that which was said.

15: It is very difficult to face the great key that unlocks the path of service. Meditation is a matter of discipline, and is very important. Reading inspirational things is helpful; many things are helpful. But where the Christ consciousness is allowed to seek opportunities to serve, the self finds that it never has enough hours in the day, but that the work is worth it. It all begins with the journey from temporality to infinity, and you are most open to infinity when you stay in the immediate present moment, for that is eternity. When the resonance of each moment can be felt, instead of simply a river of time moving from birth to death and robbing you of all that you have and eventually your body entirely, gaze at this entire experience with a calmer eye. You are here not to be happy, but to serve. This was your choice, else you would not be here, for the number of souls wishing to incarnate at this particular time is large, and (incarnation is offered only to(those who, by what this instrument would call seniority of vibration, that is, souls old enough to take an active part in designing the life experience so that they may learn.

16: It is difficult to believe that it all begins with forgiving yourself. Everyone has a different perception of himself than entities do of that entity. In other words, it is our observation from the limited experience we have had with your people that your culture is such as to greatly discourage precisely that which you are doing. But if you can—and you can—move back always to the memory of that holy ground, then you will be open to murmurings of spirit. This entity experiences the will that is greater than its own as a kind of two-by-four hitting one between the eyes so that there is no question about what the choice of service should be. This is a sensitive instrument, consequently it does experience the touch of spirit strongly. Others have less success in discerning guidance.

17: Perhaps the second greatest service an entity can provide is the giving of self in relationship, for by this means each can mirror to each the perceived personality, thus enabling both entities, if both entities are honest and clear, to proceed much more rapidly than if they did not have a mirror, if they were not held accountable for self-deceit. Especially of service is the sacrificial care and tending of young ones, for if you are able to offer support, confidence in the small entity, and charity, the charity of the greatly opened heart, then you shall have done a service for this soul that redounds through many lifetimes.

18:♡: In all cases, if the presence of mind is yours at a time, ask yourself, if it is your catalyst, "Where is the lesson, where is the love in this catalyst?" If you have an analytical mind, it is helpful to think about it. If you are one who moves directly from the heart, it is well, rather, to ask for clear dreaming, and to keep the dream notebook at hand. We realize that that which we have to say may seem to deny each entity the choice of service paths. Indeed, although the decision has been made, it was your own. What is remaining is for you to discover by whatever means native to your gifts are most excellent, how to perceive the urgings of the guidance of the Christ-self or the love within.

19:♡: The journey of service is the journey of the servant. This is not an easy mentality for your culture, but in truth, having loved yourself completely, you are then free to love others with the same unconditional flowing of love. First yourself, then others. We do not say this to make you be selfish. Quite the opposite; we say this to make you effective. For if you embark upon work in consciousness in an unworthy manner, soon you shall be exhausted, and sit at the side of the road you shall, until you regain that blind faith that keeps you stepping out constantly into thin air.

20: We have circled back to the key concept that creates the possibility for entities to take courage and move forward. It is when the self has been learned to the best of one's ability that one may be able to carry a more and more impersonal and all compassionate consciousness, trusting that although you did not make this up within your lifetime, as the arena

upon which you would play your part, you did choose it, but there is no proof that you did chose this program. There will never be spiritual proof, for you are a being of free will. That is, there will not be truth itself, but you can be in the immediate presence of the most high, the most infinite, Creator.

21:♡: Firstly, to love the Creator and to share it forth in your very consciousness in whatever condition, this is the first and greatest service. Secondly, in order to prepare yourself for service to others, the self who is going to be a servant needs to be well enough grasping of its own nature that it does not transfer the biases that it has towards the self to another. Thusly, we urge each always to give the first thought to clearing the self, polishing up the brass, washing the windows of the soul, becoming able to be a conduit for an infinite love, a resonant and creative love.

22:♡: We feel that this is a beginning, and would now transfer this contact, due to the instrument's fatigue, to the one known as Jim. We thank this instrument for serving, and all instruments who serve, and we would thank all entities who may discover their paths of service by looking in front of their face, and seeing for the first time that in a universe created of love, no matter what the illusion, all is alive, all will return the love you give, tenfold, a hundredfold, and a thousandfold.

23:♡: At this time we would leave this instrument. I am the principle known to you as Q'uo. I am at this time transferring to the one known as Jim. We leave you in love and light through this instrument. I am the principle known to you as Q'uo.

24:♡: I am Q'uo, and greet each again in love and light through this instrument. At this time we would open this session of working to those queries which may be upon the minds of those present. Again we would remind each that we offer that which is but our opinions, and though we offer them gladly and freely we would not wish any word that does not ring of truth to the listener to be kept within that listener's mind. Take only those words which seem useful to you and leave all others behind. May we ask if there is a query at this time to which we may speak?

25: D

26: I have a question. Is the planet healed by third-density attempts to heal it?

27: I am Q'uo, and am aware of your query, my brother. We find that there have been for many, many years attempts by various individuals and groups upon your planetary surface to bring about the healing within this planetary vibration, a healing which would seek to mend that which has been broken and distorted by the careless and violent upheavals within so many of your cultures for so much of your history. Those angers and acts of disrespect for self, for other selves, and for your planetary entity itself, have the accumulated effect of causing these disharmonious vibrations to be accepted by the planet itself, and these vibrations then build up a kind of karma, if you will, that which is the wound within the planet. This is also added to by the carelessness of the manner with which the planet and its resources are utilized within the human process of evolution, industrialization, standardization and the large scale manufacture of items for convenience.

28: Though there are many efforts that have had marked success in attempting the rebalancing and healing of your planet's ruptures, we find that there shall be for some period of time that is significant in your measure of time, a remaining evidence of this disharmony that will necessitate a continuation of this healing process into the fourth-density experience that has begun upon this sphere at this time. We encourage all such efforts at not only healing that which has been broken, but in ceasing to cause further damage by the conscious application of those principles of stewardship which each entity and culture creates and undertakes as a way of life and realizes as a standard of living, or of relationship, each with the other and with the planet itself.

29: Is there a further query, my brother?

30: D

31:♡: Is the planetary entity being formed more by the passive sending of love and light than (inaudible)?

32:♡: I am Q'uo, and am aware of your query, my brother. It is quite correct that the planetary entity is greatly benefited by that which you call the passive sending of love, light and healing energy, which may be done in any number of ways, including the meditation, the imagination, contemplation, prayer and the simple attitude of right use which each entity vibrates as a tone of the being, shall we say, as it ac-

complishes its daily round of activities. These sendings, or thoughts, in the metaphysical sense, are things which are felt and which find their place within this planet's web of energies and which work in an harmonious fashion with the planetary energies.

33: Is there a further query, my brother?

34: D

35: Is it better to accept someone who (inaudible) (as they are even though it may be self-destructive, or to encourage change?

36: I am Q'uo, and am aware of your query, my brother. We find that it is helpful both to accept every entity that one meets as being whole and complete in the basic sense of being a portion of the one Creator which seeks to know itself. That there may be apparent disharmonies within an entity's thinking or behavior may become a means by which a relationship is established with this entity in order that both entities may learn of a balanced path. It is such relationships that allow entities to work upon that catalyst which is the life's pattern and purpose, for as each partakes in the mirroring process it is as though each helps the other much as would the sculptor, in chiseling away that which is not desired, so that that which is the ideal becomes more clearly formed in each entity's life pattern.

37: However, we must add that the most important ingredient in this relationship and process of mirroring is the acceptance each of the other so that there is no need for change to occur for the entity to be accepted. When this level of trust has been established the foundation work has been accomplished and the structure of the relationship then may be built upon this firm foundation, and when there are difficulties that arise within the relationship, as most assuredly they will as a part of the playing out of catalyst, it is well for each to remind the other that the foundation of the relationship is acceptance, that is, not conditional, and which is all-embracing.

38: Is there a further query, my brother?

39: D

40: Is the form of energy work that I've come across out here in Oregon beneficial for spiritual growth, and how?

41: I am Q'uo, and am aware of your query, my brother. In this work, as any work which focuses upon the contacting of that shuttle known as the spiritual complex, is work which is beneficial to the evolution of any entity which partakes in it, for the most (inaudible) ingredient in any such work is not necessarily the apparent efficiency of the philosophy, the ritual or the practice, but is instead the intention of the entity which undertakes the philosophy, the ritual or the practice.

42: When the intent is strong and when the intent persists, then there is constructed within the entity a channel to those energies which are being expressed in whatever manner the practice sets up as a means of expressing these more subtle energies. Working as you are with the subtler energies that enliven and undergird the physical expression of spirit, you may notice that there is within the life pattern added a certain vitality which is as a resource or reservoir of energy which may be utilized according to one's desires and will. This choice of use of subtle energy vitality is a choice which is crucial in the polarization of any entity, for the choice to utilize such energies in service to others will continue to enhance the evolutionary process.

43: Thus, the energies with which you work are powerful according to your intention, your perseverance and your choice of usage.

44: Is there a further query, my brother?

45: D

46: No, thank you.

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

48: Carla

49: I have one, which you may or may not be able to answer, because it's specific, but it's something that I've been experiencing for awhile and I felt that I should question you for any comments you might have. I keep waking up in the middle of a sentence. It's very distracting, and has thrown me off a couple of times this evening because I must have sort of, without leaving my body, just gone very deep. And the question is, is this an artifact of my low vitality, or is it a sensitivity of some kind to something that you have in mind, for instance, (inaudible) (the best state that I can be in without being in trance)?

50: I am Q'uo, and am aware of your query, my sister. Your

here and you are doing this. Sometimes better, sometimes subjectively, but so much better.

22:♡: We ask you to cease judging and simply live in the moment without concern. When the incarnations of each are over, each will be so unbelievably pleased that the opportunity to express this kind of love and to communicate it in light and gentle ways has been taken and has been used. You will be saying, "What fun we had! What a wonderful time! Yes, it was tough. But, oh! What a time we had!"

23:♡: For you see, you are warriors—old, old warriors. Not against anything, but for love, and the love that you offer in this incarnation is the love which this density needs to understand; that is, sacrificial love.

24: Gladly split yourself open and bless the splitting. Worry not (about) (the outcome of this or that and insofar as you can, remain aware of the reason you came. Of the joy of service. Of the great sympathy you deserve from yourself as the animal, which has given itself as your vehicle, suffers because of the mismatch of spiritual vibrations betwixt the wanderer self, and the third-density vehicle.

25:♡: We salute you, my brothers and sisters, and we do indeed express sympathy. May you encourage each other. May you express your love and faith for each other and in each other and may you bring each other ever more close to that awareness of the "I AM" that is the center of all that there is. That place that is closer to you than your heart or your mind. That temple within which your spirit sits, while upon the physical plane all sorts of things are happening. Rest there in peace. We bless each and we thank this instrument for the care it took in challenging and for the trust it showed when it was asked to channel that which was not to be offered to others.

26:♡: At this time, we would transfer this contact to the one known as Jim. I am Q'uo, and leave this instrument in love and in light.

27:♡: I am Q'uo, and greet each again in love and light through this instrument. At this time, we would offer ourselves to those present in the capacity of attempting to speak to any queries which may be upon the minds. Is there a query at this time?

28: R

29: Yes, Q'uo. First off, for the message. There doesn't seem to be much left to say that you haven't said. I have one question. I'm wondering if my recent urge or compulsion to just let it go and let it happen, is it more a feeling of helplessness, or am I finally just realizing that I'm just here for the ride and then stop trying to control it, just let it happen. It's going to happen either way, whether I try to effect the outcome or not.

30: I'm just curious. I've recently been feeling almost lighter with the realization that I should just stop and let it happen. I'm sure you know what I'm trying to say, but I am having a hard time verbalizing it.

31: I am Q'uo, and am aware of your query, my brother. The ability to live one's incarnation in the present moment in the face of great discomfort is an ability which works its way to the conscious awareness by a circuitous path in many which find themselves in a situation such as that one which you now experience. Deep within one's subconscious mind and memory of that which encompasses this life pattern is the sure knowledge that all is well. As one lives the life and encounters the catalyst, this sure knowledge that all is well makes itself available in those ways which the entity is able...

32: (Side one of tape ends.)

33:♡: I am Q'uo, and am again with this instrument. The efforts that you make, seemingly in your own behalf, then, are those that extend in their effect to that environment which is this planet's third-density illusion. Thus, it is well to be of a light and accepting frame of mind and to offer oneself as that entity which gives light and love in whatever form is available to it.

34: Is there a further query, my brother?

35: R

36: I don't think so, Thank you, Q'uo.

37: I am Q'uo, and we thank you, my brother. Is there another query?

38: Carla

39:♡: I'd sure like to follow up on that one. Then the thing to do is to go ahead and accept whatever and to realize the healing is taking place simply because of our love of the planet. Is that a fair paraphrase of which your (inaudible)?

40: I am Q'uo, and am aware of your query, my sister. We would agree that this is a relatively accurate interpretation

of our intentions. We do not wish to place your feet for you upon your path or to choose those actions in which you shall engage or those actions in which you shall engage, or those actions which you shall not take part in. These choices are those which are of most importance to each entity.

41: However, the attitude in which any attitude—we correct this instrument—in which any action is taken, is that attitude of acceptance and that placement of the attention within the moment that is before one, allowing that moment and its own urgencies to direct the feet upon the path rather than placing the feet according to a future or past determination or approximation.

42: Is there a further query, my sister?

43: Carla

44: Yes, I have a couple of things I wanted to ask and I think they'll probably be pretty brief. One thing I've wanted to ask for a long time that I haven't felt the vibration (inaudible), is that when Don Elkins died, I felt as if it would (inaudible)... but that was part of what we traded. I was learning wisdom and he was learning compassion and compassion killed him, and he didn't heal in this density.

45: It has been my feeling that's gotten surer, since I have been able to heal that (inaudible) (been able to forgive myself for somehow not being able to keep him alive. That as I heal that mental image in myself, that (inaudible). Could you confirm that?

46: I am Q'uo, and am aware of your query, my sister. Because of the nature of your own surety in this area of your own investigation we may confirm that the exchange of energies that occurred between the two of you, prior to the death, as you would call it, of the one known as Don, that the one known as Don transferred a portion of his personality to you so that it became necessary for you in your own evolution and attempt at balancing the lessons of your life pattern, to undergo the same manifestations of the mental complex as did the one known as Don. Because this entity's personality resided in some part within your own mental complex, this then was a necessity, if you were to find your own mental balance once again. Thus, that which you have surmised is in the large part correct.

47: Is there a further query, my sister?

48: Carla

49: Yes, I have one more. When... well, Jim and I have been calling it "ill spouse/well spouse." When the ill spouse is feeling rotten, it's not too difficult for the well spouse to do something to comfort. To touch, a cool washcloth, some words of encouragement, but I am puzzled about what the ill spouse can do to somehow ease the burden of the one who has to deal with (inaudible). Is there a word? Is there a sentence? (inaudible)

50:♡: I am Q'uo, and aware of your query, my sister. As you have correctly determined in your own query, a word, a touch, an expression of that love which is truly felt with the heart has a great transformative ability so that there need be no great display of gratitude other than the heartfelt offering of that love which truly resides within your heart.

51:♡: Love is the great healer and enabler in all illusion. Call upon that quality of love that wells up from within you. Give it whatever form is possible.

52: Is there another query, my sister?

53: Carla

54: I do have one final one. I know that my systems are weak enough now that just about any illness could be fatal to me (inaudible) (and it tears at me that I would be leaving somebody who would be (inaudible) (quite devastated and devastated for the rest of the incarnation. How can I forgive myself for putting him in this position? I have no choice.

55:♡: I am Q'uo, and am aware of your query, my sister. You can do only that which you can do, my sister. You cannot take another's burden, in most cases. You have borne much in your incarnation. Worry not about that which is projected from the present moment into that which shall be a future moment. Do and be in this moment and allow each succeeding moment to be created from the harmony of this moment. It is natural for entities within your third-density illusion to move from the present moment and to reminisce about those previous experiences and to project those that may occur in your future, for the present moment is that which is the most illusory and difficult to comfortably place oneself within, for all of one's life, then, is contained within that immediacy of experience which the present moment surrounds. And for most entities who have not consciously considered the pur-

that each of you is, the more intense will be this polarization so that each of the mated pair may experience as much of an extreme of difficulty as is possible while retaining an unbiased observational viewpoint whose nature is love.

9:♡: It is to be reckoned with, with wanderers such as yourselves—and we are only able to say this to you because each of you has reckoned with and accepted that classification—that there is an additional burden that may be carried and that is carried by those who are able for as long as they are able and that is a far less personal, a far more planetary distress. Each entity in this room is an equal partner in a healing, not of one person, but in attempts to heal the planetary vibrations of those whom you came to serve. It is a great privilege, greatly treasured by each before this incarnation, to be offered the opportunity to carry not only a personal suffering, but also a deep, pure sorrow that is the pain of the planetary sphere which you came to love and to serve. It is well for each to realize that the one seems to be well and the other ill. This is, in fact, illusory and is an artifact of the masks which each choose to wear during this particular portion of the incarnational experience in order that a situation where there was love evidenced amidst difficulty could occur. Without the balancing mate, the vibrations of healing for the planet could in no way be carried by the one who has offered to take this part of the experiential catalyst which is, as we said, as artifact of each entities own high hopes and love as each gazed at this very difficult birthing upon the planet which you call Earth.

10: We are attempting to move each entity's mind from the concept of illness to the concept of suffering impersonally. We are aware that each questions how much suffering should be allowed; how much should it be fought; at what point shall it be completely accepted. To give each entity specific information would cross that fine line and move us into direct confrontation with the law of free will.

11:♡: Therefore, there are those things which we cannot offer you. What we can offer you is a careful view of the situation which you are experiencing from the point of view of one who is not incarnate and not moving through the extreme physical experiences which are shaping and honing the faith and the will of those who came to aid planet Earth in the most direct and loving way possible. You may easily gaze upon the crucifixion scene and see not simply the two that seem ill, but the four to whom we speak upon the cross, gazing at the planet. Gazing upon the people. Seeing weddings and funerals and families from the perspective of the cross. Seeing with compassion the imperfections and iniquities of all entities in third density including that third-density self, which each of you must somehow manage to engineer a way through the incarnation for.

12:♡: Yet, to grasp the nature of your situation it is necessary to move beyond the curtains of space and time. Move deeply within and touch the heart this is you. Find the I AM within the center of your being. Ask I AM, "How much shall I hurt?" and listen to the I AM for your I AM is true and that I AM says to you, "Sit. Feel. Listen." Become aware of the love that is the I AM. Know because you feel it, because you can touch it, that whether the physical body lives, dies, or does something in between, this I AM within you has only one ambition and that is to carry as much sacrificial love as is possible.

13: In order that the energies of the planet may be stabilized during what is indeed a fairly intense period of sorting out those who are harvestable, both positively and negatively, it should be no surprise to any that there are many very negative seeming events occurring at this time. There is also a negative harvest and there are those attempting to gain that harvestability.

14:♡: We are aware that each wishes very much to ameliorate the illness, to become physically strong again, fit and seemingly far more ready to be a spiritual warrior. But the spirit has ever used those who seem weak in body, for the seeming weakness of body is instead a strength of spirit that does not wish to end the incarnation, that wishes always and in every place to give thanks for the opportunity to serve and like a true servant, hopes, no matter what the situation seems to be, to multiply the gifts and the talents of communication to those of this planet. To add a voice of compassion and humor and love and to subtract from this illusion as much judgment, prejudice and narrowness of view as possible, by picking that up too and carrying it into the light that wanderers are so aware of and feel with such reality.

15: My brothers and sisters, we are aware that this may not give you comfort, for we are not speaking of healing your bodies, but we ask you to look at this situation of healing. Gaze, not at the physical for a moment, but turn your gaze to the degree of "I AM" that has been expressed and experienced by each mate from the other.

16:♡: Ask yourself how important that wholeness is? And how many entities of whom you are aware that have a whole, healed mated relationship? You see, each of you moves into relationship with a knowing. A knowing that is beyond explanation. A knowing that it is that natural way to grow and learn. This you cannot share with entities. This you can only celebrate with the mate. This is the spiritual health, the wholeness, this relationship, for with it you stand, yoked and pulling together and the ordeal of pulling this wagon of love and concern and care and treasuring and nurturing is pulled uphill and the more that it becomes steep, the more is the spirit fed with ever more refined fire, until there is actually a burning away of physical substance, the desire to help, to sacrifice, and to love is so very strong. An entity cannot do this alone. An entity can do many things alone but it cannot pull that wagon within which the Creator is the passenger. Thus, we ask each to respect the incarnational experience, which seems so hopeless. For each of you is indeed a living hope, a kind of sigil, the stamp of something far greater than you shall ever know that you are able to share.

17: We would say just one more introductory thing before we open to questions. The cooperation or lack of cooperation with an illness that is manifesting within the body is always a concern for those who wish to live an impeccable life. We are able to say that at the point at which all speak to us this evening with their hopes and thoughts it is an acceptable and appropriate time to gaze at a cooperation with a destiny which you came to fulfill. Where is there fear? Examine that fear. Is there fear of loss? Move into your heart and sense what lies beyond fear and loss. Is there fear that one is not doing all that one could to work for health? Move into your heart. Touch that self and discover true weariness, true acceptance, and a readiness to be a consolation that is unspoken. This is not resignation. This is not giving up. This is not choosing death over life. This is choosing a present moment and determining that insofar as each is able, each shall appreciate, explore and care about the present moments that are the link betwixt the illusory bodies that your spirits now use and the eternity to which your spirits belong. Oh, how you yearn for the light of home, for the rest of eternity, for the peace of infinity, for the simple joy of living in truth when all about you in this incarnational experience is illusion upon illusion, all of it telling lie after lie after lie.

18: Be respectful of the duty you chose to shoulder in this incarnation. Realize that very few wanderers awaken to the extent that those present have awakened and then see that the illusion is going to seem for those who are this much awake ever less harmonious, ever more deleterious to the sensitized, physical vehicle.

19: Why this and not that mate? Why the illness here and not there? Think not upon that, for the mated entity, the "I AM" of the two, have this illness. It is manifesting partially by one entity seeming weak, partially by one entity seeming strong; by one entity seeming to be unable and the other seeming to be able. But we ask each who seems to be so able, how able do you feel? And at the same time, we ask each who seems to be so weak, how weak is your spirit, now?

20:♡: We ask you simply to gaze upon the remainder of this incarnation in peace. The only thing you need ask of yourself is to work on harmony with the mate as first priority among all things. To ask of the self, not what the world would ask of you, but to touch the "I AM" within you and move in accordance with that wisdom, no matter where it seems to lead you. For your strength as wanderers is knowing, accepting and rejoicing in the opportunity for servanthood upon a planet that is dark and much in need of the light and the love that you convey beyond all words and actions.

21:♡: We are aware we have not settled anyone's problems, but we cannot without infringing upon free will. We may say, however, that although we seldom experience an emotion, we do experience an emotion at this time and that is sympathy. Each of you has been very greedy. When you came to this incarnation, each of you chose to fill the plate full with every problem and difficulty you could imagine, because you wished to be a witness to the light and to the love that is the true reality, that is the infinite creative Thought. Now you are

latter assumption is more nearly correct. We are working with your instrument and your vital energy, especially the physical energy level, in a way which we hope may stabilize the contact at a level which is both efficient in the transfer of concept and relatively comfortable to you as you partake in this process. We would recommend that you not be overly concerned with the phenomenon of awakening, as you have put it, in the middle of a sentence or a concept, but continue as you have for lo these many years to step off the cliff without knowing where the foot will land. It is this willingness to offer the self wholeheartedly as an instrument which will aid any instrument's progress as it seeks to improve its function as an instrument.

51: Thus, we congratulate you on your continued perseverance and practicing of your art and would comfort your concern with these words.

52: Is there a further query, my sister?

53: Carla

54: Just what is happening? I mean, am I going out of time, because to tell you the truth, tonight it was—I thought I'd been talking for maybe five minutes, and the recorder clicked, it was supposedly 45 minutes. I guess it's the truth, but I wasn't aware of most of it. What was I doing if I didn't leave my body? I mean, was I actually going to sleep? I'm not overly concerned about it, I just want to understand it, in case it happens to somebody else that I have been teaching.

55: I am Q'uo, and am aware of your query, my sister. The process that is ongoing as you continue in your channeling is one which takes you deeper into the subconscious levels of your mind complex and which approaches that which you call the trance level without actually entering into this level of mind, for we do not wish to work with your instrument in that kind of experience, for reasons which you are well aware. However, that which we have noted within your conscious mind more nearly approaches what you would call the sleep state, or more correctly, the hypnogogic state that is associated with the rapid eye movement or dream state that is within the sleep state. This...

56: (Tape ends.)

57:

3.56 1990/11/29

0:♡: I am Q'uo, and greet each in love and light this evening. It is our great privilege to be called to your group once again. It is gatherings such as these for which we are most thankful in our attempt to give voice to those concepts which are answers to your heart's seeking.

1: We have been observing your group this evening and have noted the sense of fatigue and discomfort that is present within the circle and we shall be mindful of these distortions as we utilize the instruments this evening. We would not wish to tax or overtire each instrument. We realize that your daily round of activities, as you call it, provides each of you with as much food for metaphysical use as is possible for you to process at this time.

2: Each of you works with a personal system of processing that utilizes both similar and dissimilar means of interpreting catalyst. Each is able to make a certain kind of sense, shall we say, out of those activities that occur as part of the day's natural rhythm, that many entities, less aware of the evolutionary process, fail to notice or would notice in ways which would not be to the heart of the meaning and purpose of the catalyst. This is not unusual, for most entities will satisfy themselves with penetrating but the outer shell of experience and in this way will remain somewhat at a distance from the transformative effects of catalyst that has been well used.

3: This distance, however, though it may provide a certain amount of shielding from the intensities of the well-perceived catalyst, does not offer the opportunity for the entity to immerse itself within the sea of experience. So it is for those who choose to look more deeply and more carefully, with respect, looking again (many) times at those moments of imprinting, where catalyst moves through the perceptive film or net, and is seen in a certain way, according to this net of perceptions, this grouping of ways in which certain events, certain entities and relationships are formed and have an effect upon an entity's senses, both those of the outer or normal way of sensing and those senses which are more of an interior nature and which take a more active part in providing an

interpretation of outer stimuli.

4: These inner sensing devices are those qualities which have been developed during the early part of the incarnation, according to the experiences at that point within the incarnation which came before the entity (was) able to recognize certain configurations to be significant and to be worthy of consideration when perceived.

5: An entity will notice those portions of its environment which in its past (were) proven to play an active part. Now, this active part is determined by the entity itself and not by the structure of the stimuli. However, there is the necessary interaction between the entity and its outer environment that there is the establishment of correspondences between certain stimuli and the welfare of the entity.

6: We would at this time seek to transfer this contact so that we may continue this topic with the one known as K. We transfer this contact to the one known as K. I am Q'uo.

7:♡: I am Q'uo, and greet each of you once again, in love and light, through this instrument.

8: We were speaking about catalyst on a day-to-day basis by those aware, to various degrees, of the process of evolution. The procedures used by various entities in processing this catalyst vary greatly. Many, as you are aware, simply go through their lives, day by day, taking part in their various activities with no clear concepts or even much thought given to the purpose of their lives, the nature of the spiritual dimension, of the personality, or the process of spiritual evolution itself.

9: There are those who give some thought to this process, but what realizations they may come to do not impact their lives. There are those others which we may call the serious seekers which give much thought to the process, attempting each day as much as possible to utilize those awarenesses they may have come to in their lives. This is a very frustrating process for many, for, as each of you are aware, it may seem that one is making no progress. Much thought may be given, much may be studied, much may be realized, and yet their life seems unchanged. This is part of the nature of the illusion which you inhabit at this time. And we salute your continued efforts for you are, as we have said before, largely groping around in the dark.

10: As you continue upon your metaphysical journey you know you are pointed in the direction of mystery and in that direction you ever proceed. But you are constantly entangled in the day-to-day-ness of your daily round of activities. How busy your peoples are! How intensely focused on the many, many details of the life. We realize the extreme difficulty of transcending this nature of your culture.

11: The encouragement we can offer you is that the progress you make is largely invisible to yourselves. It may go unseen, unfelt, and yet it is taking place, for on the metaphysical planes, the intention is all. The desire and the will are what carry you on toward your goal. We would urge you not to judge yourself in these matters, not to be constantly taking stock of your estimation of your progress or lack thereof, for this serves only to inject criticism and blame, which is never helpful. Your powers of observation are valuable to you, and we do encourage you to observe yourselves, your reactions, your thoughts, and feelings. And, whatever they may be, to continue your journey in the dark with the companions you have to comfort you in this process.

12: We would speak to you now of the one thing we would have you keep uppermost in your minds upon this journey, and that is faith. The faith that there is, indeed, a mystery beyond the illusion. That there is just cause to warrant your great and often painful efforts and sacrifices as you continue your activities upon your goal, as you continue the disciplines of the personality, the integrity in upholding the spiritual principles which are truth for you at this time. The faith to continue when all the illusion about you seems to be calling you the fool—for such you are, in the eyes of the illusion.

13: The journey of the seeker, with regard to the illusion, may be a very lonely one. You have your companions but they do not always walk with you, for each has his own truth to follow, which does lead to the same mystery. The will of each in this group is strong, yet we would offer what encouragement we may, for we see your weariness, and would seek to encourage you where possible. We know you are aware of the nature of the illusion, and from our point of view, outside of your particular illusion, we are aware of many things. Yet, faith and will must remain strong with us as well, for the mystery recedes ever before us, and we, as you, must continue

on our path.

14: The catalyst that comes to you day by day may seem to you to be often of an overwhelming nature. You are aware that you have programmed for yourself large amounts of catalyst to maximize the experience available to you in this incarnation. We are aware that there is much inefficient use of catalyst. Yet, the encouragement we would offer you on this point is that, once again, much progress (is made on levels not perceptible to your conscious mind. The conscious focusing upon spiritual principles you wish to incorporate into your lives, the disciplines of daily meditation, the examination of the life, are types of work that you do on a conscious level, but they do not stop there. They begin patterns that continue, carried on by levels in your sub-conscious mind to process the catalyst that comes to you.

15: Thus, changes may begin in your life of which you are not aware. This is the nature of the change which you would call "from the inside out." Only much later, if at all, will you see the changes manifested, and yet they begin to take place at the core of your being.

16: We would at this time transfer once again to the one known as Jim. I am Q'uo, and transfer now.

17:♡: I am Q'uo, and we greet each again in love and light through this instrument. At this time we would offer ourselves for the answering of any queries which may be helpful to those here gathered. Is there a query to which we may speak?

18: Carla

19: I would like to ask a question, which you may or may not be able to answer, and that is simply that I am not aware because I haven't been in this situation before, where a sustained period of intense pain has made me feel that perhaps I could not tune properly. I went through the tuning (inaudible) and I felt surprisingly secure even in the midst of the physical illusion of pain. It is now my perception that neither pain nor lack of pain has anything to do with the clearing of the energy centers or the tuning process, if the heart and the mind and intent are purely positive, which surprises me. I would have thought that there would be some point at which I would be unable to carry a strong positive signal. If this is, in fact, an illusion, incorrect information which I am perceiving incorrectly became I am in pain, I would enjoy knowing that. However, I totally accept your need to maintain free will and release you from any obligation to answer this question in any way if it is not important (inaudible).

20: I am Q'uo, and am aware of your query, my sister. We thank you for your great care in providing the easiest environment in which we may speak to your query. However, we find that there is no infringement in reminding you of that which you know. You have discovered that there are certain activities that are a central portion of your being, which you may engage in and have the release from the physical pain. You have been able to put aside, through a process of long experience of dealing with this pain, great amounts of this catalyst. It has been your experience that singing sacred music will bring your perceptions to the door of beauty and devotion, without the feeling of the great discomfort which pain brings while you are engaged in the singing of sacred music.

21: You are also aware of this effect as it is related to the transfer and sharing of the sexual energy exchanges. This is due to the fact that there is a certain enjoyment and expression of this enjoyment of the life experience which you find closely connected to the worshipful attitude, and this phenomenon of the ability to move aside the pain during these experiences is also noticed within the offering the self as vocal instrument. These experiences are those which you place a great amount of faith, devotion and praise in the doing and experiencing. It is your ability to set aside the concerns of the mundane level, and also of the physical pain, which serves you now in the vocal channeling process. However, this is not a phenomenon that has no limitations, shall we say, it is only that you have not currently exceeded the amount (of the pain that you may experience without affecting your ability to serve as a vocal instrument.

22: Thus, we commend your willingness, your dedication, your preparation, your perseverance. However, we would take this opportunity to remind you of that which you are perhaps becoming more familiar, and that is that the increase in pain past a certain point can have the debilitating effect of removing one's ability to carry out the desires of will and faith. However, at this time you have found yourself yet within that area where the ability to experience pain does not yet over-

come your ability to worship and serve in a manner which is central to your life path.

23: Is there another query, my sister?

24: Carla

25: Well, I am extraordinarily thankful for that answer. I have a little follow-up, and then I have one more question based on what you said. When I get to the threshold where I cannot make safe contact, will I know it ahead of time, that is, will I be so involved in dealing with the pain that it would not occur to me even to try? Or need I be watchful past any particularly overtly evident signs?

26: I am Q'uo, and am aware of your query, my sister. We have found that you are sensitive enough to all stimuli that you will be able to discover this configuration in which contact would not be possible by your own experience. For you it would be as though a door had not been opened that you were used to having open almost without effort.

27: Is there another query, my sister?

28: Carla

29:♡: Yes, there was something that you said that I've always meant ask you. It has been my feeling for as long as I can remember that the physical act of making love is kind of a thanksgiving or Eucharist, a sacrament, and is as holy as the passion of the spirit and the passion of the open heart or service-oriented passions are. Does this idea show some distortion, and if so, in what way? What is the clear perception? 30: I am Q'uo, and am aware of your query, my sister. It is, to our best knowledge, true that the sexual energy exchanges offer the potential for the most sacred of worship as the two entities become one in seeking, one in experience, and one in expression of that which is sought and that which is experienced. However, for most entities, as is the case for most opportunities for such worship and serving, there is only the beginning movement into that which is truly sacred and that which gives the heartfelt praise and thanksgiving that is possible to give within (this type of energy exchange, and expression of this exchange. Thus, again, we have the intention, the purity of intention, being the primary factor in determining whether such an experience, or any experience, shall provide the sincere and sacred joy and praise to the one Creator.

31: Is there another query, my sister?

32: Carla

33: No, thank you very much for all, and just thank you in general.

34: I am Q'uo, and again we thank you, my sister, for your queries, for your presence and your perseverance. Is there another query at this time?

35: K

36: I have a question. I am usually unable to distinguish between my own thoughts and what I consider to be those given to me by you. Can you let me know whether I was adhering relatively well to (inaudible) approximate (inaudible) what you communicated to me, and, if so, when I felt there was time to transmit a thought, were you done at that time?

37: I am Q'uo, and am aware of your query, my sister. We find that this evening you were able to perceive and transmit our thoughts in quite an accurate manner and to a degree which is quite acceptable. We are very happy to be able to make and maintain a secure contact through your instrument. We were satisfied with the amount of information we were able to transmit through your instrument, and though were not completely ended with that which we could have offered through the instrument, we found that the degree of fatigue was such that in order to maintain your instrument at a more efficient level of functioning, shall we say, it was well to end when we did, rather than to attempt to extend the exercise period with what one may call diminishing returns, due to the degree of fatigue.

38: Thus, in the case of every instrument there is the limit that is reached where it is well for the contact to consider termination of the contact, in order that the information transmitted might be of the highest quality or the most accurate transmission.

39: Is there another query, my sister?

40: K

41: Do you have any suggestions as to how I might focus more clearly on the contact, or improve the contact in general?

42: I am Q'uo, and (inaudible) working with this instrument. The degree of concern you have shown for the practice of vocal channeling is commendable and we thank you for your

are those difficulties of a difficult labor wherein the Earth itself must be able to continue its balance while receiving as the living being that it is these new cosmic influences and the new ways in which other cosmic influences from outside your sun system may come to you.

18: It is fortunate for those who wish to serve others upon this planet at this time that the most skillful way to serve is indeed by being. Each prayer, each moment in which you have thought of the one Creator becomes resonant and light-filled and the joy and light and peace of that contact with infinity moves through you along the x-axis of time and space and illusion, and beyond all illusion entities may be greatly touched and greatly helped simply because you are. Your consciousness is the greatest treasure which you hold within the hollowness of your Earthly, physical vehicle. Know it for its sanctity and purity and see that as these emotions and desires arise they arise repetitively again and again and each time you have the opportunity to move into resonance and into infinity and to make a more skillful choice, not out of fear, not out of worry that you may not be doing the right thing, but in perfect allowing of this moment to be this moment, of allowing that which you can never understand, that mystery which is the Creator to flow through you. Love flowing through Love into Love, fullness through fullness into fullness, all perfect, all beautiful and all one.

19:♡: You may say to any who may say something like this, "This is not true. There are wars and rumors of wars. There is hunger. There is pain. Why are these things there, and how can we fix them?" that it is precisely for such experiences as these that you incarnated. It is precisely the forgetting of oneness that you wish to accomplish in your incarnation here. You did not want to remember the truth. You wanted to forget the truth and then find it again, for within an illusion where you cannot know even scientifically the root cause of anything you most certainly cannot know the root cause of those things which are invisible and which are immeasurable by the instrumentation of your peoples. You wished to be confused, chaotic and scared. Why did you wish this for yourself? Were you in some way mean to yourself? To the contrary. You were giving yourself an opportunity to live a life in faith alone. Nothing can be known, but you have all inside, each of you has all inside. And as one approaches the self, more gently, more quietly and more aware of the true nature of the self, one is able to see that one is indeed born again, as so many of your peoples have been distressed to hear the phrase. Born within as a self-aware, eternal light being, to aid the Earth that you so love, to aid the changes that must come. It is simply necessary to find who you are and then be who you are in the very most truthful way, the most honest way that you can. All else will follow.

20:♡: When one accepts the higher wisdom of this mysterious love one is a servant, yet one is for the first time entirely free of the prison of flesh and bone, life and death. One has become a citizen of eternity. Give respect to that part of yourself that is being born with the so-called new age. Love that child within. Nurture it within your heart's womb. Talk to it. Cherish it. Nurture it. And as you cherish the growing awareness of who you truly are you open your eyes at the present moment and there is your service before you, precisely there. It may distress you. It may be a pile of dirty dishes. It may be a discipline problem with a child. It may be digging a hole. It may be anything whatsoever. If it is done in love and compassion and respect for this experience right now, it is the greatest service you could ever perform. For you are being an entity that approaches the illusion fearlessly and lovingly.

21:♡: We would at this time transfer this contact to the one known as Jim. We thank this instrument and in love and light transfer. I am of those of Q'uo.

22:♡: I am Q'uo, and greet each again in love and light through this instrument. We realize that we have not spoken in a precise manner concerning some portions of your query for this evening and we would ask at this time if there are any questions whatsoever that remain upon your minds to which we may speak? We would also preface any responses by saying that we wish to give that which is helpful to you in your journeys of seeking, but we do not wish to be seen as those which are infallible, for, indeed, we are not infallible, and we give that information which we have found to be useful in our journeys. And we ask that you take that which is useful to you, leaving behind that which is not.

23: Is there a query at this time?

24: Questioner

25: I am still quite interested in the Mayan connection to the Pleiadians. Is this what was responsible for the beginnings of their peaceful culture?

26: I am Q'uo, and am aware of your question, my sister. As we look into that culture which has been called by many of your peoples the Mayan culture, we see that these entities through their desire to know more of that which you call the truth and their desire to progress as a people upon the evolutionary journey drew to themselves a variety of influences that were both of this planet and entities that had their location both within this solar system and beyond it.

27: (Tape ends.)

28:

4.21 1991/03/20

0:♡: We are those of Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. It is a great privilege to be called to this group and we thank you for the intensity of your seeking and the harmony of your meditation. Both are great blessings to us and great teachers of us.

1: You ask concerning health and ill health. This is indeed a subject to which many approaches may be taken. If it is acceptable to each of you, we would find a somewhat different approach to be useful as long as it is acceptable to each that the material offered herein not be offered to other entities. I will pause, while each considers this and if there is an objection, we shall speak in a more desired way. I am Q'uo.

2: Jim

3: No objection here, Q'uo. Continue.

4: I am Q'uo. Very well. We ask each to gaze upon that which has been accepted by each as a subjectively known truth. That is, that the experience of this particular density is not an experience which is the experience of a native of this density. It is, rather, the experience of one who moves into an incarnational experience in which the very vibrations of the entire culture are somewhat, shall we say, distressing subjectively to each. In other words, we are speaking to those whom the Confederation has often called "wanderers."

5: Each of you knows a good deal about the transparency of third density illusion. To the various reflections, illuminations, and resources of the deep mind. Of the help available to and through the deep mind and of the continuing urgent necessity of being self-forgiven and self-accepting, being able to gaze, not only on all the world, in forgiveness and acceptance but upon the self. Because each of you has found this incarnational experience challenging, the aforementioned resources have been used to a great extent and we may simply go forward from there.

6: When a wanderer makes a decision to serve by moving into an incarnational experience amongst the people which it hopes to serve, it carries with it that desire for service which is beyond the description of normal desire. It is so deeply heartfelt that it is more of an instinct than a desire. Because this sort of service takes a very balanced structure or foundation, each within the group has agreed to have companions along the way, most especially, the companions called mates.

7:♡: Thus, although each is equally sensitive, equally loving and equally willing, as the incarnational vibrations begin to wear away at the very fabric of the physical vehicle, this erosion is mirrored more by one than the other of the entities in the mated pair. It may be seen, for instance, that in the work that was the life desire of the one known as Don, the one who now acts as instrument acted not as the one who sacrificed, but as the strong right arm that could enable this wanderer to move through that ministry, that witness that unspoken evidence of love which each of you is not only capable of showing, but indeed does show. Without speech, without indication, without expression.

8:♡: This entity, then, became polarized towards being that one which bore the vibrational difficulties in a more obvious way, and as the mated relationship with the one known as Jim occurred, there was more and more the polarization of the one who seems to serve physically and in a mundane way, and the one who seems to serve in a more directly communicative way. This may be seen also to be the case where, in the one known as R, there is the capacity for and the opportunity for much communication, while the one known as S balances this gift with the gift of sacrificial, physical, mundane responsibility. The more that is hoped for by the spirit

a transformed experience, it is wishing for the pain of becoming the butterfly. The pain is left behind with the chrysalis in the cocoon and the butterfly is free and beautiful. This is the process of change. The change itself will seem to the physical vehicle and to the mind of the physical vehicle very painful and it is considered appropriate within your culture to allay or palliate any kind of pain or at least to be disgruntled because there is pain.

7:♡: As spiritual beings we ask you to realize that your situation is that you are a field of consciousness. You are using a second-density creature which has offered itself up to you that you may use it for an incarnation. It does not have the same priorities of consciousness. It is more of a creature that is capable of fear than the consciousness, and that which is fear is also that which is desired. When one moves either in fear or in love to desire or to not desire, either is seen as a desiring. Thus, that which you desire positively comes to you, and we always remind each to be very careful of what you desire. However, that which you fear will also come to you, so we ask you also to be very careful about what you fear.

8: Now we shall begin with the question about specific ways of working in order to midwife the coming age, as it has been called. When one is dealing with a culture that is not one's own it may be seen in many different ways depending upon one's goal in aiding the planet as a whole to become more harmonious with the change taking place. If the desire is to be utterly accurate in detail then the requirements of both the mind of your physical vehicle and the requirements of your consciousness must needs be addressed. If a point is to be made in a completely fictional manner it matters only that the consciousness be allowed its intuitions and hunches. Thus you may see that there are as many ways of determining the level of history compared to the level of intuition with which one shapes one's gifts as there are entities who may choose this form of service to others.

9: In the healing sense, also, there is the information which may be funneled into the mind from sources within the illusion which you share at this time; there is also the possibility of allowing intuition and intuition alone to aid one in finding one's own voice as a healer. Any combination of these two may again be considered appropriate by one's unique character, vibration or harmonics.

10: To one who wishes to use an object skillfully in order to aid in the birthing of the new age, again, one may go to those written words within your historical documents and find layers and layers of thought which have been crystallized in your writing. One may also simply sit with the object for it to offer that which it is and allow the intuition to arise to meet it. Any of these variations is acceptable. The place between one extreme and the other, between intuition and intellect, is equally acceptable as long as it is your true balance, that which you can stand behind and say, "This is I, this is the way I felt the need to do this."

11: Until you have settled upon that much it is well to ponder the self itself. For it is your self, your consciousness, that which is in the end in union with all that is, that will be the vehicle which is able to aid the planetary consciousness. All of the tools of the intellect are just that, tools which may be respected and used but only in ways which do not create fear. May we say that fear is indeed a denial of the oneness of consciousness and an acceptance of the illusion.

12:♡: Now, each of you is aware that science describes this universe, this room in which you sit, to be specific, as a great emptiness within which, just as the night sky sparkles with stars near and far, the atoms and molecules of your bodies, of that upon which you sit, that of the air and of the floor; look back at you winking in the cosmic flow of energy. Each of you is galaxy upon galaxy, creation upon creation. There is in fact nothing but illusion and who you are is in the end that consciousness, that light being that is and was and shall ever more be, whether it is activated or has chosen to come once again into an awareness with the unpotentiated Creator. You are you. You are also all that you see and the Creator Itself. Within this illusion, however, each of you has made the vital choice that is the purpose of this entire density of learning, that choice being how to relate to the one infinite Creator. Shall you love the Creator by serving others, or shall you love the Creator by keeping others at a safe distance while you make yourself more powerful and thus more able to control your environment?

13: It may be seen that in one way you express unity, or that

which is. In the way of separation you may see the acceptance of that which is not, the illusion that there is anything separate from anything whatsoever. There is in fact no separation at all. And as you rest back into this awareness you find no room or place for fear. It has never been a welcome visitor. We encourage you to bid it leave you when it wishes, not fearing fear, not judging fear, but simply saying, "This is fear. I know that voice." This allows you to become more and more skillful at making choices seemingly large and seemingly small. The greatest choices that you have to make are simply the choices of how you wish to be and this is indeed the heart of our simple message to you this day. No matter how you wish to be a midwife, no matter in what way you wish to assist the birth of a new vibratory rate of consciousness, the work that needs to be done is work within the self, for it is in your being, and not in those things that you do, that by far the majority of your service lies.

14: Think back to someone you have known. It may be a person of any age, sex or degree of estate in life, but that person, regardless of its race, intelligence, or color, or age, was lit up, illuminated from within. This entity somehow made you feel that hope was possible, that things were OK, that you were safe. That is because this entity had learned how to be a servant, had learned the hard lesson of disassembling the reliance on the rational thinking enough so that it was able to place more emphasis on the moment by moment considerations of the catalyst that it is being offered in every present moment.

15:♡: It is in the present moment, as we have said, that one meets the infinite Creator, there and nowhere else. The present moment is always the intersection with eternity. You move in a river of time and space, and it is inexorable within your illusion. It is an excellent illusion. However, there is that x-axis and the y-axis, the x-axis being the inexorable movement of the river of illusion intersected by the y-axis of infinity so that each present moment has extravagant possibilities of resonance and of resonant, euphonic living and being. It is to those who dwell in the present moment in praise and thanksgiving regardless of the estate which they have within the illusion who are able to channel through themselves that infinite love that no humanity can ever engender.

16:♡: For within the illusion you are indeed finite. The patience wears out. The temper snaps. The love is embittered by disappointment. It is only when one seeks to live a life in resonant faith—and this can be done only blindly and courageously—that one is able to tap into that endless love that rains upon each and wishes only to move through each and manifest within your illusion as only you with your specialness can do. No one else can bring this energy into manifestation but you. For although all light is one basic vibration, yet it is your choices through many, many lifetimes that have made you able to receive in just this way, and for just this way you may radiate it. When you come to the working of the various objects in order to produce a desired service for others then you are necessarily dealing with distortion and somewhat imperfect memory. We may say that a good deal of that which is written is written in so biased a way as to not only camouflage the spontaneous moment in which something is being described but even to change its nature in such a way that it seems like something else entirely. Thusly, when one does the research among those artifacts of your culture one must be prepared to deal continuously with those facts that seem to contradict or in some way modify that which you would wish to be the way you would wish to express to others that verity which you are seeking to express. In this we encourage each to use its special gifts by allowing them to do their work without interference of will, for when one has been hollowed out by this consciousness of fiery and creative love one is then precisely such and such a vessel, and that vessel more and more, as you allow it to be so, has its own wisdom, its own ways, and will be able to communicate those ways to you.

17: The allowing of a life in faith, then, is the primary resource which each entity may use regardless of its path of more perceived as you enter a new area of the space and time river. This river has occasional bends in it, shall we say, occasional changes literally of the area of space through which the planet itself is traveling, this great spaceship, this island of yours you call Earth is rotating into a previously unpopulated vibratory pattern. It is doing this naturally and economically and the difficulties that you have spoken about

care and for the increasing desire that we have noticed within you for wishing to improve the service which you offer. For most instruments that are new to this practice it is almost always correct to suggest that the relaxation during the channeling process is most helpful, continuing the honing of the inner perceptive skills. This is to say that allowing undue worry to wash away from one's consciousness and to relax as much as is physically, mentally and emotionally possible provides the framework in which work may be done most successfully. Thus, we have for you no suggestion beyond that which you already do, and have done well for some period of time, and that is to be as meticulous as is possible in the tuning, in the challenging, and then to give away the cares and concerns so that one may relax into that inward posture which will allow one to perceive and transmit those thoughts which we give to you.

43: Is there further query, my sister?

44: K

45: (Inaudible) practice. Thank you very much.

46: I am Q'uo, and again I thank you, my sister. We find that we have spoken for a relatively short period of time, for us, this evening, and we take this opportunity to—this instrument has some difficulty with this concept—to congratulate ourselves for curtailing that which we have to offer. We, however, cannot take full credit, for, as we have noted before, this group has some significant degree of fatigue this evening. Thus, our credit-taking is offered as our form of humor, which this instrument has some difficulty in penetrating.

47:♡: We thank you, my friends. We enjoy your presence, your determination, and your good-humored laughter. We shall leave this group at this time, in the love and the light of the One infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

48:

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0:♡: I am Q'uo, and I greet you in the love and in the light of the one infinite Creator, whose name, though ever unspoken, and unrevealed (in its nature, (is) the source and ending of all that is, all that has been, all that will be, all illusion, and all of that which we know not, yet hope (for), that lies beyond the mystery, unknowable by personality, words, consciousness or activity. We speak in the name of the unnamable, we speak in adoration and worship of a mystery we cannot plumb. We are humble, and we are also humble before you, that all of you are to us the beloved self that holds that mystery, as do we for you. Yet we cannot give it to ourselves, we must give it to others, and you give it a hundredfold and more to us. We are your brothers and sisters.

1: We have made a major concession to this instrument, for it has requested repeatedly that we assign ourselves more than the name we have given, and, indeed, less, for this instrument is not gazing and searching for new models. This instrument is provincial and archaic, and requests that we use the term "angels" as we greet you. It increases her ability to channel, and aids each of us in the other's polarization. We have found in this instrument no taint of personal bias in the worship of the Creator, but only in its usage of myth to focus upon the mystery. Consequently, we may say to you that we are those of the Confederation of Angels and Planets in the Service of the One Infinite Creator, and so we shall attempt to address ourselves to this instrument, but we do not ask you to accept either our angel status, or our extraterrestrial status. We care not. Think that we are of this instrument's mind alone, that would satisfy us, and it would satisfy this instrument.

2: And so we move, hopefully without breaking the seamless thought, into the question you have asked this evening. The first temptation to a channel is the temptation to channel before the creation of a mythical pathway that one holds personally sacred, that one holds to with passion, with dedication, and if necessary, with life effort, for all of you strive and age and die in your senses and your physical vehicle. Yet only those who know why they are living, and for whom, or for what undying principle they would stand firm, (can endure) against every temptation, every deceit, every anger, every grudge, every human emotion that rips the positive polarity from the soul of the minister of the word. It is essential to the achieving and the continuation of a contact which has a life-long integrity, or any duration whatsoever on a stable basis,

that the instrument be an instrument who is an advocate of the mystery, and is no longer struggling terribly with "why." 3: Those who must sail are sailors, and others would do well to stay upon land. Those who wish to use spiritual contacts such as this one with purity over a period of time must continually practice that which they focus upon as their mythical path, from the past and present and future to the timeless infinite, the spaceless everness of the One. The centrality of this cannot be overstated. We mind not by what end you choose to make your stand. We care only that you have chosen, and that your choice is made in utter blindness. Never, ever, make a choice because of someone else's path or someone else's truth, for all paths lead to but one place if they are efficacious. And one which you create knowing yourself will accomplish, if there is worship, adoration and the purification of emotion, the same end as this instrument's quite prolific, many-peopled, greatly-historied myth. Indeed, this instrument does not carry what many Christians would call the Christian myth, for many Christians do not realize that myths are created by those who know their importance, that Jesus the Christ intended ever, from the beginning of this entity's ministry, not to create understanding, but to create confusion and challenge and mystery.

4:♡: And does any true spiritual path, proven efficacious to many, ever offer proof, or specificity, or any claim to know what lies beyond the veil of deity? Who claims to know the Creator in any but experience? That one you will watch carefully, for there is a personal bias, there is a limit, there is an intolerance. How great the difference between those who have the religion of fear and those who have the religion called love. That is not religion, but life itself.

5:♡: Given that the instrument is prepared, has dedicated itself to a ministry in which it knows ahead of time that it shall be stripped of much of its humanity as it gains experience in joy and forsakes the glamour of happiness, then that instrument may listen further. But we imagine many would stop just now, and say, "Perhaps I have some work to do, perhaps I have a self to examine, a life choice to make, and perhaps there is too much at stake for me to choose now, for I do not know whither I go. I must be moving on for I have not found my path home." Let those who seek and yet feel a dedication to ministry move on blind faith, but not for any other reason but the feeling of vocation, the love of people one at a time, never humankind, but individuals such as yourself. That is who listens to you, not humankind.

6:♡: That is the first and greatest temptation, to think that you can save the planet. My beloveds, there are many of us here, numbers you would not understand. They have not been able to do anything except talk to people who are all ready to awaken, and this is the season of the year in which, although all that grows in second density has buckled down into the earth to gain sustenance over a long sleep, you humans, yearning for the light and warmth that seems so reminiscent of the Creator, seek the hardest and look the hardest for the truth. This season of darkness is the perfect beginning place for faith. It is not possible to see, but then, since one cannot see or sense in any way the truth of the mystery, one needs one's heart, one's strength and one's life, and a dedication to serving in the name of love.

7: The first temptation is to be more than a servant, more than a foolish—we find this phrase in the instrument's use greatly—religiously preoccupied person, more than any hysteria could account for. Those who are not able to withstand being foolish shall never be able to offer others any description of Holy Ground that is provocative enough to create an area of thought in which people may begin to feel the concepts we cannot speak in words. Concepts are helpful, but they themselves give no understanding in this density.

8: Thus, anyone who comes to you with specific information that has been channeled may be carefully studied as to the source of this information and the history of the group, for it is not of the Confederation to move from the role of aide and helper, comforter and succorer of the lost and wandering, to speak of specific events. Would that not be to infringe upon the free will of many for nothing? Is there some reason that we should interrupt the Creator's harmony? Yes, it looks to those who live within the flesh. But there is a time of terrible trouble already in motion, and within your illusion this is so. But is it not clearly seen that it is in the dark ages, the dark times, the perilous situations, that one is minded of mortality and likelier to think upon the possibilities that their candle shall not be blown out when the flesh ceases viability? So

then the channel must be ready, not to predict safety for the body, but safety to the soul.

9:♡: Now why do instruments choose to ignore our simple refusal to answer from a Confederation channel? You who are not as precise in your terminology would call this an ego problem, but since that is only a jargon term used by a most biased healer, we would not choose that. We choose simply to offer what we can to those words, “ego problem,” which are further made specific with our terminology as difficulties in the various energy centers of the lower body. That is ego, the blocked, overactive or otherwise imbalanced or obstructed lower energies. For only they can stop the full flow of love, energy, power, illumination, transformation and vitality to the heart, for the heart must bear the greater part of this incarnation for each of you. Each of you seeks to learn lessons concerned with love. There is an intellectual love, but it is a folly of the mind. The wisdom of the deep mind is an open heart, and love has never made any sense, nor can you make it make sense.

10:♡: Consequently, any ego blockage will cause a new instrument, or even one who has much experience, to wish that it had an answer for this question or that, or perhaps the channel itself wishes to speak a concept, and when it perceives a refusal from us, decides that it would do no harm, since it is such good advice, to offer it, while not in the flow, not being the servant of love.

11:♡: Those who do the best channeling make their requirements known as they make the connection, with fastidiousness and dedication, only to that which they call master, to that love of which they are the servant, and can be proud of being the servant. There is no energy except faith, call it hope, or love, or faith, or charity. The open heart is the protection against this single most telling detuning mechanism, and that is the interference of the channel itself.

12: Look at us as suspect any prophesying, and as very suspect any prophesying which has to do with your numbering system, for we have always confessed to you each social memory complex that has moved through this instrument has expressed the difficulty, which approaches impossibility, of dealing with your local geometry, arithmetic and numbering system. It is, indeed, an artifact of human observation, quite relative and quite local, as you shall undoubtedly discover when, and if, you are able to plumb the deeper riches of space as you see it.

13: Think of it. How many among your peoples are not in some way bound by fear, or attachment, to this physical incarnation. It is understandable that people would come to you, the channel, with many, many questions, for they do not know where to begin. Each culture has chosen in its religious practice so to divide and multiply that unity is so far from being within even any one religious system, that each belief oddity vies with each other artifact of humanity and logic, and all fall by the wayside, with endless wrangling and division. Nothing could please what this instrument would call the loyal opposition more, for any leaving of the unity of nonjudgment in persons not immaterial leads to division in thinking processes more basic than a simple error caused by bias.

14:♡: Examine the way you look at people. How do you judge them? For the terrible cultural penalty of being poor? Your culture seems to have abandoned most of the Ten Commandments, but that is the one commandment it does not seem to be able to do without, “Thou shalt not be poor.” But those who are not poor in heart, as the one known as Jesus said, among you will find yourselves all too entranced by the human condition, all too full of desires, whimsies, fancies, needs, supposed or real. We judge not, but only note the incredible shortness of the time you have here, the incredible amount of work there is to do within, and as witness to love in whatever way each person feels is appropriate.

15:♡: Where is love and service if all is wasted and spent upon vainglory, the feel-goods, position, power, ambition—what are these things but uses of ego, as you would call it, those to unbalance the self and to live through one’s relationships and one’s position. My friends, each of you is better than that, stronger than that, more single than that, less needy than that. Each of you has every basic qualification to be a living saint, as this instrument would put it, to be a servant of love that is not swayed. But, oh, the work that lies ahead of one that stands at that choice. Yet we say to you in each moment that is the choice: to do very hard work for eternity, or to be ambitious within this school. If things

come to you, their value may be the richest person in gold or power or position, whatever there was. But if you have an attachment to it, insofar as that attachment lies, that deeply shall you be tested.

16: The testing is the second area. In testing, you are not yet tempted, you are simply offered ways that are difficult and ways that seem easy. Look out for the easy way, for the way that is glib, and simple, and short, and painless. Look out for the weekend that will change your life, or the seminar that will awaken your consciousness forever, for what you seek you shall get, and you must be ready to deal with that responsibility, for with each one who does come responsibility, with each learning does come the doing.

17: One who channels in dedication and quietness of heart is itself one who has abandoned much. Let those who are positive channels tell you individually their stories. We assure you they will not feel that they have given anything up. It has flowed into their lives and away from them, and the less they have resisted it the easier it is.

18:♡: Pain is always there for one who follows what this instrument calls the Christ, and what we feel comfortable in calling Christ consciousness, for we would not be a stumbling block before any, nor seem to blaspheme, for we are lovers of the mystery, and honor Jesus, this master who opened the doors of perception to eternity for any who choose to take up the cross of life and live it as if it were the last three hours of your life. Burn that hot each day, and you will see various ways in which the humanity within has been burned away, not to be replaced by indifference, or a lack of perception, or care, or compassion, but rather purified somewhat, and able from that stance to have at least an idea of what it takes to tune the self to the highest that it can be tuned. It is this dedication and this realization that may keep you who wish to channel purely from testing. But each new realization, each new piece that is found in the strife within of humanity versus eternity, will be tested.

19:♡: We do not deny humanity. It is precious, every moment of every life, precious beyond telling, for the Creator chooses here the nature of Its experience, and you are the spokesperson for that consciousness within you. You, light itself, love itself, carried about by an animal, a greatly sacrificial animal that has offered its pure, excellent, instinctual life of non-suffering and non-self-awareness and bliss, that it may serve that which it sees to be that which is closer to the infinite One. Love your body, bless your body, care for it, cherish it, but do not be attached to it one way or the other.

20: If an entity is hesitant, or troubled, or moves into negative emotion when it has polarized to the point at which it has attracted the loyal opposition, then it may experience the next level of detuning influence which is personal, and although clumsy, not unclever, and ever ready to use existing biases that separate, that destroy—either the self or others within the mind as perfectly acceptable—the temptation comes. These opportunities in a polarized being are precious to those who wish to offer a different view of the New Age that shall be and is now becoming so. They wish to focus the mind upon those things which people fear, because they identify themselves as those who look such and such a way, talk such and such a way, think such and such a way. If all this has not been considered, the temptations will be very easy. You will be tempted in weak moments to give opinions to those who are new to the path, opinions too strong for their fragile faith.

21: Any judgmental opinion of any spiritual work offered to a new soul, one newly aware of the choice and of the path, is creating a disservice to the one infinite Creator, for all information is placed there because someone desired it. The great preponderance of negative information is a cultural artifact of a lack of passion, a lack of belief, faith, dedication, hope or sense of destiny, that involves anything to do with eternity. (Inaudible.) Many seek wisdoms which would make one feel special, elite, different. Well, each of you is different, each of you is unique, there is only one you in the entire creation. And when you say to the Creator, “Listen to me. I am—” and you name yourself, it does not matter what name you use; it is the way in which you use it.

22:♡: If there is a desire within any to appear a better channel than another, to appear a cleverer or more advanced studier than another, to have a more advanced level of understanding, ah, those things make one ripe for the picking, for there is no message that has come before your people that has not been requested; even those of negativity cannot

these lessons of love, throughout the life, many other relationships and situations will be encountered in which again the non-acceptance or the criticism is experienced however; most entities will choose to set up these lessons early in the life pattern so that the patterns have got an attitude having been established at a very early age, have the opportunity to grow throughout the incarnation and interact with other situations that may be perceived similarly thus affording the entity multiplied, shall we say, opportunities for learning these lessons.

12:♡: The learning of the lessons, of these lessons, as always with the lesson of love focuses again and again on the acceptance of the self and the other selves in the light

13: This group has done much work in this area, and these matters have been spoken of before. We would say at this time that we particularly enjoyed speaking with this group about these matters in what you see as your recent past and speaking and working also with the one known as Aaron and the one known as Barbara. We have been very pleased with the dedication of this group to such workings and feel that the interactions were of a great help to those present and a value to ourselves as well.

14: Thus the concepts of acceptance and forgiveness are those with which you are familiar.

15: We would reiterate only that in the dealing with the voice of criticism from the mother and the father that each entity may continue to feel and hear throughout the life pattern, that the purpose of the incarnation for the seeker is not to be comfortable and happy thus the goal of the seeker in dealing with this voice is not to make the voice go away, but to be able to accept it and continue to live the life. Gradually, becoming able to accept the self and the other self to greater extents and then becoming able to forgive the self and the other selves also to greater extents. This is not work which may be forced.

16: As the one known as Aaron has spoken about the need for the flower bud to be allowed to bloom.

17: We realize that it is a difficult process to proceed with a certain course of action in learning lessons and dealing with the self and at the same time not to judge ones progress. Yet this is what is necessary for the seeker, toward that end, we would encourage each in attempting to learn the acceptance. To focus on the present moment and not to attempt to swallow the entire life in a single bite, shall we say.

18:♡: We feel that these words are sufficient at this time for this working and we’d be happy to respond further to any queries you may have at a later time. At this time we would transfer to the one known as Jim in order to close this working. We leave this instrument with thanks and in love and light. We are known to you as those of Q’uo.

19:♡: I am Q’uo, and greet each of you again in the love and in the light of the one infinite Creator. At this time, we would offer ourselves for the responding to any queries, which you may have for us. Is there a query at this time?

20: N

21: Not from me, Q’uo. I thank you for answering both of the questions that were (inaudible).

22:♡: I am Q’uo, and we thank each of you as well for your invitation to us to join your circle of seeking once again. We are most grateful for this opportunity and we cannot express our joy at these gatherings to a sufficient degree but can reaffirm that we feel a great peace and purpose is awakened each time we gather with your group. We are known to you as those of Q’uo and we leave you now in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

23:

4.20 1991/03/10

0:♡: We are those of Q’uo. We greet each of you in the love and in the light of the one infinite Creator. It is indeed a privilege to be here, to enjoy each energy as it blends into unity, the energy moving in such a rhythmic and lovely way about the circle of seeking. It is a blessing to share in your meditation, and we are most grateful to you for asking our opinion upon such an interesting subject of the ways entities might work to aid in the coming of the next age or series of experiences and lessons which shall be that which is suited to your planet in your future.

1: We encourage each to be aware of the oneness of the group and the energies of light that move about it, to al-

low them to flow through you to the next density, not moving or changing them but realizing that you are part of a whole which is greater than yourself, a beautiful group of people who, together, have much more power than any one separately might, power to ask, power to seek, power to hope. This is the greatest thing, we feel, that entities such as yourselves who seek to serve the planet at this time can possibly do. And that is to spend time in the seeking, in the being with the infinite One and those who seek the infinite One.

2: Let us begin with a few introductory remarks which we feel would make a good basis for the general message. We are aware that each within this circle has a different gift. This is so not only of each in the circle but of each entity that is ever created. Each of you is unique. No one has your gift or gifts. No one your talents but you, yourself. But if you sit thinking, “Well, I have gifts, but I also have difficulties,” may we say that if you gaze at your difficulties you will find them to be the other side of the coin of your greatest virtues. This instrument, for example, spoke of its lack of memory. This is that which seems within the illusion to be thoughtless and rude. It is, however, that which allows us to fill this entity with our concepts, for this entity does not cling to the past nor think greatly on the future. It is within the present moment that each of you exists. Memory and prophecy are irrelevant to aiding the planet or to living in the most spiritually appropriate way of service to others that you can possibly devise.

3: We also realize that each has aspirations and hopes. Each hopes to be able to contribute and because of the culture in which you live you see these contributions as those which can be held, seen, measured and given to others as objects. Indeed, each of you may feel quite appropriate, wishing to serve in these ways. However, it is well to realize that that which is a creation of yours is that which has been given to you because you have honed your consciousness, begun the process of choice which more and more refines the self, the emotions, the self-images and the journey itself so that there is no outside authority that may say to you that “This and this is what you must do.” Only you in your inner guidance may come to a sense of peace and creativity, a feeling that needs no outside affirmation, a feeling that this is right action. This occurs when the entity simply allows the Higher Self within to make known to the self the environment in which the gifts which each has are to be created and presented.

4:♡: Behind all of these objects of creations, or may we say more accurately, co-creation with the infinite love and light of the Creator, is the infinity of Oneness, the primal beingness of which your consciousness is at this time an individuated field. Yes, each of you is unique. But each of you is created of Love, created with Love, created from Love, and within each of you is that which is pure, infinite, compassionate Love. Not the romantic love or a gentle sort of love, but a dynamic and creative love that burns away the dross within, that burns away the petty concerns so that you gently, quietly, allow that dross to be burned away, little by little, never judging the self, never allowing discouragement to last longer than is necessary to express it to the self.

5: When one feels discouragement, when one does not know what to do, one is generally used to blaming the self for this impasse. We would specifically encourage each to allow those feelings that are appropriate to a disappointment in the self, but to realize that they are but the disappointments of one who has made a mistake in spelling, and so the eraser is taken out, and the spelling corrected. There is no more weight to be given to such errors than errors of any kind. That which you have not yet learned you are not responsible for. It is only as you learn things that you do become discouraged. Yet the discouragement is predictable. Therefore, we ask you to cherish yourself and nourish yourself during these times of change, for as you seek you shall find that change has sped up, and change is painful to the mind that is distinct to the consciousness that all have in common.

6: You are asking your mind to refrain from being critical, whereas all intelligence is based upon the making of choices. You make choices each moment of each day. What you shall hear among all the things that come into the ear—when you are concentrating upon this instrument’s voice you do not hear the cars, or the furnace, or the birdsong, or the gentle sound of the unpredictable wind. Yet your ears have heard them. You simply have chosen to focus the attention which is finite upon the most interesting thing in the environment. Each time that a seeker comes to the realization that it wishes

nal or new, but that which seems at this particular moment to be helpful. We would preface this by saying that each entity is far more than it realizes itself to be, yet the ruthlessly literal nature of logical processes in which the mind is so often engaged creates a situation wherein the body is indeed the creature of the mind. But the body, in its literal hearing of the mind, expresses itself as literally as possible in response to catalyst that has not been used by the mind, thus expressing within the body in a very dogmatic and fundamentalist way, if one were to speak in terms of spirituality, those blockages or difficulties encountered by the mind as stimulus.

82: Thusly, we would ask each to perceive again that there are indeed, as we have been speaking of in these last few sessions, two hearts and two minds. The mental mind is shallow, but extremely useful for dealing with the illusion. The second mind is that heart or emotional self wherein lies deeper knowledge, deeper wisdom, and true awareness. Likewise, there is that heart which is the heart of wisdom and which would give anything and everything to ameliorate or palliate pain, either self-perceived or perceived by another who comes to the self for helpful advice. This first heart strives in its wisdom ever to become more wise, more purified in its emotions and its wisdoms. The second heart is indeed the heart which needs to be worked with in softening the self to “resist not evil,”⁵ as the phrase goes.

83:♡: This heart, whether male or female, can be imagined as a womb which is full, soft, and pregnant with unlimited fullness. Each time that one experiences the tightening of any portion of the physical vehicle, it is well to move gently, slowly, down this tree of mind and heart to the full heart, which gives a fullness without diminishing itself. Feel the tension in all of the body, but especially in this womb-heart and literally in the way the abdomen is tensed. One may even push at the abdomen to feel the degree of tension and explore this as a physical sensation. Then one may guide one's breath ever deeper, breathing in mercy and loving-kindness, allowing that rigid belly to be soft, literally soft. You will find that as soon as the attention wanders from the softness of that abdomen, of that womb, the belly begins once again to tense. The entire body, when facing the catalyst of pain, reacts quite literally in defense by tensing against a danger. Thus, it is very, very healing to work continually with patience at the unending task of relaxing that creature of mind which is the body, and especially allowing the breath to flow into the heart-womb, bringing its gentleness and its healing to dissolve tension, and breathing out all that tension in deep, spontaneous breathing, not to attempt to breath deeper than usual but simply to breath in visualized love, nurturing light, and spaciousness in which the self may relax.

84: In the case of a solidified pain due to illness, there are many, many layers of tension and tightness. Thus, it is not enough to do this exercise once or periodically, but rather to honor the self by paying the coin of attention and mindfulness that it deserves. Attend to the state of the tenseness of the body; and whenever it is perceived, in whatever company or circumstance, allow the mind to do its visualization of softening that heart-womb of fullness and allowing that fullness to give out of fullness into fullness at the cellular level for all of the body. Then, the feedback of body to mind becomes that which the mind cannot create; that is, mercy and merciful forgiveness.

85:♡: May each respect its own striving to be more and more a channel for the love and the light of the infinite One, but may each also perceive the mercy and kindness of a Creator which is love, and allow that love to inform ever more deeply the conscious being which often feels unloved.

86:♡: You are all beautiful. The blending of your vibrations is that which gives us enormous aesthetic pleasure; and the joining of our hearts to yours in shared thought is a more precious gift than we can convey with mere words. So allow the love of the Creator which is channeled through us and through each other to rest upon you, now and in each moment. We would leave you in the love, the light, and the peace of the infinite One. We are known to you as those of the principle, Q'uo. Adonai. Adonai vasu borragus.

87: (footnote start(Inscription at the Delphic oracle, as reported by Plutarch in *Morals*.(footnote end((footnote start(Holy Bible, Malachi 3:2, and the text for a bass solo from Handel's oratorio, *Messiah*.(footnote end((footnote start(A hymn often sung at camp in Carla's childhood. The hymn book used is no longer to be found.(footnote end((footnote start(Offered in absentia for R.(footnote end((footnote

start(Holy Bible, Matthew 5:39.(footnote end) 88:

4.19 1991/03/08

0:♡: I am Q'uo and greet each of you this morning in the love and in the light of the infinite Creator. We are please to be called to your group, once again as it is a great joy to us to be able to share with you the great work in which we all collaborate. This being the work of attempting always to know more of the mystery of the Creator and in extending what aid we are able, to others in their attempts to do, so, also.

1: As always, we ask that you consider our words carefully and accept for yourselves, only those words which resonate within the deepest self as true and to discard all others without a second thought. We would have you place no judgments on yourselves in considering our words.

2: You wish information this morning on the role each parent plays with the entity. You are aware that the relationship between each and its mother and father within this physical illusion is one which plays a central role in the life of each entity, beginning with the obvious fact that it is this relationship which allows each entity the opportunity for physical incarnation.

3: In addition, to this starting point, the mother and father are central teaching figures for most entities within your illusion for a significant portion of time of time the younger years of the entity and it is during this time that the basic personality of the entity is molded and formed and lessons desired in this incarnation are set up and well begun.

4: It is knowing the importance and centrality of this relationship that causes entities to set up these relationships before incarnation.

5: You wish to know why it is that these mothers and fathers, while playing, what would appear to be, a nurturing role in starting the young entity out upon its life path, so often have such a deeply, what you perceive to be negative effect upon the young entity which lasts throughout a great portion if not the entire lifetime.

6:♡: You realize we must speak in some terms of overgeneralization as each relationship is most individualistic and specific and there are indeed many mothers and fathers who are perceived by their children to be adequate and loving nurturers however there are many who may, while attempting from their own perspective, to be as loving and nurturing as they know how, they yet, in the non-acceptance of the child entity in various matters which may be more or less perceived by them to be so, instill the child entity with the voice of criticism of which you spoke and indeed there are those mothers and fathers who do not find it in themselves to be nurturing and loving and find that all they have to offer is this voice of criticism.

7:♡: “Why is this the case?” you ask. Many of your entities seem to have the bias of opinion that states that the role of the mother and father is properly that role of the all accepting, all nourishing, all loving parent and that whenever the parent entities fall short of this goal, they are then responsible for the damage incurred by the children.

8:♡: This however, is not the case for as you are aware, the purpose for which third density entities have incarnated is in order that they might learn the lessons of love.

9:♡: If each entity were born into a family where the only thing experienced was total love and acceptance, the experience of the entity would be similar to those entities who incarnated before the advent of the veil between the conscious and unconscious minds or before the availability of the choice between the positive and the negative paths, the result being that with no stimulus which is perceived as negative, very little growth takes place. Thusly, for one who incarnates for the purposes of learning the lessons of love, the perceived absence of love is essential in order that such learning may take place.

10:♡: If the perception of love may be felt as total acceptance, then the perception of the absence of love may be felt by non-acceptance, which is manifested in the criticism of which you spoke.

11:♡: The degree then, to which this criticism is perceived by the child entity from the parents may be seen as correlative to the lessons each entity wish to set up for itself, beginning with the infancy and early childhood. This relationship is by no means the only situation by which entities may learn

sell their wares where there are no buyers. Those who do not fear will not buy fear. Those who do not buy love will buy fear. Let those who fear pay attention to channels that have been taken over by fear and are causing fear.

23:♡: We do not say that this or that channel is true or false in terms of this illusion. We say only that this illusion is very short, and that you are not attached, except by choice, to it. You came here by choice. You do not leave here by choice, but by destiny. You do not move from one moment to the next, from one heartbeat to the next, from one breath to the next. You cooperate with destiny, or you do not. And as you resist, so the forces of separation test and then tempt the faith that you have begun with. So make sure that you are standing upon a faith you can live with, and if necessary die for, because, and we do not say this lightly, there is the tendency of those who are fools for love to find their manner of living and their manner of dying unusual, so that it may be remarked that so and so gave one's life for love, for divine and sacred love. We do not speak only of martyrs, but of all those who have lived and died in faith and never remained, always to be forgotten by history, but always at home in their path that has opened to them the gate of eternity.

24: There is a chasm which cannot be crossed except by faith, and the stirring up of faith is that with which all ministers, lay or clerical, are concerned. Any other business is that of emptying the self to be an appropriate servant, for we must use the purest pipe we can, to...

25: (Side one of tape ends.)

26:♡: I am Q'uo, and I speak again through this instrument in love and in light. We continue.

27: For we must use the purest instrument in order to offer the purest contact, and thus be of the service that we most humbly came to offer you, and for which we are so grateful.

28:♡: We see by the clicking of your tape recording machine that we have once again spoken what this instrument has explained carefully is the limit this evening, for this instrument. We have been so, so glad, so blessed by your call and your beautiful company. We offer you the joy of communion in love, and in oneness, and we hope that you may go forth in joy, shining like the sun, ready to gaze with humor and a light touch, and always invoking merriment upon any occasion, as you wend your way through what would otherwise be rather jagged territory. This is third density, the density of choice. Have you made your choice, and having made it, are you a witness of your own truth? We do not just ask this of vocal channels, to whom this message has been dedicated, but to all, for all channel something, as this instrument has often said.

29: We now leave this instrument, and transfer to the one known as Jim, to close the meeting, for which we greatly thank you again. We are known to you as those of Q'uo.

30:♡: I am Q'uo, and greet each of you again in love and light through this instrument. We would close the meeting this evening by, as always, offering ourselves to any queries which those present may find helpful in their own seeking. May we ask if there is a query at this time?

31: Carla

32: Did you really let me say “angels,” Q'uo? I want to make sure I didn't (inaudible).

33: I am Q'uo, and we did indeed, my sister.

34: Carla

35: That's the nicest Christmas present anybody ever gave me, Q'uo, thank you, (inaudible).

36: We are happy to offer a gift which is wrapped in a paper that is more joyful, and we thank you for your service. Is there another query at this time?

37: Questioner

38: (Inaudible).

39:♡: I am Q'uo. We are also very grateful for this opportunity to welcome one who has been in your terms long absent from this circle of seeking, and we greet her in love and in light. We find that her journey has been one that has taken her a great distance from her normal surroundings, and we look upon her with joy and send our blessings as her journey continues, to move her both in the outward and in the inward sense to those places where light is needed and light grows ever more brightly. We thank each for offering us a means to which to speak thoughts which we offer freely.

40:♡: At this time we shall leave this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

41:

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0:♡: Greetings in the love and in the light of the one infinite Creator. I am known to this group as the principle Q'uo. We have been called to a great blessing upon this day, and we wish to bless each of you and thank you with great humility for considering our opinions worthwhile. We have indeed perhaps been upon this road of which you ask for a longer period of time in your way of measuring. However, we are not at all infallible, and wish to ask each to listen with great discrimination, and to accept only those thoughts that seem helpful and truthful and loving to each individual entity. Anything that is other than that we ask that you do us the favor of putting aside without any second thought, for when information is yours, you will know this, and when it is not, you will know this, for deep within each of you is excellent discrimination based upon the knowledge of all that is that is locked securely and deeply within the very heart of your being.

1: We may say that it is to the benefit of any seeker to approach the path as if it were its first day upon this path. Consequently, when we speak to those who are beginning the path, we speak also to those who take another step upon the path; to those who are sitting, weary and tired by the side of the path; to those who have seemingly been tread in the rocky terrain of this path by fierce wild beasts; to those who are enjoying gifts of the path, and who may perhaps be less than pleased when the path becomes difficult, and it shall become difficult, and infinitely easy, by sudden turns. Meanwhile, the truth that you seek, that we seek, and that the Creator seeks of Itself, recedes in mystery forever beyond the seeker.

2: Yet, the endless path is indeed ended at last, as in cosmically large amounts of what you call time, all of the universe, all consciousness, coalesces once again in the unaware, intelligent infinity that is the closest that we have been able to come in your language to describing that which we would call the Creator, and that which we perceive to be a nurturing Creator which has infinite regard for that which It has created. It was noted that the prayer to the Father¹ was perhaps a limiting factor. Indeed, the nature of one's relationship to the Creator may be any relationship which nurtures the entity. It may be considered as father, as mother, as father and mother, or as any unknown, mysterious, but somehow kindly, spirit, that is Consciousness Itself, just as you are, in essence, consciousness.

3:♡: The difference between the consciousness of all that is and the consciousness which you experience is that in order to experience Itself, the Creator created entities which are self-aware and which made free choices so that there was nothing slavish about the possibility of loving the Creator—in the Creator's mind—but rather an infinite curiosity. Each of you is experiencing, and in your experience, the Creator Itself is enriched and learns, and as that giant heart beats from creation to creation, each creation builds on the last, and each of you, beings of light, infinite and eternal, move also, from illusion to illusion, and then into non-self-awareness, and then once again moving outward into individuation, learning and experiencing. Is this not a pleasant infinity? Always learning, always moving, and always resting.

4: Now we have laid a groundwork upon which we would like to build. Let us talk for a moment or two about what you may call your mind or your brain, or as this instrument does, your biocomputer. The nature of your mind is such that it is geared, as a computer is, to make a large number of choices very quickly in order to tend to the survival of the physical vehicle of which it is the intelligence. The programming of this computer is most usually not done by the entity within the incarnation in any conscious manner, but is a reflection of those needs for survival—physical, mental, emotional and spiritual—that were being experienced at the survival level when you as an entity were powerless and unable to defend yourself.

5: Consequently, there is strong programming toward self-protection, and much of that which is programmed to be noticed is that which has to do not only with physical needs for survival, such as the breathing the air, but more subtle needs which are discovered as the entity grows in years and experience. Usually there is much more programming concerning

the behavior requested of those who wish to enjoy the privileges of being considered normal and aware of consensus reality.

6: Because so much of the program is concerned with behavior, the mind finds itself programmed in sometimes quite extensive defense mechanisms for slowing, stopping and being able to control uncomfortable environments. All of this programming was undoubtedly offered to each entity before it had an opportunity to consider whether or not it wished its programs to run thusly. This is an important point, because only, perhaps, two or three or four percent of the available space, shall we say, for the retention of data within your bio-computer is accepted as worthy of notice. The rest is ruthlessly ignored.

7: Think to yourself: what have you noticed this day that was not useful in some way to your survival or your enjoyment? We suggest to you that it is within your ability to reprogram this computerized choice-making in order that you may notice more of those things which you feel have spiritual significance and less of those things which you feel have become undesirable things to notice. Those things may be any portion of yourself which is judgmental towards yourself especially, which is not accepting of the self, which defends opinions instead of listening to those who speak.

8: In other words, much of that which is programmed is programmed not in order to learn but in order to survive, so that the entity who wishes to learn along a spiritual path has a considerable amount of reprogramming to do, that you will be able to notice the present moment, and be able to release from the necessity of notice those things which you cannot change, those being the past.

9: Once all attempts at asking are done, what is there to do with the past except accept it, learn from it, and move on? Yet, among your peoples there are often many, many bits of program involved in defending any past action because the sense of not being worthy is crushing, and it is not known how one can become worthy.

10: May we say this is indeed true. Each entity is both worthy and unworthy, both hot and cold, positive and negative, honorable and dishonorable. You have available to you as an entity all manner of behavior and, more importantly, of thinking and being. It is within your ability to choose, in the first place, that which you wish to perceive, and in the second place, the reaction that you wish to create within yourself, a reaction that is loving and compassionate and does not fear being foolish.

11: Once one realizes that being foolish is not a killing disease, one is far more able to accept the seeming vagaries of the spiritual path, for those upon the path often live life more intensely than those who are not attempting depth in their lives. It is easier to grab gusto than to become aware of the true nature of the self, and what the self's hunger is for. 12: The most direct and efficient way to reprogram the self is to ask the self to sit and listen within on a daily basis. We do not encourage entities to do this for long periods of time. The practice is powerful. It is within this entity's mind that it has never been a good meditator. This entity is not capable of judging its ability to meditate. This entity is not capable of assessing the intensity of its desire. It is the intensity of desire to know the truth in order to serve others that creates the excellence of the meditation, not the subjective experience of the conscious mind, which within your culture is, from your childhood, a consciousness so overstimulated that it knows not how to rest and perhaps will never have the experience, in a normal state of consciousness, of peace.

13: Yet, do you not seek peace? Do you not seek a Comforter? Do you not seek guidance, that you may make choices that have authenticity, that speak of you as a truly real entity, not a collection of chemicals, not that which sprang out of the primeval ooze, but consciousness which is unique to yourself? You are your own creation, and the more you accept responsibility for the creation of your life, the more lovely may that life seem as you find each delicious part to be a gift, and each difficult patch to be a challenge and an opportunity.

14: We speak here about something that within your culture is called attitude. We ask that those who wish to seek spiritually refrain from any attitude except hope—hope that they may know more, hope that they may serve, hope that there is in fact a deep and heartfelt truth that cannot be expressed except by living lives faithfully. To what shall you be faithful? Yourself, that which is treasure within you, that of which you shall only become aware as you listen and open the gate-

way betwixt the conscious mind and the infinite resources of consciousness which lie within the subconscious mind, and, more specifically, within the frontal lobes.

15: We are here to serve, and in our serving do we learn. Consequently, we would point out to each that there is no way to be unselfish to the point of being without reward. It is never expected. It is never that motive for which the actions of a spiritual person are performed, for spirituality is not behavior. There is nothing more hypocritical than behavior. Spirituality is being authentic, whoever you are, and finding that power within you, using whatever story, or thought, or inspiration may move you to move deeper and deeper and with more and more respect into that portion of you which contains infinite treasure, as though you were indeed an earthen vessel filled with gems. This is your true nature. Not the vessel, but the gems. Your physical body is that which carries you about and enables you to be so blind that you must live by faith, and not by proof of words of any kind.

16: The spiritual path begins with trusting yourself. Resources that are useful to the beginning mind—and as we say, all need the beginner's mind in order to continue to learn and not to become self-satisfied—include various ways of communicating with the self. The most efficient of these, after meditation in silence, is the keeping of a journal, whether it be the dream journal, or the essay journal, or any kind of remembering journal where various difficulties are examined and ruminated about. All of these journals are helpful in opening a voice to you. In truth, this is the reason that each Christ has come into your illusion. At various times, as you call them, there have been great needs for the creation of a way, a gate, a bridge, betwixt the daily, limited, little life of the body and the infinite life of the soul. As you are both, it is greatly worthwhile to proceed with this investigation with all enthusiasm and intensity and passion.

17: We ask several things of one who wishes to seek the truth and is willing to change, to reprogram, and to evolve. We ask that discouragement be accepted, be felt, but never be considered to be anything but an artifact of the illusion. Perceived errors are simply mistakes. Sin is an emotion-laden word which means only that someone added two and two and got five. There is no more emotion in correcting an error than there is in using an eraser and writing down the appropriate answer. When you have realized that two plus two is four, have erased the five and written down the four, you are not in error and there is nothing to forgive. In just such ways, in very much more complicated emotional mathematics, shall we say, again and again you perceive yourself to be a failure, unworthy to the task, or in some way at fault.

18: Was there any soul with a 360 degree capability to love and to not rove that did not have, in the brightness of light, a shadow to cast? Can you not accept both your light and your shadows, for as your light grows brighter the shadows will be more sharp, and you will seem always to yourself to be one very iniquitous and often in error.

19: This is primary to your ability to move forward: that you are able to let judgment of yourself go, for only insofar as you love, accept and refuse to judge yourself can you be compassionate in such wise to others. And only in compassion, as you see the treasure within you and within all, can you truly serve in a love that is without condition and that demands no return. We do not mean to suggest that you will not have any return, for indeed, as you console, your life is consoling a hundred times more. It is never known where love will come from, but it is a subjective truth of those who love and attempt to love without stint that the love that is received is overwhelming. This is our experience. This may also be yours. But it is in those who finally become ready to give what they can, to multiply their talents, shall we say, as this instrument has the holy work called the Bible much in mind, it is to those that moments of enlightenment occur, because there are no truer words than "Seek, and you shall find; knock, and it shall be opened to you; ask and you shall receive." Indeed, we would warn you that this is literally true, and ask you to be very careful about what you do desire. Let it be the deep and true desires of your heart, for you are an authentic, imperishable being.

20: Do not let the heavy, chemical, physical vehicle, that has sacrificed itself in order to hold your consciousness, fool you. There is no knowledge in science or any other discipline that may explain to you your nature. This is unseen, is without proof, and must remain without proof. We ask you simply to meditate, to feel free to desire to know love, to know

59: Questioner

60: R would like to know⁴ if the work begun in healing the child within, and which was left undone after discovering it, plays a significant part in his current illness.

61: Aaron

62: I am Aaron. I am troubled by the question because of the place of self-judgment from which it comes. We have spoken with R and find much anger within him at the self. His assumption is correct, and yet, he must be helped to understand the desire within him to use that assumption to simply blame himself further; that it will become simply another object of anger, another source of that anger. Can you see how easily this is distorted? It is necessary to be truthful with him. And yet, if I were speaking to him in person, I would stress instead the healing that is needed, the opening more compassionately to the self. Rather than putting the focus of the attention on what has not been done, I would put the focus of the attention on what it is possible to do. Is this answer sufficient, or would you prefer me to speak on it?

63: (The questioner indicated that this was sufficient.)

64: Are there further questions?

65: M
66: My question has to do with pain and the emotions that surround pain as a messenger. One technique that I've learned in looking at the pain is to be soft with the pain, to resist not. I wonder if you could elaborate on how one learns to soften more. I think that is enough.

67: Aaron

68: I am Aaron. I understand your question. As you know, this technique is a very valuable one. It would be useful to look deeper at why it works. What does softening around pain mean? I would like to suggest the value of investigating the difference between pain and suffering. Pain is just pain. That doesn't mean it's pleasant, but one can deal with a great amount of pain without its causing suffering. Suffering comes to your resistance to pain and is very different. We speak here both of physical and emotional pain and suffering. When you struggle with what is, wishing it away, hating it, you create suffering for yourselves because you cannot control what happens in your life. You've seen this countless times. You are happy and everything is beautiful, and suddenly it has been turned upside down. You are picnicking with your loved ones in the sunshine and it begins to pour. And you hate the rain! You are hiking on a beautiful trail with exquisite views and begin to rub a blister on your foot. How can you avoid pain?

69: Q'uo spoke earlier of happiness. As it comes and goes there is a much deeper level that one can reach than happiness. What is happiness? It's not something that comes from sunshine on a picnic or freedom from a blister on a hike. It comes from a place within that knows that whatever happens is okay. I would suggest the term equanimity here—a deep space of acceptance where one lets go of the need to control, where there is neither aversion to what is nor a grasping for what is not. This does not mean that one does not give energy to try to make things better. But there is a difference between preferring that something be a certain way and working toward that preference, and needing it to be that way. When you need it to be that way then you create suffering for yourselves, seeing suffering, then, as resistance to what is, even to the point of hating what is.

70: I would like you all to try an experiment with me. I would suggest that Carla not do this. Hold out an arm, just hold it up while I talk. I will go on to other things and allow this arm to become heavy, allow you to feel some pain.

71: What I want you to begin to look at is the difference between the pure physical sensation of discomfort that you call pain and that within you that hates the pain, that wants to put the arm down, that says, "This is enough"—the struggle to make it go away. As you begin to sense that struggle, whether it be with physical pain, with an emotional pain, with anything in your lives that brings intense discomfort, when you begin to see aversion to that discomfort, that fear is what you need to soften around. First, you notice the aversion, the wanting it to be different, the hating it the way it is, and you allow yourself permission to grieve for that which could not be. In its most simplistic terms, you wake up on the day of the picnic and see it pouring. You stub your toe and feel the pain, and know that because of that pain you won't be able to continue to walk, that your life will be uncomfortable for several weeks. Then you move into a space of anger and judgment. Finally, especially those of you who are more advanced spiri-

tually, you say, "I shouldn't be judging; I shouldn't be angry," and that just increases the suffering.

72: I believe most of your arms are feeling heavy enough now to continue with this experiment. Can you begin to separate the physical discomfort from the suffering that comes from disliking that discomfort, allowing yourself the right to be uncomfortable? Experiment with this for a moment, and when you need to, put your arms down.

73: So there are two different things we're speaking about here. To soften around pain means to let go of the resistance to that pain. When you do that you are no longer suffering; then it is just pain, nothing else, and is far more easy to bear in that way. Second, when you notice the suffering, you begin to treat yourself with much more love. To honor the pain and respect it gives you a great deal of freedom from hating it.

74: There are many other techniques that can be used to soften around pain. Visualization is a great help here, especially when speaking of physical pain. Simply think of that being whose presence connotes love to one. It may be Jesus or whatever being of your choice. Visualize that being literally sending out love and light to that part of the body where there is pain, not lessening the pain, perhaps, because that may not be in its power nor may it be desirable that the pain be lessened, as it is there for a reason, but touching the heart that fights against the pain, the place of fear that says, "Will this pain never end?" because there is so much fear in pain.

75: Another thing that may help is remaining in this moment, because so much of the fear of pain is not that it's intolerable in this moment, but fear that it will continue till the next moment and the next and the next. When you can come back to this moment you can simply experience the pain with a far less intense need to get rid of it. What is pain? When you come back to this moment, you can begin to investigate it. You'll see that it's not solid as it feels at first. It comes and goes; it moves around. Sometimes it seems to peak, then to relax a bit, and then it returns. It is not a solid object with which you need to wage a war. How much more lovingly can you relate to it?

76: Finally, I would suggest a method whereby one visualize the blockage in that part of the body where the pain is concentrated. Visualize, if you will, your own inner energy as flowing through you and simply blocked at that point. A visualization that some have found helpful is to see themselves as lying in the bed of the stream... a hot sunny day and the water feels cool and refreshing; and it's flowing strongly, a stream with bubbling rapids. Lying with your head upstream, allow that water to flow in through the crown chakra, not forcing its way past any obstruction, as that would be a violence to the self, but allowing that gentle water to touch the obstruction with loving coolness, to remind the self where the obstruction exists so that the self may gently allow it to dissolve, not feeling any brutality at all but just the loving pressure of water that over a time erodes even the largest boulder. Allow that same loving presence gently to touch this obstruction, one sandy grain at a time, until the energy flow is restored. When there is an injury to some part of the body or a recurrent physical ailment, this continued use of this visualization may be helpful.

77: One of the things that may grow out of such a visualization is a clearer understanding of where the energy is blocked. When you experience a chronic illness, it will help you to understand why there is blockage in that area. I say this because you are each aware that you have certain weak points in your body; and when there is physical injury or loss, it seems to concentrate, for one in the head, for another in the stomach, for a third in the back, and so on. These are not by accident, but come from the cells' memories of past karma. One does not need to know the experience of the entire lifetime to have a brief glimpse that there was an injury there or violence to that area of the body, and that there is still holding or contraction there that needs your love and forgiveness to dissolve.

78: I believe that Q'uo has more to say to this, and rather than trying to answer it all myself, would prefer to share the answer. That is all.

79: Q'uo

80: I am Q'uo, and as we feel this amount of material is sufficient to engage the hearts and minds of those now sitting, this shall be the concluding response from Aaron and ourselves.

81: In parting, we would offer to each that which is not origi-

ship, is the learning about separation and oneness. So many beings incarnate on this earth to experience the strong sense of separation. It is a gift to teach you. When you feel the pain of that illusion of separateness, eventually it becomes painful enough that you must truly probe and study and investigate it. Then and only then do you begin to look at reality, which is that you are not and have never been separate. The sense of separation is painful; so are the heavy emotions that we just discussed.

45: I am not implying that your learning must be painful. Pain doesn't teach you anything. Pain is, if Carla will excuse a bad pun, a pain in the neck. But pain screams, "Pay attention!" and paying attention teaches you. When you can learn to pay attention without pain, you will need far less pain to learn. When you can pay attention to the ways in which you feel separate and move past that wall of pain and anger that enhances the sense of separation, finding acceptance and forgiveness for all of that in yourself which has created the illusion of separation, then you will no longer need that illusion.

46:♡: There is one further thing I would say here. So often you seem to hear two voices within you. One, that comes from the heart, is a voice of love, and one, that we would call the voice of the brain or of reason, is often a voice of fear. You have one voice within you that asks you to trust yourself and trust others, to allow yourself to open, to cherish that beautiful self within as a bud, bringing it into the sunlight of your love. And then there is the voice of fear, and it says, "Well I have work to do on myself. Maybe I'm not ready for a relationship." Do you see the excuses there? Can you see the avoidance? There is always work to do on oneself, no matter how evolved you become. You are never complete but always in progress. Do you wait for perfection? Can you begin to see that it is the voice of fear that suggests that you wait and to ask yourself with some compassion, "What am I afraid of? What is this fear?"—not to track it down analytically as it grows out of this or that event of childhood, but to begin to see all the anger and lack of self-acceptance behind it and to relate to that with love and compassion?

47:♡: It is so hard to have compassion for yourselves. Each of you here would respond with great love if someone else had told you your own story. But to yourselves you turn only judgment and contempt. It is not that you need to become more lovable before someone will be interested in you enough to have a relationship with you. It is not that you need to become more lovable, to have enough to offer to another so that it seems right to offer yourself; rather, it is that you need to love yourself enough and to trust.

48:♡: Know that when you open and trust there may be pain. At times, the trust will not be met with the same level of love and trust. Begin to take everything in your life as a learning experience, to know that being alone and lonely is teaching you something, opening yourself and allowing yourself to be vulnerable to another is teaching you something. Finding a deep and loving relationship with another will teach you something. What is it that you need to learn? It is so hard to let go of the edge of one's current perceived illusory limitations and strike out across the vast sea of consciousness, letting go of the shore, of the safety of that shallow and safe beach, to move into deeper water, not knowing where one is going. Indeed, one often feels like those early explorers who wondered if the world was flat and if they would fall over the edge. That story appeals to many because of the depth it holds in one's own unconscious mind. How difficult to let go of the edge and proceed with faith and courage that one is always where one needs to be, and that the next learning offered, whether it is of loneliness or of love, is exactly what one needs. If one is able to accept that love that is offered and to move beyond the fears a bit, not getting rid of the fear but allowing it to fall away as it is no longer needed, then one finds that a world of love is offered.

49: I feel that you have specific questions about what I've said, but I would prefer to let Q'uo speak now; and if those questions are not answered in what my brother/sister says, we would be glad to return to them. That is all.

50: Q'uo

51:♡: I am Q'uo. To continue this thought, we would bring the attention back to a fundamental concept regarding the nature and purpose of the third-density incarnational experience. Earlier this instrument was singing a phrase from your holy works, "for he is like a refiner's fire."2 In this pioneer density, it is not expected that all the slag and dross of self

shall be purified. It is expected, rather, that in the darkness of unknowing and by faith alone, one may see that the incarnational experience is a process, first of choosing the way that the self wishes to be distilled, of what essence it wishes to smell; and then having made that fundamental choice of how to love, opening oneself to the very painful process (to the self, which does not like to change) of distillation or refining. This instrument often sings a prayer which is, "Temper my spirit, O Lord. Keep it long in the fire. Make me one with the flame. Let me share that preaching desire. Grasp it Thyself, O my God, Swing me straighter and higher. Temper my spirit, O Lord. Temper my spirit, O Lord..."3

52:♡: The densities above your own are densities in which this refining process progresses from the point at which you are when you graduate from the third-density schoolroom. Shall we say that in third density, the Higher Self, which is the Creator, evaluates and grades, shall we say, using the curve, as this instrument would call it. There is not absolute perfection possible. Thusly, one is simply hoping in a relativistic way to approach nearer and nearer to a heartfelt dedication to begin the refining process in a conscious manner, not simply reacting to the stimuli in this thick darkness of unknowing but choosing rather to live a life in blind faith and to prosecute that first choice of service to others which does begin in love of self with every possible vehemence and passion.

53:♡: There is always much to forgive when the self perceives the self. We suggest that each entity may helpfully see all the dross of self, not as shameful but as inevitable—as, to use the one known as Ram Dass's phrase, grist for the mill. Thus, one can refrain from fear of one's own fears, anger at one's angers, judgment at one's own unskillful judgments, so that the process may be seen mercifully, that the self may see that the self plunges into the furnace by choice. Yet we would suggest that loving-kindness and mercy be a portion of self-awareness, so that one is able to move into the refiner's fire only when it will not do violence to the young, precious spiritual self that was born immaculately within when the first decision was made of how to serve the infinite Creator. The choice to serve others is not a conclusion; it is the cornerstone or beginning of a process of distillation that will continue for a long, long time, as you understand time.

54: We would conclude with a comment about emotion. Entities over-value the intellect because it seems to the intellect that one has only the intellect with which to analyze situations. In the strict sense of analysis and linear thinking, this is so. Yet by depending upon that analytical ability, the attention is drawn from the true intelligence of the self, the true seat of wisdom, which is the mercy seat of purified emotion. It is not your lack of self-acceptance, it is a lack of self-acceptance, a quality which you now dip into and experience and use. It is not personal to you. It is an emotion felt by you and (by) many. In emotion one is never alone, for the emotions run like the underground waterways which bubble up in clear springs at their own time and season. One who wishes to dig a well to tap this underground or subconscious source of the water of spiritual refinement needs to go gently, to go deep carefully, so that one rather woos or courts the earth away which lies between it and the water of purified emotion, which is a portion of the deep wisdom of the self. Honor each emotion. Look at it as you would gaze at a gem, at a crystal. You may see it as imperfect, but it is your truth. As you turn that crystal, flawed as it is, you may see that though it refracts light unevenly, yet the refraction is full of beauty and color. Thusly, in honoring the emotions for the wisdom that they truly convey, one is able to bear the pain of self-revelation, which is the essence of conscious entrance into a safe and gentle refining fire, a fire that does not burn away that which you still need.

55:♡: We would at this time allow the energy of the group to move back to the one known as Aaron. We leave this instrument, briefly, in love and light. I am Q'uo.

56: Aaron

57:♡: I am Aaron, and it is with love and joy that I share this process of responding to your questions with the principle known as Q'uo. I speak for both of us when I say that it enhances our understanding as well to listen to each other and to your own thoughts, and to investigate these questions more fully. We have by no means exhausted any discussion of fear or anger; and yet, perhaps enough has been said for tonight.

58: Are there further questions that any wish to ask?

the experience of tabernacling with the infinite One, in immediate presence, for you may be dust, but you are dust in the presence of the infinite One, and nothing can take that from you. Nothing. Certainly not the cessation of viability of your physical vehicle. Release yourself from that prison in your consciousness, and the universe is yours to roam at will. Identify with that which shall decay, and so shall you, as a soul sinking to repine, cynicism, and a settled hunger that knows no food, no drink that may satisfy.

21:♡: Food and drink for the physical vehicle are seen, but food and drink for the spirit are never seen. Take those delicacies with thanks and praise, and, as you ask for daily bread, know that you do not ask simply for food for the body, but for the spirit as well, for there is a spirit of love which is always with you, which is of the nature of the one infinite Creator. There is no lack, no loss, always companionship and comfort. But it must be allowed to be. There is a door within you which must be opened by your will and your faith, and comfort will come. And as you are comfortable, so shall you be able to shine a light that comforts others, not as one who is powerful, but as one who has finally reckoned with its weakness and accepted the aid of the Infinite.

22:♡: Do you wish to live an infinite life? Then you may be in the New Age, so called, in the Kingdom of Love, now. You are experiencing a marine boot camp. You have loaded your plate with every difficulty that you can possibly cram into one incarnation because you wish to be harvested, and you know that the harvest is upon you. This may be your last incarnation in this particular opportunity to move into a new level of lessons and learning, loving, serving and giving, and dwelling in ever increasing harmony.

23:♡: But to begin is to take a step, not a great step, but a cautious, interested, open-minded step. Submit yourself to silence each day, and be persistent, through faith alone. Do not judge any experience. Do not take your spiritual temperature. Do not attempt behavior that is holy, but learn who you are. Learn what brought you to this path, to this moment. It was right; there are no mistakes. You have done precisely what you wished to do in coming to this moment, and now it is yours. Seize it. Use it. Remember that which is helpful to you. Accept and allow the love within you. Accept that you are a channel through which an infinite amount of this love may flow and that you need only move the bits of yourself that dim that light to one side, choosing not to be those petty things which staunch and constrict that energetic and creative light and love which is the Original Thought.

24:♡: Yes, the Creator, as closely as we can say it, is in its active aspect a thought, and that thought, in the weak words of your language, is Love, unlimited, unstinting and all compassionate love. It has created you and all that there is in wonderful unity. Yet you are unique; there is only one of you. You are quite, quite without peer. No one can be you except you. As you weave the tapestry of your life, weave it truly, weave it as you are, and have the confidence to know that the Creator would not create that which was not wonderful.

25:♡: We hope that we have satisfied this instrument's need to keep things limited in what she calls time. We are very poor at this, and we do apologize. But we believe that we have beaten the sound that we always hear with a sinking heart. We are those of Q'uo. We welcome you to an infinitely long path, to a path that is rocky, a path that each walks but yet a path in which there are companions along the way that make every step of the journey sweet and beautiful in their sharing. My friends, love one another. There is no greater wisdom for you than this. This is the choice that you make in every moment of your experience. It is for this that you came here, to make this choice in such a firm way that you discover that the feet upon which you stand are made of light, and the rock upon which you build is as firm as eternity. May you build to eternity.

26: We would transfer the contact at this time to the instrument known as Jim. We are most grateful to have been able to speak to you at this time, and to have been called to service. It is our highest pleasure, and our deepest reward, and we thank you. We would now transfer. We are known to you as those of Q'uo.

27:♡: I am Q'uo, and greet each again in love and light through this instrument. At this time it is our honor to offer ourselves in the attempt to speak to any query which may yet remain upon the minds of those present. We would remind each that that which we offer is freely given, and is that which is our opinion, harvested from many experiences,

but we do not wish any word that we have to offer to be taken overly much, shall we say, if any word does not ring of truth, and we ask that you set it aside without a second thought, keeping only those that seem useful to you in your journey at this time. Is there a query with which we may begin?

28: Carla

29: I noticed that you didn't say anything about humor, and it would be something that probably (inaudible(person would say to (inaudible(person. (Inaudible(sense of humor is one of the most important (inaudible(. Could you speak to that?

30: I am Q'uo, and am aware of your query, my sister. That which your peoples call the sense of humor is, indeed, most helpful to any entity, no matter the position upon the path, or the placement within the life pattern. We see that which you call the sense of humor as being a sense of proportion where an entity is able to gain enough experience within the life that one may see a broader view. One stands upon a somewhat more elevated position, building experience upon experience, until that which you call wisdom is begun.

31: There is much in every entity's life pattern and daily round of activities which lends itself to humor, nothing so much as the entity itself as it attempts to make a sense of and to form a cohesion from many disparate parts of the life which seem not to be held together well at all. There are innumerable instances in every entity's life during which the entity will find itself playing the complete fool. This, in your mundane way of seeing things, often lends to the feeling of insecurity, doubt and wondering if there will ever be a time where the entity will have control of itself and be able to do that which it wishes, when it wishes, and in the manner it wishes. We would utilize your sense of humor at moments such as this, if we were in your position, in order that we might be reminded that each of us contains those elements which are less than ideal, but are completely acceptable as portions of a personality that one attempts to discipline as one would the wayward child, in order that the lessons set before one might be learned with more efficiency.

32: However, when those portions of the self, or activities of the self, seem to go awry, it is more nourishing to the small entity that always resides within, much as the child in each entity, to reinforce the concept of wholeness and acceptability, for the divisions and definitions of acceptable or unacceptable behaviors are man-made, and it is always a whole and acceptable entity that places any foot upon the path, whether that foot is solidly placed or not.

33: Thus, we highly recommend the utilization of your humor, that you may gain a degree of mirth from your foibles, and those of your fellow seekers as well, for in some sense each of you is always exactly where you need to be at each moment, and in another sense each of you is dancing a dance which you do not understand, and which has steps that may puzzle, trip and fell you. Yet it is all a dance of one piece, and in this dance you move as the whirling dervish, the child which is set upon the careful exploration, the kitten which tumbles with its sibling across the floor, bursts out of the room and runs smack into the radiator, this is all a part of your dance, this is all a part of your learning, and you are whole and acceptable beings that partake in it.

34: Is there a further query, my sister?

35: Carla

36: No, my brother, (inaudible(, thank you.

37: I am Q'uo, and we thank you, my sister. Is there another query?

38: L

39: I have a question about free will. Sometimes it seems like there are outside forces encouraging us in a certain direction, and I wondered if that's just imagination or projection of a pattern where there is none or (inaudible(. I mean, is that ethically really free will, or is it some kind of guidance (inaudible(ever happens?

40: I am Q'uo, and am aware of your query, my sister. We find that the answer to this particular question is one which partakes both of yes and of no. In the incarnation, there is always that which you call free will. No matter what force one may become aware of that tends to exert itself and bend your will to its, you as a free entity always have the choice as to how you will respond. In some instances it may be that you will respond in a manner that is congruent with the demand of another, however, this has been your choice. In another sense, there are patterns of experience which you yourself have placed within this incarnation that have the purpose of guiding you along a certain way, perhaps with a certain atti-

tude, or predisposition. There are those that you call guides, or angelic presences, that are unseen, yet whose hands move within your daily pattern, guiding and protecting as is possible to do, this with your permission, and with your request before the incarnation began.

41: Thus, within the incarnation you see the meeting and the blending of that which you might call determinism, and that which you might call complete free will. Though you have certain biases and choices that you have made before the incarnation, though there are unseen entities, and entities perhaps more visible, that exert an influence upon you during the incarnation, yet at each point within the incarnation you are free to choose how you will respond to these movements, these guidelines, these energies of effect. You, in fact, may choose to ignore, may choose to accept in some degree, that which is offered, may choose to refuse. Yet always are you free to choose.

42: Is there a further query, my sister?

43: L

44: Yes, how—are these always positive guides, or if not how we determine if they are or not?

45: I am Q'uo, and am aware of your query, my sister. The guides, as many have called them, or teachers, or angelic presences, that have been with you for not just this incarnation but for many, are always of a positive orientation. If you are ever aware of any influence that does not seem positive in its nature, you may offer to that influence a challenge that asks it the question that you have answered well for yourself, and it is well for each seeker to know the answer to the question of what it would live for and what it would die for, what is the essence of its being, what is it that gives it the energy, the ideas and the inspiration to continue in each day of its seeking.

46: When you know this you know something very important about yourself, and it is this knowledge that you may use and offer as a challenge to any entity that you doubt, asking that entity if it comes in the name of that for which you live and that for which you would die, if necessary. Thus, you may be sure that you will be able to banish from your presence any entity that seems of a negative nature, and who would influence you in a manner which you would not wish to be influenced. In this way do you exercise your free will in its most basic and profound sense.

47: Is there a further query, my sister?

48: L

49: What if it doesn't exactly seem like an entity but more like a sort of a trend, I mean, an influence that's not exactly an entity?

50: I am Q'uo, and am aware of your query, my sister. We cannot speak with certainty in a case such as this, but we may suggest that when a seeker feels that which you call a trend that seems to be of a negative nature, and that seems to bring one under its influence so that one behaves, or is guided, in manners that are deleterious to the entity's well being, that it would be helpful for the entity to evaluate choices that it itself has made at previous points within the incarnational pattern, perhaps moving back as far as the earliest remembered days of the childhood, to see if there might be some programming, some accepted belief that the child welcomed into its being, in all innocence, from a respected other self, and which has become the foundation for those later behaviors which have gathered a kind of momentum, shall we say, and which at some point within the incarnation then begin to seem as if it was of an other source, or outside of the self, and moves the self according to its own design, rather than being a seed which has been sown by the seeker at an early time and which now is full grown within the pattern of the life.

51: Is there a further query, my sister?

52: L

53: Thank you.

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

55: Carla

56: Well, if no one else is going to ask a question I have a question that's been (inaudible). Is it infringing upon any free will to ask why the archangels were (inaudible) in my (inaudible)?

57: I am Q'uo, and am aware of your query, my sister. We find that in this instance there has been a certain kind of rejoicing on the part of more than one entity in this group that there has been the opportunity for the seeking which has brought

a kind of resolution within each entity's pattern of learning. This resolution has created a kind of light which serves as a most effective carrier wave upon which we may infuse our signal. Light created by this group at this particular session of working has provided a great deal of radiance and joy for all those who partake in this session. We may not speak directly to any of these realizations that have occurred, but to each for which this has occurred the realization shall become more and more clearly known.

58: Is there a further query, my sister?

59: Carla

60: No, thank you. Thank you very much.

61: I am Q'uo, and again we thank you, my sister. Is there another query?

62: (Pause)

63:♡: I am Q'uo, and we would take this opportunity to thank each present for inviting our presence to your session of working and your journey of seeking on this afternoon. It is through such opportunities as this that we are able to provide a service which we cherish greatly. Few are our opportunities to give words to those sendings of love and light which we have for your planet and each entity upon it. In this particular season we find that there is a great deal more radiance that your populations are generating, and it is an honor to partake in this season with you and in this particular seeking. We thank you. We shall take our leave at this time from this instrument and from this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

64: (footnote start(The Lord's Prayer, with which the sessions are begun.(footnote end)

65:

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0:♡: I am Q'uo. I greet you in the love and in the light of the one infinite Creator. Indeed, I greet you in the love and the light of the one infinite Creation. We indeed greet you in all that there is, seen and unseen—love, the creative word, and light, all manifestation. Where can you go that is not built of love and light, that is not of the word, which is love, the thought that created all that there is? So we speak to each of you as beings of love and light, who create catalyst by misunderstanding love, because of the manifestations of light which have been biased by those co-creators which are each and every conscious entity among your peoples. And we greet each of you with absolute love and great blessing, and with gratitude for asking us to share our opinions with you. Let the listener beware; we are not perfectly authoritative, but only those with opinions, such as your own. We ask you to use your discrimination. Never attempt to accept, or believe, or have faith in any concept that is not your own. Those that are your own you shall recognize, for they have been within you, and you are merely relearning them with the conscious mind. If this deep connection is not there, however informed our opinion, it is not your truth, so leave it, and walk your own path.

1: This day you wish to know what it is about the spiritual path which creates at the beginning ecstasy, excitement, exaltation and a great outpouring of evangelism. That does not last. What is it that creates the situation in which the passion, the intensity and the dedication may well become more and more attenuated, less and less strong, in the face of the mundane and horizontally lived incarnational experience? May we say to you that, indeed, there is some of accuracy in the questioner's suspicion that this is in some part a natural progression. However, the questioner does not take this progression to its completion. Let us speak upon this particular vision.

2: When one discovers, by whatever means, information that is so inspirational and so relevant to that entity's growth that it is that which seizes the attention, then is there excitement, glory, joy, optimism and the strength of new knowledge. Were this to be treated appropriately, the passion, the intensity and the dedication which you experience at the beginning should never fade. But you, being of an illusion which uses words, and of natures which crave the companionship of spiritual communication, are often incapable of protecting your realizations with careful, cautious and deeply felt silence, thanksgiving and praise for the realizations that have been the gift at the end of long desert experiences.

be. This is not so. The road does not end. It is, however, occasionally very bumpy and stony. Yet the pilgrim, when it is rested, moves on as best it can, clambering over debris and stony paths with the eye always upon this precise moment, this particular resonance of infinity as it intersects with the life-stream, perceived within the illusion as linear.

24:♡: Always, infinity is at the behest of one which chooses to remember the infinite Creator and the love the entity has experienced from this great source of love. Thusly, in healing the self-judgment, the parent is then able to express itself as an healed and whole entity, and is thus able to give whatever it may find possible to give out of a fullness of heart, a total and 360-degree acceptance of the self, knowing that the self is indeed all things, positive and negative, as is perceived within the illusion. When this healing is complete, then the entity may simply sit with this anger from another and see it as a catalyst which has done its job already.

25:♡: There is eventually no self-perceived need to assign any quality to the other self, for that quality has clearly been seen within the self and forgiven within the self. It is in this acceptance and rest that the child may come to believe that it is possible to be miserable and yet to be hopeful, for the child knows well the parent and knows well the parent's version of this same negative trait, as perceived within the illusion. When the parent authentically establishes an healed awareness of self, when it is capable of saying, "Just as I am, just this much is perfect in a way I do not understand but perceive by faith alone," then compassion flows from that womb which is the true heart, which is ever pregnant with the fullness of love and ever propagating itself in seeds of fullness out of fullness that may rain upon those about it. Thus, in finding the peace and acceptance of the self, one finds the acceptance of the unquiet mirror offered by another self.

26: (Pause while the tape is turned over.)

27: I am Q'uo. We continue. When one is able fully to accept that self, one then becomes the healer who has healed the self first and is willing simply to act as catalyst, as the light upon the hill which gleams forth hope to those who are mired in pain.

28: So much between parent and child is a learning for the child based upon simple imitation. When two spirits with the same sort of areas of perceived weakness are parent and child, it may clearly be seen that each is the teacher of each. Thus, in allowing the self to heal, one by definition has allowed the entire creation to heal.

29:♡: What is concern but a kind of fear, fear lest that loved one not be happy? We ask you, can any entity create happiness either for the self or for another? The answer, as far as we know, is that happiness is like a visitor that never stays long. It brings its gifts, it holds in its embrace the self, it shares in rejoicing and love; and quickly, perhaps before the self has even grasped the source of this happiness, the weather of the emotions becomes cloudy and the happiness is gone, leaving the self, perhaps, to brood overmuch on loss of happiness.

30: What baggage creates anger? What is it that is picked up and held and cherished that creates the anger of the self? Perhaps we may suggest that anger, at base, is anger at the lack of complete acceptance of the self. Thusly, to work upon one's own anger, it is well to perceive the benefits of not striving to become anything, not trying to advance, but simply trying to allow an awareness of the full nature of the self, to be held in the gentle arms of that nurturing portion of the self. Once one's own inner child, which is often angry because of lack of control, has been clearly perceived, then the attempts of a young soul—that is, young within this incarnation—to control the environment in order to make the self heard or in some way more secure can be accepted as the spiritual process it truly is.

31:♡: Each of you sees the self, unless one is careful, as a solid object; that is, a solidified being which is such and such a way. However, the present moment insists that there is no solidity of being or of the qualities of being, either positive or negative, but rather that the present moment flows from present moment to present moment to present moment. To see oneself in process, and that the process is ongoing in far more large terms than one incarnation, is to allow oneself the perception of the enormous malleability and plasticity of the self in process: The Creator is not done with any. None is finished. All are in process. Let this sink into the heart (so that it feels less and less judgment; and when it experiences judgment, it accepts that judgment also as a portion of

the self. When all is seen clearly, choices may be made more skillfully. Once the element of fear is removed, the loving heart is content to offer itself without condition and without over-concern for the pain of a beloved other self.

32: Is there at this time a following query?

33: C

34: Both you and Aaron seem to have anticipated the further queries that I would have had. I thank you for your words, and hopefully I can begin further work upon myself. Thank you.

35: Q'uo

36:♡: I am Q'uo. We thank you, my brother. We would at this time allow the vibration of the channeling to move to the one known as Aaron for any further question. We leave this instrument, briefly, in love and light. I am Q'uo.

37: T

38:♡: I have just a short question. Most was answered by the previous channeling. My question is, in my life I am looking for love, for someone to be with and share my life with. I realize that I have to accept myself, and there are many things about myself that make me angry and that I cannot accept. I realize that I have to do this first. My question is, While I attempt to accept myself, am I being counterproductive in even attempting to find this love outside of myself?

39: Aaron

40:♡: I am Aaron. I understand your question. It is never inappropriate for the heart to seek what it desires. Yet I believe the confusion here comes from not being certain what is desired. There is that part of you which finds itself to be lovable and loving, and wishes to share that love with another self. The fact that you have not yet been able to do that speaks to the fact that there is also that within the spirit that pushes away that intimacy. In short, when you think that you want something and yet hold yourself back from that, you must ask why.

41:♡: I see a number of possibilities here, and would ask you to choose what seems most appropriate to yourself and discard what doesn't fit. One possibility is that while such intimacy is desired, there is also that in yourself which feels unworthy and is afraid to open itself so closely to another for fear that another would recognize that unworthiness. I spoke of this earlier today to a friend, saying that within each being there is what I call the what-if-someone-found-out? space. You see yourself as a loving being. You have work to do, yes, but (are) still a loving being, a spiritual seeker, and a good and caring person. And yet within the self there are so many emotions, so many forces that you can't accept, that each of you cannot accept. You are each like an iceberg with what is acceptable being that small bit that shows above the surface and so much buried that you have not been able to accept. As you progress on your path and become mature and responsible and more highly evolved, you become harder with yourself. When there is anger, rage, greed, jealousy, or fear, there is a strong "I shouldn't"; but you can't keep this separate from the self.

42: Q'uo and I have been speaking about fear and how it arises, and the point was made that the newborn infant experiences fear because its needs are not met. No matter how attentive the parents, there are times when that infant's needs are not met, and it knows that it cannot care for them itself. Q'uo pointed out that there is terror there.

43: One must then accept that fear and other emotions are meant to be, in some way, part of your experience, that one does experience emotions, and that these emotions are here to teach you. When you are incarnate in a physical form, you have both an emotional and a physical body which the being who goes beyond the astral plane does not possess. These are your tools for learning. This physical manifestation, this form, and the emotions are part of the complete being in this human form. You are never going to free yourself of emotion. It's impossible while you are a human. And it is not the emotion that's a problem, but how you relate to it. You see that rage or greed or whatever it may be, relate to it with hate, and say, "This doesn't fit with the being I want to see myself as or the self-concept that I want to impart to others. What if someone finds out?" I do not know to what degree this is true for you, but for many it becomes a strong factor in keeping them apart from a closeness with others, even when they long for that closeness. I would suggest that it would be worth exploring.

44: Another factor, that often enters into one's ambiguity as to whether there will be or there will not be a close relation-

he feels from you only complete acceptance, that there's not that within him that is unacceptable to you? This may help him more than anything else you can give him, because surely he already judges his own anger; and if he finds that unacceptable to you, it will increase the depth with which it is unacceptable to him.

9:♡: How well do you accept your own anger? This is another way that you can teach him. I seem to be saying this a lot this weekend. There is nothing wrong with anger; there is nothing bad about the emotion of anger. It's just a feeling. When you use that anger as a reason to act in an unskillful way toward another, then you have a problem. Then you are creating disharmony and adhering karma. But the emotion of anger is simply the emotion of anger. It's not the anger that's a problem, but your relationship to the anger. Moving into yourself, then, are you totally loving and accepting when anger arises, not needing to get rid of it or do anything with it but just to watch it? So many of you feel that anger must either be suppressed or acted upon, but there is this third choice, just to observe it: "Here comes anger... I wonder how long it will stay... there it goes..."

10:♡: One of the things that all of you are here to learn is to approach—not to attain but to approach—non-judgmental and unconditional love for yourself and what you perceive as other selves. As long as there is that within you which feels unacceptable, then you judge the same to be unacceptable in others. I am not denying that anger causes you pain or that your son's anger causes him pain. But he will need to work with that pain on his own. So, the best gift you can give him is first to begin to look closer into your own anger and to reach a point where you truly can accept your own anger. Then you can begin to accept his anger, so that when he is angry he still feels love from you. In this way, he can begin to let that anger drop away, to be honest with himself about it, and to understand it more clearly.

11: The second gift that you can give him is to nurture all those qualities that are beautiful in him and help him to nurture that in himself. How much has his anger or sensitivity made him see himself as different and feel himself to be unworthy? While assuring him that neither his anger nor anything in him is unworthy, can you also nurture what is beautiful in him, including that sensitivity you spoke of, letting yourself feel how much you cherish that in him so that he may begin to cherish it in himself?

12:♡: There is one more issue here that needs to be looked at. Why does a being choose to incarnate into a situation where he will feel different in any way, where he will become angry? Why does he choose to subject himself to those catalysts? It would seem to me that it is likely that you both have this issue of self-acceptance. Sometimes one needs the catalyst of anger in order to be challenged to look at one's feelings more deeply, to uncover the love, and to nurture that.

13:♡: There is a story told about a spiritual teacher named Gurdjieff. This Gurdjieff had a spiritual community in France; and living in that community was a man that was intensely disliked by all, including himself. He was slovenly in his personal habits. He was rude and abusive to others. He did not do his share of the work. Finally, feeling the dislike that surrounded him, he packed up and left. Gurdjieff went after him and begged him to come back. The man said, "No," at which point Gurdjieff offered to pay him to come back. The people in the community were aghast. They said, "How can you bring him back?" Gurdjieff said to them, "He is the yeast for the bread. How can you learn about compassion and forgiveness when you live here in a community of such perfect harmony—beyond this one man—that you have nothing to be compassionate about, nothing to forgive? You need him to help you learn compassion."

14:♡: One who chooses to incarnate into a situation where one lives with anger is choosing that situation to prod oneself, one might say, to learn a deeper level of forgiveness and compassion. Of course, one starts with the self, finding acceptance for that anger in the self so that one may not judge that in others, but may love that, and all aspects of all beings. How does one love another's anger? It is not the anger that one is loving, it is the spirit of the being itself, which is pure and holy and beautiful. The being is not its anger nor its greed nor its fear. And yet you constantly create this duality, and so much of your work is to move beyond that.

15:♡: There is one more specific thing I want to say about your son. Please remember that each being is always exactly where it needs to be, regardless of surface appear-

ances. For a parent with a child, this idea takes a high level of trust. You can open doors for him, but you cannot push him through those doors. You can do nothing with his anger but to love him and to love yourself. As you create that doorway through your own power of love, when he is ready he will walk through it.

16: There is a great deal more that could be said on this subject of anger and the specific question about the son. We prefer to end this teaching and allow Q'uo to speak, and listen to your further questions about this. That is all.

17: Q'uo

18:♡: I am Q'uo. We greet you in the love and in the light of the one infinite Creator through this instrument, with thankfulness that you have called us and the one known as Aaron to offer our opinions. Take what each feels is his own truth and please leave the rest behind.

19: The communications of a spiritual nature which promise that the result of spiritual seeking shall be a simplified, comfortable and easy existence are promising the direct opposite of that which is the inevitable outcome of living the life as a spiritual seeker that is eager to accelerate the rate of spiritual evolution. This situation is one good example of this truth. Spiritual awareness often brings pain, for one is now responsible for an enlarged grasp of the nature of illusory catalyst and its purpose. The more one accelerates this pace of learning, the more one is responsible for creating a way of living in faith that is the equal of the concepts which have enlightened one.

20: One such concept is the spiritual truth that all are one, and that within each one there is all of the universe of possibilities of attitudes and biases. Thusly, when one experiences another's anger, one is, in truth, in terms of one's spiritual growth, gazing at the self. What one has not come to forgive in one's self, one feels far more keenly when the mirrors of intimate family members and friends express in any way. The son's anger then becomes a mirror held ruthlessly and clearly up to the face of the parent. The parent, in assuming that the child is separated from the self, is cheating the self of the valuable, accurate mirroring of the self to the self through the catalyst of another.

21:♡: Let us gaze at anger towards the self, for this is truly the spiritual situation. Has this seeker allowed an awareness of its own anger to ripen and mature until it can look at that anger it feels without judgment? If all entities possess in potentiation all qualities, should it surprise one when a seemingly negative quality appears in the mirror? Must you turn away from the mirror because it is too painful to see the self which is that behavior and painful experience of the other self? The best teacher of accepting the negative aspect of the self is the drawing of the attention, as the one known as Aaron has so rightly said, to those many times when one is experiencing, either in one's own mirror of self to self or in the mirror held up by another to the self, all the loving, compassionate, helpful and wise portions of the self. The beginning of the healing of self-judgment is the awareness that the mirror does not always show the negative or negatively perceived aspects of consciousness.

22: Intellectually it is easy to say we are each all things; we contain all that there is. But much circumnavigation and rationalization is practiced by most spiritual seekers in order to avoid gazing into the mirror when it shows that which is perceived as negative qualities which the self, of course, shares, as it contains all things and all qualities. Thusly, the focus is upon the healing of the self; and that healing begins not with the head-to-head confrontation of self with the disappointment in the self but simply of the self. Sit with the self. Watch what arises and departs within the mind, within the heart. Watch each transaction to discover, not how to change the self but simply (how) to identify the self more clearly within the self. For until the spiritual seeker accepts itself as it perceives itself—that is, in a state of considerable error—it cannot gaze in compassion at the mirrors which reflect that self to the self.

23: The injunction to "Know thyself" is primary and fundamental to a life lived in faith. Again, we emphasize that as the student of spiritual principles moves further in assimilating material, the responsibility for living the spiritual principles involved in that material becomes ever more challenging. The critical observer-self seems biased toward noting not what is right but what is lacking and by this unhappy habit, many have come to the conclusion that they are unworthy and incapable of becoming that which they wish to

3: We speak not, in this case, of time, but of the subjectively felt length of any experience in which the spirit starves for spiritual food. When it finds that food, its appetite is great, and it wants to feed the five thousand with its loaves and fishes immediately. However, that which has been born in you, though it feels stronger than any previous faith or enthusiasm, is yet a faith-filled and enthusiastic infant.

4:♡: These are your days of what you call Christ's mass, in which you kneel, strong, supple and able as each is, before a helpless, dumb, blind infant, placed in the roughest and most animalistic of shelters, the home of the animals. Let us consider this. This story is, in our opinion, an excellent myth, as are many in your cultures. It is filled with, as are many, symbols which offer to the spiritual seeker and student lessons carefully to be considered. You may see the new transformation, the new realizations, as being like the infant in the manger, endlessly beautiful, infinitely loving, and utterly vulnerable. Because of the intensity of the birth of this infant self within—and all are nurturing this spiritual being, which is born in third density, by choice—all feel that they have no problem in expressing such strong feelings, emotions and beliefs to others. How you mistake infant faith. To cast the pearls before the swine is the teacher known as Jesus' analogy of speaking of one's own hard learned spiritual lessons to those who have no inclination or request to hear those wise and compassionate words which the spirit has offered to you in this realization, symbolized by the helpless child.

5: What causes the student, then, to wish so much to share that which is too delicate, too immature, too helpless to be exposed to the harsh winter of intellect and skepticism? Often it is the desire to help. However, though one may be working intensely upon opening the heart as much as possible, it is indeed true that many do this without sufficient respect and time spent in preparing the earthen vessel—that is, your physical vehicle, and the mind, which is your mental vehicle—within this illusion. For all their strength and for all their truth, these realizations must wait for witness until the entity that you are within this relativistic illusion has cleared the pathway, made the rough places plain, brought the high places low, and made straight your own pathway to your heart. The one known as John the Baptist said, "Make straight in the desert a highway for God with us." Make straight in your hearts the pathway for I AM.

6:♡: How does one make this pathway straight? Largely by coming to terms with your three so-called lower; but what we would call perhaps fundamental, energies, through which all living light must pass to flow into the heart to give it the power and the strength and the stability it needs in order that it may heal, or communicate, discern wisdom, discern spirits, or any other gift of the open heart, all of which are concerned with loving the Creator and human kind. How can you do this if the heart is open, but the energy moving into it must move through far too small an opening because you have not come to terms with yourself, you have not accepted yourself, you have not accepted your relationships; you have not accepted the primacy of love, unconditional love, over any personal preference whatsoever; you have not done the work of forgiveness, perhaps, or self-forgiveness, acceptance, or more likely, self-acceptance?

7:♡: In this instrument's life, for instance, this instrument struggles to like an entity close to her which she chose for the precise reason that she in no way could possibly like this entity. What was the lesson? To love. Not to like, not to prefer, not intellectually to crave, but to love, simply that. In each entity's life there are these things which cannot be liked, but which can, through the grace of an infinite Creator which is love, be loved, and in the loving of them floats a continuous prayer like a bell tone that rings throughout space and time and eternity.

8: So you wish, above all else, not to advertise but to protect this child, while you, to the best of your ability, amend and improve the basic energies of a physical, weak, finite vehicle with finite energies, finite amounts of time and space in which to do the work of a complete incarnation, and to do that right quickly, for in truth, a century of your time is far too short even for you to achieve the first true maturity. So know yourselves as perpetual teenagers, perpetual rebels, perpetual prodigals, far from home, confused, poor in heart, until you are able to realize the richness that lies within this vessel of earth, which noble earthly vessel carries you through an incarnation with its greatest devotion and care.

9:♡: If your quarrels are with yourself, let them not be that

you are ill, or poor, or unhappy, or unfulfilled. These are situations extremely productive of spiritual growth, and cannot be judged within your illusion for their true worth. It is a matter of faith not to rebel against the stringencies that open the heart and cleanse the more basic emotions of love for the self, for life itself, for the relationships that you have with entities and with social groups. Before one word should be spoken, the dedication to the daily clearing of these energy centers needs to be complete, for it is in persistence and patience and an unflagging desire to realize the truth that we have heard, that all densities' entities may move forward in evolution in the spiritual sense.

10: There will come a time when you no longer are hampered by obvious encroachments of underactivation or overactivation or other sorts of blockage of letting light move into the heart. But if those obstacles which you can feel catching you as a fish is hooked, if your own temptations and self-aggrandizements (seem to be released), then you are ready to speak, but you will find that once you gain this maturity, relatively speaking, you will find to your surprise that you are no longer an evangelist, that fervid eagerness, great charismatic power of self, and all those things which go into making an entity an excellent evangelist, have been seen by the maturing spiritual youngster within to be useless of true worth, for the spiritually maturing child has begun to learn that it can only work upon itself and be a witness to the nations in and of itself.

11: We shall pause.

12: (Pause)

13: I am Q'uo, and am again with this instrument. This instrument wished to show courtesy by allowing entities which are not interested in this material to move through the surrounding domicile. This has been accomplished, so we shall continue, with thanks to the instrument for keeping us from any hint of infringement upon free will.

14:♡: How then should an entity which has found a personal truth, a personal path from the mundane to eternity, express itself in regard to other people? Two things especially need to be kept in mind. Firstly, the most important witness an entity can offer for the one Creator in glory, in peace and in joy, is the manifestation of the self with conscious encouragement of the self in unspoken and uncontrived witness. We expect those who have achieved this much maturity to have chosen a path, and to be able to speak of that path. But the first gift that one may give is presence, simply practicing the presence of the Creator within the self, and allowing the practice of that presence to shine forth so that those of any kind may sense that peace which is not the world's, that joy which the world only knows as happiness, the palest shadow of joy, of love, indescribable, but quite clearly observable among those who would gaze at the face of one who truly loves. This is your greatest witness, it is your greatest help to your beloved people and to your planet as a whole, for the planet itself responds to self-acceptance, self-forgiveness, and unconditional love. These are metaphysical vibrations as strong in mending the Earth as the pressure of tectonic plates is strong in mending the adjustment of the Earth in catastrophic style.

15: Secondary witnesses are quite simply those which answer questions which have been asked. When there is a request, there is an opening, a softened spiritual ground, and into this ground it is well that you witness to the extent of your ability as a realized entity, as a user of the language, and as one sensitive to word allergies, if we may put it that way, which the entities to whom you wish to bear witness may have.

16:♡: Why, then, does a new path seem to become old? It seems obvious that novelty is a great distorter of perception. If there is love, it blossoms into passion, if there is friendship under adverse conditions, it blossoms into lifelong kinship. Yet, even the greatest of truths, even the most sublime of realizations, must deal day by day with precisely those conditions of incarnation designed to test the personal spiritual awareness of the entity which is consciously working upon gaining spiritual mass or polarity.

17:♡: Do not dare to seek to have faith unless you wish to have an uncomfortable life, for as the Creator manifests Itself in the wind and fire of spirit, ever moving, ever changing, ever unpredictable, so too does the spirit manifest itself in each entity's life. If you are not always open to that which the spirit has to offer, this day only, then you shall be working with information which has grown stale, and the day that you do not attempt to act as you have learned is the correct

way to act, is the day when you must stop any hope of moving further or bearing witness, that you may go into yourself and review that which you have learned, for there is nothing half-hearted about love, if we may make a poor pun.

18: Love does not regard circumstance. If you are regarding circumstance, it is time first to set the mundane house in order, and once you have made this plan and are sticking to it, it does not need to be complete, but merely needs to be that which is realized as the stable necessity before one can hope for a stable spiritual life. Just as you cannot draw beautifully upon a stained and dirty drawing table, for then you shall gain the unwanted and random stains of previous paintings not so well informed, so you do not want to paint the picture to the outside world, or even to yourself, if your easel is awry, your palette filled with muddy colors, and your paper stained through from water colors of the past, or your canvas stained through from paintings from the past. Take you then each day the new canvas, the new drawing paper, and begin each day as the beginner that each of us is.

19:♡: To begin again, to begin again, to begin again—how the human spirit rebels. Yet within the present moment there is only beginning, and there is nothing but the present moment in any spiritual consideration. So look to the loving and acceptance of the higher power which you may call as you wish. Look to your relationship with that love that created you. Allow within yourself the birth in the manger of your heart of your own spiritual beingness, true, imperishable, consciousness. Guard it, just as the story speaks of this infant's mother and father fleeing to protect their child. Protect this child as lovingly, and with as much feeling of honor. 20: When you are ready, the opportunities for service, consonant with your unique gifts, shall be given. But you may retain passion and dedication such as was felt at the beginning only by creating in an artificial manner the novelty of the original experience. It is not, however, a decline that you experience, but rather a cycle. The cycle of your planet and its second-density creatures is perhaps the best analogy to this cycle within the spiritually active pilgrim. New realizations are born in the deep darkness of what seems like a winter of discontent. They are nourished by faith and strengthened by the will to persevere, although the road ahead is blind. Move along that road as guided. When you have been faithful, and achieved a stability that expects no rewards for that faith, but only the joy and peace of living in faith, then there will be in front of your eyes the right usage of your time offered to you.

21:♡: At that time it is neither an act of false humility or false pride to take upon the cross of humanity that Christ of the gifts that have been given each for each to be stewards, to multiply their gifts, and to maximize their ability to offer love to this dark planet. You may go through the summer of this marvelous experience of the realization that has been nurtured, protected, and finally has found the sun and grown to bloom. Yet still the cycle is not complete, for as flowers wither, and as the trees of deciduous nature lose their leaves, so shall the fall of each cycle of understanding or realization bring with it its own temptations, its own opportunities to move in false directions. Eventually, whether you have learned from this blossoming of the self or no, the harvest time does come, the harvest of that realization is gathered, and another winter of discontent follows.

22: The cycle moves around, and insofar as a life in faith has been preserved in the individual through the predictable difficulties, just so far may the next realization be more and other and even more helpful than the first, thusly creating a new spiritual self, with new realizations, which then must go through the springtime of nurturing and protection, the summertime of manifestation, beauty, peace, and the words of freedom, faith and healing, and again, the harvest will be complete, and the imperishable spirit that you are, voluntarily and gladly, in a subconscious manner, moves to the next realization, the next spiritual infant, the next learning, the next blooming.

23: To achieve an ability to maintain stability in good times and in bad as perceived subjectively by the self, it is necessary to gaze at the creation day by day, within the present moment, and without judgment of any kind, except insofar as you are discriminating concerning that which you may take in and that which you may offer to others as service. When this cycle is understood, if we may use that term, the seeker may indeed minimize the heights and the depths...

24: (Side one of tape ends.)

25:♡: I am Q'uo, we continue through this instrument in love and light. This is not necessarily the correct manner of dealing with anguish and ecstasy, for, indeed, the very sharpness and depth of these emotions offers to the spiritually growing entity the opportunity to gaze at these emotional states with an eye to their purification of those mundane concerns which may be mixed in with imperishable ideals. Do we wish to have the cute and the pretty mixed with the beautiful? Perhaps in the mundane, but certainly not in the imperishable sense, for there is nothing that is relative, in spiritual realization.

26:♡: One last thing that we would say before we leave this instrument is never to demean, degrade or criticize the self for lacking the conviction, the faith or the strength to meet a situation as one would wish. For the will of the spirit and the faith of the spirit are expressed in the fruits of intention, first of all, and only as the spirit grows stronger from intending, and intending, and intending to show love in difficult circumstances, does the spirit grow strong enough, hardy enough, and full enough of faith to manifest in any nearly accurate way the infinite beauty of spiritual intention.

27:♡: Let yourself continue as beginner. Let yourself remain infatuated, in love, and shield that passion from a world which has seemingly no positive passion, except in isolated instances at this time. Shield that light until it may grow through you without destroying you, for it is indeed a vibration too great for third-density consciousness. Yet, you who are harvestable potentially have also the ability to hold light and love in manifestation, (which is not able to be offered (by those who have not worked toward graduation from this density. Never discourage the self or others in a spiritual sense. Support all selves, and speak those pearls that so inflamed and overjoyed your open hearts, by your presence, and upon request, by witness of a verbal kind. In this way may you never lose the novelty of the present moment, for is any present moment like another, and yet, are they not all the present moment?

28:♡: We thank you for this opportunity to speak through this instrument upon its most interesting question, and we thank the questioner. May all who read or hear be blessed. We are those of the principle of Q'uo. We leave this instrument in love and light, and wish to close this communication through the instrument known as Jim. We will now transfer. I am Q'uo.

29:♡: I am Q'uo, and greet each of you again in the love and the light of the one infinite Creator. At this time we are privileged to offer ourselves in the capacity of speaking to any queries which may be offered to us. Is there a query to which we may speak at this time?

30: Carla

31: Could you offer us specific techniques for the maintaining of the beginner's mind?

32: I am Q'uo, and we are aware of your query, my sister. The beginner's mind is one which is full of the excitement of new discovery. The beginner's mind is one which is full of the desire to share what has been discovered with others, for it is that which is bright, shining, novel and inspirational to that entity's life. It is often difficult for those who have long been upon the path to remain excited about this journey, for the nature of this journey is one of sacrifice. There is a price for each effort and learning and service commensurate with the purity and intensity of learning and service. Many such rounds of learning, of spending time within the desert, of climbing of the high peak within the inner mind, and of tripping and falling upon the path as one continues to persevere, to have faith, wear down much of this excitement within the seeker. To regain some portion of that excitement it is well for the seeker to place itself in these situations, to find within itself new thoughts on those subjects which it thought it had settled.

33: To read, to view, to converse with new sources of information is one means by which any entity may refresh those opinions which have settled, and the excitement which has settled with them. In such a way does one not only add information and experience and opportunity to the life pattern, but one may also find that there is the opportunity to refine, even to reconstruct, that which seems to have been settled within the being, for it is a danger, shall we say, or a temptation for each seeker who has traveled for some time upon the spiritual path, to feel that there are settled areas that need no further examination.

34: There are, it is certainly true, certain principles which are cornerstones for any seeker, and upon which the seeker

all.

44: Carla

45: How may one help another to begin to perceive this process? It is easier to work with the self, by far, than to create useful and persuasive inspiration for another seeker, which has its own journey, its own priorities, and its own keys. Perhaps in essence I am asking how one can serve as inspiration while completely observing free will.

46: Aaron

47:♡: I am Aaron. In serving another in this way there are two factors of key importance. One is that you can only learn for yourself. You can open the door for another, but you cannot push him through. To attempt to do so is a violence against that being. Thus, if you see another's misunderstanding, you may gently and lovingly point out that misunderstanding while assuring the being that it has your full acceptance and love, whether it accepts that misunderstanding or not. That is fully its choice. You are concerned that even to state that the misunderstanding is seen could be a violence. It depends how you phrase it. If you say, "You're wrong. Look at this!" and reach out to shake another to make him understand, that's a violence. If you simply say, "We have a different perception of this, and I see it differently. Are you willing and interested to hear how I see it?"—and if that being then says, "No," of course that's it; and if that being says, "Yes, how do you see it?" then you can share the way you see it, and then it is his choice to select helpful thoughts and leave the rest behind. So that is one way you may be of service.

48:♡: And the other and more important help is through the example of the self. Mistakes are corrected through constant work on oneself; and a deeper level of honesty with the self develops so that one becomes a shining example. But be ever mindful that this self that one offers as an example is also imperfect, that there will be errors. There will be unskillful choices. The example, then, is not to be perfect but to accept the imperfections in the self and in other selves with love. 49: Here I would like to stop, unless there is further specific question upon what I have said, and offer Q'uo the chance to speak.

50: Q'uo

51:♡: I am Q'uo. We greet each in love and light once more and suggest that this be the final portion of this working, as this amount of material is sufficient for one, shall we say, meal for the heart and spirit to digest. We would not be heavy on the dumplings when offering you the good protein of thoughtful insight.

52: We would simply ask the self how powerful it thinks it truly is? The concept of being able to infringe upon free will by an opinion is deeply narcissistic, deeply aggrandizing the mundane self's power. Once again, there is the shadow of control, of fear. Why would this instrument be afraid of speaking honestly with its opinion or offering itself as channel for the opinion of one whose opinion the instrument values? Can this instrument or any other leap tall buildings at a single bound? Can this instrument or any other single-handedly destroy or create, or add height to the body or length to the life? Where is this notion of powerfulness?

53: You see, the true power is always in the Creator. Thus, as one stills that narcissistic concern, one allows oneself to become transparent; one becomes as that city upon the hill in your holy works, shining for all to see.

54: The very natural human tendency is to listen to a needy person, to accept that person's expression and then to say, "Yes, I respect that, but..." In that little word there lies the shadow of fear, of separation. Rather, can one not be humble enough to allow this entity to express and express until it is done?

55: And if it does not ask the opinion, or ask the opinion of an entity which one is channeling through one's instrument, that is perfectly all right. There need be no "Yes, but..." type communication. It is only if that other self invites either one's own opinion or the opinion of the contact that one may offer the opinion in a very righteous and feeling manner.

56:♡: When one hears the question mark, one knows that the seeker's heart is ripe and ready for the picking, for the aid. When each hears itself say, "Yes, but..." to one who is vulnerable and needy, one may simply observe the fear of that, the fear for another being as foolish, and fear for the self. Thus, one is free to ignore. Nearly perfect expression of a life lived in faith with no "buts" but only a loving awareness of the flowing of all that is necessary to learn, moving to each

one, through each one, and sweeping into infinity—that is the true nature of consciousness as an Infinite Intelligence.

57:♡: Allow yourself to stop being a bubble and to become the ocean. Allow yourself the luxury of being asked before speaking, and of feeling no responsibility for those who do not ask questions. The skillful help one may give the entity who does not ask questions, but is suffering, is simply to allow the overwhelming compassion within and send, out of fullness of Self, that loving and healing energy of acceptance of that other self just as it is, with all of its self-perceived imperfections. This acceptance is as such a catalyst for another, although it is not aware of that, as is the verbal acceptance. Entities prefer verbal acceptance because they do not understand the depth of their own perceptive abilities. Honor this simple holding of another in compassion, acceptance and forgiveness. And honor, above all, that same attitude toward the one named self, that everlasting child within which is bound to make unskillful choices again and again.

58:♡: We embrace you all, as does the one known as Aaron. It is indeed a privilege and a great deal of fun for us to dance together with these concepts. We delight in each other as one flowing stream. How beautiful is this service, and how grateful we both are to the dedication and love which allows this calling to come to us. We thank each as we participate in the great work which ever goes on, the work of learning to cease the striving, to still forever the child's fears. We leave you in the love and in the light of the one infinite Creator and recede from your consciousness at this time. We are those of Q'uo. Adonai. Adonai.

59: (footnote start(Holy Bible, Luke 7:48.(footnote end(60:

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1: I would like to know how to draw anger out of my son and reestablish a calm relationship with him. There is a lot of pent-up anger and it comes out in inappropriate behaviors. He is a very sensitive, bright child. He never felt that he fit in anywhere. He has never felt like he belonged anywhere that he's been. He's never been able to adapt to just functioning in the everyday world. He tends to be off in his own world quite a bit, and he can't reconcile the two and it comes out in anger which is expressed physically and that type of thing.

2: Aaron

3:♡: With greetings and love to you all, I am Aaron. It is indeed a blessing and a gift to be invited to join you tonight and speak to your heartfelt concerns. Before we go any further, I want to make sure that Barbara is being heard above the computer hum, especially by Carla.

4: (Pause)

5:♡: This question of working with anger in another, of helping another truly in any way, is a difficult one. You love your son and don't want to see him in pain. Each of you wants so much for your children, and yet each of you can only learn for yourself.

6: You cannot learn for him. It becomes useful to begin to differentiate where you hope to learn for yourself through your son's anger and where it becomes a matter of wanting to take away his anger because it is painful to you.

7:♡: I am going to start here with something that you all know; but sometimes it is very hard to accept, especially when the one involved is one you love. You cannot take away another's pain. You cannot deprive them of the experience of that pain, nor can you know why they have moved into such experience. That knowing is for the wisdom of their own soul. You can create the learning situations and the loving and accepting environment that will allow that which is not angry in your son to flourish. You can nurture all that is not angry within him, but only he can work with his own anger. I don't mean that to sound hopeless. There is much that you can do. I only want to point out here that to try to take away his anger is a form of violence to him. You say he has always been very sensitive. He, in his wisdom, has created certain situations in his life, including choosing you to be his father so that he might work with that which most needs to be healed within the spirit.

8: First, try to separate your discomfort at his anger, knowing that that is work that needs to be done not on him but on you. In short, if he needs to be angry, can you simply let him be angry? Can you reach that place in yourself where

into the light. There is a yearning for that light and for the full knowing of oneness, and yet there is that within the self which feels unworthy. In the book with which I think most of you are familiar, called *Dark Night of the Soul*, St. John of the Cross suggests that the soul feels itself to be unworthy of God and yet yearns toward connection with God. And although it feels itself to be unworthy, the force of its love is what gives it the courage to seek that connection.

26:♡: How can you allow the force of your love to come to the forefront of your awareness so that it can lead you into the full knowledge of all that you are and always have been, to lead you past that fear that calls the self unworthy? You are both. As long as you are human, you are not intended to be perfect. What you perceive as limitations are not limitations at all, but merely the teaching tools offered by this density. You do not have to get rid of fear or anger or greed. All you need to do is to allow what beauty is there to flourish and bloom. And the fear and anger and greed will fall away, because the knowledge that was gained from them is no longer needed.

27: The most important tool here is awareness: knowing always what is being felt; and if anger or greed are being felt, touching those, not with judgment but with an acceptance that allows the being not to need to act on those emotions. It is not the emotions themselves that are a problem. You don't harm another by feeling greed. You harm another by taking what belongs to another.

28:♡: How much more lovingly can you begin to respond to all these forces within yourself? As you do that, the need for them will pass. It is as if you were swimming across a river and there were 100 floats to hold on to. Moving across the river, you swim to one of them and grab hold to keep you afloat. And yet as you look, you say, "They mar the beauty of this scene. I don't want them." But in one aspect of you, you know that if you get rid of them and your swimming ability is not yet refined enough, you will drown. So you leave them there, noticing that they mar the beauty, but also that they are useful until you have perfected your swimming so you do not need them anymore. At that time, they will simply drift away.

29: I believe that Q'uo has something to say here and would like to pass this to my brother/sister at this time. That is all. 30: Q'uo

31:♡: I am Q'uo, and greet each again in love and light.

32:♡: We are attempting to offer tools and resources to the third-density entity for working toward the state of allowing and accepting. A great resource for doing work in consciousness is creative visualization. The closer the visualization comes to resonating with the timbre of memory, the better the chance that it will aid the entity at deep levels of emotion, those levels of emotion which contain true wisdom. Such a visualization about the loving self might be such as this: Within you lies the small child which is attempting to do well, and (which) perceives the self constantly through the awkwardness of childhood as failing to be adequate to its own requests of the self. Picture, then, the loving self; and you are indeed all very loving entities as the nurturing parent. Would the parent within you turn to a child and scold it when it has acted in self-perceived error, or would the loving parent take the child into the cradle of its arms and place the child's head where it can again hear the heartbeat of the womb?

33:♡: The child is afraid of the vampire which it has seen in a movie, and so it wakes to nightmare. The parent moves swiftly to the child's side and offers it a sense of proportion. It does not make fun of the child for having the nightmare. It is aware that each entity has its nightmares, its fears; but when the child is cradled upon the breast of the nurturing parent, it quickly becomes comforted as the parent says, "This was a true nightmare. There are truly portions of consciousness which are terrifying. That is the way that that is. But that is only a small portion of you, my child, my beloved one." As the parents rock and nurture this baby child, the feelings of safety, of security, and of being loved slowly and gently allow the child to accept its own vampire and to find that it is not so scary after all; that vampires, too, fall under love and care of the nurturing parent. Thus, one may invite into the self that vampire, realizing at last that although the vampire is a part of the self (and any other image is equally acceptable here), it is not the totality of the self. Thus, may your own lovingness be shined as the light that it is into the darkness of that child which is fearful.

34:♡: When this inner child becomes stronger, it is, as chil-

dren are, willful. Thusly, it is well for the visualization of the nurturing parent cradling the child to become more organic, more within a flowing process. The child, newly strong now, is willful. The loving parent is wise to advise the child to be silent, to let not the outer expression of new realizations become important.

35:♡: It is not at all important that others know the insights one has gained, for these insights are fragile, just as the infant is fragile. They must be treasured and protected as they grow stronger. When the child is willful, the loving self gently reminds the child within that it may remember all the many times that willfulness has not been a skillful choice of attitude; for in willing from within the conscious mind, there is an ignoring of the greater will of the Higher Self which is lost in the Creator so that self and Creator are truly one. These tantrums of will may be gentled and healed by that nurturing parent until the child sees clearly that its will is likely not to have a very intelligent or spacious perspective.

36: It is not that it is incorrect to will or to use the faculty of will, but rather, that such will must be seen as sacramental so that one is aware when one uses the will, sees that volition for the choice it truly is, and surrenders that short-sighted will of self in the mundane sense, utterly and completely, moment by moment, to the will which speaks from a vast perspective of thousands of years, shall we say.

37:♡: It is written in your holy works that the yoke of Christ, or the yoke of Christ Consciousness and acting according to that level of thinking, is easy, the burden is light. This may be examined as a deep truth. One within incarnation always carries baggage, always has something strapped upon its back to carry. For in finity, which the body expresses perfectly, there is always perceived effort; that is, effort perceived as effort by the self. It is the work of faith to enable that small child that is nurtured by the loving parent within to present to that child's eyes a view of an whole and unified process. It has learned that it can use its will; and if treated gently and with respect, it shall learn to choose that will which is most well informed, which has the spacious perspective. In this way of service, one approaches such a light burden, such an easy yoke, that one becomes free. In surrendering a small volition, one is able to hear, at last, the volitions of love itself.

38: Thus, one who does the will of the infinite Creator is simply listening more skillfully to the voices within. One of the many conversations one has endlessly with the self is a conversation with that Self which is the Creator. How splendid and glorious it is that that which is of the dust of the earth yet may speak with the Deity and be heard, and then hear also what the will of that Deity is. Then one is free to do the best one can, single-mindedly and with a full and generous heart.

39: One aspect of the self is well encouraged by the nurturing parent; that is, the sense of humor. One may perceive oneself without humor and thus become heavier and heavier with the weight of solemnity. Yet does not any play, even a tragedy, have its moment of heartfelt release and catharsis?

40: And how much of life may be seen by the self as the soap opera or the cartoon? This is not to denigrate the importance of the self or of service, but to allow the sense of humor to strip outer experiences of fearfulness. When one may undress the object of fear and see it, however allegorically, in its boxer shorts—preferably those sprinkled lavishly with hearts, frogs, or golf clubs—one then sees the vulnerability of that object of fear. It is only strong when it is dressed majestically. Thusly, in not accepting a solemn and heavy view of the present moment, one is allowing a sense of proportion, an ever-growing spaciousness of attitude. Humor is the beginning, in many ways, of full acceptance of self, which eventually very nearly silences the voice of fear within.

41:♡: We would at this time move into the contributions of the one known as Aaron. We leave this instrument in love and light. We are those known to you as the principle, Q'uo.

42: Aaron

43: I am Aaron. It is a joy and delight to work in this way, with Q'uo and me stimulating each other through our ideas, and also with the sharings of each of your thoughts which you have sent to us. I wish to thank Q'uo especially for reminding me of the importance of humor and must stress my strong agreement with what Q'uo has said—that with humor comes the beginnings of acceptance. There is much more that could be said here; and yet in the interests of this session not becoming heavy, I would simply like to open myself to your questions rather than speaking on with my own thoughts. That is

shall place the structure of its mythology, shall we say. However, there are an infinite array of possibilities in the perceiving of these principles, and for the seeker to assume that that manner in which it has perceived is set, and in no need of examination, is the first step in the calcification of opinion, which when allowed to proceed from one assumption and lesson to another, may harden those interpretations of truth which, in order to have any hope of approximating truth must be open to further elimination, for if there is one principle that may be depended upon to have sway within your third-density illusion, that principle is the variety of possibility within an infinite creation, that any truth which may be apprehended in a certain manner may also be apprehended in many other ways as well.

35: It is well, therefore, for the seeker to shake itself up from time to time, to perhaps engage in a game in which all that seems to have been known, gathered through much searching in the past, be for a moment, perhaps a day, or a week, thrown out, so that the seeker must begin anew. Now, we are not saying that what has been gathered through a long process of seeking should be discarded completely. Perhaps for only a moment, it will be well for the seeker to look with new eyes for those answers to the riddles of its life. It may be that the seeker shall return to those principles and means of seeing, interpreting principles, that it has long held, but to journey from them for even a short period of your time, and to look for a new perception, a new mode of apprehending, is an exercise which shall refresh the seeker in its gathering of information, in its processing of this information and in its formation of new relationships, and the seeking of these relationships within the appropriate energy center.

36: By such a process of reevaluation may the seeker then discover that there is a continued thrill and excitement that comes from this seeking process. The gathering of information, the gathering of experience, and the increased variety in all of this, adds to the excitement that may propel the seeker to more closely strike to the heart of the incarnation and its purpose within this illusion.

37: Is there a further query, my sister?

38: Carla

39: (Inaudible) Jesus offered the Creator's words, "Peace I give you, my peace I leave with you, not as the world gives, give I unto you", (inaudible) a writer in writing of that passage, wrote "The peace of God, it is no peace, but strife closed in the sod, but brethren let us pray for but one thing, the marvelous peace of God."

40: It seems to me that mundane peace is a symptom of that which is no longer changeable, (inaudible). Is it too large a question to ask about spiritual peace? Should it be kept for a Sunday main topic, or in it a matter fairly short to answer the question, what is the Creator's peace?

41:♡: I am Q'uo, and am aware of your query, my sister. The topic of which you speak is one which would be well to reserve for a time during which it may be explored with the intensity and perseverance that it deserves, for this is a topic which has been little considered among those of your peoples, and it is one which is well to be considered by each entity who would seek the love and the light of the one Creator.

42: Is there a further query, my sister?

43: Carla

44: No, my brother, I would like to thank you (inaudible).

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

46: K

47: I have no questions at this time.

48:♡: I am Q'uo, and we thank each of those present for inviting us to join you in your circle of seeking. It is a great honor for us to do so and we are filled with joy at each opportunity. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai.

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0:♡: I am Q'uo, and I greet you in the love and in the light of the one infinite Creator. We are most blessed to be able to share this experience with you, and blessed even further that we may possibly be of service to you in your seeking, as our seeking at this time, as you would say, is all focused upon that which we learn by attempting to be of service to you. Thus, you are offering us a great gift by your questions, for this is our means of service and learning at this time. We too are upon a path to the infinite One, and we too are yet finite and unimpeccable. We are mistake makers, we are opinion givers; we are not and can never be completely accurate, for accuracy lies not in words. We can only offer you an estimation in your language of concepts which we have come to grasp. We thank you for this opportunity, but request that each use the discrimination of its own wisdom. That which is yours you shall recognize and remember as if you had heard it before, but only now remembered it. That which is not yours, leave; perhaps you will one day return, and it will then be your truth, but under no circumstances allow a puzzle of ours to become a stumbling block to you.

1: We begin now with your question upon the nature of the spirit complex and its relation to the entity you have called soul. We would begin by asking each to move in consciousness from the cerebral patterns of intellectual knowledge into the open heart and the wisdom that lies therein, for that wisdom is deeper, though conceptual and illogical rather than the ideation and ratiocination of the conscious mind, for much of the question which you ask is best answered by the wisdom of the heart rather than by strictly logical means.

2: As we depart now and then from logic in our attempts to express concepts not within your vocabulary, we ask you to suspend notice of our illogic, and await the sum, for only in sum can substance be seen. We thank you for allowing us the freedom of this process, for the question you have asked is less than easily answered in purely cerebral terms.

3: Each of you is an entity. Let this be basic and imprinted. Each of you is an unique consciousness. You are unique because of the choices that you have made. It is your choices which define you, your biases which express your nature. It is not in the clarity of your Creator-self that you exist in terms of the solution, but as an unique portion of infinite consciousness which has been mated with free will in order that you may go through the choosing process again and again, creating, enhancing and altering your biases and distortions. What would we offer to any, clear and lucid enough to be a perfect and empty instrument that could all be filled with the treasure of the infinite Creator? Nothing. We offer words to you because both we and you are learning, and yet do not know, but we are persistent, as are you. This free will moves firstly by chance, and in terms of your time/space continuum, this occurs for a long period. In the density which you now enjoy comes a very critical period in which the unique and distorted entity that you are must choose blindly, in the deep of midnight, how to follow the light.

4: Thusly, all discussion of the entity which is you as a purely metaphysical entity must in some way be wrapped in mystery, for it is not important to know the nature of the soul, or the true entity, during an incarnation. It is, in fact, baggage, for you are not here to practice discarnate skills. Each of you is here to be affected by an environment you know to be an illusion. Yet, why would you choose to be in an illusion which is so often challenging, unless that which is truly your self is aware of the great value of not knowing, and having to choose in faith, blindly?

5: Therefore, seat yourselves, and your knowledge of yourselves, firstly as one who respects the incarnation, one who values the illusion, for this illusion is a tremendous opportunity for you to know more and more clearly the nature of your self. Yet, this can never be a measurable or quantitative knowledge, for you, as what you would call a soul, are incalculable, inevitable, inestimable and eternal. Yet should we speak to you as imperishable beings of light? We think not, what good would that do you? You could not hear the words of light; you could not value concepts that have no words. We would become those who spoke in tongues, not your own; perhaps an exquisite experience, but not an information-filled one.

6: (Pause)

7:♡: We are those of Q'uo. We greet you again in love and light. This instrument must sometimes pause to take liquid, and we apologize for this delay.

8: Now that we have thoroughly rattled your cages, and made you see the quiddity of your selves and your incarnation, and underscored this illusion's value to you, we may be free to speak upon your question, for we feel that we have de-emphasized it appropriately.

9:♡: As we said, you begin and end in mystery. However, within the illusion we may say some things about the relations between the mind, the body and the spirit. In terms of learning, within the illusion, the primary, or first learner of which most entities are aware is the mind complex. This is a portion of the self within the illusion. It is a type of computer which functions quite simply by answering "yes" or "no" to each stimulus which is received. Each entity answers "no" to the reception of perhaps 9910: The mind, in and of itself, instinctually cannot move into the area of choice with any realization. It will, left to itself, continue any patterns that have been begun in the early days of the incarnation of that entity. Thusly, the unawakened life path is one of distraction, avoidance and aggression. By these means, the mind controls the environment, and considers itself safe. Fears, and lack of fear, move into the body complex, if there is no intervention either by dealing mentally with outside catalyst or invoking faith. Thusly, the body slowly sickens and dies, because the nature of the illusion is that of steady loss.

11: However, into this closed and incomplete consciousness moves the voice of that which may be called the spirit complex, although indeed the spirit complex itself is a gateway, or opening, or channel, which is able to transmit into the deep mind, through itself, higher principles and ideals that do not have to do with the illusion, but are, in fact, fixed. Like yourselves, certain principles are imperishable. Thusly, the simplest way, perhaps, to express the nature of the spirit complex is that used by the one known as Ra, the spirit complex as a shuttle, a means of taking the thread through woof and warp to create the tapestry of solidified beingness as experienced subjectively by each entity, each weaver, of the tapestry of an incarnation.

12: How can one access the spirit? One desires. All entities desire. This is the process of choosing. But what an entity desires is as various as the four winds until faith is invoked by will. We do not speak of beliefs, for beliefs limit, define and solidify into illusory distortions the imperishable truths of which they are the sons and daughters. There are many, many entities among those of your people making this choice at this time who are comfortable in not thinking, in unthinkingness. They wish the structure told to them that they may learn it by rote, and spend their time in devotion. Mistakenly, however, because of the nature of the mind complex, it is felt that one particular story about the Creator is the story about the Creator, and all others are not acceptable stories about the Creator. This is incorrect. However, each story appeals to those of a certain temperament. This entity has a temperament which finds the story of Jesus the Christ most helpful. Thus, it has become this entity's way to objectify the shuttle of spirit, and to open within the heart and within the consciousness the gateway to Intelligent Infinity.

13:♡: There are other stories, many and various. We ask not that the spiritual seeker choose any particular one. We do ask that the seeker choose, and, having chosen, never look back. It may take as long as you wish in the incarnation to make that choice, but when the choice is clear, it is very well to move upon that path with the greatest intensity and devotion possible, for what you wish to do as a unique consciousness, or soul, is to become more and more powerful in the metaphysical sense. Until you have done the work of spirit involved in discovering the imperishable part of yourself, until you have made and dedicated the choice of how to love the infinite Creator, the self, and all other entities, polarization cannot begin in any settled form which may deliver one more reliably into a denser light, and a more skillful use of that light in being and in manifestation, but most importantly in being.

14: The mind will endlessly inform one; the body endlessly informs one; and the spirit lies fallow. To request an end to incoming data seems a simple enough thing to do. This is the nature of meditation, the nature of contemplation, to remove oneself from the stage of manifestation that one may rest and seek its own self within. Learning is done in silence,

especially silence potentiated with pain. Thusly, as this instrument has said this evening, pain is to be recognized and respected for the great ally to learning that it is.

15: You may deliver yourself into suffering if you wish, and say that you suffer in order to learn. This is a distortion which is subjectively true to many. You may also say that you maximize your opportunities to learn in order to learn. This is another way of saying precisely the same thing. Thusly, you may have pain, greeted like the sister or brother that it truly is. Welcome it with respect into your life, treat it as an honored guest, and be free of any suffering, or you may choose first one and then the other, as you desire.

16:♡: The spirit, however, will only inform the intelligence when asked. Thusly, each entity has its time of the first and fundamental realization that is appropriate for its rhythm of beingness, and when that time comes, the heart is opened, the body quiet, and the shuttle is suddenly full of an effulgent light, an all-embracing love, and the entity, struck, is never the same again. This is a natural awakening, but it is all that is natural about awakening. Through the illusion is allowed that first impulse of spirit, but all choices after that first experience, which may be repeated from time to time, are the specific free choice of the entity. No learning comes without desire and persistence.

17:♡: Now let us turn from consideration of the spirit complex to the consideration of the soul. The term mind/body/spirit complex is an approximation of description of the nature of the entity without distortion, that is, distorted only in the balanced manner that lies behind illusory distortions. The entity which you are, which you may call the soul, is first, last and always to be understood as consciousness itself, and as love.

18:♡: Let us consider the phrase "I am, in love, with you." Consciousness is "I am." To define it beyond that is to distort it. The nature of this consciousness, this "I am," is love, and the nature of all other entities in your density, and in any density, is love, manifesting through rotations of light. Thusly, all may say at all times, in any relationship whatsoever, "I am, in love, with you." Let us pause and experience together the "I am" of us all.

19: (Pause)

20: I am Q'uo, and am again with this instrument. May we thank you for the privilege of enjoying the beauty and the harmony of your unified vibration. To be allowed the privilege of this experience is very humbling to us, and we thank you, in deep gratitude, for your beauty.

21:♡: This entity that you are is subjectively experienced by yourself through illusion, while the integrity of your beingness is always preserved in mystery. You cannot analyze a mystery that has no answer. Thus, we move in a circle, coming again to our first point. To analyze an unique entity is to do the impossible, for both that which we call love, or Logos, or the Creator, which is a portion of you, and the portion of you that is unique, are mysteries, now and forever. It is a matter of allowing that mystery to be a mystery. That is most helpful within the incarnational experience. It is acceptable to be unknown to the self in a final way if one realizes that that is the situation and will be the situation until the allowing of consciousness becomes such that one no longer desires to know about consciousness, but only to be consciousness. At that point, which we have not yet reached, there is the returning to the infinite One, and the creation moves from creation to creation, as entities are sent out and then return, that manifestation may blaze in its appropriateness within the infinity of intelligence.

22: You are all things. The soul is the universe, and the universe, the soul. All that is within you is in fact outside you, and all that is outside you is in fact within you. All things can be known, and all things cannot be known. You are a living incarnation of paradox and mystery. Does this challenge you? We think not, for we think that each within this group has become aware that there are infinite concepts which cannot be expressed within your illusion.

23:♡: Indeed, as we speak through this instrument this instrument's main asset besides its purity is its craft, for we offer concepts to the conscious channel, which must needs then be given words. And how should we describe by words that which is the soul, except to say that the soul in manifestation is a bonding of love and free will, and process through the densities is choice, upon choice, upon choice, as free will is first paramount, and all other things but the individual will be seen as threats, or potential threats, this moving on until the

12:♡: Fear and the "shoulds": Where do these "shoulds" first occur? The voice of "should" is learned before the small entity has gained enough experience to count as irrelevant all suggestions that do not fall upon the heart with the feeling of truth and love. Thusly, the original voice of fear does not take into account the nature of the self or of how the self might relate to these parental and authoritarian instructions toward behavior and values.

13: At some point within the incarnation, most entities realize that these voices of "should" are a relic of childhood teachings. These teachings are generally intended to benefit the child and create for it a knowledge of how to move through the intricate rituals of social behavior with the lubrication of appropriate, kindly thoughts, words and actions. Thusly, the "shoulds" are valuable in dealing skillfully with the societal group at large. It is within the self and the self's perception of the self that the "shoulds" become less than benign.

14: The voices of childhood come without volition of the self; however, the internalized voices of childhood, even though forgiven and no longer valid upon the outer, manifested entity's self, may well be internalized and become the voice that seems to the self as the voice of the self. Here we may see the ultimate separation of self from self. The self needs to be aware of its inner voices and to heal, by forgiveness and acceptance, those voices of the ultimate critic which gaze upon the self's manifested works with a jaundiced eye, an eye for not what is right with this picture but what is wrong with this picture. This is a form of self-torture, a denigration of the self which is done quite innocently. To become mature one does need to see those things within the self which are not innocent or authentic but rather judgmental and full of complex argumentation.

15:♡: The amount of complexity experienced by the self is a good gauge of the authenticity of the self. Authentic selfhood is simple, pure and full; not reaching, not grasping, but content to do the best one can, as one can, however one can, and where one can. These voices, then, that denigrate the self judgmentally need to be recognized, accepted, named and then forgiven. Yet how shall one forgive? The psychology, if you will, of redemption is the choosing of a perfect symbol which then is able to forgive the self because its very nature is love, which always accepts any gift that is given.

16: It is no error that the one you know as Jesus was born into a mystical Jewish tradition. This tradition is chock-full of "shoulds." It is into this milieu that the one known as Jesus chose its incarnation in order that it, a fully literate Jewish scholar, created the firm concept of constant redemption. How greatly does the Jewish tradition emphasize the positive value of fear. Concepts of kosher, of living ethically and humanely, flood the Hebrew personality. Thusly, when the one known as Jesus said, "Your sins are forgiven you," I he was speaking out of a background quite full of "shoulds" and judgment. Thusly, you may see that if the one known as Jesus could gaze at iniquity and instantaneously forgive it, then how indeed can one fail to forgive the self?

17:♡: This method of becoming aware of redemption is roundabout and makes use of the illusion of separation. The Jesus that forgives is easier to hear as an other self speaking from a great distance of time than if Jesus the Christ were considered to be within the self, a part of the self, and ultimately the self. So, although all religions and spiritual systems of faith have much to recommend them in terms of finding allegories between their experiences and one's own, one must at least meet the self upon the plane of inner awareness. Then when "shoulds" and guilt arise, one may experience redemption, not only from an imagined other self but in a hearty, earthy and substantive way as part of the process of love, which includes love itself and therefore a lack of judgment. As the one known as Aaron said, each must bloom in its own time, ripen according to its own rhythms.

18:♡: Yet entities usually do not perceive themselves as either virtuous and godly seed or beautiful blossom. It seems to the self that the self is anything but that beautiful seed which grows and blooms as one sees flowers and living trees express. This creates an instant bias towards judgment. How can one learn to experience the self as beautiful, as godly, as perfect? We would let this question linger in the air as we allow the thread of this message to be elaborated by the one known as Aaron. We briefly leave you in love and light. We are those of Q'uo.

19: Aaron

20: I am Aaron. I would like to address the question of the fear of moving beyond one's perceived limits, how one perceives those limits in the first place, and how it presents one with a choice: to let go and proceed, or to hold on to the perceived safety of shore, to the delusion of limits.

21: We start with the reality that you are unlimited and that within the illusion you perceive yourself as limited. While it is incidental to my main direction, I would point out that the perception of the self as limited is not an accident, but is a gift to help you to understand that you are unlimited. If there is never a sense of being limited but only the full understanding of the reality of your limitlessness, there would not be any inspiration or provocation for growth. So you hold up that ideal and want nothing more than to reach that ideal, noting the standards of your own behavior as well as the ways that you manifest in your life.

22:♡: Because you are human you constantly fall short of the ideal, and yet you constantly ask yourself to let go of that edge on to which you were you holding and strike out again to cross the sea of truth. It is a very courageous act, and yet you rarely give yourself notice of the courage. You perceive the fear that asks you to hold back and you miss the beautiful bravery and love exhibited each time you take a new step. Does a child learn to walk with a parent who says, "Don't take another step, you'll fall!"—or with a parent who applauds each new step and picks that child up and takes away the hurt from the inevitable fall? How can you learn to pick yourselves up in this way? I believe this is the question Q'uo raised at the end of the preceding talk. Can you learn to cherish that self who so bravely tries again and again? Know that in this physical manifestation you cannot reach that perfection toward which the self yearns and finally come to an acceptance that reaching that perfection is not necessary. Rather, the yearning is a tool to build the strength and faith so that one begins to understand one's inner perfection.

23:♡: When you make a choice, and it turns out to be an unskillful choice and brings harm to another because there was fear or anger or greed as part of that choice, there is that in the being that declines responsibility for that choice, that says, "I couldn't help it." But as you evolve to the point that all in this group today have reached, you have learned that you are always responsible. Can you see how difficult this is? You used to be able to make your choices in a less judgmental way, though they were less skillful, and there was more anger and blame. But now you truly know that you are responsible; it feels like a burden and not a joy. The question, then, becomes how to make that sense of responsibility appear as it really is, a joy and a gift, so that even your unskillful choices can be met with love and not self-denigration.

24:♡: This is where we come back to what I spoke of earlier: about allowing rather than forcing. When you come to a place of choice and understand the responsibility for making a skillful choice, and yet at times don't see the fear or greed or anger until it is too late, that distorts that choice so that another feels pain from it. When you come to that place and there is a sense of fear, of, "What if I make the wrong choice?"—that fear shuts out the flow of energy, shuts out the flow of knowledge within the spirit. When you can come to that place with a prayer, opening yourself to all the love coming from within the self and coming to the self from without, then the voices of fear or anger or greed are heard as voiceless echoes. Then there is a joyousness about that responsibility because you see that it is leading you into being a mature being, into blossoming into the light.

25:♡: Q'uo spoke of the separation of self from self. All of you, at one time or another, fail to notice the positivity within the self, the generosity, the patience and loving-kindness; all of those beautiful qualities which are part of this beautiful being that you are. Then you judge yourself and focus on all of the qualities that you judge as negative: the impatience, the anger, the greed. I would suggest that two practices may be helpful for you. One is to begin to notice more and more carefully all those times when you are loving and patient and kind, to begin to allow this beautiful self to move into the sunshine of its own love. This is not pride. It is reality. Also, it is useful, when one perceives oneself as love and will not allow that this is so, to ask why you will not allow it. Why does one pay attention only to those qualities that are perceived as negative? One must then begin to see that there is something in the self that wants to cling to those qualities that are felt as negative, even while it begins to move on

instance, the astrology which many use is a way to become more aware of circumstances, although, because the exact moment when the soul enters the physical vehicle must remain unknown, astrology will remain inaccurate specifically and is only helpful in mapping out the topology or neighborhood where catalyst is now occurring.

64:♡: No matter what the personal situation may be, the tools of prayer—contemplation, meditation, inspiration and all of those intuitional qualities—are of much aid. The outer-plane confluences are from stars, galaxies and in truth any external consciousness which has been perceived. When affirming and praying, one is able to experience fearlessness, for one is involved in worship; and all else may be put aside for that moment of worship. It has been suggested to pray without ceasing. This is excellent advice, for the outer-plane entities which speak through instruments such as this one are cosmic energies which influence the self. A continual “meditation” of meditation in ceaseless remembrance, love and praise of the infinite One places one’s conscious awareness in a state far more resonant with unity than an unprayerful state would be, in relation to its ability skillfully to perceive.

65: Respect and honor the need for heavenly food of the self. If positive and negative outer-plane entities rain upon all alike, like the cosmic influences that they are, and if free will is to be maintained, the self must be independent and thoughtful; for above all, fear is uninteresting.

66:♡: May you each find the gentleness and tenderness to re-create and re-experience that helpless and brutalized infant whose space has been invaded again and again, whose needs are not often adequately met in some area or another. Be gentle with this and patient, and remember to remember the one infinite Creator, whose nature is limitless love and whose every manifestation is light. We greet you and offer benediction in all that there is—the love and the light of the one infinite Creator.

67:♡: May we of Q’uo speak for the one known as Aaron in thanking each for the passionate love of the Creator and of service to others that has called us here and given us an incredible opportunity to triangulate upon a central question. We find working with Aaron a delight, and are humble before this entity. (We offer our blessings and our love, our peace and our joy, our love, our light. All that there is, is that condition in which we leave you, never truly leaving, but merely receding so that the raindrops of our positivity may not fall upon the unprepared heart. Adonai. Adonai. I am Q’uo.

68: (footnote start(The Akashic Records are defined by the web site, http://www.themystica.com/mystica/articles/akashic_records.htm, as “A theosophical term referring to an universal filing system which records every occurring thought, word, and action. The records are impressed on a subtle substance called akasha (or Soniferous Ether). In Hindu mysticism this akasha is thought to be the primary principle of nature from which the other four natural principles, fire, air, earth, and water, are created. These five principles also represent the five senses of the human being.”(footnote end((footnote start(Carla was loosely tying her hands down so that she would not damage her shoulders by gesturing thoughtlessly, as they were very flared-up with arthritic pain.(footnote end((footnote start(A sextalogue is a talk between six people.(footnote end)

69:

4.17 1991/03/03

0: Aaron

1:♡: I am Aaron. I greet you each with my love in the beauty of this new day.

2:♡: “I should” is a voice of fear. I would like to explain that further. We spoke of this last night: the ways in which the “I should,” that sense of perfectionism, comes from a yearning toward the ideal; but it also may come from fear. When it comes from fear there is a sense of pushing the self, forcing the self, rather than allowing the self to express its own radiance. It is rather like bringing in a flower, a soft bud, and brutally pulling the petals open, as if one could force it to blossom in that way. But it cannot be forced. It must be allowed by leaving it in the nurturing sunshine of one’s love.

3: Yesterday Barbara was reading some material by Ram Dass in one of your record albums. In it he tells the story of how he met with a Buddhist teacher who suggested that

they do a meditation together, expanding outward. After a few minutes the teacher said to him, “You’re still trying.” And Ram Dass said, “Yes, I’m still trying to expand outward.” The teacher said, “Don’t try to expand outward, just expand outward.” Do you see the difference? By trying, you create the conditions where it becomes very difficult to allow. This does not mean that no effort is required, but the effort is that which flows through the being in perfect harmony rather than the effort that comes from a distortion of self-will.

4: There is a piece of writing by the third Zen patriarch which speaks of quieting the mind. He notes that in your effort to become quiet, you simply generate more activity. I am sure this is clear to all of you. The question then becomes, “How does one quiet the mind, or move beyond the dualistic, conceptual mind to reach that state of total merging with the Eternal?” Why not allow it? Why have any “I should’s”? You do not need to achieve or attain anything. There is nothing to attain. You are already there. What you are doing is allowing the perfect flow of energy through you until you come to that understanding of the knowledge that you are already there. You must begin to understand that you are not moving yourself from “this” to “that,” but simply knowing that you have always been “that” and can be nothing else.

5:♡: You have heard me say many times that love and fear cannot coexist at the point where you understand fully that you have always been “that”—even though sometimes you act as if you were not—in that place there is total harmony with all that is. When you are trying to become “that,” there is disharmony and there is a state of fear. We spoke last night of the correlation between fear and separation, and why one outgrows that pattern. The first occurrence is a state that recognizes self-awareness, and out of that self-awareness comes the fear that there is something that one is not, something to be attained; and out of that fear arises a stronger sense of separation. Can you see that as long as there is something to be attained, the being feels some fear as to whether or not it is good enough, worthy enough of attaining that? But when the being fully trusts that it already is all that it has ever been and ever will be, then it allows that fragile bud to open so that the full beauty of the flower becomes visible.

6: Allow me to speak a bit more specifically here. It’s fine to speak of knowing intellectually that you are “that,” but how does one keep that faith that allows one to move beyond fear? You are always in connection with the Divine. Several months ago Barbara was singing a song many times, early in the morning. The words were, “Seems like such a long time, Holy Spirit, waiting, since I’ve drawn your breath in, silent and all-pervading.” As she sang that song over and over, she began to have that deep understanding that the breath of the Holy Spirit is always present, that the Creator is always present, that it is she that chooses to draw that breath in or not to draw that breath in. Then she understood how fear had separated her from choosing of affirmation of holiness.

7:♡: To make such a choice, to fully affirm that oneness, is a responsibility. At times you feel you are not ready to commit yourself quite that far, and in fact you’re not because you are here to learn; and in a sense that fear, first learned by the infant, is a part of your learning. There is nothing wrong with fear. Yes, it does seem to prevent you in some ways from fully reaching your potential; but that is a bit of an illusion. If you did not choose that fear as a catalyst, it would not be there. Fear is just fear. Can it be met with kindness? So, as you are able to turn around and relate more lovingly to that fear, you move yourself further on this path, reducing what I have called the specks or shadows from the self so that that self becomes more transparent and is more nearly ready to reach into higher levels of light.

8:♡: In essence, what I am suggesting here is that you learn to trust that when fear arises, that’s okay, that you don’t need to flee from that fear but just to greet it with an openness that says, “Oh, here’s fear;” and relate lovingly to fear, allowing it to bring whatever lessons it brings.

9: As with last night, there is much more that I could say here, but would prefer to have Q’uo speak first and let us pass this back and forth. That is all.

10: Q’uo

11:♡: I am Q’uo. I greet you in love, light and delight in the infinite Creator. We are most privileged to be called to your group once more, and are enabled and ennobled by the sharing of our fallible opinions with the beautiful one known as Aaron.

process of evolution of mind, body and spirit, brings each entity to the realization, hard won or won easily, depending upon the incarnation, that the will of the self, in its deepest sense, is the will of the one infinite Creator, and this will of ten does not make sense.

24: Consequently, the more realized the consciousness within the illusion, the more it may seem that one is a servant with a master; yet, you are the master as well as the servant. All is truly illusion. You experience this objectification of the master as you need solidity. Eventually you shall not need to be solid, or three dimensional, in the way that you now see dimensionality and solidity of form. You will be free of needing to solidify pain, pleasure, or any experience. And at that point, you are then free to open the heart, to do work in consciousness, and to share that work with others as the gift has been given to you.

25: What is the soul? The soul is you. The soul is the Creator and the created, an infinite unity, given objectification through the use of illusion. May each of you value both the self in its soul nature, its endlessness, its mystery and its paradox, and the incarnational drama which offers to you endless opportunity for learning the great lessons of compassion which may deliver you into a more realized observation of yourself.

26:♡: What have you judged today? Each judgment has pulled you away from your soul. Unlike discrimination, which is a subjective matter of saying “This is mine, but this is not,” a judgment is a matter of “This is correct, and this is not.” To judge yourself for yourself is to do your work; to judge others for the self is to be a critic. And how shall the critic grasp the nature of the play if it is only an observer? Nay, you do not wish to be a critic; you do not wish, though you may think so, to be clever, and intelligent, and intellectual. You need simply to straighten up the household of your mind, and when it is tidy, to move into the heart. Through love, open the heart, so that without fear you may greet yourself.

27:♡: Oh, beings of love, we greet each other in you, and you, in us. We are consciousness; we are soul; we are one. The rest is illusion. May you love each other, and in loving and serving each other, learn the lessons of divinity, for as you love, without judgment, without let or stint, so shall you learn your nature. We salute you, souls, all, our own selves, and we encourage you to respect, use and enjoy the opportunities that will so quickly flee before you. No one, after leaving the incarnation, is ever truly satisfied that it has chewed it all up and used it well. Therefore, may you burn with desire to do this deep work. May you learn your oddities and your gifts, and may you then maximize them through the opportunities that are given to you moment by moment by moment, remembering always that it is how you perceive the chaos about you that you begin.

28: We thank you for having given us this chance to speak upon this interesting subject, and would at this time ask if there are any questions that we may attempt to answer. Is there a question at this time? I am Q’uo.

29: M

30: I have a question. In the opening message you said that accuracy is not in words. Where is accuracy? Where does accuracy lie in understanding our relation to the infinite Creator and service to others?

31:♡: I am Q’uo. My brother, within the bounds of your subjective experience at this time, accuracy lies in the open and loving heart.

32: May we speak further?

33: M

34: That is sufficient, thank you.

35:♡: We thank you, my brother, and we extend our love to you. Is there another question at this time?

36: M

37:♡: I greet you again in love and light. I was wondering, in the higher densities, is there also illusion?

38: I am Q’uo. There is indeed illusion in all densities before that of the density of foreverness and return. Each density has its proper and appropriate portion in your learning experience, and you shall, although you experience them all simultaneously, by the use of illusion, have the ability to experience each lesson in its own appropriate area, which you understand as space and time, but which in reality is a field without space and time.

39: May we answer you further, my brother?

40: M

41: Do you have a knowingness of a sense of what is forever

and beyond? Can you show that at this time?

42: I am Q’uo. You wish to achieve an intellectual grasp of that which is not an intellectual concept. Therefore, let us pose to you that which is interesting to us, and that is that each of you is capable of asking questions that it cannot answer. From where comes this ability? It is not within the computer of your mind. Where, then, comes this hunger for that which obviously has no place in a relativistic creation? That is all that you can see. Why should you ask for more? Do you not see that the very thing that you are asking is in its very impetus its own answer? We would speak further if you do not see this. Do you see this, my brother?

43: M

44: You may elucidate more.

45: I am Q’uo, and we would be happy to do so. The concept of infinity is impossible. Consider this concept. You must go to the end of all finity, and then move onward. Yet, as you imagine moving onward, you are imagining a finite concept, which by definition has its own end. Consequently, the closest that the intellectual mind can come to a realization of infinity is a series of finities. This is not infinity. Each of you is forever, yet the realization of this foreverness, when complete, ends all need of any illusion whatsoever; and the individuality, which is more and more refined through the densities for many millions of your years in reckoning, increases the individuality of each, and it increases the unity of all, for each entity must make its own unique reckoning with unity, so that harmony and unity may become one, and as you are a chord, yet also you are one tone, and in that tone lies the concept and the actuality of imperishability, or eternity.

46:♡: In fact, the nature of infinity is specifically the present moment realized for the first time in its many overtones, undertones, harmonics and depth. The resonant present moment is infinity, and is the home of the self. Now and always, we greet you in love and in light, because you are love, and you experience yourself in these as do we, through different arrangements of manifestations of light which express themselves as fields which solidify sufficiently to create manifestation, helpful and intelligible, through the apparatus used by those of a particular density for learning.

47: Thusly, we speak to you in words, our teacher speaks to us in concepts. Yet these are the illusions that we need, each at this subjectively perceived time, in order to carry on our evolution. We believe that it is well, if one wishes, to increase the pace or degree of acceleration of one’s evolution in mind, body and spirit. We believe that in the third density, the foundation of the spiritual evolution is made.

48: May we answer you further, my brother?

49: M

50: Thank you.

51: Again, my brother, we thank you. We feel that you are somewhat overwhelmed with data, and we apologize, but the questions that you ask are very mindful, and when one is truly mindful, one rapidly runs out of good ways to express truth, for as words are in manifestation, just so, they lack truth, and become relative.

52: The special entity that you are will take these words and perceive them subjectively. We cannot do more than attempt to map out the topography of the concept which you seek. Thusly, as you speak with entities such as we, it is well to accept the re-examination of material from time to time for various levels of information which may be of interest at one particular time or another.

53: Is there another question at this time?

54: H

55: I would like to ask you a question. You mentioned earlier that it’s not the particular beliefs or tradition, religious tradition, that one follows, but it is important that he chooses one, and then sticks with it, with his whole heart.

56: Now, some traditions are—some people, some students prefer one tradition than other, and it seemed to me that after reading this Ra book, that you’re offering another tradition, at least as far as the concepts of this universe go, of the creation, the densities, and I was wondering, are they all correct? Is neither correct, or does it make a difference?

57:♡: I am Q’uo, and we believe that we are aware of your questions. First of all, as you surmise, there is a paradox in that all traditions are correct, in all of their many confusing ways. That is to say, that the nature of the illusion is helpful, so that, in order to transcend experience, one must enter freely into experience. The way to realization of the nature of the soul and the nature of the Creator is through the illusion,

not around it in any way. It is when moving through experiences that are appropriately valued and respected that one may begin to transcend them, and to achieve an immediate awareness of the presence of love, that is, the one infinite Creator.

58: Thusly, if you wish to move from shadow to light, it is well first to realize that the search shall be in shadow, and that you shall be in the shadow more and more, in pain more and more, as you continue to learn, to evolve and to grow. You are in pain because of the subjective nature of experience. It is painful to reprogram your computer, but as you go through especially traumatic experiences, or as you go through non-traumatic experiences in attentiveness, you begin to have the motivation to use each opportunity for learning amidst all the shadows.

59: May we elucidate further, my brother?

60: H

61: Please.

62: Will you direct us, please?

63: (Pause)

64: I am Q'uo. Let us rephrase that so that we may direct you to direct us. We wish to know the area of your confusion, as precisely as you may state it, that we go over ground no more than once. If we have been completely confusing, restate your question. We thank you.

65: H

66: (Inaudible(quite at a loss (inaudible(direction.

67: I am Q'uo, and we are one with you, my brother. Let us begin upon an intellectual state, and stay there for a brief period. An entity within the illusion is trapped and imprisoned until the entity realizes the transparency of the illusion. Each path, or way, to transcending relativity and achieving an experience of eternity, is just that, a means of ordering and discriminating amongst the choices of what to perceive and how to perceive it. The entity moves into the distortions of one particular path, and by thinking along that pathway expressed by an entity or entities, which may all be called that of Christed consciousness, the entity within the relativistic illusion, which you are experiencing, may become immediately aware of that which transcends the illusion in a final way, that is, the experience of the Creator as immediate.

68:♡: When the experience of the one infinite Creator has been collected, reaped and gathered, blessed, thanked and honored, then a portion of the self is aware, in a way that it cannot express in words, of the nature of love, of the Creator, and of the self. Then, this immediate, ineffable experience, which is not learning, but the result of learning, may be broken, opened, as infinite as it is, and offered as love within the illusion, to the illusion itself, to those one meets within the illusion, and to the self.

69: What the paths are for is to deliver the relativistic self over to the worshipful and open and faithful heart. When that state has been achieved, even momentarily, by the seeking entity, the experience of unity with the infinite Creator is had and stored and remembered. It is at that point that all paths become one, just as all manifestations of Christed consciousness tell different stories, but in their essence are all one.

70: May we answer you further, my brother?

71: H

72: I am quite satisfied. Thank you Q'uo.

73: We thank you very much, my brother, especially for having the patience and honesty to direct us.

74: Is there another question at this time?

75: H

76: May I ask if the Vedic concept of the creation of this universe, and its controlling directors, known as demigods, can fit with the system of the Logos and the different densities and the entities within those densities that are described in the Ra material?

77: I am Q'uo. We find this instrument not to have the energy stored to respond in full to this query, and would suggest that this query be entered at the beginning of a working, in order that it may be given due consideration, for, indeed, this is a large subject.

78: May we ask for a final query at this time?

79: M

80: I have one question. If this is too lengthy, perhaps later we can ask at another time. Is it always necessary to ask spirit, the spirit complex, for directions, in order for the intelligence to receive it, or can the intelligence simply be receptive or open to what the spirit has to say, or the direction

that needs to come from spirit?

81: I am Q'uo, and we shall attempt to answer this query. The questioner comes to the question and becomes the question. The spirit is not the kind of complex that is grasped within illusion. The spirit is, indeed, imperishable. It functions not as an information-giver, but as a water pipe. Information is delivered through the spirit complex into the conceptual portion of the mind, and in the depth of the mind it is allowed to take root, because of the desire of the student to know. And insofar as the entity desires and continues to desire with the most patient and full concern the answer to each present moment, so this opening of the shuttle of spirit may be encouraged.

82: It is also greatly encouraged through the loss of the ego in meditation, chanting, contemplation, creativity and other manner of losing the small and relative self in experiencing those echoes of imperishability which lie within each entity.

83: May we answer you further, my brother?

84: M

85: No, that is fine, thank you.

86: We thank you. I am known to you as Q'uo, and we hope that we have not only confused you, but also opened a few new thoughts to your consideration. May you be blessed with help and aid. May you allow the blessing of that help and that aid, which is always available if you may allow the help. It is often help in disguise, but if you acknowledge it, it will make itself known to you. That is the nature of spiritual evolution. You will evolve as quickly and as painlessly as you allow yourself. The secret is the attention. Pay attention, each moment. Extend the meditative self until it encompasses each moment, and then in each moment that which is yours will come to you, and will make itself known clearly. We speak of that which is beyond the normal evolutionary pattern, but we speak in a way which we hope draws you onward in hunger and thirst for that which cannot perish, that which you are.

87:♡: We leave you in that which you are, in the love, the light, the peace and the joy, of the one infinite Creator. We are known to you as those of the principle of Q'uo. Adonai, my friends. Adonai.

88:

4.2 1991/01/10

0: I am Q'uo, and greet each of you this evening through this instrument. We are pleased that this instrument has been able to receive our initial contact.

1: We would speak to you this evening on the subject of suffering. This is a subject which many of your peoples do not wish to pay attention to, a subject which many wish to ignore or avoid as much as possible. It is also a subject with which each serious seeker is personally quite familiar and we know that each in this group have given much thought to the nature and purpose of suffering as it has been observed in each life and the lives of your other selves.

2: We are aware that there are differing so-called popular views of the role of suffering in the life of a seeker. Traditionally, many groups among your peoples have held that suffering is necessary for the purification of the soul or the advancement of the seeker on the path. This concept has been "adopted," shall we say, by others in the more general society, as well as may be observed by the term that is in this instrument's mind, "No pain, no gain." There is also, as you are aware, a group or groups, especially in the so-called New Age movements among your peoples, which hold that suffering is not only not necessary to spiritual growth, but may even be a sign that individual has not taken whatever steps are necessary in order for it to be truly a seeker. We would suggest to you that both of these views are extremes and that suffering is neither a necessity for spiritual growth, nor a sign that spiritual growth is not taking place, but rather simply a byproduct of that which you call change.

3: Now, as you are aware, the process of spiritual growth involves much change and this takes place on many different levels. Change is at times most welcome and it may not be perceived at those times that there is any suffering taking place. However, each choice that is made involves, of necessity, a sacrifice of all other choices at that moment and suffering may be felt on many levels.

4: It is possible to follow the paths outlined by the more traditional viewpoints that adamantly hold to the view that suf-

fer; however, we surely may be able to gaze upon the helpless infant and see with compassion the utter and complete dependence of this helpless consciousness. The infants have chosen parents which shall offer them the fears; that is, the unmet desires which will not be met. Talking is out of the question. Writing is out of the question. Even independent movement is unthinkable to the newly born. It routinely experiences areas of sheer terror. Since the infant is in a very small universe within the illusion, the fear is deeply rooted because of the absoluteness of its lack of ability to control situations in order that it may be clean, full of nutrition, and comfortable.

39: We do not encourage the exercise of moving backwards to discover the root of a present fear as any kind of parlor game or diversion. When each fear is followed to its root, that root is as strong as a lifetime of distortion in recurrent patterns can make it.

40: When one has found the root of that fear, one is then able to become aware of the portion of the identity that has been lost. However, like wearing an old shoe that never fit, entities tend to accept fear stoically. There is far more use in full and clear communication of the self. Each self has an observer that is a portion of the self and integrated with it. It is an art to avoid doing violence to the beingness of the self when one is rooting out a portion of that identity. Thusly, it must be done courteously and honorably, as the one known as Aaron has said, as the gentle stripping away of any minuscule portion of the blockage which is no longer needed. Thusly, one is able to have spiritual cleansing without attendant violence to the integrated mind, body and spirit.

41: Perhaps the greatest anguish of all to each self is the inevitable iniquity which is part of the experience of being in what you call human manifestation.

42:♡: I am Q'uo, and once again we leave this instrument in love and in light, that all others may feel free to collaborate upon this most important topic.

43: Aaron

44:♡: With thanks to my spirit friend and brother/sister self, I would like to speak to this idea Q'uo has raised about the infant and the terror that it feels. It would seem that a sense of terror is inbuilt into the human experience, and one must then ask, "Why?" If one cannot avoid the experience of fear as a human, then one must assume there is a reason why that is given; and perhaps looking deeper into that reason will help one to accept fear in a more loving way. Come back here to the thought that it is not the fear that's the problem, but your relationship to the fear. The infant's relationship to fear is necessarily one of aversion. It has needs, and if those needs are not met immediately, as Q'uo pointed out, it has no way of expressing this pain beyond its crying. And so it learns to fear and also to perceive itself as separate, because as long as it is nurtured and never feels the rising of a need, there is no separation from the mother. But each time that need arises and is not met instantly, it begins to perceive itself in this illusion as a separate self; and that self solidifies.

45: Of course, my dear ones, this is necessary to the human experience or it wouldn't be given. If you incarnated and this veil that screens you out of full spiritual knowing did not drop into place, if this illusion of separation did not happen, then you wouldn't learn on this earthly plane. There would be no difference between this plane and the spirit plane except that you would be in a body. But to be here in a body with no illusion of separation and with full spiritual awareness would mean that you could not learn the lessons that this incarnation is meant to teach you. Can you see that?

46:♡: So I would ask you to begin to embrace fear as a gift that is meant to teach you. When it arises, rather than struggling with it and hating it, say a small "Thank you" to it. Let your fear talk to you of oneness and not of separation. Let it be a reminder to come back to that core where you are part of the one heart and the one mind, rather than experiencing fear as a sword that severs you from your heart and mind. Treat your fear with love and gratitude for its teaching.

47: Are there specific questions that any of you have related to anything that has been said or has not been said? That is all.

48: Carla

49: Aaron, I see myself as a perfectionist, and see the fear that comes from not being able to live up to my own ideal. That would seem to suggest that being a perfectionist is not wise; however, I have found that unless one aims for the ideal, one never begins to approach it. I don't mean this in the

sense of brutally urging myself to do what I obviously cannot. It is more an existential question, apart from any situation, as to the value of the perfectionism that is at once my greatest helper in living a godly life and certainly my most devastating vice: self-judgment. I see I am not flowing in the stream by asking continually to be my best, for I am always watching myself; yet this attitude has helped me tremendously in that in disciplining myself I seem to have been able to become accepting at a deeper and deeper level of compassion. Would you wish to comment upon this, Aaron? I would be glad to hear it. Thank you.

50: Aaron

51:♡: My dear one, this quality that you call perfectionism can come from two different places. It can be a voice of fear or of love. As you have pointed out, it helps you to realize your ideal, to be all of what you can be, to hold that in front of you. What you are holding in front of you is the soul, which is unlimited and perfect. You see the image of that perfection and know that while the physical manifestation cannot reach that full perfection, yet in the true sense it has already reached it. You are already all that you will ever be, and always have been. Here we get into a question of simultaneous time, and I will not go deeply into that now. You are all familiar with the general concept of which I speak. But the self that holds that ideal in front of you is no different than the self that kneels down in prayer before an image of the Christ, understanding the depth of that being's love and compassion and ability to forgive, and knowing that one has the potential in oneself and can achieve that potential as it works at it through many lifetimes, to reach eventually—not in this density but further along the way—that level of pure, unconditional love.

52: Then there is that perfectionism that comes from the voice of fear. This doesn't hold an image up as our ideal, but rather, it is a derogatory voice. It speaks of non-acceptance. It speaks of the history of the being, both in that incarnation and in other incarnations where so many times there has been defeat, so many times there has been non-acceptance by the self and by perceived other selves.

53: A voice of perfection speaks of eventual success because it knows, fully knows, that it is already perfect. The other voice speaks of failure, because it sees all the places where the physical manifestation is limited. So, as with anything else in your life, it is not the quality of perfectionism that's the problem but where that is coming from, which voice is speaking.

54:♡: This is not true just of perfectionism, but of any quality in your life. A desire to serve comes to mind here. We have spoken of the concept in the past few days that this desire can come from a voice of love or a voice of fear. It is the voice of fear that distorts the ability and fragments the self, and further enhances the sense of helplessness and limitedness. It is the voice of love that opens the self, that inspires, leading the being to be all it can be and touching the deep sense of acceptance and compassion when that human can do no more because it is human.

55: Would you have me speak further on this, or have I answered your question?

56: Carla

57: No, thank you, Aaron. This is sufficient.

58: Aaron

59: My friends, you each contain a great deal of wisdom within you. I understand that when there are these channeling sessions you are anxious to hear our thoughts, and yet your own thinking would prompt you to a greater depth as well. So, it is not only questions but also comments that are appropriate. That is all.

60: Q'uo

61:♡: I am Q'uo. We dwell in love and light, and would sculpt the final thought of this extremely enjoyable session of working.

62: The ones known as Barbara and Carla this day were speaking about the concept of prayer pills. This concept was visualized as a simple recognition and respect for conditions perceived, the particular condition being the one known as Barbara's clear awareness of outer-plane contact which is unlike inner-plane contact, which is the privilege of only those teachers that have incarnated upon this planet at one time and which cannot harm the self, as it is within the energy web of that particular consciousness' field. At some level (inner-planes contact) has been accepted personally by the self or it would not come into manifestation.

63: There are many outer-plane influences upon entities. For

way as possible to the animal which honors it by serving as its manifestation in form.

22: Look at fear and ask, "What am I trying to control?" It is well to know that it is only an illusion that we ever are in control of anything. Not that entities are not free to make choices, but that the reality which eludes the illusion you enjoy is that all are parts of one flowing fountainhead of an active, creative, beautiful and living ocean of light. All flow into each other, through each other, through the self; and always, whatever condition the flow experiences, it is experienced not only as harmonious or aesthetically beautiful, but perfect. Each of you, as a spark, perceives the self as imperfect and at risk. That stops your spark of light from joining in shared heart as one. The only control entities have is not in circumstances, but in choosing skillful actions to deal with the catalyst which has been given. Thusly, if you see, hear and analyze mentally where the being is attempting to control and in what way, the start is made. However, it must be continually grounded in constant reaffirmation of faith and an awareness that one has no control except when one dedicates oneself to that highest and best occupation one may personally offer. We feel that we reach out to each other; but in reality we reach in to free ourselves from the fear of an unknown, only partially manifested other self or from a condition or substance with which one has experienced loss of control previously. The true freedom is that of the devoted and absolutely faithful seeker.

23:♡: We are those of Q'uo, and open the sextalogue³ once again. We leave this instrument in love and in light.

24: Aaron

25: I am Aaron. I find it wonderful to talk like this in that Q'uo's thoughts expand my own, and I would assume the reciprocal is true.

26: There are two things that Q'uo has spoken of that I'd like to take to a different space. One is the relationship between fear and separation. There is never fear in the spiritual body of a self in relation to that self. The fear is always of a perceived other self.

27: There are two kinds of separation that occur here. One is the illusion of being separate so that there is a self and another, and one is the separation from the self. Let us address these separately. Let us firstly come back to that being approaching you with an angry face, and the sense of fear that perhaps that being will attack or harm you in some way. There is, of course, the need to protect the self. As Q'uo has pointed out, this physical body desires to continue itself; yet that being approaching you is not an other, it is just an aspect of the one heart and mind as you are, an aspect of the Creator as you are. Then this slips into fear because one perceives another about to harm it. One way to approach it in a more skillful and creative way would be to remind the self that this is an angry aspect of yourself and to treat that angry aspect that approaches you as you would treat your own anger. If you have learned to deal more skillfully with your own anger; (you know) that just as your own anger cannot harm you, another being's anger cannot harm you. It is the illusion of separation that creates the defensiveness that escalates the anger into a spectre of harm.

28:♡: We come back here to the visualization I asked you to make yesterday morning of love as these concentric circles, of fear and anger as sharp points emerging. When you can see those sharp points emerging and know that this is not an other but simply an aspect of yourself, that it is not that being's anger or fear but just anger or fear, you can remain enfolded by those concentric circles and send them out to that angry being. Each sharp point hits these softening circles that you send out. As soon as you pull back and begin that sense of separation that allows you to feel attacked, then you begin to send out your own sharp points. From my point of view, I simply see a sword fight of light—sharp points are stabbing at each other and nothing exists to soften them.

29:♡: Secondly, what about the separation from the self? The self, the deepest Self, is love. The pure spirit body can feel nothing other than love. When fear arises there is always a separation within the self. Here I am simply explaining more deeply what I introduced earlier in this evening's session—that separation from one's self creates a fragmentation, with the spirit body sending out love and the emotional and mental bodies feeling need. The feeling, then, is one of great distress to that self, because that of itself that knows oneness and knows love as the deepest truth is imprisoned in a way, torn out and separated. The being is cut asunder from

its spiritual body. When you are separated from that sense of love, such strong doubt arises in you that it becomes very hard to get back to that love. You know what is happening within you, but it is so hard to stop it.

30:♡: This, above any other time, is where the being must cherish itself. As soon as fear is noted, the first step must be to enfold that frightened being with love, thus reducing fragmentation so that the being can come back into the center of itself and begin to feel again its connection with the Creator and with all things, and know that it cannot be harmed.

31:♡: Often you think of fear as being a useful emotion in that it protects you. You are crossing a street and suddenly see a truck coming toward you. There is that instant of terror, of, "What if it hits me?" And you move quickly. It's true that the physical body responds to that fear in a chemical manner that allows a fast reaction. But fear is not necessary and in fact works counter to the most appropriate reaction. Let me explain: While it is true that the being does move out of the way of the truck and that you would not want to stand there in the middle of the street and send love to that fear when the appropriate action is to move, the movement does not grow out of fear but out of love that respects the physical body enough to preserve it. Fear is paralyzing and love is enabling. You cannot take the time to analyze danger. The physical being must act to preserve itself in a certain way. But this does not need to be a matter of fear, simply a matter of wisdom; and here again, wisdom grows out of love.

32: Q'uo spoke of Carla's fear and the sense of separation. The attempt to preserve the physical body through a sense of separation enhances the separation. Will you look at this carefully, each of you, in some example that suits your own needs and see that it is not necessary to respond with fear to preserve the body? When you know your oneness with all things, truly know that there is no separate self, then each time that you see separation emerging, you can remind yourself that this is the voice of fear and allow that illusion of separateness to fall away. It is not expected that the incarnate entity will always be able to keep that in its mind; and yet the closer you can come to that, the less paralyzing your fear will be and the more freedom you will find.

33:♡: There is one more thing that I would add, which is that fear can be balanced by loving-kindness to oneself and others. This is a quality in the self that can be nurtured. It is helpful to remind oneself each time one feels fear, that one is fearing a delusion when one sees part of the self as a separate self. You may acknowledge that delusion, and then send love not only to the self that is fearing but to that which is feared. Beyond that, begin to notice all the times one does not feel fear. When one is in a situation that is in some way threatening, often one responds with love to that situation. Truly, each of you do that far more than you respond with fear or anger or separation. And you don't notice that response; it goes by. But it is a small, tender sprout, that of loving-kindness; and it must be nurtured. Can you begin to bring your attention to each time you respond in a loving way to a situation that might goad you toward separation? You do this not to pat yourself proudly on the back for that loving response but to nurture that sprout of love within you and encourage it to blossom.

34: There is more that I could say about fear, but would prefer to end here to allow Q'uo or any of the others of you to speak with either questions or comments, as you feel appropriate. That is all.

35: Q'uo

36:♡: I am Q'uo, and greet each once again in joy, love and light.

37: And how shall seekers learn to bloom into adventurous and fearless citizens of the universe? One good resource is one's own imperceptible memory; for fears upon the catalyst of an outer happenstance are merely the top layer, in most cases, of what could be seven or seventy times seven layers of similar and repetitive situations which ended in a perceptive judgment that this situation is frightening. The lines of genealogy of fear go back like the long listings of who sired whom in your holy works. The most recent fear can be worked with helpfully by assessing gracefully and accurately the present fear and all it connotes, and comparing it to previous similar experiences. The pile of repetitive experiences may eventually begin to be seen as a repeating pattern; and as one peels away the onion skin layers of memory, one comes at last to the initial occasion of fear.

38: We may not be able to forgive the self for its present

fering is essential for purification, for growth. It is possible to adopt this viewpoint in whole or in part, to use suffering in the life intentionally to accelerate one's process of spiritual evolution. As you aware, the conscious use of catalyst in this way is the means whereby one's growth is accelerated.

5: You are aware that there is much catalyst among your peoples that is unused, indeed, much that is little even noticed. This is to be expected as the nature of your illusion is most heavy and you are constantly bombarded with more than your senses are able to focus on.

6: Thus, the role of suffering in each seeker's life may, in actuality, be chosen by the seeker. It may be catalyst on which the attention is focused and therefrom much understanding and much growth may take place. It may be ignored or avoided as much as possible, but we would suggest to you that, as a seeker, this would not be the most desirable course of action if progress on the path is what is desired.

7: Many among your peoples have gone to great lengths to provide certain types of suffering for themselves in their life in order that attention may be brought to the life, to areas that need examination, to provide a focus that will eventually lead the conscious mind through the illusion. For this is the first thing desired by each entity as it enters this (inaudible) (incarnation, that the illusion be pierced. The realization occurs that this indeed is illusion.

8: How great is the suffering among your peoples and how many there are who suffer completely within the illusion, not realizing the opportunity it brings them. The sorrow within and we hope that our humble words may perhaps be the means by which some are enabled to begin to pierce this illusion.

9: We are grateful for the opportunity to speak to this group and would at this time transfer to the one known as Jim. I am known to you as Q'uo.

10:♡: I am Q'uo, and greet each of you again, in love and in light with this instrument. We would at this time offer ourselves for the answering of queries if that is appropriate. (Inaudible) (May we ask if there is a query at this time?)

11: Questioner

12: (Inaudible)

13: I am Q'uo, and we are aware of your query, my sister. At this point in the progress of each instrument in this circle, there is but one necessity and that is to persevere. Each has a firm grasp of the process both in the mechanical sense of how the process works and also in the sense of the inner discrimination and ability to speak the words that are given and which appear within your minds. Each entity is now striving to become aware of more of the richness, shall we say, that may be found within the concepts and the words and phrases that we give each during the contact.

14: There are potential avenues of exploration that are open to all instruments no matter the amount of experience involved for there is indeed an interconnectedness between all things and it is possible to be finely enough tuned that ways of describing that which is given begin to open more easily as practice is accomplished. Thus the subtleties and nuances of the message for each practicing instrument can enrich the process and the content of each contact. Other than continuing to practice (inaudible), we would not have any recommendations for additional tools or procedures at this time.

15: Is there a further query?

16: Questioner

17: (Inaudible)

18: I am Q'uo, and am aware of what you are asking. We would agree in general terms that your estimation is correct. However, though each of you have a more finely tuned receptive ability awaiting further exercise and therefore are also in need of looking for the finest tuning within that can be found, and the most appropriate phrases for the chiseling of the concept. The entity known as Jim, through which we now speak, has this need, as you have surmised in more obvious configuration as it tends to synopsize both in thinking and in speaking as a result of the receiving in like manner.

19: However, we would not wish to omit that (inaudible) (each instrument can receive both more finely and more clearly with the practice and the developing of the inner sensitivities that allow certain portions of our words to be as seeds and to speak what may spring from them, rather than speak only seeds. We attempt at this time to use this analogy to make an image appear within this instrument's mind that allows concepts to permit. We shall retrace this thought, not wishing to (inaudible).

20: These seeds are cast upon the ground. They are crystal concepts. Instead of speaking each concept discretely, these can be allowed to blossom, to grow, shall we say, so that there is a trail that is followed.

21: We apologize for the moodiness of this response, but we were, in this response, allowing this instrument to do that which was given as an exercise.

22: Is there a further query, my sister?

23: Carla

24: (Inaudible)

25: I am Q'uo, and we are of your query, my sister. We would answer in the affirmative that you have a good grasp of that which we would have many more words to express. Is there a further query?

26: Carla

27: The other question is about (inaudible). (Something that just came up when we were talking before (inaudible) and I got all of that, if I am on the right track. (Inaudible)

28: I am Q'uo, and am aware of your query. You are quite correct in your assumption that each instrument can construct a model or inner visualization to use as a sensing device and by attending to this tool may receive an impression as to the nature of the protection that is available to each circle that is seeking such as this one. The visualization may also, for those that are more able to utilize the inner senses, be that which allows the sense, the tone of the circle, to be perceived in much the same fashion as the tuning fork when placed in motion (inaudible) here. We take this instrument as an example whereby the feeling for the group would be internalized so that the circle was felt to be (inaudible) (body and the, by virtue of the circle, monitored in this fashion. Others may be more comfortable with a visualization that would give a momentary image to the instrument as the means by which the protective vibration of the circle could be monitored.

29: Is there another query?

30: Carla

31: (Inaudible)

32: I am Q'uo. We thank you for your assistance in aiding each instrument and improving (inaudible). Is there another query at this time?

33: Questioner

34: (Inaudible)

35: I am Q'uo, and am aware of your query, my sister. Indeed, there is a great opportunity each day for each instrument, we find, to refine these sensitivities. In that at any moment with there are stimuli reaching into any of the senses of an instrument a few moments may be taken to focus as carefully as possible upon each stimulus and the response that each feels within. There will be a reflex kind of response as the first response in a situation in which the instrument has paused for a moment in order to receive some of the inner workings of itself. Thus, you may find yourself in a crowded room with a number of conversations occurring and by taking five to ten of your seconds—we believe this is correct—in inner silence one may take an inventory of the vibrations that are resonating within in harmony or in disharmony and one may also note the flavor or color of harmonious or disharmonious vibrations so that there is a coding or checking, careful noting of these responses as this inner inventory is practiced more frequently. The sensing ability will energized even more acutely, much as any learned activity becomes easier with repetition. Thus you may decide to take such as needed, (an) inventory of vibrational sensing two or three or more times per your day as a regularized exercise.

36: Is there a further query, my sister?

37: Questioner

38: (Inaudible)

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

40: Questioner

41: (Inaudible)

42:♡: I am Q'uo. We are most appreciative for each opportunity to speak our thoughts to this group for we find that each asks that which is both upon the mind and the heart. It is well that all faculties be brought to bear upon it, the learning process with this group for utilizing all the data tools and for expressing your dedication, your desire to be of service. My sister, we shall take our leave of this group, thanking each again for renewing the opportunity for us to join you this evening. We are know to you as those of Q'uo. We leave each in love and in light of the one infinite Creator. Adonai, my friends.

4.3 1991/01/13

0:♡: I am Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. It is a privilege to be called to your group at this time to speak upon the adversarial relationship between mates. First, however, we would note, for your interest and (inaudible), the absolute beauty of a great portion of your planetary sphere's inhabitants' prayers as they rise from the mundane events which cause them into planes of intercession, healing, forgiveness, and enlightenment.

1: My brothers and sisters, we cannot stop your wars, nor would the Creator. These are energies within you which have not yet been balanced. That balancing is a portion of your learning. There is a correspondingly drastic amount of negative energy upon the Earth plane at this time which is only inevitable since the harvest grows nigh, and, indeed, has begun occurring on an individual basis, as those who are capable, upon leaving their incarnations, choose to take the walk of light and discover the density of their next abiding and learning place.

2: Your beauty is transcendent, your prayers heartfelt, and given every support by those of positive orientation, whatever the nature and manifestation of your consciousness and personality. So, although events look hopelessly muddled upon a mundane level, there is great polarization taking place, both for those positively oriented and those upon what many have not yet determined as the negative path. Many are moving along this path at this time who will, predictably, reverse the nature of that polarity when the difference between imagined carnage and real carnage is made clear by some personal experience.

3: We ask you to look at these days not with trepidation and not with fear, but with enormous compassion. There will be, regardless of future events, great grieving and suffering among all peoples. We do not know what will occur in the future. It is always in the hands of free entities to choose the destiny of a people. Some of these free entities are imprisoned within their minds by concepts neither positive nor negative. This is a great confusion upon the mundane level. We ask you to move beyond it, and to be a portion of the ceaseless cry of prayer and supplication that rises so beautifully, so deeply, so richly at this time from your planetary surface, rises to the infinite One in glory and beauty. Know that your prayers are heard. Know that you are not forgotten.

4: We move now to a more personal, intimate point of view with regard to that within third-density entities which contributes not only to war and the possibilities thereof, but also to what is called an adversarial relationship, whether it is between friends, family members, enemies or mates. Let us gaze for a moment at the basic truths to which we will be contrasting experience within the illusion.

5:♡: The most basic truth is that all that there is is created of one Creator, and of one material. Love has chosen to move into being through the use of light. When we greet you in love and light, we greet you as all that there is in all that there is, hoping to imply the spiritual reality that all are one. The most you may experience normally within third density is harmony. You are not just harmonious entities, you are One. You are truly each other. As you love others, you love yourself.

6: Our second background proposition to you is our opinion that the mated relationship, indeed, any close relationship, seems especially biased against the possibility of doing great spiritual work because inevitably neither entity in such a relationship is at one with itself. Thusly, all relationships, to the extent that the disharmony in one and the disharmony in the other can be multiplied, will result in a certain strength of collision. The more discordant the vibrations of each, the greater the impact of the collision.

7: We speak in metaphysical terms, but the motion of emotion, and its vector, are both important concepts to consider when examining disharmony between two mates. The energy that is being experienced subjectively has a certain intensity depending upon the degree and the kind of disharmony in the entity. The vector of that energy, which is of a negative nature, is a free choice also, and may be pointed inward towards the self, or outward towards others, or it may be ignored because of guilt or other reasons, repressed, and

thereby become a fixed and unmoving solidity of disharmony. 8: Thusly, no matter how subjectively miserable it makes a spiritually oriented entity to speak disharmoniously, it is at all times far more appropriate for service to others entities to move any expressions of emotion whatsoever into clear and honest expression than to keep it within the self that it may putrefy and sicken the self in one way or another, because the energy of that disharmony must express itself. If it is not expressed as catalyst by the mind and the emotions, it shall move into the body complex and create disharmony within the second density manifested entity which is the temple or tabernacle within which your consciousness meets the infinite Creator during this incarnational experience.

9: From this beginning, you may perhaps see that we shall start not with two entities, but with one, for the source of disharmony is fear, fear of one kind or another. When there is disharmony it is well first to move within the self and ask the self to look at the expression that was disharmonious, not the other's expression, but the expression of the self. Examine it not for excellence—you are not a judge—but examine it to discover the underlying fear.

10: We may use an example. A common negative emotion which creates disharmony between entities is jealousy. As this is specifically not the situation of the precise couple asking the question, we feel this is a better and more general concept to work with using this instrument, for the instrument must be to some degree protected against the temptation to offer the specific advice regarding the self while in this altered state of consciousness.

11: Why would a woman or man in third density experience jealousy? The experience of jealousy is linked to the fear of loss, which creates anger, which creates guilt, which creates a host of echoing and re-echoing discordant emotions within the self. Let us look at the entity who has attracted this negative emotion. Let us say that this entity is innocent. Why is this entity experiencing the adversarial negative emotion? Largely, the innocent entity who is experiencing jealousy is experiencing the fear of being utterly misunderstood and misjudged. It is angry because it does not like to be kept in a cage, and the emotion of jealousy in an active phase is the making of a very small prison for an entity.

12: If the entity is guilty of that action because of which the mate is jealous, that entity is also fearful. What is it afraid of? Perhaps it is afraid of losing that which has been comfortable, useful and kindly in its life experience, the settled home, the children, the family experience, and this fear creates anger and frustration and the feeling of being alone. Indeed, the feeling of being alone, bereft, stranded, abandoned and forgotten is at the heart of the great majority of the day-to-day fears which create in entities an adversarial inner relationship between the portion of the self that is devoted to unity, peace and concord, and the part of the self that is devoted to protecting its boundaries, enlarging its fortune, creating greater comfort or happiness, however petty or great.

13: Thusly, in those who are of one piece, those who have developed a personality that is seamless, they are not open to the experience of adversarial relationships, because in themselves they have no adversary. All of themselves is focused in one direction. May we say that this entity is seldom found among your people, but that it is very frequently an hoped for ideal. The unity of the self is in little (i.e. in miniature) (the unity of the creation. Peace within any relationship betwixt two people involves the illusion of war because the progress of any one person in third density includes the experience of hard won wars. There is almost always a significant amount of friction in at least one substantive area of the personality in which part of the self feels one way, part another, and instead of being content to allow that balance to go forward until it has resolved itself, entities push and probe and pull at themselves emotionally and analytically, attempting a sort of Band-Aid treatment of that which is as deep as the Grand Canyon.

14: It is the wounded entity that is truly at war. All other expressions of disharmony come from this adversary relation of self to self. It is, therefore, never intelligent to work upon another without regard to the self, for there is no right and wrong, there is only disharmony. We do not say this to include acts of needless or unprovoked violence of a random kind. We say this to express the opinion that entities need, when faced with disharmony, to turn not outward, but inward, for within the self are the seeds of all negative as well as all positive expressions of mind, thought, emotion or action.

5: Fear is rather paralyzing to many of you. It distorts your way of seeing. It creates confusion and chaos within you. Because of the turbulence that it creates within you, it easily moves out of control. It is even harder than anger to step back from to get some perspective, because of the ways it paralyzes you. As with any emotion, it is not fear that is the problem but your reaction to it. Fear in itself is just a mind/body experience, but it does lead to all these reactions within the physical body and in the spiritual body as well.

6: I have left out the mental body in talking about reactions to fear, because fear does not provoke a reaction in the mental body so much as it grows out of both the emotional and mental bodies. The emotional body feels the fear. The mental body in a sense creates the fear, unless it is a purely physical fear in response to a physical stimulus, such as a fear of falling as you feel yourself falling.

7:♡: The mental body originates the fear. It is then picked up by the emotional body. For example, when you are in a car about to crash, at that moment you are safe; but you move from that present moment to an image of what you perceive will happen in the future. You feel yourself skidding, and suddenly you envision yourself folded against that tree beside the road—an image which comes from the mental body—or you move back to the past, to your past experiences with a similar situation. Again, fear arises from the mental body; so the mind creates that situation where fear may enter by moving out of the present and into the past or future. Then the emotional body picks up on that fear. It then moves on to the physical body, this being such a quick process that I would not expect you to be able to break it down. But there is immediate physical tension, and at that moment the fear enters. Fear cannot coexist with love. Along with love I also place those experiences of faith and trust. At that moment when fear is that strong, the spiritual body loses all sense of trust that this will be okay.

8: Let us speak about this more specifically. Firstly, fear is never in this present moment, but always in the past or the future. Think about this. Put yourself again in that skidding car. It's just skidding. You may be fine. Can you see your mind moving to that tree and the collision with it, or your mind moving backwards to the last time you skidded? Can you see how you have moved out of the present moment?

9: Let's take a purely emotional situation. Somebody is walking toward you and his face looks very angry. The last time that you had an encounter with that person, he raged and snarled at you; he led you to feel small and humiliated, and so both anger and fear arise. The fear is not based on this present moment, but only on your past experience.

10: Let us move from this to both Carla's, J's and K's questions. Looking at K's question of fear of her own inner authority versus an outer authority, of trusting herself, I remind you again that there is no fear in the present moment. K, when you are feeling this, can you take a deep breath and ask yourself, "Where is this fear?" Begin to gain that perspective that allows you to know that you are creating an outcome if you act in a certain way or remembering an outcome when you did act in a certain way; but that each moment is fresh, and you are not the same being who was in that situation before. You have learned not to trust your own inner authority, and now you are trying to learn to trust. And yet there is a sense of wanting to know that you are right before you claim that authority; there is that in you which says, "Maybe I'm not right," and gets caught up in those fears and angers. Then it moves to resentment of that other being who feels more self-assurance that it is right. So you have fear and anger mixed together here: anger that you don't have that same self-assurance, resentment against that being for its assurance, and a fear that maybe you're not right. The fear itself diminishes the sense of inner knowing.

11:♡: Carla, when you spoke about your concern that your work would be adversely affected by pain medicine tonight, you were not remembering that it is not the medicine that prevents clear channeling but a fear that the medicine might prevent clear channeling. Can you see that difference? You are perfectly capable of repeating the concepts you receive under almost any circumstance down to near unconsciousness, because you have trained yourself so well to do this. But you are capable of allowing it to flow through you only when there is love. Again, love and fear can't coexist. As soon as fear enters, and sense of doubt, of, "Can I do this?" it diminishes the ability to do it.

12:♡: Here we come back to your question, Carla and J. (I

know I have not answered the other question in depth, but I do want to avoid a long monologue here and would prefer that all six of us speak. I will gladly speak more on this upon request.) You fear you are not measuring up to your potential. Can you see how fear itself invites such perceived failure? I believe you understand; and the question is, How do you work with that fear? There is nothing special you need to do. You can't take that fear and fling it away from you. But you can notice it and reach out to it with love. This fear is the child that comes to you, saying, "There's a big dog outside and I'm afraid." And you open the door and pat the dog and see that it's friendly. You might reassure the child, saying, "The dog is friendly," but you don't belittle the child's fear; you don't say, "It's stupid to be afraid." But that's what you do to yourselves; and as soon as you do that, the fear solidifies.

13:♡: When you embarrass the child into going back out, it may finally reach out and pat the dog, but it will not get over its fear. When you hug the child and say, "I see how afraid you are. It's okay to be afraid of big dogs. Would you like me to walk outside with you?"—this is not pushing the child to pat the dog or do anything special, just reassuring it with your love. The child will feel that calmness and begin to touch its own fear with love. As fear falls away enough, the child can naturally reach out and pat the dog.

14: Can you apply that to yourselves? Your dog here is your potential and all the ideas that you have for yourselves. As with the big dog, it may feel overwhelming! You are truly, each, unlimited; and there is no way that in human form you can achieve all that is possible for you. Can you accept that? You are not asked to be perfect, just to do the best you can do. But when you relate to that fear with criticism, saying, "I shouldn't feel afraid. I should know my unlimitedness. I should be able to do anything," you can see how that solidifies the fear and prevents you from acting.

15:♡: You know this. You know that love is the answer, and yet in a sense it becomes an intellectual mantra: "Love is always the answer." But what does it mean to say that love is the answer when the heart is feeling fear? How much more lovingly can you relate to the fear?

16: There is much more that I could say about fear here. I would prefer that others speak and come back to me. If you have specific questions about what I have said, I would be glad to answer them. If Q'uo wishes to speak now, that is fine with me; or if any of you wish to share your own ideas about fear, that would also be appropriate. That is all.

17: Q'uo

18:♡: I am Q'uo. It is with joy at the insights of the one known as Aaron, as well as in the love and in the light of the one infinite Creator, that we, known as Q'uo, greet you.

19: Let us look at fear from the perspective of deep generalization. This does not mean that the generalization always applies, but it may be a tool which the seeker may use. Fear is an intensification based on the illusion of separation. Were all beings aware that they were one, the motives and circumstances of behavior would be plain to see. If the Akashic Records1 were known, people might well choose to enjoy themselves more, being courageous enough to accept death as an ending to an incarnation. Although death is inevitable, most entities do not reckon with this.

20: Much fear is caused by a need to control the environment in a way helpful to the physical animal which houses the consciousness of each of you. This animal has a need to survive, which predisposes consciousness in manifestation toward control over the environment in order to obtain comfort, relaxation, and a feeling of security. Thus, fear is a perfect example of that which we would call a negatively polarizing thought. It assumes separation and usually hinges upon gaining or keeping control of that situation.

21:♡: Let us examine this instrument; for though it is not aware of fear, yet it acts in fear. The red-ray center of this instrument's body is very strong. However, the instrument feared it would not remember to be kind to its animal, as this instrument is always energetic emotionally, mentally and spiritually. Thus, through fear of a possible outcome, through fear of losing control of a vital piece of paraphernalia, this instrument restrained itself.2 This can be called good judgment, or it can be seen to be the fear of losing control of a detail of behavior which is supposed or presumed to be a life-or-death matter. Consciously the instrument feels no fear, yet there is enough respect for probable outcomes that the entity does indeed fear, and reacts in as loving and helpful a

something that simply happened to a being that you were that is not immediately relevant to this lifetime. All that is relevant here is that you are saying that the pattern your mother established has been carried through but the pattern was established long before your mother toilet-trained you in that way and in fact her choice of toilet-training in that way (served) to emphasize the pattern in this lifetime², to draw your attention to it, so you may heal that brutality from a past lifetime, not by needing to know the details of it but just to bring (inaudible) to that area of your body and understand the cellular level. Do you understand?

48: Carla

49: (Inaudible).

50: I understand that you have, Carla, but there is still another level here that you can begin to relate to more consciously as (we) speak about it. Perhaps just knowing this will be a help to bring the awareness more to the conscious level of mind.

51: I find it delightful that on my plane I have finally reached the point where I equate beauty with the light that shines from within and (has) nothing to with the physical. It is a pleasant stage to have reached. I would like to remind you both that when you choose to incarnate into a body, into a family, into a culture, you know the generalities of that body or family or culture, that for these that you have chosen to be parents, these have been the issues that they have come to work with and that you have shared with them in the past. 52: You know the basics of what that fetus will become, but you have no idea whether it is going to be beautiful or not. This is not one of the choices you make. Let me amend that to say you may know that it will be extremely unattractive as the parents are unattractive or that (inaudible), but beyond those general limits, you have no idea whether it will very beautiful, or somewhat beautiful, or highly attractive or attractive or moderately unattractive, or so on.

53: This only becomes a concern to you on the physical plane and is of no concern to your spirit. That is all.

54: Barbara

55: (Aaron, we are talking about densities. You've generally been willing to say anything about what density you are and said it didn't matter. However, some time in the past few weeks in the Thursday group³ we were talking about this spirit known as Jesus and in the Ra material it talked about him as being at fifth density and you said the spirit had nearly entered the seventh density and K was feeling upset about why there was a seeming contradiction. K said, "In the Ra material, Ra states the Jesus is currently in the fifth density and you say he's seventh." And Aaron said, "That spirit whom I understand as Jesus is far beyond the fifth density." K is questioning the density of Jesus, who Aaron says is at the seventh density. K showed me the related features of the Ra material. Aaron said, "K, I want to you to discuss this (with) Q'uo. I do not agree with it. I am what you would term fifth density and this being has evolved far beyond me. That is all."

56: And then you, (Aaron, went on to talk about what the term density means and about not thinking of it as a specific grade and that we are not fixed in place. So, Aaron, the question this is leading to is (inaudible) I don't know, are you feeling, Carla, that as (inaudible) what makes you (inaudible). What need you (inaudible) feel Aaron has not talked to my knowledge about what density he was at before. The only thing he has ever told me before is that he is beyond the causal plane. What made you feel that he was third density? And Carla was saying, "Barbara saved his life 400 years ago. At that time he was a third-density being. So he must still be third density."

57: Aaron

58: Carla, here we are back to the (inaudible) more fixed notion, that a being must wait for this general harvest to go on. Immediately after the end of that lifetime there was no need for me to return to incarnation. I have been very close to that for many lifetimes. On the spiritual plane between many lifetimes and for several thousand years, I had learned many lessons that you would term fourth-density lessons and yet had felt a need to return to Earth for the clarification of (inaudible) that needed to be cleansed, thus, actually was moving between these. Here again, I prefer to not use the word density for these levels of being, although density will do in a sense, because as a spiritual being, with an almost clear emotional body, I was far more transparent, but coming back to the (inaudible) final lifetimes, there was more

opacity because of the presence of the emotional body...

59: Barbara, you need to reposition yourself. Your concentration is weak.

60: (Pause)

61:♡: Following the final cleansing of that karma, there was no need to return to the earth plane, and yet I left behind me a beloved one whom I would (inaudible) through my guidance.

62:♡: There is no need for me to do this work, karmically. There's no karma between me and the present being you know as Barbara that draws me back and so I have no present bonds to work through to need to be part of the earth plane. I do so purely out of love, and yet there is still this distortion of love, of the desire to serve this one whom I have loved through many lifetimes. Besides that there are lessons of both wisdom and compassion that are valuable for me as a spirit that may be deepened with recontact with those of you who walk this Earth.

63: So, as I emphasized many times, you teach me as much as I teach you. You have reminded me of what it was to be young. When I say I am presently of fifth density, I am not speaking of a place where I am, but am speaking purely in terms of the degree of clarity of my mind. If I did not choose to do what I am doing now, during which work I must assume a look of personality and consciousness as I have spoken of before, then, going back to our visualization of that staircase in the amount of light that the being can enjoy and tolerate and benefit by being, I would be at the beginnings...

64: (Tape ends.)

65:♡: (footnote start)Actually, the Ra group speak of free will as the first distortion. But love or Logos is next!(footnote end)(footnote start)Carla's mother toilet-trained her from before the age of one year old by explaining to her that she needed to move her bowels, then putting her on the potty. Carla was too young to be able to perform as expected, although she spoke early and clearly understood what she was supposed to accomplish. She simply could not do it. This resulted in a perception that she was constipated. Therefore, she was given enemas at least once a week from babyhood. This compromised her peristaltic health and throughout her life until 1991 she had difficulty absorbing and processing food. Ten months after this discussion with Aaron and Barbara was taped, half of her transverse colon was surgically removed, the "disemboweling" being necessary to preserve her life. Thusly, the pattern played out for Carla in this incarnation, but in a healing and helpful way which ensured her continued life and increased vitality. She used this opportunity to rededicate her life to service and also to her own care for herself. She radically improved and remains in greatly increased health to the present time (2005).(footnote end)(footnote start)Barbara is here speaking of a regular meeting of the Deep Spring Center for Meditation and Spiritual Inquiry in Ann Arbor, Michigan, where Barbara and Aaron teach.(footnote end)

66:

4.16 1991/03/02

0: Aaron

1: I am Aaron. I think it would be useful for each of us to speak for some time, and then to relax from that rigidity a bit so that we can speak back and forth. This is almost a ritual form of communication. I do not wish to impose this on Q'uo. If that is acceptable to Q'uo it is acceptable to me. That is all.

2: (A pause while Aaron waits for any objection. There is none.)

3: I am Aaron. You are asking about fear, and I do prefer this idea of a dialogue to individual monologue. So, rather than trying to give you a half-hour, comprehensive view of the subject, I'm going to talk a bit about what seems to me to be your deepest issues, and then pass it on and let it return to me again. I feel we will learn more that way.

4: Each of you has different understandings about fear and questions that come from a different need, a different place, so that we start with a very basic question, "What is fear?" Not even, "How does it arise?" or, "Where does it come from?" but, "What is it?" Essentially it is an emotion that also touches on the physical and mental bodies, not just the emotional body, and finally it affects the spiritual body. So it is a feeling that totally enfolds you.

15:♡: How does one go about this? As always, the daily meditation, perhaps at the beginning, perhaps at the end, perhaps both times, in the amount of time needed by the individual, is the daily bread that enables all of the spiritual work which you wish to do, for your energy to do this work comes not only as the gift of the infinite Creator in the very creation of the self, in the way the physical vehicle is able to internalize the infinite energy of the infinite One, it is also a matter of focusing that energy, of experiencing from intelligent infinity, by this calling for love and light, that immediate presence that is the fruit of faith.

16: Now that each is aware that each is responsible for the self, we would offer our opinions concerning the mated relationship, its—to us—quite obvious advantages, and its—to you—quite obvious disadvantages. The great advantage and the great opportunity for disadvantage in the mated relationship is one and the same thing. Entities without the intention of going through difficult times as well as good are excellent mirrors for a time. But insofar as honest discussion and expression of disapproval and so forth is repressed, the relationship will remain distant, and it is the very intimacy of relationship that makes it both extraordinarily worthwhile spiritually, and often extraordinarily difficult.

17: When an entity perceives the true kinship and potential unity of the mated relationship, especially, it seems wonderful. To some few, who either do not have the wit to be disturbed, or the wisdom not to be disturbed, there is no particular down side. This is true of perhaps a handful of entities upon your planet at this time, compared to the vast normality of friction and subjectively experienced pain from intimacy. However, the discussion of instruments within this circle recently produced an image which we may use to good effect. That is the image of the cocoon. When entities choose the mated relationship, they are temporarily, in a romantically oriented marriage, not quite well. They are ill, they are ill with too much giving. Because of the tremendous attraction that brings people together romantically, mates often begin with extremely unhuman concepts of the capabilities of third-density entities, including themselves. All that has been said has been delightful, company has been enjoyed, and even though it may be spoken intellectually that this has been a Sunday relationship and is now going seven days a week, the impact of this upon the psyche cannot be gauged.

18:♡: Think of the image of the cocoon in winter. From the outside it looks protective, smooth and comforting. Upon the inside every available space is crammed with life and food, consciousness and catalyst. In a mated relationship two entities agree before the infinite Creator and in its presence to live as one entity serving the infinite Creator. This is a magical and profound promise, a covenant. Each of the mates has expressed its co-Creatorship, and a new entity for use within your illusion has been born. It is difficult to remember that there are not two, but either one or three entities in that cocoon. There are those who would express oneness by saying that as each portion of the creation is the Creator, there is only one entity in this womb that produces so much beauty. Just as legitimate is the opinion that there are three, the self, the mate and love itself, the one infinite Creator. Who has become the bridge between the self and the mate, enabling two singular entities to harmonize, strengthen the strong points, release the weaker points in terms of harmony, and create an entity, that together with a full heart and merry laughter, may continue long and without the burnout of being solitary which afflicts many of your peoples, in polarization of the service-to-others aspect which is so very profoundly the great mover and shaker spiritually for one who seeks the acceleration of the pace of spiritual evolution.

19:♡: Now, if an entity is unable to deal with the concept of being in a cocoon, and being crowded, then there is that within the self which may not have the most rapid growth in the ability to deal with the petty disagreements which excellent and truly loving entities still always seem to offer. This is as it should be. How could you learn if you did not have catalyst? The placing of two entities this closely together is that created by the Creator as an opportunity for two to do intensive, accelerated work which neither could do by the self. It is an invitation to a series of seemingly disastrous misunderstandings and a seemingly endless chain of negative emotion and pain.

20: Within the illusion, this is what change and transformation feel like. It does not feel good to release the portions of the self that are not able to come into harmony with

portions of the other self. This does not mean that entities need to change in order to be active and powerful co-Creators of beautiful, service-filled lives. It simply means that each entity has its lessons to learn, and although it can learn them through the random catalyst of strangers, acquaintances and the indifferent friends and family, yet the more intimacy that is in any relationship, the more the opportunities for disagreement, debate, confusion, hurt, guilt and many other seemingly negative experiences which may, by the free choice of an entity who is spiritually aware, be perceived as opportunities for service, for learning and for growth.

21: To become truly intimate is to release the self from its strictures, for true intimacy, within the illusion of third density, is found only by guess and by hunch. One may do work upon one's own consciousness and one's own personality to attempt to eradicate pettiness, meanness, the irritability, the friction. But just as you cannot deny any degree of the 360 degrees of the third-density personality, so you cannot get rid of any of those degrees within this illusion.

22: Consequently, in all but the most—we shall use this instrument's word—saintly, there are the variations in behavior which predict with great probability continuing disharmony, as normally innocent entities—that is, innocent of malice—discover themselves misunderstood, disturbed, distraught or upset by the actions not only within the self, but some action, speech or thought which the mate has had.

23:♡: Now, you are in a cocoon and you are facing each other. By this cocoon of mating with commitment until death the entity agrees to accept the conditions of intimacy. How can one become nonadversarial? The first step, needless to say, lies completely within the self. Look through the life experience in any way deemed appropriate, with an eye to discovering recurring themes of discontent, recurring triggers for fear and the often extremely biased and difficult to understand actions of those who fear. As the entity known as Aaron has said, do not gaze at the situation, as it is a symptom (of fear); gaze instead at the fear until you grasp what you fear, and with what method you wish to welcome love and allow fear to go its way.

24: This is an ongoing process which must be done by the self of its own free will. A mate can suggest, but it can never do the work of another. Often the more advanced within third density entities are, the more difficult the hands they deal themselves within a life experience, for they wish, knowing the value of third-density decision making, to have the opportunity to make unifying music, harmonious solutions to scratchy, discordant, relationships.

25: Once the self has done all the work that it can at one particular time in scratching the surface of this area of fear, do not feel that it is arranged, fixed or repaired, for the levels of emotion which come to the surface in an intimate relationship through a process of many years are those that move deeper and deeper into the self that is below the door sill or threshold of consciousness.

26: Now, some are within this cocoon. Most of those within this cocoon do not know its nature, or the reason for the discomfort. It is not simply the closeness to another entity. It is the mirroring effect brought to a state of honesty not possible to be offered by those who are not privy to the especially private moments, be they happy or sad, which occur between two people alone. Indeed, this is true of every relationship in which the self is committed in some degree. Close friends of whatever kind may also work together, but they must be willing to be repeatedly uncomfortable.

27: After one has done all the work that is possible within the self at a particular time, it is temporarily a friendlier mirror, a kinder reflection, to the mate. However, each of you is not intended to find it easy to be of a positive polarity at all times. There are various, and often subjectively confusing cycles of energy within the mind, within the body, within the emotions and within the spirit. The combinations, in their endless variance, of the particular energies at a given moment will cause the most stable and unified entity to behave in seemingly various ways. Although there is a general tenor of character and personality in the kind of events, there is no aforesaid series of actions, beliefs, thoughts and beingness upon which one may count, not for anyone, not at any of your times. Each entity is free, within that cocoon, but free. If it does not wish to become a butterfly it may leave the cocoon, and be pupa and larva and so forth once again, eating and growing and preparing.

28: The state you call marriage is that cocooned, protected state in which two entities vow to enhance their service to others by joining together, and to enhance each other's personal polarity, creation and creation of service to others, each for the other. It is an absolute ideal which flies in the face of the illusion. It is a claiming of eternity where before there was a passage of time betwixt physical birth and physical death.

29: Now, there are many who do not experience this in the marriage ceremony or in the marriage. This does not mean it is not real. It means that it has been unnoticed, unvalued and unused. Those who asked this question wish to use the cocoon in which they have placed themselves for the purpose of supporting each other, and supporting an enhanced collaboration for the service of humankind. When the relationship, because of outer or inner circumstances, may change, then there is outward as well as inward pressure placed upon the close knit intimacy that has gone before. Each entity, then, is experiencing two separate kinds of catalyst: the catalyst from within, the catalyst from without.

30: The catalyst from within comes as two entities discover their helplessness. It is not usual for entities which are not in a stressful position to experience helplessness. It is the nature of each entity's instinctual mind to protect the self. Thus, one goes from protecting the self from one's own negative 180 degrees, to protecting the self from the negative 180 degrees of an intimate other self. This protection is done, as always, through the fear of annihilation. Entities so close must, at last, it is thought, blow apart because they cannot breathe.

31:♡: We suggest to you that this image of the cocoon is that of a cocoon without substance except for light. It is indeed a place for transformation. It is indeed a place where every ounce of humility and humbleness and peacefulness and compassion for the self and for the mate will be endlessly useful. But at heart, the only answer to fear is love itself, whether it is expressed in faith, in expressions of hope, or in a simple, inarticulate embrace, indeed, expressed in any way whatsoever that is understandable by the two within the cocoon.

32: This is the key to moving into harmonious mirroring once again, to remember that you are truly inharmonious not with the other, but with the self, and that the other has been a mirror to you, a painful, honest and rather irritated mirror. This does not mean it is necessary to placate the mirror. It is necessary only to give thanks for that mirror that is causing you, seemingly, such pain, for it enables you to grapple with spiritual principles and issues of which the self has not been aware.

33:♡: It is very difficult for a well working spiritually oriented mated couple to be blind-sided and surprised by the difficulties of mundane life, for in that mated relationship which is sturdy, the structure has been built with love, with creative love. That cannot be defined, but we may say that romance is not a deep portion of the relationship that achieves oneness, but rather love itself, and the shared work of creating a stable and unified home of love. That is the beauty of the successful, continually agonizing, but continually hoping and thankful cocooned mated couple. Two people seeking together, trusting themselves, trusting each other, and trusting in love.

34:♡: Hope, trust, charity, love; these are only words. The reality lies deep in your hearts. Move, you poor in heart, into the richness of the heart visited by infinity, and see butterflies dancing amidst a metaphysical field of infinitely beautiful flowers. This is a gift you are paying for that will not be delivered within the incarnational experience for longer than moments at a time. You see the struggle, you see living in a sardine can, living in a cocoon. We see the maturation of a thing of surpassing spiritual power, delicacy and beauty.

35:♡: We thank you for this extremely interesting question, and feel that it is especially interesting as so many among your people are dealing first with the war that is outside, and perhaps only then becoming honest enough to see the planes of Megiddo within the heart of every third-density entity. Yes, you struggle, and may we encourage you to struggle, wrestle, fight or relax, and rest and observe, completely depending upon each entity's personality and needs. It is indeed greatly worth the doing, and is in fact the beginning of the learning process that creates the social memory complex. It begins with you and yourself. Come into harmony with that precocious, maddening self. Forgive it, love it, accept it, and you shall be prepared to work at your lessons of

love as mates.

36:♡: We wish all mates strength and courage and persistence, for love is far more than you think it, and each mated entity is the beginning of love made visible, even in third density. Lose not your interest in psychic greeting, but with these thoughts observe for yourself those opportunities created by a lack of humbleness as regards the nature of the self.

37: We apologize for speaking overlong once again. Indeed, we have never been more surprised to find the time pass. We feel this instrument is moving more and more away from awareness of time. It is not giving us data because it does not have it. Although this is acceptable to us, if there is a desire for a shorter format, we might suggest some outer stimulus, for without this instrument's awareness of the passage of time, we have none. We would appreciate your aid if you wish us to speak more economically. Let us know not when the time to speak is through, but when, perhaps, there are five or ten of your minutes before the desired end, and we shall do our best to comply. We leave this matter in your hands and in your free choice, for we are always willing to speak as much as you would desire.

38:♡: We would like to close this instrument through the one known as Jim. We leave this instrument in love and light and in joy that we have been able to offer our opinions to you. We do hope most humbly that some of what we say may be helpful, and, as always, ask each to take only those things which are helpful, abandoning the rest as truths not for them. I am known to you as Q'uo, and I transfer at this time.

39:♡: I am Q'uo, and greet each again in love and in light through this instrument. If we have not overborn our welcome, we would ask if we might be of further service by tending to any queries that you may have at this time. Is there a query with which we may begin?

40: Carla

41: (Inaudible. Essentially, Carla said she would have to re-view and digest the material given and then would probably have questions at a later time.)

42:♡: I am Q'uo. Then we are satisfied that we have served to the fullest extent possible at this time, and we are very, very grateful to have been able to share that which we have shared with you. We find that these gatherings are delicate in their tuning and powerful in their desires to know more of that truth which shines equally upon all. We thank you for offering your queries, your desires, and your selves to these circles of seeking. We are thrilled at the light that is generated here, and we shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends, adonai.

43:

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0:♡: Greetings in the love and in the light of the one infinite Creator. I am Q'uo, of the Confederation of Planets in the Service of the One Infinite Creator, and I thank you most humbly for calling us to your circle of seeking, and for giving us the opportunity to talk upon this subject. Indeed, it would be well for all third-density peoples to examine well not only the answers to questions such as this, but the questions themselves, for the seeds of truth lie not within answers, but within questions, and it is the more skillful spiritual student who pays attention to the questions that his incarnational experience generates.

1: How, indeed, to live in harmony with the self or with another? That is a dilemma for those of your density, locked outside of the knowledge of others' true resonances, and seeing only that tip of the iceberg which is behavior. How can entities choose most wisely, especially when they require of themselves a choice which must be made, often before the entity is aware of its deeper desires? Consequently, many mates and many behaviors are chosen because of shallow and petty reasons, reasons which will not endure, truths that will not hold.

2: Let us again begin within the self. What is it that causes an entity to feel that it is self-contradictory? Indeed, it is a fact that entities are self-contradictory. This is a part of the illusion that may be taken as truth for the purposes of learning. Like all other portions of the illusion, there is no permanent or lasting truth connected with this personality that

9: (Side one of tape ends.)

10: Aaron

11: Essentially, child. This density is only one factor. This is why I have preferred the word "dimension." Let us first define what I mean by dimension, as I don't know if Carla has read this in the transcripts.

12: Picture a ball of clay, trapped between your hands. Pressure is applied to it from both sides and as it squeezes together, most of the mass eases out from the top of your hands to form a new ball in another dimension. You still have the flat piece that went down between your hands, but now you have a piece that's erupted onto the top. Take that and squeeze it and allow it to move in a new direction.

13: You cross many thresholds within each of what you are accustomed to thinking of as a density and (also) from one density to another. Thus within each density are many of these thresholds and each time a meditation or (inaudible) experience takes you to a new perspective, your eyes are opened to some truth to which they have been shut before. You have a new way of understanding.

14: Now, there are larger thresholds and smaller thresholds. One might liken it to a flight of stairs with a landing, and then you are on to the next flight but it is all one stairwell. For the density of the being is generally moving toward transparency and there are certain limits of transparency or opacity within each of your labeled densities. This is only one factor.

15: Barbara is asking me here what are the other factors and I find it almost impossible to find words in your vocabulary which will express (our thoughts). In a sense, I understand why Ra is using density because they all translate into light. And yet it is not enough to simply say, "This is light," or, "This is not light." When you have a deeper faith, you do meet more light.

16:♡: As distortion is dissolved, you meet more light and allow more light to pass through you, but there is a level here where the distortion must be accepted as where that being is. In other words, Ra speaks of love as the first distortion. That original energy that was flowing through this small spark of God cannot grow into a flaming sun without the distortion of love. Yet the distortion of love does create a (inaudible) and take one away from transparency. This is where the term density can be misleading. (There can be the feeling that it is preferable to move toward transparency, but it is not that it is preferable, it is simply to be seen in the same way that as one walks down the path, one moves further down the path. It is inevitable. It is not something that you need to try to do.

17: Barbara

18: Say it again, please, Aaron.

19: Aaron

20: I am sorry, child. This is not the fault of your channeling. I am thinking two thoughts at once. I am thinking this through as I speak.

21:♡: One must continually love and reach out toward that love that is other, giving and receiving and clarifying the connection between the self and the source of that love until the self is absorbed into the source and further separation ceases. The soul yearns for that but so does the love that draws one deeper back to love. It is love that overcomes the separation and yet love is the separation.

22:♡: As I am trying to understand how to explain this to you, we are found to be thinking two thoughts. Firstly, that one must always be striving to love more fully, to live more wisely. Yet at the same time one must not be doing anything. And there is no paradox there.

23: Do you understand what I mean with this, or should I try to explain it further?

24: Barbara

25: I understand it Aaron. Do you, Carla?

26: Carla

27: Yes.

28: Aaron

29:♡: So we come back to this original question about density and my preference for another term. Actually, I don't prefer another term, I prefer (that there be no term, that you try to move yourself and your thinking beyond labels. Simply understand that you go through this progression, which can be roughly broken up into eight mutual parts, each with many smaller parts, but that they overlap. You are always in the space you need to be and that space truly needs no labels so much as you constantly being in that space, in that moment, and not striving to be anywhere else while still knowing the absolute desire to be fully merged with that love. Do you

have questions?

30: Barbara

31: I don't have questions. Aaron. I understand what you are saying. Carla?

32: Carla

33: I would suggest the image of a stairway. Each step is more full of light. The spirit walks the stairway until it reaches the light that is comfortable. If it tries to go further it is uncomfortable, so it finds its place. That place may be in third density or fourth density but it only matters if you are comfortable.

34: Aaron

35: I thank you, Carla. That is a very clear illustration. I would add a bit to it. Let us put the stairway outdoors and allow you to visualize the light of the sun as shining brightly on it and, of course, as you come up from the world you move more and more into the sunshine. Picture it as a spiral staircase, perhaps, with small landings at different places. There are times when you move around and find yourself in the shadow for a bit. So you are both emerging up into the light and yet temporarily fully covered in shadow and will emerge back into the light as you move around, beyond that shadow.

36: Each shadow is a difficult place in your growth. (And this is so) in any density, because it is not only third density that has to learn, though learning is not as painful (in other densities.) (Yet there are times when we feel ourselves to be in darkness. The difference is (that) when you feel yourself to be in darkness, it is as if there is total blackness and you lose sight of the stairs that wander round.

37: When a being of a higher density finds itself to be in darkness it is only a slight shadow, and one can still clearly see the staircase, but while it is a constant progression, into more and more light—and you are very accurate in saying that you only move as high as the light is pleasant and when it becomes intolerably hot, burning away that in you that is still too dense to meet that light, then you pause for a bit to work to a degree of transparency—so while you are moving toward this light, there are also moments of more brightness and moments of shadow.

38: I find this very accurate, Carla. May I suggest that the steps are such as you may have meant in what you call a funhouse, perhaps, where there are times they are firm, and times when you step up (where) they seem to sink down. So that the difference of one step, and the step that follows after, disappears and the next step looms very high above.

39: Each step is truly a universe unto itself. That is all.

40: Carla, I see a bit of confusion in your understanding of this. Yes, that happened to you, but it didn't happen to you by chance. Thus, first there was some energy blockages (in some) (inaudible) region of your body. Then there was your mother's action, which around your life is called your "retention tether," but the energy blockage existed in a sense of the potential for the energy blockage, let us say, before that choice of your mother's. I would suggest that this is related to a past life prior to this one. Do you wish me to speak further on this?

41: Carla

42: Yes.

43: It may be useful for you to know that there has been a past life in which there was severe brutality and mutilation to the bowel area of your body. I would suggest that this may be a defense, a protection, against that. I can give you more details on this life if it would be more useful to you but you (do not) really need to know (inaudible) what happened, so much as to become aware that you are creating some protection of some sort. You have released most of the karma between you and that being who did this disemboweling but the body is working in its own way, on a cellular level almost, to provide protection. It is not a matter of forgiving, which is why I feel you do not need to know the whole story behind it.

44:♡: It is just a story. (To tell it will pull you back into it. Rather (than going back into that story), understand the fear of the body itself against such violence to it. Hold that fear lovingly in your arms and relate to it compassionately, as I believe there has been more warfare than love with this area of your body in this lifetime. Do you understand?

45: Carla

46: I think so.

47: You seem to be dealing remarkably (well) (with learning of this incarnation without knowing about other incarnations. I believe you do know what you need to know at a certain level that is not conscious. But you do not need to know about

angers that I can tap into at any moment just by recalling any of many situations. In each case, I suppose the anger has to do with my feeling that I have been wronged somehow; and I know that what I need to do is to be able to accept and forgive myself fully, as well as whatever other person is involved in the situation. But this seems to me to be the work of an entire lifetime, at least, and leaves me feeling pretty hopeless about dealing in any significant way with those long-term angers. Can you comment on this?

47: Aaron

48: You say that this seems to be the work of a lifetime, and that leaves you feeling hopeless; and yet, this is the healing for which you took birth, because in past lifetimes you have held anger in much the same way, learning slowly to let it go, reaching an understanding that anger is just anger. And now you've arrived at a point where you understand the usefulness of moving beyond that anger, of letting it drop away, and it is the work of a lifetime; and yet you are working on it and making progress. You are in that tunnel that I just spoke of with all these strands across. And when present anger arises, you've learned skillfully to look at that and not necessarily need to attach it across the entrance. But there are still all those strands from the past.

49: I suggest that it would be useful in meditation, as you feel the courage and readiness, to lift each strand and examine it. Don't start with the heaviest ones. Build up your strength with the lighter ones. As you recall some moment of intense anger where the self felt attacked in some way by another self and felt that it was wronged, just gently look at that strand and the feelings that came, asking yourself, "What is this anger? Why is it here? What was its function? Do I still need it, or am I ready to set it down?" Always know that if you feel vulnerable and afraid, you may put it back again (into place) if you need to, trusting that as you grow you will have less and less need to do that.

50: Each of you is here to learn to love yourself and others more fully, to learn faith and love. The anger is quite simply one of your learning tools. It's very easy to love unconditionally in a situation where there is nothing that arises to provoke any feeling but love. But how do you love when you are provoked to defend yourself, when that separation arises? Can you continue to love when noticing the fears, when noticing the separation and how anger arises from that? As you become more skillful with doing that with each small resentment that arises in your present life, you will find the faith and love to go back (to loving in the moments of larger resentment).

51: There is one more thing here. You say you know this is what you need to do. I feel a sense of judgment in that. There is some sense of your feeling that until you do, you are not quite adequate or there's something wrong with you that needs to be corrected. You do not need to do this; rather, as you grow you allow yourself to do this. Can you see the difference? Allow yourself to be where you are, always reaching for the next step, but reaching out of a sense of love, not out of a sense of despising that which is. It is essential to treat all of this within you with love, because your contempt will only further enhance the sense of separation and further fragment the self into what's acceptable and what's unacceptable.

52: Do you understand, and do you have further questions?

53: K

54: Thank you, Aaron, I think I understand. I may have more questions at a later time.

55: Aaron

56: I would like briefly to add one thing, which is to emphasize that I share the concern of what Q'uo has said about patience. Can you picture yourselves swimming up the stream in a river? You know that eventually you will come to the source of that river. But for now you are just enjoying the swimming, noticing the brightly colored fish that swim beneath you, feeling the coolness of the water and the sun on your back, stopping to rest when you need to and then swimming again. As you move further upstream the river begins to narrow a little, and suddenly you start to have a sense that this river is coming from someplace and that perhaps you will get to its source.

57: Now, you stop your strokes and look up, wondering how much further; but as you stop there, the current pushes you back and you lose your momentum. You start to swim again. The closer you get to the source, the fresher the water feels and the stronger the energy of that source. When you start to look around and say, "How much further? I can't

wait to get there," you lose some of the joy that you had before of just enjoying the water, enjoying that life in the water, the sensations of it on your body. This happens to all beings as they come closer to the source. It is not a fault, simply something of which you must be aware so that you can begin to notice the impatience and allow yourself to return to the joy of this incarnation, knowing that yes, you do come closer and closer to moving beyond the need for rebirth, to knowing your true Self in a deeper sense and connecting with the source of that love and light in a deeper sense. But that will be when it will be, and this is now. Cherish this now. It will not come again.

58: As there are no more questions, I wish to thank you all for sharing your loving presence with me. I cherish each and every one of you, and wish for each of you that you could grow to cherish yourselves as those loving spirits and friends that surround you cherish you. That is all.

59: (footnote start(Holy Bible, John 21: 16, 17.(footnote end(footnote start(Holy Bible, John 15:5.(footnote end(footnote start(Holy Bible, Matthew 28:20, John 14:6.(footnote end(footnote start(The Kabir Book, poem 43.(footnote end(footnote start(November 21, 1990; unpublished; available from Deep Spring Center for Meditation and Spiritual Inquiry, 3455 Charing Cross Road, Ann Arbor, MI, 48108.(footnote end(footnote start(The Law of One, Book II, pp. 2-3, 54.(footnote end)

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0: Aaron

1: With greetings to you both. I am Aaron.

2: You ask why I am not content with the term "density." I have nothing against the label itself, but it is your misunderstanding of the label which I was trying to circumvent, to stir you beyond that misunderstanding.

3: When you were speaking of this on Thursday morning, K was thinking of it as specific grades that at a certain density of light, there is immediate movement into the next density. It doesn't work that way. You move back and forward to a certain degree. Yes, there is this harvest that Ra talks about. There is a time when you are ready for the next, for the lessons of the next density and yet, you may move back and forward as you need to. Sometimes you wish to repeat a class for certain reasons. We are speaking here of opacity of transparency (inaudible) and there is a general movement toward more transparency and yet on any plane there are times when the entity becomes stuck, in a way. Not that it's (not) moving forward, but that it needs frequent repetitions of the lesson.

4: As that happens that being may temporarily find they misunderstood, not because it is falling backwards, but because there is more to understand. It might help you here to picture a being climbing a mountain. At first, there is a gentle slope and not as much exertion is required. At some point, the being may come to a steep cliff and it begins to climb, seeking out footholds and handholds. And as it does, so its energy changes. It becomes more tired. It's sweating, perhaps. This does not mean it is not as skillful a climber as it was in the lower levels, where it was not sweating or exhausted, simply that the slope is steeper.

5: Yet, for many of you when you come to that steep slope and feel a sense of spiritual exhaustion there is a reaction to it. It is not the exhaustion that is the problem but the reaction. The reaction pulls the solution body that we spoke of this morning into play and temporarily your light becomes more opaque. Yet, in a sense that cliff must be climbed to reach the plateau on top.

6: Barbara

7: Say that again, Aaron. You gave me a lot of images at once. This is Barbara speaking. Aaron, I'm seeing it as you see it, through your eyes, so to speak. Yes, I see, side by side, two beings: one has energy. Its own energy is flowing swiftly and it's very transparent and its aura is radiating with light. The one beside it is climbing up the steep cliff, I guess. (Inaudible) (not nearly as transparent, but it's putting forth such a feeling of hope and love of reaching the top that it's radiating even more brilliantly.

8: So, Aaron, is what you're saying that a... (I can't begin to say how fast that is) transparency is not the only significant factor. (Inaudible). Will you tell me if that is correct?

you experience as yourself. Indeed, you have simply taken on a personality, a solidity, an incarnation, in order that your consciousness may experience this very illusion of separatehood. Not only are you within your physical vehicles apparently separate from all other solidified entities, but within yourself you are apparently solidified into various portions, or voices, or personalities within the self which are responding to various stimuli.

3: Let us use a created example. Let us say that a seeker has a father, a mother, a brother and a sister, and perhaps one other relative which has affected interaction with the seeker at very young ages. There is within the capability of absolutely every behavior possible. That is true not of those who are seemingly evil in their behavior or negative any less than it is true of those who are seemingly very positive in their behavior. Behavior is simply a way of responding in a situation in which it is not safe to be. Consequently, the personalities that do not seem to be congruent as one integrated self are most often those voices that spoke when you were helpless in the years of your incarnation before you gained any maturity or strength. These voices were powerful; you were not.

4: The voices, however, were not often, in some cases, kind. The voice of the father, perhaps challenging in one way, perhaps refusing to consider any point of view but the father's own. The mother's voice, perhaps a particular mother was cowed before the authority of the mate, and did not choose to stand with a child, even if the child might be in some sense correct, if the mate, the father of the child, wished to exercise negative authority. Perhaps the brother, the sister, the aunt, put one in a bullying position, or only bullied the seeker. There are many, many hurts that to a mature and independent entity are only scratches, but before the infant has created for itself a nexus of experience full enough that it attempts to control its environment, it has been compromised into fear by the voices that it hears that have power over it, and so the seeker develops behavior.

5: It is a role directly at odds with being, because it mimics being, often perfectly. One can behave, although one is under great stress if one does, for all of the entire waking hours of its day. One can choose never to be simply as one is, and instead one may simply respond to each situation with the appropriate voice, the appropriate behavior. This is a life lived in primary fear. The fear is reasonable for the small child. The same fear can be employed by the self as a learning tool if the self is able to decide for itself that its choices will no longer include those drawn from the soil of fear.

6: Each entity to whom we speak is what you call adult. Within the adult there lies the universe, and this creates in you great treasure, but it cannot be known to you except insofar as you release fear and the behaviors that it brings into being. When, for instance, an entity who has been terrorized by a parent finds itself in a position where it must make a decision, a hard decision with which it must live, it experiences the fear of that voice saying "You, you small child, could not possibly have the wisdom to make the correct choice."

7: Let us reexamine this voice, this portion of the personality that you think is your own voice, but in fact is not. That voice speaks fear, but what have you to fear? Shall you be wrong? Mistakes occur. Out of that wrongness, no matter what it is, a desirable and beneficial result will take place, for in the mistakes that are seen in men's eyes are the happenstances of spiritual evolution as seen in the eyes of a living spirit of love. What is feared? Being wrong, being foolish.

8: Let us put this in perspective. Do you fear that the wrong decision shall cause your physical death? That is unlikely, and yet perhaps that can be taken as the worst possible outcome. Gaze at that outcome. Do you fear entering larger life? Do you fear leaving behind the pain and the heaviness of third-density illusion and entering into a creation more filled with light, feeling and knowledge? My friends, this is an interesting thing to fear, indeed. Yet, this is the worst that can happen to you.

9: Let us recall to your minds the basic purpose of third-density incarnation. You are here to make choices. It is imperative that you make choices. If the choices that you make are unskillful, that is acceptable to the infinite Creator. The process of making choices creates in the seeker more and more skill at the process of making choices. Like any other process, choice making improves with practice. If one is able eventually to claim and name all of the portions of the personality, one is then able simply to say, "I know not how these portions of myself fit together, and I lay that before love it-

self, for I know not what to do, yet love knows that which is the very best for me, and I will allow that love to lead me, and I shall follow."

10: We are aware that this seems in some ways very glib, because the tearing and rending of the self, as one develops in maturity, is certainly most painful, and almost impossible to understand while it is going on. It is necessary only to understand that all things within the self, though contradictory, confused, and to whatever extent unenlightened, are acceptable, beloved, and supported by the one infinite Creator, and by that spirit of love that moves with you and is your companion at all times. There is no way that you can move away from love, except by ignoring it because of fear. You see, to the Creator, you are never guilty, you are never unaccepted. To the Creator, you are always in a paradise, but each of you is in an illusion which decries the apparent inaccuracy of our previous statement, and it is only by faith that you may feel that love, that acceptance, that forgiveness, and that support. It is only by faith that you may continue standing when you feel that life has cut you off at the knees. It is only by faith that you can stay alive when you feel that your life is not worth the living.

11: Feelings of despair are normal portions of the experience of humankind in third density. There is no negative feeling, passive or active, of which you are not fully capable, given the appropriate circumstances. It is vitally important that you are able to see that, scattered as you may be in this illusion, there is within you a center, a core that is the very treasure of all that there is. Within you is a spark of love that whether you wish it or not, unifies you, not within the illusion, for there you must struggle to learn, but within that underlying reality of your spiritual self.

12: Let us gaze one last time at the struggle of the self with self. Which portions of yourself do you like? Which portions do you not like? You may write these things down about yourself, or you may trick your conscious mind by attempting to write down those things which you like and dislike about an entity whom you truly, seriously, have arguments with, or dislike. When you write down those things which you are willing to give to that entity that are of goodness, and when you write down those entity's faults with which you are so in a struggle, you will discover that you have written about yourself. This is a useful exercise for learning how each entity within the illusion of third density distorts the love and the light that moves through the universe in a way unique to itself.

13: It is well to trust that all the personalities within have made their own quite lucid unification. It is equally clear that an entity cannot express at the same time all of that which it feels, thinks and is concerned about in a situation. There you have a window into the process of making choices. Come to know the voices that speak within, not so that you may silence them, necessarily, but so that you may recreate a list of priorities in which those voices and the behaviors that they have caused are of a far lower priority than the self forgiven, accepted and loved in the present moment. Claim this self, for this is who you are. There is no you but you. You are unique, a child of love who has made choices. Whatever you have done to this point, know that this is a new moment, as is each moment, and that all choices are equally open to you at all times. Yes, you must bear the consequences of the choices. One of the beauties of this density in terms of its being an excellent environment for learning is that entities are indeed held responsible for their choices. This enables the spiritually growing self to be aware of the importance of making choices.

14: Now, let us look at the kind of choice that you wish to make, whether it is for yourself or for another. First of all, if the Creator loves and accepts and forgives, is there a significant rationale for refusing to accept to love and forgive either yourself or another entity for behaving or being in a certain way? Here is another question. Can you see in the behavior of yourself or another the consciousness that lies beyond, beneath, above and around that behavior? Have you any clue as to the nature of that entity's unique being? Remember that this is a place for positive action. Positive action in third density is not simply in the arena of the body, but in the arena of the mind. If you find yourself judging, belittling, demeaning or engaging in other negative interactions with yourself or portions of yourself, or with the behavior of others, take a breath, stop, rock back on your mental or emotional heels, and ask yourself if you are appreciating and respecting the

freedom and the beingness of yourself or another, for it matters not whether you are dealing with yourself or another. Respect for consciousness suggests that you and others are equally worthy of respect, care, attention, service, and above all, love.

15: Another question that is fruitful to consider is whether you expect an outcome from yourself or another. To ask of yourself this and this and this outcome is, in the way of making plans, simply a sensible process. If the plans that have been made are not possible to fulfill, then it is the wise seeker who does not waste time bemoaning the undesired outcome of some action or thought. Any action or thought done in order to please or palliate or expedite or control situations is also behavior that will likely engender the harsh edges of other entities' personalities, for when one acts through fear and attempts to control the environment of one's incarnation, one is also controlling other entities. Usually, there is rationalization given to the controlling of other entities for their own happiness. However, to the one being controlled, any control whatsoever feels like interference, and consequently the fear within that entity comes alive and moves to defend the perimeter of that personality.

16: Relax the mind now, and see all solidity fly away. You are not solid entities; that is an illusion. You are not your behavior; that is part of the illusion. You are yourself and your choices and the deep biases that they bring. If you attempt to define yourself in permanent terms while in this illusion as anything but a student who is attempting to learn the lessons of this classroom, you have moved into an area which will be confusing and debilitating.

17: At this time, because of the sleepiness within the circle, we would choose to conserve this instrument's energy and simply ask if there are any questions that we might answer before we leave this group this evening. Is there a question at this time?

18: (Pause)

19: I am known to you as those of Q'uo. We are most pleased at being able to speak with you further upon this interesting subject. There is no immediate end to the number of ways to address this subject, and we are happy to speak more upon various aspects of it as you gaze upon this material and are able to ask further questions, if that is what you would desire. We are most pleased to speak further at another working.

20: ♡: In hopes that you may truly love yourselves and one another with confidence and faith, we leave you in the kingdom of eternity that this basic attitude delivers you into. We thank you for the beauty of your vibrations and for the peace of your seeking. In its persistence and depth there is a beauty not often seen among your people, and we are humble before third-density pilgrims such as you who struggle and weep and survive to hope and have faith and love tomorrow. Move that tomorrow, my friends, into the present moment, and never let it go, and you shall be one, and all shall be well. And when you cannot do this, forgive yourself, accept yourself, and love yourself, for these are the tools with which you learn to love all that there is.

21: ♡: We bid you adonai. We are known to you as those of the principle of Q'uo. We leave you in the love and the light of the one infinite Creator.

22:

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0: ...the satisfactory challenging process, because it had not declared itself specifically in a metaphysical manner, that is, it did not declare what symbol, story or ideal described best the metaphysical center of this entity's passion, intensity and essence. As there was no clear essence, this entity was unable to challenge in a matter—we correct this instrument—in a manner satisfactory to the instrument.

1: It was not until the instrument walked back over the road of its own declaration of self, that the necessary, specific declaration of Jesus the Christ as this particular instrument's center of being, that the tuning was complete.

2: We suggest to all instruments that their tuning be as specific and clear as is possible. That it be ultimately honest and truthful, and that if there is not the passion felt at the beginning of the tuning process, the tuning should extend until passion, intensity and essence are, once again, revealed to the self through the process of tuning.

3: ♡: We would at this time transfer this contact to the one

known as K, with thanks to this instrument for allowing us to use it. We leave this instrument in love and light. We are those of Hatonn.

4: ♡: I am Hatonn, and greet each of you once again in love and in light through this instrument. It is, as always, a great and esteemed pleasure to have the privilege of working (with this group, for we see the dedication of each here and appreciate it, for few there are among your peoples who have the courage and will and faith to continue upon the path in the darkness, sometimes with the aid of the moon's light and many times without it.

5: We would speak to you this evening on the subject of passion, as we believe it is most central to each seeker's journey.

6: Your peoples are much motivated by goals, by ends to reach, and a great portion of the consciousness of each throughout the day and even throughout the lifetime is directed toward that which is sought to be attained, that is that which one does not have presently.

7: These goals or ends are many types. Some may be deemed to be lofty, worthy of attention and dedication, others may seem to be more shallow in nature, having to do with more temporary players and comforts.

8: Many seekers on the path may pride themselves with in keeping a certain goal before the eyes of the mind as an end to pursue and, indeed, we are not suggesting that this should not be thought of. However, the attention belongs not on the goal the seeker is reaching toward but on the present moment which contains the process of the seeking and, indeed, all that there is.

9: Each of us, as a goal, the pursuit of the mystery. This recedes ever before us and in finite terms, is quite unattainable. Nevertheless, we still strive to know of that mystery what we can and to become of it what we can. It is well for this to be a part of the awareness.

10: The concept of an infinite mystery, because of the almost total lack of ability to comprehend such an idea, will be for most an unlikely source of passion in the day-to-day life. This is why we recommend that each find the particular mythology or symbolism story or even cosmology that pulls at the heart of the being. We do not attach great significance to what particular mythology is chosen or even that one be chosen at all, if it is possible for the seeker to generate the intensity of passion necessary when focusing on so nebulous a concept as intelligent infinity. This is rare among your peoples.

11: Thus, it is advisable that study be undertaken until that which is found to resonate within the heart of the self is discovered and then that particular path be focused upon and pursued with all the intensity and passion that may be mustered from within the self. We realize that this is easier for some among your peoples than others. We also realize that passion is thought of among your people as primarily a particular emotional state. We would suggest to you that is not necessarily so. There are those among your peoples who find it easy to feel passionate about one thing or another. This will aid them in their search. However, for those to whom this kind of feeling does not come easily, we would say that intensity of passion consists in large part (as a result) of focused will and faith, that an entity whose pursuing its chosen path with its will focused and intensified, proceeding by faith in the mystery beyond the story, that this is a passionate seeker, whether or not the particular emotion you may know of as passion is subjectively felt. The opposite of passion in this sense may be seen simply to be a lack of interest or focus, the blowing with the winds of comfort and convenience. That is so typical of many of your peoples.

12: ♡: At this time we would transfer to the one known as Jim, thanking this instrument for its efforts in maintaining the contact. We leave this instrument now in love and in light and transfer. We are known to you as Hatonn.

13: ♡: I am Hatonn, and greet each of you again in love and in light through this instrument. It is our privilege to be able to exercise each of the instruments in turn.

14: We are very happy with the work that has been done this evening by the one known as K. This entity was able to pick up the contact after noting its growing faintness on a couple of occasions. We see this as a maturing of the instrument in that there is not the loss of concentration that would inhibit again perceiving the contact's return. We were hoping in this exercise to strengthen the instrument's confidence in its ability, not only to perceive our contact in its initiation, but also to be able to do as it did, that is to wait patiently for its return and to begin again without undue concern. We

29: You are consciously aware of the concepts about which I speak and the experiences that underlay those concepts; but to some degree, perhaps, we don't share the same vocabulary. Let me speak first for a moment, simply establishing the vocabulary that I use so you can hear this without misunderstanding. Please feel free to substitute the labels with which you are familiar with the labels that I put on the experience.

30: There are four bodies: physical, emotional, mental and spiritual. In your incarnation you deal with all four of them. The astral body is that which you experience when you are not within this physical body but are in the spirit plane between lifetimes and experiencing only the emotional, mental and spiritual bodies. These two—the physical and astral bodies—are what you are used to referring to here as a third-density being.

31: Slowly the emotional body drops away. To say it in your terminology, you graduate from this third density. There is still somewhat of an emotional body, but there is no reaction to that body. It is merely felt as that cloud passing by that I spoke of last night; and you don't need to do anything but observe that emotional mass appear and disappear. As you move beyond the causal plane, the emotional body drops off completely and there are only the mental and spiritual bodies. Here the being is learning a sense of wisdom for which thought is still necessary.

32: Yes, there are two kinds of wisdom: that which comes from the heart and that which comes from the mind. As Q'uo has just pointed out, they are simply two levels of the same way of knowing. Slowly this mental body also drops away as it is no longer needed, as you move back into that core heart of the Creator of which Q'uo has just spoken. Thus, the being moving into what you refer to as seventh density moves more purely to being the pure spiritual body, which is the soul. That is all the soul is, the spiritual body with all the rest, not discarded, because that implies an aversion, but simply fallen away, as you shed your clothes when the sun is hot on a summer day.

33: Coming back to where you are now, in this third density, as you begin to understand, no one of these four bodies is more mature or less mature than another. Each body serves its purpose. What you experienced this morning when you felt the heart open so completely and then experienced fear of that opening was neither the isolated mental nor emotional body.

34: Fear is an emotion, and fear comes from many places. It is not that the emotional body is less mature but that the emotional body is less accepted; that while at some deep levels of meditation you are aware of the usefulness of moving beyond conceptual thought, you do not condemn yourself for thinking. But you condemn yourself so often for feeling, until habitually you build up a fear of the emotions. Essentially, you have backed yourself into that tunnel we've talked about so often.

35: I have talked in another channeling⁵ of a tunnel, a very safe place; and you are comfortable in this womb. Perhaps you will wish to think of it as a cave with only one end open, and across that end you've put strands of cobwebs to protect yourself from that which you feel will harm you, to protect yourself from another's anger and also your own anger, to protect yourself from the pain of feeling separation, to protect yourself from grief. And each strand that you have put up has served a purpose, because you felt you needed that protection. And yet, it is dark in your tunnel and on the outside it is light; and you've reached a place where you want to allow in that light. Can you feel the brutality if one were to reach in a hand and tear out all of those cobwebs, all of those strands, and how you would cower in terror against tearing all of that protection away?

36: Yet gently and with full awareness, you can reach out, lift one strand at a time, and examine it. What is this fear? Have I still need of this? Whence is it arising? How long must I hold on to it? Seeing a strand, perhaps of anger or greed, one notes how that greed or anger arises out of fear and out of a sense of separation. One sees the ways that fear has enhanced the sense of separation. The self, which then perceives itself to be separate, feels a need to protect and allows the arising of anger or greed as its protection: "What if my needs are not met? What if I'm harmed?"

37: ♡: But this can only come from a sense of self and other self. Where there is no separation, there can be no anger. Can you begin to see how fear leads to that sense of separation which leads to the first distortion of self-awareness?

This distortion provokes one not yet fully immersed in separation but experiencing a distinction between self and other self to cultivate that distortion which first allows fears. Observing, you can begin to understand how this process works in yourself. Then as fear or separation arise, you can gently lift that strand of anger from where it blocks the light, look at it, and ask yourself, "Do I still need this or am I able now to put it aside?" Always do this with gentleness and never with force, never asking the self to be what it is not ready to be, but accepting the self as it is so that the being will always be challenged, but always simultaneously accepted and loved. In this way the emotional body is not something with which one fights, but is part of your integral, harmonious self.

38: ♡: You asked me to speak further about the distortion of service-to-others that grows out of fear in the emotional body. When there is a sense of the self's not being adequate so that there comes a feeling of needing to do something to prove oneself adequate, to soothe that pain, then the service in itself becomes distorted. You experienced this morning the love of that spirit that was known in his last incarnation as Jesus, and you felt the strength of that loving energy flowing through with absolutely no distortion. Last night I said that in human form it is impossible to allow the energy to flow completely distortion-free. This is because as soon as there is a concept of service-to-others, there is a self and an other. And thus, we come back to that fact that self-awareness is a distortion. Ra calls it the first distortion and I would agree with this. Excuse me, Ra calls free will the first distortion—potentiation of an active Creator whose nature is Logos, or love.6 But in order to love, there must be that which is loved; and that takes self-awareness, so in a sense we're saying the same thing in a different way.

39: ♡: If you will, picture a river flowing with an absolutely clean and sandy bed, and with a strong current. Somewhere down the stream place one stone, just large enough to break the surface, and see the ripples that break around it. Let's call that first stone self-awareness. The current flows around it with its full force, and yet there is a small distortion in that current. From self-awareness grow so many doubts and fears: comparisons; competitiveness; and thoughts like, "Am I good enough? Am I acceptable and loved?" Suddenly we have a whole load of stones thrown into this river, and now the water flows through in many ripples. There is still a current; but if you were to float a stick downstream of that very first stone, it would float smoothly down the stream. If you put a stick just upstream of that first stone and watch it, you see how it deviates around that stone and loses some of its direction and thrust. Now let that stick move downstream to where all these stones are and see how it swirls around in little whirlpools.

40: ♡: Thus, when you are lost in a distortion of any sort, your energy does not flow freely. In the meditation you felt that entity known as Jesus' energy flowing unimpeded and enhancing all energy that came into it. All separating emotions, even love, create distortion and turbulence. The mental body quiets that turbulence through reason, and yet that reason separates the entity from the strength of the river's flow. It is as if one, seeing all those rocks in the river's bed, erected a dam within the rocks, diverting the water so that there was no longer turbulence from the rocks but impeding the full flow of the water.

41: Each distortion must be worked with back and forth, always with gentleness and compassion, always asking the self, "What am I being offered to learn? How can I work with these fears, these forces within me, more skillfully? How can I gently begin to lift out each stone, to move to that perfect awareness that there is no separation, that this self that is aware is not a separate self but only part of the force of the universe?" The fully evolved soul returns to the fire whence it came; but it returns, not as the tiny ember that it began as, but as a brilliant sun in itself, enhancing and strengthening the power of that original sun.

42: Do you wish me to speak about this further, or are there other questions?

43: Barbara

44: I have no more questions about this, Aaron, thank you. I don't know if others do or not.

45: K

46: With regard to working skillfully with anger, I understand the concept of noticing, feeling and allowing anger to pass as it comes up in the day-to-day life. I'm not sure what to do with the angers that have been there for many years—the

very present help and companionship that those who are yet asleep do not find themselves perceiving. The love and caring is always there. It is the entity who must remember to open the door to that friendship, reach out the hand to that love which is so palpable one could almost imagine the incarnative form of the Christed One.

7:♡: Especially when outward circumstances seem murky and turbid with heavy cares, the seeker will find those cares lifted so easily away simply by remembering to reach out the hand to the friendship of the sanctified Christ. Now that sanctified presence is truly within each seeker, as is all the universe. You are the creator of your particular creation, and co-Creator with infinite Intelligence of that which is experienced and how it is experienced. Although you cannot be another's creation, you cannot help but be the creator of your own. So, in making the choices from moment to moment, do not let your heart flag or falter because you are alone; for there is companionship more real than the manifested forms of your density, ever waiting for your simple recognition and acceptance. How loved all entities are! Yet without the intention to reach out in trust for that love, an entity may walk forever in a fog of self-created solitude.

8: I am Q'uo, and would ask if there is a further question at this time.

9: Barbara

10:♡: Thank you. Q'uo, I'm aware of a desire in myself to serve that seems to come from two places. When I sense that the desire to serve comes from any place of ego or self, it makes me pull back in fear that ego will distort the work. Then that fear touches and distorts the honest places of loving and worshipful desire to serve. It confuses me. When there's fear, although I hear Aaron, I doubt even that. Yet when there's love and the full experience of God and of that love from Aaron that surrounds me, I know no doubt. Aaron has talked about this at length with me, but I wonder if there's anything you would add that would help me to understand and balance these forces?

11: Q'uo

12: I am Q'uo. We would speak of two minds and two hearts. The first mind is the mental mind. In it there can only be mentally feared obstacles. For one who is an adventurer within its own mind, the barriers of fear do not arise. However, the mind that is mental deals almost exclusively with the relativistic illusion in which each now experiences and enjoys the dance of incarnation. Thusly, although one may be mentally curious, one cannot use that mentality to plunge into that abyss which must be accepted in order to reach the second mind.

13:♡: The second mind is often called the heart. In the open heart is stored the true mind which begets wisdom and compassion, which is as infinite and effortless as the love of an open heart. Many things, however, occur during an incarnation which may tend to cause an entity to erect defensive barriers in order that this precious heart may not be wounded more than it already is. Thusly, in order to open the second heart—the heart of wisdom—one must first gaze at the erected barriers in acceptance and love for the self that needed those barriers, allowing them to remain until they are no longer needed. Then the heart may open, and wisdom may be fearlessly received and equally fearlessly manifested forth.

14: It is said in the holy work called the Bible by the one known as Jesus, "I am the vine, you are the branches."² Let us look at I am. I am is the true name of the infinite One. I am. Say this in your heart: "I am. I am with you always. I am the way. I am the truth. I am the life."³ Each is I am. Thusly, each open heart receives, reveals and manifests the fruit of that great root of Consciousness, the I Am of all that there is. When the branches of the vine surrender their self-importance in an humble awareness that without the root I Am, their I Am would be dust and ashes, then the branches bloom, flower and bear fruit and seed to replenish the earth inexhaustibly.

15:♡: Let us now speak of the first and the second heart. This, too, is helpful in finding and allowing the release of fear; for in the first heart there is wisdom, but there is only the perceived awareness of the nurturing constancy that is love. The first heart often attempts to bloom, to nurture, and to give simply because it is full and those about it need replenishing and filling. The first heart, though wise, when full because of its unstinting compassion, is also foolish. This folly is beautiful to us, and a testament to the incredible generosity and

power of the open heart. Yet there is a second heart, and that heart may be conceived to be—whether we speak of the male or female form—the womb of life. That heart moves in fullness with no need to serve, no need to do anything other than be full. The second heart is the womb, ever pregnant with love, ever giving birth out of fullness into that which is actually full. Thus, the second heart responds not because of the needs of others, but because it, like sunshine, must propagate its light and give birth ever and ever and ever to its own I Am, which—as the womb of this second heart is more and more maturely experienced—becomes more and more nearly the undistorted, uncreated logos, which is love.

16: I am Q'uo. Is there a further question, my sister?

17: Barbara

18: I have no further questions at this time. Thank you, Q'uo.

19: Q'uo

20: I am Q'uo. We thank you, my sister.

21:♡: Now we would speak just a moment about that which is called patience. How boring to be patient, to wait and to watch, when the heart leaps like a deer and wishes to fly higher than the highest mountain in joy, in radiance, in awareness of perfect love! Yet the will of entities in incarnation is made perfect, not by its use, but by the surrender of its use to the will of the one infinite Creator. In your illusion it seems there is a passage of time. Outside of this illusion, all times are one, all times simultaneous. Yet within the illusion, darkness broods over the mind and over the heart, and sometimes the night watches seem to go on forever. Yet it is in the darkness of midnight that the messenger of realization, illumination, and love comes ever so quietly, walking on feet of I Am, I Am, I Am... silent feet that cannot be heard unless the heart is watching and praying and waiting.

22: This is the use of patience—not time to be spent quickly, but time to treasure that expectancy that the bride and bridegroom feel as they wait for the wedding day that has already been set. Within an incarnation, the spirit has many wedding days, many glorious feasts; but those feasts are punctuations—gifts, we may say—which give the commas and the periods to the long sentences of expectation. Thusly, it is well to give great respect to the practice of waiting, watching patiently in complete faith that, although the seeker does not know the next wedding day, yet it is known and it will come. In this joyful readiness lies a fearlessness which does not quail at the darkness of the hour or the solitude of the night watch. Rather, it waits in a patient faith, in a honed edge of will to listen, to surrender, and to be that I Am which is the wedding present of the consummation of the present moment.

23:♡: We would leave this instrument at this time, thanking each for the beauty of your vibrations. It has been a great joy for us to be with you, to be called to your group by the intensity and beauty of your calling and your needs. We hope we may have offered helpful opinions, but as always, ask each to remember to cast aside anything that does not speak to the personal truth. We are of the principle known to you as Q'uo. Adonai. Adonai. I am Q'uo. I leave you in the love and in the light of the infinite Creator.

24: Barbara

25:♡: Last week, Aaron, you spoke of promptings to serve coming from the emotional body. What comes to the mental body is a pure desire to love. You've previously spoken of imbalances between these two and of bringing them into harmony. This morning in meditation I began to see the opposite side of the above. I felt the mental body was the one blocking the true loving emotion, that when I enter that tabernacle it feels like the emotional body opens and any separation comes from the mind. Will you speak further about this?

26: Aaron

27:♡: My greetings and love to you all. I am Aaron. It is a joy to be with you this morning, to feel the love and light that emerge from this group; and I thank the principle of Q'uo for that which has been shared. There is great comfort in hearing the same thing repeated by different voices. It is part of trust, because truly there is nothing I can say to any of you that you don't already know. But our words reassure you and help you trust the wisdom of your own hearts.

28:♡: You ask about these bodies. You understood this morning, as you thought that question, that you were asking partially in reference to Kabir's powerful poem⁴, where he makes the statement, "How hard it is to feel that love with all our four bodies. Those who try to be reasonable about it fail."

would, at this time, offer ourselves in the attempt to speak to any queries which those present may have for us. Is there a query or concern at this time?

15: K

16: What would the cause of the contact becoming more faint at times?

17: I am Hatonn. The initial growing faintness was primarily due to fatigue upon your part for both the mental and physical complexes. As we noted your patient awaiting of the ability to receive our contact again, we then initiated a second experience in order to do that which we have previously described, that is, the observing of the patience, the dedication, the focus of the attention and the reestablishing of the contact. Thus, a chance occurrence was our opportunity to allow you to work upon these areas which are more and more important as an instrument matures, for the ability to maintain concentration and an open channel when the opportunity to be distracted is presented is the practice of being a more mature instrument.

18: Is there a further query, my sister?

19: K

20: In the end I was waiting again and I was interested in continuing, if possible, but I didn't seem to be getting anything. Was that because I was judged to be too tired at that point? Or did I just not wait long enough, or was I just not perceiving fully?

21: I am Hatonn, and we noted the low energy level toward the latter stages of your exercise of your instrument and decided that after a significant amount of your time had passed, and the contact was not then reestablished, that it would be well to allow the amount of work that had been accomplished to suffice for this evening. Thus it was both a case of the expression of your aforementioned fatigue and our desire not to overtax your instrument.

22: Is there a further query, my sister?

23: K

24: Not at this time, thank you.

25: I am Hatonn, and we thank you, my sister. Is there another query at this time?

26: Carla

27: I have noticed that the conflict in the Middle East has coincided with the growing consciousness, first of restlessness, then of anguish, then of actual metaphysical pain in my own field of consciousness. Is this my protection of my own personal feelings? Or is there an actual energy which is expressing this to me, which is, shall we say, audible to the inner ear (inaudible).

28: I am Hatonn, and we are aware of your query, my sister. We are happy to speak on this topic to the limit of our ability but we must preface our response by saying that the answer is drawn from many levels of experience for you at this time. There is the growing sensitivity of your instrument due both to the increased exercising of your instrument and the conscious application of your art. There is also the press of pain which has continued for a great portion of your time which also tends to make your instrument more sensitive to any vibration or stimulus of any kind which comes within your auric field. There is also growing upon a planetary level a sensitivity that is a portion of the mass consciousness, shall we say, of your peoples due to the nature of your communication systems being so widespread and nearly instantaneous in reporting that which occurs in that area of the Middle Eastern nations at this time. This conscious sensitivity is a portion of the experience that one may expect when your peoples are eventually able to blend each consciousness into a group consciousness or the preliminary social memory complex. The disharmonious vibrations are those easiest to perceive and those therefore that are now being noticed by this beginning social memory complex. Those of your peoples that are the most finely tuned or sensitive in your terms to stimulus are those who are the first to be able to tap into this perception of the group mind of the disharmony in this portion of the planetary sphere.

29:♡: As one who is not only sensitive but increasingly so, you have within your electrical bodies begun to resonate in an empathic fashion with the pain of your planet, to put this in simple terms. This can be quite distressing when there is no immediate or comprehensive manner of protecting the self from such intrusions of vibration without also causing some numbing of feelings, shall we say, in other areas of your experience as well. However, we may suggest that you may end your prayerful moments and in those of meditation as well,

(creating a simple image or short prayer that sends love and light to all those who feel pain in the Middle Eastern nations and around the world at this time, and which sees this experience of pain as being a portion of the perfectly balanced mystery of the one Creator expressing upon your planet at this time in order that those who are concerned with this kind of transmutation of energies might be alerted to the growing opportunity to burn off that which is disharmonious in a vibratory nature by attending to the vibrations of disharmony with the sending of love and of light, to be utilized in whatever manner is most appropriate. This may be a prayer, an image, a feeling or take any inward form that has meaning to you. It may in your case be given to the one known as Jesus the Christ as a prayer for intercession.

30: Is there a further query, my sister?

31: Carla

32: I have a feeling of what I can't get away from. That (inaudible) George Bush, than, man (inaudible) (is the only affirmative thing that I can do with this realization is to let Jesus speak (inaudible).

33:♡: I am Hatonn, and we would suggest, perhaps, one further possibility in that as you move through your daily round of activities, you may see those activities as being those opportunities to give love, to make the choice to give love and compassion that are analogous to the movements of energy now occurring in the Middle Eastern area. This would allow you to move the energy of these feelings of identity through you in a manner which is of a service-oriented nature, in congruency with that desire to express love that is portion of your nature as well.

34: You would be in effect carrying out an interior psychodrama, shall we say, that you have identified with, as you begin to experience the creation as that which is contained within you and in so allowing this energy to move through your being would then begin to transmute those feelings within yourself of the identity with each of the aforementioned entities so that that which within yourself identifies with lesser qualities, those which are yet to be accepted, would then be available for the acceptance within your own being as your feeling of identity with these entities and those portions of your self which they energize might be completed.

35: Carla

36: Okay. Thank you.

37: I am Hatonn, and we thank you, my sister. Is there another query at this time?

38: Carla

39: No, thank you. Thank you very much.

40:♡: I am Hatonn, and are also full of thanksgiving that we could be a portion this group's exercising of instruments this evening. It is not often that we are able to partake in this way with this group, for its desire to seek and to serve have called to it other entities that are equally as willing to join in your seeking and who are also as thrilled as we to be a portion of this working. Thank you, my friends. We are with you always in meditation and available for the deepening of your meditation at any time that you request such. We walk with you upon your great journey and observe with you in awe and wonder as the planetary consciousness begins to look ever more clearly into the mirror of the self and begins to work upon that giving and receiving of love that is the healing of all wounds and disagreements.

41:♡: We shall take our leave at this time of this group. We are known to you as those of Hatonn, and we leave you in love and in light in the presence and in the mystery of the one infinite Creator. Adonai, my friends. Adonai.

42:

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0:♡: We are those known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. We greet this instrument in the name of Jesus the Christ. We thank this instrument, as always, for the care with which it prepares for contact, for it creates the secure contact, both for us and for the channel. May we express our appreciation and gladness at this opportunity to blend with your vibrations. The beauty of your seeking is beyond telling, and the continuing growth in harmony within each in the group and within the group is also a pleasure to see growing. We are much in appreciation of this circle, and would address the question that it has put to us at this time.

1:♡: Fear is an experience in which an entity perceives itself as helpless, and therefore a victim for those who are powerful. The infant is born into a fearful environment. Whereas within the womb the infant has warmth and secure cradling, a constant supply of food and liquid, and the reassuring heartbeat and enfolding maternal love of the entity which carries it, it suddenly experiences exposure, wetness, coldness, pain, stricture, and vastness, enormous, unbelievable vastness. Against the cold, the damp, the vulnerability and the lack of easily perceived love, the infant has no power or control. It is helpless. And so the life experience of an incarnate entity begins, rooted completely and solidly in fear.

2:♡: To this original bias are added the many, many ways in which larger entities may create perceptions of helplessness in their dealings with smaller entities. When a larger entity disapproves, corrects or simply says no, the smaller entity has no power of appeal past its ability to use the language. Even if it does use the language it is not likely to be heard, or if heard, grasped with any degree of respect. So, the entity experiences throughout the years of being small and human, more and more reasons and occasions upon which fear has been perceived. During these same years perceptions of love have also been received. In some cases, either the young entity perceives all that the parents do as beautiful and loving, or the parents are actually creating a supportive, loving and helpful environment in which the child perceives again the heartbeat of love that moved from the mother so easily to the heartbeat of the child in the womb. However, it is most likely that entities will have chosen situations within the childhood that will specifically sharpen and make keen some of the primal fears with which the entity began the incarnation.

3:♡: If fear is not a mistake, then it must have been planned. The plan of learning in third density is the plan of creating opportunities for entities to make choices. These choices need to be made freely and without duress. To cause an entity to allow fear to evaporate and to turn instead and embrace love is acceptable. But to cause an entity to do so is an infringement of free will. Consequently, it is just as incorrect for an entity to cause itself intellectually to turn to love as it is for another to evangelize, and pull the unready or unripe entity away from the fear which it needs, that it may embrace a love which it as yet is not able to embrace.

4: In the mature years of life, when the basic elements of physical security have been established, when there is food, clothing and protection, then it is that the entity's mind is free to consider how better to experience the incarnation than it may experience it at the present moment, and the first notions that entities tend to bring to the mind's eye as undesirable are those emotions which cluster about those things which are feared by the entity. These are perceived as personal, difficult and uncomfortable. Perhaps the key in finding a larger viewpoint of how to gaze at fear is to move backwards and see that the nature of the self being infinite, it cannot consist in finite matters. The fear is not finite. It is spiritual material, or catalyst. But the fear becomes a catalyst seriously taken when that which is its object is accepted as a real object.

5: In other words, if one were aware that one were viewing a three dimensional movie, and then one saw the car coming at one, one would scream, but with delight mixed with the fear, for one would be aware that this was a special effect, an illusion created by technological and advanced methods. However, if instead this same vehicle rushes towards the entity within the illusion which is called the incarnational life, this auto is perceived not as illusory, but as real and dangerous, and the illusory physical vehicle instinctively jumps out of the way. No thought need be taken, for the instinctual physical vehicle moves on fear, away from discomfort, far more than it moves toward truth or beauty, dignity or grace, in existence. It asks only that it not be hurt, and that it be fed and maintained. This is the portion of the self that fears. It fears because it does not perceive itself as an illusion.

6: Let us gaze at this statement. Do each of you perceive yourselves as an illusion? Or do you feel that you yourself are real, dwelling within an illusion? It is our opinion that in a very important way each in third density is, indeed, an illusion. The portion of the intellect that identifies itself and its consciousness with the continuation of the physical vehicle not only acts within the illusion but is, in its very nature, an illusion. For the goal of consciousness is not to preserve the incarnational experience beyond its natural length, and the length natural to any incarnation seems quite arbitrary to the

entity which continues until it does not. There are, however, rhythms, and a natural death, no matter how violent or quick, is that which is a part of the function of the illusory vehicle within the illusion which it has been made to enjoy and from which it has learned.

7:♡: So you may see all of these fears that you experience as illusion perceiving illusion. What is yourself? Is it an ounce of this, or a cup of that? Can you locate yourself? Is there a point about which your consciousness is fixed? Not within the illusion, my friends. Not within the illusion. It is part of the illusion that you perceive yourself as a fixed self about which radiates the entire universe. You are, however, not fixed. You are not fixed. You are not fixed within the body which you inhabit. You are not fixed within the choices you have made in the past. And you are not fixed in your perceptions of your own nature. Your own nature, in fact, is infinite and therefore cannot be in any way fixed. You do not have the need for mass. Your nature is that of light. Light is created by one thing only—love. Because of free will you experience various things, and because of the perceptive web of your physical vehicle, because of the way this vehicle's mind takes in data and prioritizes it, the untutored soul will pay first attention to those which it fears, but only in order to avoid them. Now, if you do not have a fixed self, you are not a target. Fear is always of something, and you are imperishable light. What do you have to do with things?

8:♡: Turn then, in blind faith, when you fear, and look at what you fear the most, as long as you may. It is no shame to be unable to do it very well. It is, however, to be hoped that the practice would continue, and continue, and continue, for in each seed of fear that your infanhoods and childhoods have sown, there are collateral and dependent sub-fears which radiate out from the solidification given to this point of fear. When one examines the object of the fear one will find that which is of love, made of light; a situation, a creature, a concept, whatever is feared, which has been created by the infinite One, by logoi, sub-logoi, and most probably largely solidified and made fearsome by the sub-sub-logos which is yourself.

9: Turn and look at the object of fear. Define what it is you fear. Much of the fear of things is that they are making you feel helpless and powerless. Look at these feelings. Look at the object of these feelings. Leave the feelings completely and gaze steadily at the object. See it. Perceive it. In and of itself it does not stimulate emotion. It simply is. The fear is an entity which is a kind of quality. Only by choice can it be attached to any object. It is a modifier of objects as your adjectives are modifiers of words. As nouns are distorted by their qualifying elements, adjectives, adverbs, dependent clauses, so is your consciousness disturbed by fear, when it has been attached to an object. Detach it from the object, and you may see that it is not your fear. It is not anyone else's fear. It is a quality known as fear which modifies the opinion of an entity who chooses to perceive through the lens of fear some certain object. Remove the fear; gaze at the object. You cannot own fear. You can only borrow it from the stockpile of possible qualities. Like all negative and positive emotional sets, it is not personal. It is not yours. It is not anyone's. It is a potential quality of feeling and thought.

10:♡: Now, let us turn and ask ourselves why this fear is necessary spiritually. Each is aware of the nature of third density. It is a density of opposites. Where there is love, there is fear. Other terms for love and other terms for fear exist. Where there is good, there is evil. Where there is light, there is darkness. Where there is hope, there is despair. Where there is compassion, there is bigotry, prejudice. Where there is life-saving grace, there is life-killing brutality. The spiritual entity must face the fact that it always has a choice. It does not feel, seem, appear or look to the senses as though in many cases one had options. Examine any situation which seems without possible options for the feeling tones of fear, whether they be angry fear, frustrated fear, terrified fear, or the fairly purely perceived fear of helplessness and powerlessness. Lack of control is the basis for reaching out and pulling into the life experience this quality of fear. It is a simple choice. When fear is felt, and after it is recognized that the self is not fixed, and it does not have to fix fear to any object, it then is aware that it may proceed further, and gaze at the object of fear to find a positivity or affirmative quality which may be seen to be that which love offers in that same object of attention. You cannot blink when you gaze at the object which is causing you fear, because it is up to you to

thing quietly and touch it with your gentleness, very often it dissolves. It simply doesn't have the same solidity, the same hold over you. It's not necessary to practice your anger, to express it verbally or through such a practice as throwing pillows. This practice, in a sense, enhances the anger. It does allow the being to recognize it; and for some beings who have a great deal of trouble recognizing it, it may be used as a useful first step. I prefer simply treating it as one treats the stubbed toe.

66:♡: Will you try an experiment with me here? Picture yourself sitting on a mountaintop. It is a beautiful day. There is a clear view. The sun is shining with a lovely warmth, as a warm cloak on your shoulders, and a cool breeze touches your face. In the distance you see a cloud, and then turn your back to it and go back to enjoy the view. That cloud approaches, but you're totally unaware of its presence until suddenly it sweeps over the top of the mountaintop, enclosing you completely within it, shutting off the sun. You can't see your hands six inches in front of your face. The air feels cold and clammy. There is a sense of panic, thinking, "How will I find the path to get down?" There is a sense of anger, of wanting this cloud to go away. Can you feel that need to push it away, feel how hard it is to just sit there and let it be there? Can you feel how strong the aversion is to it?

67: Come back again to the sunny mountaintop and the same cloud in the distance. Enjoy the view and notice the cloud: "There's a cloud coming... umm, looks like it will be here in ten or fifteen minutes. Well, here it comes... another minute or two... It's a pretty big cloud, too, and very dense looking. I think it will be here for half an hour, maybe even more. Perhaps I should put my jacket on... and here it comes." And it encloses you completely again; and again you can't see your hands in front of your face, and you do miss the warm sun and the view, and it does feel cold and clammy. But you saw it coming and you know how long it will be there. Can you see how much easier it is to simply sit with it and allow its presence, that there is no longer a struggle with it; it's just a cloud. Can you all feel the difference?

68: Your anger is like that. It becomes solid when you struggle with it, when there's a sense of needing it or needing to make it go away or to do anything special with it. When you can simply allow it as a cloud passing through and let go of your struggle with it, then there's no need to react to it. Certain conditions prompt the anger to arise, it's noticed, and it dissolves and goes its way. It's not the anger that's a problem, it's your reaction to the anger. That is what solidifies the anger.

69:♡: So how do you work with this? It is truly just a skill that may be developed, and it has two parts. One is noticing the arising of anger as quickly as you can, each time it comes, even beginning to notice the situations that may provoke anger and saying, "I wonder if anger will arise next?" And the second is noticing your reaction to the anger, asking, "Is there judgment against it? Is there hatred of it? Or can I simply hold it, holding myself in my arms as I would mentally with that stubbed toe? Can I respond to this anger the way I would respond to a child who came inside crying and saying, 'A bully pushed me down'? Would I tell that child, 'Well, don't be angry,' or would I more skillfully hold that child in my arms and say, 'I see how angry you're feeling,' and reassure it that it's still loved despite the anger, that the anger has nothing to do with its lovability, with its soul's perfection?"

70:♡: It is so easy for all of you to have compassion for others but not for yourselves. So I ask you, can you begin to relate to this anger in a more open and loving way? I am not suggesting here that it's skillful to walk around angry; but anger does arise, just like clouds do come over. As long as you are here in a physical body, there are going to be feelings. Even the most highly evolved being incarnate in a human body still has feelings but there is no longer attachment or aversion to those feelings. There is no longer a need to get rid of them or to struggle with them. And it is through that relaxation of the struggle that one finds a deeper peacefulness. Anger and love are not mutually exclusive. It all depends on how you relate to the anger.

71:♡: In purely practical terms, I would suggest that it would be useful to play a game with yourself to help you loosen up and relate more lovingly and openly to anger. Take a notebook with you, a small notebook, and for a day, or several days as seems practical to you, every time you see anger arise just jot down a line. Be a cat at a mouse-hole and think, "Aha! There's anger; I caught it; I see it this time. I'm getting

faster. I can see it faster and faster." See if you can lighten up a little, "Oh my, here's anger!"

72: The second thing I would suggest that might be helpful is to begin to observe the pattern of how you relate to your anger—to start to note, every time you do note anger arise, that little voice that says, "I shouldn't be angry," and ask that voice, "Why shouldn't I?" There is a big difference (between) using your anger as a reason to act unskillfully toward another and in simply feeling anger.

73: Do you have further questions?
74: (There were no questions at this time.)
75:♡: I thank you all for the opportunity to share your love and your light. Please know how much my love is with you, and that the love and courage that you bring to your work is truly a light and an inspiration to all beings on all planes. That is all.

76: (footnote start(Barbara is deaf.(footnote end)
77:

4.14 1991/03/01

0: Barbara
1: Yesterday's talk from Q'uo didn't record on my tape recorder, and I got just what little I was able to lip-read. I had meditated on the content I'd gotten and felt Q'uo's presence, felt Q'uo knew what I did or didn't understand. I didn't want to ask Q'uo to take responsibility for me or my questions, but I also didn't want to ask for repetition. Would Q'uo reshare whatever they feel I missed, that they shared last night?

2: Q'uo
3:♡: I am Q'uo. I greet you in the love and in the light of the one infinite Creator, Whose presence permeates all and is all that there is.

4:♡: My sister, there is no such thing as repetition in responding to the needs of a consciousness, because each entity is at this moment a new and different person, unlike the entity of any other moment. This is why history, especially personal history, is largely irrelevant to the great work of living and loving in this moment, just this one moment.

5:♡: We would speak of the saying of the one known as Jesus, that saying which he gave to his disciples: "Feed my sheep." I Many are the loving servants of the one Creator who are eager to feed other sheep but who do not realize that first they also need food, not the food of the earthly vehicle alone, but far more importantly, the bread and wine of spiritual companionship. There is a great companion which awaits all who heed her heart; that is, the first and second densities of your sphere. The very earth beneath your feet is alive and pulses with undiminished, infinite love. Each rock, each portion of grass, meadow, or pine needle beneath your feet connects a third-density entity with the heart of the Grandmother Earth. How this being loves you! The friendship of the elementals of earth, air, wind and fire; the devas of plants of all kinds; the ever-rising consciousness of animal forms, all wait to embrace the one who stops to pay attention and to take comfort in the cathedral of what you call nature. When an entity allows itself to admit the entrance of these divine and loving spirits, the air is filled with cherubim, the trees with the laughter of the seraphim, and angels ascend and descend in every fire, in every storm, in every calm, in all beams of living sunlight. Here lies food indeed for the spirit.

6:♡: We would move further and speak of another very true and real companion. Many are aware of this entity as Jesus the Christ. Others find it helpful to think of this Christed energy as the living Holy Spirit of the Christ, which speaks to the world yesterday, today, and forever. Imagine the spirit form of the one known as Jesus beside you and mentally take the hand that is offered. Thus, palm to palm, heart to heart, love divine to love in manifestation—a companionship of infinite trust, infinite mercy, infinite kindness, and infinite love is born and forged anew every moment. The need for companions along the way seems to the third-density eye impossible to be met when one is alone in the way in which it has chosen to walk the path of love and service to others. Yet every zephyr of breeze, every silent bird, and all that the senses experience are your loving companions; and the fellowship of the Christ, however it is perceived, is nearer than your breathing, closer than your hands or feet, infinitely more intimate than any third-density companion. So, in any weather of life, in storm or calm, it is the third-density entity which must call to remembrance in each present moment the

very quiet, just a whisper; but it's enough.

37: The more aware you become of that "I should," the more you can laugh at it and say, "Well, here comes the 'I should' again!" When you can laugh at it, you can greet it with so much less judgment, and then the energy continues to flow through you and there is no distortion of that energy. The "I should" is the doing, and the "I aspire to" is the being. Can you see that? The conflict is not in what to do, but in the way in which you do it. When the "I should" pushes you beyond your physical limits, there can develop the build-up of resentment and some accompanying pain.

38:♡: You are human, and you are not expected to be perfect. While in a human form in this incarnation, there are emotions. To want to get rid of the emotional body is a non-acceptance of the self, because the emotional body is an essential part of the incarnate self. So what you are being given here is another opportunity to look at the emotional body and embrace it, not to hate that aspect of yourself. Each of you needs to purify yourself into that spiritual body and to move further along the spiritual path that you are on; and that's easy when you are not in an incarnation. The incarnation offers the opportunity to practice when such embracing is more challenging. Do you look at the physical body and say, "This is gross and I don't want it," or do you attempt to love it? And it's much harder to learn to love the emotional part of the body complex.

39:♡: I speak here to all four of you. Can you each see the ways that you've learned to accept the physical body more completely than the emotional body? It is harder, but until you've learned to accept all of that emotional energy in yourselves, you cannot accept it in others. That is what you're feeling. I keep asking Barbara to honor the incarnation. You cannot learn unconditional love, compassion, and forgiveness as easily while as a spirit, because there is not the same force of the emotions on the spiritual plane. So here is the chance to learn.

40:♡: Speaking again to you, Carla, can you see that it is not a choice of how to answer or whether to answer these readers' letters, but how to relate to that small "I should" more lovingly so that you can begin to relate from the full being, harmonizing all its four bodies? Once you have begun to do that—not getting rid of but accepting even the "I should"—you realize there is nothing of which to be gotten rid. When it is no longer necessary it falls away. That last idea is not original to me; I quote Q'uo. And that "I should" will fall away! It is still necessary now because you haven't learned to accept it. At that point when it falls away, you will understand that there is truly no difference between being and doing. The doing in its purest form is a way of being; and when you are being, you are always doing.

41: Do you have further questions?

42: Carla

43: Yes. I just don't know how best to serve. You say, "When you are being you are always doing," but I often can't do anything. Can you speak to this?

44: Aaron

45: I would ask one question before I answer this. Is your doubt based in not knowing in which way you would best serve then or in the physical pain that comes when you push yourself to respond, or is it in both?

46: Carla

47: The first.

48: Aaron

49: If it is acceptable to you, Carla, I will address both, as there is also a physical burden that is being put upon your body.

50:♡: I ask you first to look very closely and see the places where the desire to serve another through giving them something to hold on to comes from a pure place of love within your heart, and where the desire to serve is to alleviate the sense of unworthiness. Both create a physical drain on your body by the sense of "I should" that I just spoke of, by any small feelings that create some resentment. Can you see that both exist?

51:♡: I would like you all to visualize your energy as I see it. When you are feeling loving and allowing your own energy to be channeled to others without distortion, there is still minimal distortion, the distortion which is essential to the human form because as a human there could not be a complete absence of distortion. When you each allow that energy to be channeled within the distortion, the pattern of energy I see coming from the body looks like the concentric circles that

appear when a pebble is thrown into a pond, each one of the circles radiating out. When there is any anger, greed, resentment, hate, visually what I see are sharp spikes like a child's image of the sun. When there is a mixture of love and resentment, I see both. This is why, when you are in a room with another being and feel the presence of that being's anger, that one need not be talking to you for you to know that anger. When you feel the presence of love, there need be no words. You simply walk into the room and you feel it. The anger and love are tangible. Now visualize, if you will, what happens when those spikes of anger or fear hit these concentric circles of love. The sharp tips are softened, gently, each time they make contact, until they slowly wear down and smooth out into a circle.

52:♡: When I speak of being versus doing, one of the best ways that you can serve another being is simply in sending out those concentric circles of light which will soften another being's anger or fear. You are in a position, Carla, where people are writing to you, so it's very difficult to send that love out through the mail and feel assured that they will feel it. You can send it out and know some beings are capable of feeling it. But a simple few words from you, "I love you. Thank you for your letter. Thank you," would be felt by some beings but others would misunderstand it. You are right, there.

53:♡: You must ask yourself two questions here: "What am I responding to? What is their need and what am I sending out?" When there is any feeling of resentment or pressure or even uncertainty about answering that letter, some of that is received not as a softening circle but as small spikes. I am not suggesting that your letters are not loving and skillful, but you must really look carefully for that small "I should" I just spoke of, or any physical exhaustion, so that this letter is created with a loving desire to serve.

54: The second question is, "What is their need?" You know that you cannot learn for another, yet that is a large part of your pain because you have so much wisdom. It frustrates you that you share that wisdom at times and others can't hear you because of their own fears.

55:♡: You ask, is it unskillful to want to reach out in love to these souls that turn to you for help? First be sure that your response is purely that of love. If there is any resistance to replying, simply put it aside for later that day or for another day and then know that the response does come from that pure place of love within you—a desire to serve—and wears as minimal a distortion as you can manage. Ask yourself, "In what way am I trying to change them, to make them hear me? Am I speaking with a voice of love and reassurance? If I speak with love and they can't hear me, is that okay?" Remind yourself that you cannot learn for them. You can open a door but you can't push them through.

56: Carla, put quite simply, you have a tendency to want to solve others' problems for them; and this is one of the things you find most difficult, because you know that is not something you can do. Can you begin to relate to the source of that need to solve others' problems, to take away another's pain? Can you begin to make yourself so comfortable with your own pain, and here I don't mean physical pain, but with the pain of your own existence, that you no longer need to take away their pain? Can you see the lesson in this for you—that as you find a deeper acceptance for yourself, your response to others will become increasingly skillful; and that instead of needing to change things you will help them to find a deeper acceptance for themselves?

57: Do you understand and is there a further question?

58: Carla

59: Yes, but I have to think about it first.

60: Aaron

61: Is there a further question?

62: Carla

63: Yes. I have always had low physical and emotional energy. What do I need to learn and how can I work to heal that in myself and serve better? It makes me angry that I can't do everything I wish to do. Then I feel guilty because I'm angry. Help!

64: Aaron

65: I perceive a normal amount of energy within you but it is partially blocked below the heart chakra by the anger, so the energy flow is restricted. So let's talk about anger. There is the misunderstanding of assuming one has only two choices in dealing with anger, or any heavy emotion: that one express it and talk about it, or that one suppress it. There is a third choice, and that's just to notice it. When you notice some-

choose how you shall respect this object. Shall you respect it by fearing it, by bowing before it, by accommodating yourself to it regardless of the cost? Or shall you relate to this in love, offering it the respect of compassion, and, in many cases, the appreciation of, and respect for, opportunities that may seem very, very challenging?

11: It is not an easy process to balance the fear within the life pattern. At all times, the body which you enjoy will have its instinctual life to live. There are things of which it is appropriate to be afraid, unless one wishes to end an incarnation. These things are learned, enter into the automatic portion of the mind's clear memory, and before the mind can even think, that memory which is almost muscular moves one out of innumerable situations in which life, limb or some other quality would either be terminated or made very uncomfortable.

12:♡: This is an acceptable portion of the instinctual, red ray energy, and not to be confused with fears which have an object which does not, in and of itself, cause all who observe it to be afraid. When an entity chooses to dwell in love and to accept all that is given without fear, the degree or quality of love which it is possible to perceive is greatly enhanced.

13:♡: Like any other portion of a life in faith it is not the first determination alone to look at a fear which delivers one from fear, for fear may be attached to any number of objects. Consequently, it is to be expected in the life experience of one working spiritually that the evolving self will repeatedly experience a fear of something, and always the situation must be gazed at apart from the fear. It must be seen that fear, like love, is not something one can own, but is an energy, or a quality, or a vibration, which is allowed by the entity to move through the being of the entity and to radiate a certain kind of vibration.

14:♡: The vibrations of negative emotion are most uncomfortable, especially to that portion of the self that is attempting to become more loving. But one cannot move from fear to love and expect love to overcome anything. This is a misunderstanding of the suggestion that love does cast out fear that is found in your holy works. Love is not aggressive. Love does not cast out. Anger may cast out, but that is not clear, openhearted love, but rather a blocked, and incorrectly or inexpertly expressed love, even if the one to whom you refer is known to you as Jesus, as the entity is recorded to have thrown over tables upon which lay money made by priests, not for the glory of the Creator, but for the betterment of the priests' pockets. It must be understood that this entity was capable of error. This entity acted out of a kind of fear called anger. It is a kind of moral or ethical feeling common to those with ideals when dealing with that which your people call politics.

15:♡: Fear, and the expression of fear, can be balanced by looking at the object of the fear, and then allowing love to teach, from within, in its own time, amidst confusion and darkness, how to see that same object affirmatively. Thusly, love casts out fear when love is invoked as a quality which will modify the noun of that object. Fear is no noun; fear is not a thing. The self which fears is not a thing, but an experiencer of illusion. Learning spiritually involves moving beyond that illusion in blind faith, and invoking a higher truth, higher than can be comprehended by the mind within the illusion. One must trust one's heart for spiritual wisdom, for it is not within the mind. The mind overcomes, the heart loves, and when the heart is actively loving an object, fear does not have room to modify that same object, unless the love is not complete. And when one sees oneself in mixed feelings, one must once again face the object, for it is that catalyst to which you may choose your response. You may choose creatively, you may choose positively. You have these options at all times.

16: Before we leave this instrument we would like to express that it is understandable in the extreme that this concept is difficult to put into practice in the third-density life experience. It is the calling into action of higher truths, of non-word modifiers to word-type objects. You invoke a concept to modify a word. You invoke infinity to modify finity. The subtleties of this process are many, many layered. As you unearth one layer of a circle of fear within personality, you are not finished, for you will find a deeper layer, and a deeper, and a deeper, until finally you find yourself in the womb being forced out, and learning what it is to feel abandoned, helpless, and above all, completely alone. That is fear, and you are no longer helpless.

17:♡: We thank this instrument, and would now transfer. We are known to you as Q'uo, and leave this instrument in love and light.

18:♡: I am Q'uo, and am with this instrument. We greet each in love and in light, and we would offer ourselves at this time to any who may have a query for us. Is there a query to which we may speak?

19: Carla

20: Not for me, thank you.

21: K

22: I'm going to have to look at that, and may have some questions at a later time. Thank you.

23: I am Q'uo, and we thank you, each of you, once again, for offering us this opportunity to speak to you and to offer that which we have found in our own experience to be helpful on the topic of fear. It is a topic which each of your entities has a close relationship to because of the very basic nature of those animal selves which we find you have been discussing somewhat within your own personal correspondence and thinking. It is a subject which can cause one consternation and confusion. We hope that we have been able to place it within a perspective so that you may observe it without undue distress.

24:♡: We shall leave this group at this time, looking, as you say, forward, to that opportunity that we may have again in your future to join you actively. We are known to you as those of Q'uo, and we leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

25:

4.7 1991/01/31

0:♡: Greetings to each of you this evening in the love and the light of the one infinite Creator of All. We are pleased, as always, to be asked to join this group for the purpose this evening of the exercising of the instrument. As you know, it is our service to work with you and you offer a service to us in allowing us this opportunity. For this, we thank you.

1: We would, as always, ask each to use the faculties of discrimination to the fullest extent to which they have been developed, in listening to our words this evening and at any other time. Indeed, we urge that this be the approach to all the information encountered by the seeker, as each is responsible only for the self, for the thoughts and words and deeds that proceed from the self and create the world about each. There is no other entity who knows you and your path, no other entity who is capable of judging what is appropriate for you. So you must each do it for yourselves and for no other.

2: You wish information this evening on what many view as the most central core relationship known to your peoples. We would agree that the relationship between man and woman is important in many ways, but we do not agree that it has the most central importance. The relationship of central importance is that of the self with the self. Information has been given on this and each is urged to consider this relationship first of all and to request additional information at a later time if so desired.

3: The next most important relationship is that of the self with the Creator, or in a sense, with all that there is. This, also, is a topic for discussion at another time if so desired.

4: After these two centrally important relationships have been worked with and balanced to some extent, then and only then is each individual ready to consider a relationship of importance in the sense of a committed life partnership relationship between a man and a woman.

5: Some of the advantages of this type of relationship for the seeker have been related previously. It has been said to this group before that a relationship between male and female is most advantageous in the polarization process and in the seeking process in general. Firstly, because the energy generated by two seeking together far surpasses that of each one's own; and secondly, because of the complementary natures of the male and the female. For these reasons, this relationship is deemed to be most efficient in terms of the usefulness to the seeker. This is not to say that this is the only possibility available. It is certainly the most common type of partnership among your peoples. There are other partnerships that may be extremely successful, of between members of the same sex or between groups of more than two. However, in larger numbers, while the energy generated will be

greater and if properly focused will be extremely effective in the polarization seeking processes, with greater numbers it is much more difficult to maintain the degree of harmony necessary for such focusing. Therefore, the partnership between one man and one woman is most often chosen, not because it has any particular moral preeminence, shall we say, over any other type of relationship; but because, in many senses, it is the simplest, even with all its many complexities.

6: The desire that most among your people feel for this type of relationship has its basis in the realization of the deep self that all are one. It is, therefore, a striving for unification. In this relation, you are aware primarily of separation rather than unity. The grossness of the physical bodies makes this unavoidably apparent to you in your lives and daily activities. Thus, the sexual union between male and female may be seen to be the greatest attempt that may be made to overcome this most obvious of barriers; and, as such, is also a symbolic permeating of them. The illusion of separateness evidences itself only in the other levels of the ways each views itself as a mind/body/spirit complex on whatever level of awareness each has, as being separate from an other such mind/body/spirit complex. (Inaudible).

7: The fact that each person's thoughts and feelings are not obvious to others except on a fairly surface level, and to a greater or lesser extent, depending on the intent to which such are broadcast and the receptibility of those perceived as such, also serves to perpetuate the illusion of separateness. This barrier, as you are aware, gradually is permeated as the social memory complex forms, and the thoughts of one are available to all as are the resources of all to all.

8: There are many efforts among your peoples at this time to attempt to share more of the self with others, and again, this is taking place on many levels. The giving of the self merely to another or to many others in the sexual energy sharing is one means by which this is attempted. The progress of your peoples in a technological sense of developing communication networks over your planet's surface is another way in which this is attempted. And in the sharing of self with self, as it takes place on an individual basis, is the most (inaudible) whereby this is accomplished. There are those among your peoples wherein the process of opening the self to another self seems natural and is fairly easy. For others, it is extremely difficult. There are many reasons for this. There are many wanderers on your planet at this time who know quite well this sense of unity and openness they shared elsewhere and have an innate sense of the appropriateness of this, and, therefore, attempt to manifest it in their lives. Likewise, there are many of third density on this planet who, in reaching toward fourth density characteristics, are becoming aware of this trend, shall we say, also in making the same attempt. These attempts are greeted sometimes with open arms and sometimes with hostility and violence, as there are still many, many of your people who are not open to this openness, shall we say. As each seeker attempts to know the self to a greater extent and to make connections with other selves, each must be aware of the possibilities of infringement in this area.

9: All these attempts at greater communication stem from that underlying awareness of the oneness of all, which is an (inaudible) for the committed relationship between male and female.

10: The strong attraction or compulsion when they feel for such a relationship stems from this awareness and also from the magnetic connection possible between male and female as being complimentary energies. The difficulties with this type of relationship are many. The causes stem from sources within the self and within their society's training process of each. The problems in this type of relationship or any other will stem from expectations which are held by the self which are not being met. Each, in feeling the strong attraction toward those types of relationships, will develop certain biases which are molded by the society to which each belongs; that is, the views of family, friends and culture. The expectations one has are deeply rooted so that one may not even be consciously aware of their existence. However, if at any time a difficulty arises, upon its examination there will always be found an expectation of some sort that is not being met. This is not to suggest that one should have no expectations, it is merely an analysis of how things work, shall we say. And that, therefore, to be aware of the expectations one has in a given situation, is the first step in dealing with whatever difficulties may arise. Once one is aware of one's expectations,

this may be worked with and perhaps adjusted if found to be unsatisfactory.

11: The great difficulties with the committed relationship between the male and female, we would suggest, therefore, are due to the sometimes extremely stringent expectations placed upon such a relationship by the individual and the culture which the individual functions within. We would urge each to consider these factors and the question at a later time if additional or more specific information is desired. We feel that these thoughts are sufficient for a beginning of ponderance at this time.

12:♡: We transfer at this time to the one known as Jim. This instrument was to take the (offer) (shall we say, and to continue with the contact we have made. We leave this instrument now in the love and the light and transfer to the one known as Jim. We are those of Q'uo.

13:♡: I am Q'uo and greet each again in love and in light through this instrument. We would ask if there may be any queries at this time to which we may speak.

14: Questioner

15: (Inaudible).

16: I am Q'uo, and am aware of your query, my sister. We also have observed that this particular session of working has been free of attempts of intrusion by those of negative polarization, and can only surmise that the continued strong desire of this group to seek and to provide itself with those aids to protection that it has learned to use have made this group (inaudible) of lesser interest to those of negative polarization, for if these entities are not able in some degree to control the proceedings of such a working, this lack of ability to control tends to depolarize and reduce the metaphysical power of such entities. Thus, they find the need for retreat and for the regathering of their polarity while keeping, shall we say, an eye on this group for any possible target of opportunity that might present itself and offer an easier entrance into the circle or any entity within it.

17: Is there another query, my sister?

18: Questioner

19: (Inaudible).

20: I am Q'uo, and we would agree that the conflict of which you speak is one situation which has attracted a great deal of interest of those of the negative polarization. For at such a time and in such a situation, entities of negative polarity may find a great many opportunities to enhance their own power by the manipulation of those energies which are already strongly biased in the direction of control and manipulation. However, those entities which have stationed themselves with this group in previous times are utilizing not only that means but others as well to regain the polarity that has been lost by the inability to control, in any sufficient degree, the workings of this group. If there were, present within this circle, an opening that allowed negative entry, this would be attempted, no matter what other conditions prevailed upon the surface of your planet, for negatively-oriented entities are quite willing and able to undertake more than one task, if you will, in any of your diurnal periods and would find it easy to participate in the depolarization of your group if this was possible, as well as utilizing any other avenues for the increasing of the negative polarity.

21: Is there any further query, my sister?

22: Questioner

23: (Inaudible).

24: I am Q'uo. And we are also grateful for this blessing, my sister. Is there another query at this time?

25: Questioner

26: (Inaudible).

27: I am Q'uo. And it appears that we have exhausted not only the instrument, but the queries for the nonce. We do not speak of this instrument. We are very happy to have been able to speak through the one known as K, and are aware that our exercising of this instrument may be somewhat wearing upon it as it is already quite fatigued. But we hope that the instrument will take heart and feel the joy of being exercised and working in a manner which continues to impress us with its dedication and its meticulous attention to detail.

28: The one known as K is working quite efficiently as an instrument and we do not feel it is any longer appropriate to describe her as a new instrument. This one is gaining experience (inaudible).

29:♡: At this time we shall take our leave of this instrument and group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of

10: Is there a further question?

11: Barbara

12:♡: How can I learn to love and accept myself fully when I see in myself so many imperfections?

13: Q'uo

14:♡: I am Q'uo. We do not find it difficult to love you self. We gaze at your courage as you walk in spiritual darkness, making choices by faith alone. We are deeply moved by the bravery of those who choose to express manifestation when it seems risky and almost hopeless.

15:♡: The solution to perceived lack of perfection is so simple that it escapes notice. This third-density experience was designed expressly so that perfection would be quite improbable. It is in the furnace that brittle steel is tempered until it becomes flexible, supple and strong. The third-density spirit learns in the furnace of self-perceived fire, the fire of ever ongoing, never decreasing imperfection. Were an entity to express perfection in this, your density, such an one would be responsible to all to whom that incarnation became known. Such a responsibility is beyond the intention of your Higher Self at this moment. The imperfections of which you speak are your links to those to whom you wish to offer heartfelt love.

16:♡: There is one state in which perfection may be well realized, and that is the sitting in the presence of the infinite Creator, the great original Thought or logos that is love. That perfection does you great good. When you are in tabernacle with the Infinite One, there you may be fed the infinite perfection that is love. When you open your eyes, retain that sharing of perfection. Remember at each moment this infinite perfection, and allow it to make resonant, deep, wide and spacious your perceptions of the specifically limited and often misleading events, entities, relationships and occurrences of your relativistic time/space continuum. Perfection does not aid, except when embodied in third-density entities; that is, it does not aid the self or others. This furnace of incarnation is that which burns away the dross. Although the heart of self is always perfect, the incarnated manifestation of self is useful, more and more, as the self perceives the harsh but meaningful, halting steps of will led by faith alone.

17:♡: We speak to you from a density wherein we approach what you might accept as perfection; however, were we in the third density, we would have become a gambler—nothing more, nothing less. Your self gambles that, in spite of all self-perceived failures, the self will not be afraid or bow to indecision but will choose to love—again, nothing more and nothing less. Whether you perceive the self as successful or unsuccessful, perfect or imperfect, the intention will burn away the dross of which you are so aware. If you can find the courage to proceed in hope of expressing love, then you shall be as perfect as one may hope to be within the dust-laden confusion of perceptions of your illusion. Do not be deceived by the perceptions of the senses or the intellect, both of which were designed to embrace the illusion to the exclusion of all things absolute.

18: May we answer further, my sister?

19: Barbara

20: Thank you very much, Q'uo. I have one more brief question. I need to wait. I think I will have further questions. I will go over what you said to me sometime tomorrow and then talk to you again, because I don't want to ask you to repeat. I have lost too much already.

21: I have one very brief question. As I relaxed and stopped trying to get all of K's words, as she is signing what Carla is channeling, I there were many times when I felt that I was getting the material without lip-reading and that it was coming in telepathically; not in words the way I channel Aaron, but picking up concepts telepathically. Is it possible that I was hearing the words, only telepathically, when I relaxed and stopped trying to lip-read?

22: Q'uo

23:♡: I am Q'uo. You may perhaps hear our laughter. Yes, my sister, we are those known by many names, but above all, (as) messengers of love. As social memory complexes, we may speak to any entity which is tuned to our frequency. You are indeed a sensitive instrument, and we are having difficulty keeping this instrument (Carla) from grinning like a fool because we are so happy; we laugh in joy. We thank you, my sister, for the pleasure of communicating with your beloved self.

24:♡: I am Q'uo. We feel that this is sufficient for this working, and at this moment would leave this instrument and this

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

25: Carla

26: I've been working to learn to value being as opposed to doing. It's very important to me because my physical abilities are more and more limited. Do you have suggestions on how I can best proceed in this line of seeking?

27: Aaron

28: I find it a great blessing to have the privilege of being with you tonight and to speak to your questions. I might remark before we start that the light emanating from this room is brilliant, and I find it very beautiful. I remarked to Barbara and Carla earlier that I am not hampered by restraints of time or space and truly can experience the light of this room at any time I choose, regardless of whether Barbara is using her senses. However, even though she perceives differently than I through her eyes and is not seeing the light but the faces, by experiencing while she experiences, I can perceive the effect of the energy of this room on her energy and have still deeper experience of the force of it. Thus, I can see this group without using Barbara's senses; but with her senses added, I profoundly feel the energy bursting forth.

29:♡: Carla, we are looking at your question about being versus doing, and I'm afraid there's something you do not quite understand here. In being, you are doing. This comes back to this same truth I shared above. I see you as light—just that. Each of you radiates a very beautiful and unique pattern of light. When you are being in the most pure way possible for you, you allow that universal energy to flow through you and out so that you become charged with the love of the universe, with the love of God. Then the light that channels through you is enhanced by your own inner energy so that there are truly two sources of light. You are each a spark of God. Picture the small ember and picture the large bonfire. Yet this ember has so much power, is so unlimited, that it, itself, is its own source as well as a channel for the universal source. What more important thing can you do, what deeper way can you serve, than to magnify that love and light, simply to allow yourself to be a channel for that love and light by being? Do you imagine that you are more of a channel for that love when you are physically active than when you are physically quiet? So the distinction is not so clear as you are making it, not so strong as you are making it.

30:♡: It does not work the other way. In doing you are not always channeling that love and light so clearly; rather, you are using your energy, feeling that something must be done, that you in yourself are not sufficient. In a sense, this is what Q'uo was just speaking to Barbara about: beginning to understand that you are unlimited and that anything that flows through you is enhanced. As you allow this energy flow, the doing becomes simply another way of being. But as long as it's doing just for doing's sake, much of the light is lost.

31: Would you like further clarification of this before I go on?

32: Carla

33: What different choices can I make? Can you clarify for me what you feel I have to choose between? I feel when people write me, I want to give them something they can hold and hear.

34: Aaron

35: There are two things happening here simultaneously, Carla. One is that you do find it a joy to be able to serve others in such a way, and yet at times you push yourself beyond your comfortable physical limits. There is a certain difference in giving out of joy and in feeling a very small sense of, "I should do this." Can you see all the judgment in that "should"? It does not negate that aspect of you that wants to serve, but both voices are speaking at the same time: the "I want to" and the "I should." Because of the historical associations within this incarnation for the "I should," there is a churning of the inner energy.

36: Barbara spoke to you earlier about my description last Thursday of the ways energy flows through you, the ways that you are channel for the energy of God, of the universe. As soon as that small "I should" comes into it, it is like a twisting of the energy within your body so that it becomes a tumult within and doesn't flow through in the same way. What I'm describing here is, very simply, the way I see the patterns of energy and light; but your experience of this non-flow is as a churning in the stomach, perhaps, or some increased physical pain. There is a sense of tension. Can you begin to separate the "I want to" and the joy of that intended service from the "I should"—to notice that very quiet "I should"? It's

is to intensify, to speed up the process which each entity finds itself within during the entire length of the incarnation.

34: Is there a further query, my brother?

35: Questioner

36: Q: Q'uo, it has occurred to me that there have been not just one, but many exemplary lives lived on this planet which offer to spiritual seekers a kind of template by which to live their lives in such a way as to approach an immediate realization of infinite intelligence. Is it possible... or let me put this in another way. I have thought to myself that it is possible that Jesus, the Christ, as well as many other entities, are part of a social memory complex which at the so-called time of the end of fourth density, beginning of fifth, have chosen to offer themselves when the need is found for a new telling of the story of Love. Could you comment on this supposition: that there are many individuals who deserve (inaudible) and that Jesus is one of them but not all of them, but rather a social memory complex which we could call Christed has offered sacrificial entities in order to express the nature of love so the people can polarize and move into civilization. Could you comment?

37: I am Q'uo, and we are aware of your query, my sister. Your supposition, by itself, is correct, for many entities which have been both known and unknown to the majority of the population of your planet. There are many entities whom you call wanderers who have offered themselves in attempts to be of service along the same line or means of providing that which you have called the template to this planet's population, but who have done so in a manner which is far less well-known and observable. There are also many entities who have come from this planet's second density through graduation into third and what you might call the normal progression of evolution, who have been able to so balance and crystallize their own energy centers that there has been the contact with intelligent infinity and the resulting channeling forth of the intelligent energy of the one Creator in a manner which is also that which offers a viewpoint, a template once again, or a blue print, shall we say, or portions thereof for many entities upon this planet's surface.

38: There are those who have come to this planet from other third-density planets which have joined this third-density progression and who have accomplished this same feat, shall we say, for it is rare upon your planet but is that which is the goal of each entity which incarnates within the third-density experience, for within your experience there is the veil that covers so completely, it would seem, every hint of the trail that leads to the One, and each entity that finds itself a conscious seeker upon this path lends some assistance to others that also seek and receives assistance from others that have gone yet further ahead and who have turned back to offer the helping hand.

39: Q: There are many entities who have reached that point in their own conscious development where they have been able to establish a stable contact with the one Creator and have been able to channel some form of intelligent energy as a result of this stable contact. These are those whom you have called the Christed Ones. They have attained a level of development which allows them to share, as the Creator shares, from Creator to Creator. There are those who have chosen to be more visible, shall we say, and to offer themselves to a larger portion of your planet's population. There are those who have chosen to remain hidden, and who seek to work upon the development of the planet itself and upon the development of the population of this planet as a whole by offering the love and healing vibrations in what you may call the magical means of visualization and the sending of love.

40: Is there a further query, my sister?

41: Questioner

42: No, my brother, you anticipated my follow-up by talking about different parts of entities working with planetary needs. Thank you.

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

44: (Pause)

45: Q: I am Q'uo, and we are aware that we have spoken for a great portion of your time at this session of working and we are very grateful both for the call to join this group and for the patience to listen to our somewhat lengthy responses. We shall be with you in your future at your request. We look, as you say, forward to these gatherings with great joy and anticipation. We shall leave this group at this time. We are

those of Q'uo, and we leave each in the love and the light of the one infinite Creator. Adonai, my friends. Adonai.

46:

4.12 1991/02/28

0: Aaron-Quo dialogues - Introduction andmdash; L/L Research

1:

2: Aaron-Quo dialogues - Introduction

3: The Aaron/Q'uo Dialogues are a series of co-channeling sessions done by Barbara Brodsky, channeling Aaron, and Carla L. Rueckert, channeling the Q'uo group. The material was received during a series of nine weekend gatherings, seven of them being held at L/L Research near Louisville, Kentucky and the other two being held at Deep Springs Center, Barbara's non-profit group, near Ann Arbor, Michigan. These gatherings spanned about a decade of time.

4: Our objectives in co-channeling were three. We wished to produce material helpful to spiritual seekers. We wished to demonstrate that positively oriented channels can work together without ego. And we wished to demonstrate that positive information harmonizes, even when the sources of that information seem to come from profoundly different traditions. Aaron, a Buddhist master in his final incarnation, 500 years ago, is now an inner-planes guide. The Q'uo group are an ET source, part of the Confederation of Planets in the Service of the Infinite Creator.

5: This material is now in the process of being edited for a printed book. Meanwhile, we felt it would be a good service to put the drafts of these sessions up so that you could use them. Aaron and Q'uo, Barbara and Carla all hope that you may read the material with as much enjoyment as we experienced in producing it.

6: With L/L - Barbara and Carla

7:

4.13 1991/02/28

0: Barbara

1: We seek to know ourselves and the Creator but do not know how to do this, as we fear we are imperfect in ourselves and our understanding, and incapable of this. How can we proceed?

2: Q'uo

3: Q: Be aware that the Creator is often blocked or banished by third-density entities due to lack of awareness of the journey each came to make. However, the earth is never away from the heart of unity, love and concord.

4: Q: We would suggest that you again investigate yourself within this incarnational experience. Each entity is all that is lovely and all that is not. Yet each entity can make many choices which bias him or her towards being a loving, giving source of love; for in surrendering the life to serving, the entity becomes a miracle, a wonder. Let the self come to know, respect and love this entity more and more. Let this entity become the great comfort, protection and above all, companion. For when the self realizes its selfhood as a living testament to loving choices, the entity receives the greatest gift of all: true friendship, true companionship. This is not to say that an entity whose self is one's best friend will ever seem impeccable, but to say that friendship and trustful companionship must begin with the self with all of its self-perceived errors. In accepting this friendship, the pores of the spiritual skin open to drink in the elixir of felt, palpable love. When you are friends with yourself, you can relax into an aloneness which retains the comfort of true friendship.

5: May we speak further, my sister?

6: Barbara

7: Q: We are eager to surrender to service, but we know how limited we are and have the fear that we cannot succeed, that we'll run out of the food of love and energy to serve. How can we address this?

8: Q'uo

9: Q: As a spirit you need not food. As an entity in third density, respect for the incarnated self suggests an overwhelming love for that sheep which must be fed so that it may sit in perfect fullness of being and allow the voice of spirit to flow through without diminishing or exhausting the third-density, manifested self.

Q'uo. Adonai. Adonai.

30:

4.8 1991/02/03

0: Q: I am Hatonn. Greetings in the love and in the light of the infinite Creator. We are most privileged to be among you and to be blending our vibrations with yours at this time. We thank you most humbly for asking us to share our opinions with you. It is our way of learning, to share with you, and to walk with you, and we cannot express our gratitude for the opportunity which you have given us of your free will. We ask only that you remember that as all expressed knowledge, our knowledge is incomplete. Therefore, we ask that you use your own discrimination, for those truths which are yours shall be remembered by you as you hear them, and you will recognize them, and those truths that are not yours, you will not recognize, and we ask you to leave them behind, for if they are not your personal truths at this time, then we would not be a stumbling block before you by asking you to believe or accept an authority anything that we have to say, for we are as you, pilgrims upon a path. It extends beyond us, and we are not yet perfect, or we would not have identity, for in identity there is imperfection.

1: We are most happy to consider the question of faith and how to attain its pleasant pastures of consciousness. First let us gaze at the fundamental dynamic which causes faith to be important. Let us look within; let us gaze at smaller and smaller things. Let us imagine ourselves to be studying, first, the things that can be studied about visible life forms. It is found that there seems to be in each cell of a life form the entire knowledge, history and consciousness of that life form, so that from one cell another being may be created to duplicate that one cell. How can knowledge and identity be so compressed? It is not known, it is only manipulated by your peoples without knowledge. Let us gaze at smaller things, at one of your atoms. Although your scientists have succeeded in breaking it, which was considered the ultimate particle of mass, into even smaller particles, yet has any science or system of measurement been able to see, weigh or deduce the reality of mass? No, this has not been done. All that has been done is finding instrumentation to observe the paths of energy left by these particles within the atom. Then if all is energy, energy and fields, energies interpenetrating other fields, how is it that fields exist? Again, your scientists can manipulate magnetism and electromagnetism, but they cannot explain it.

2: Q: In the genuine sense, nothing is known. All is, if followed to its conclusion logically, a mystery. That which you may view is inevitably not that which it seems, for the entire nature of your experience is one of learning in a special classroom which was created specifically to confuse and baffle the intellectual mind, and thereby force the consciousness of humankind, because of the desperate hunger that it has for spiritual grace, to move from the mind to the heart, from intellectualization to love, and the wisdom of love. That is your situation. You are consciousness aware of yourself, but all the tools that you use within the illusion, beginning with the mind itself, are creatures of the illusion designed to operate within the illusion and doomed by birth itself to a life sentence ending in death. Shall you strut and fret, as your Shakespeare has said? Shall you watch that petty pace until the last tomorrow, and then cease? There is that within the human consciousness which, once awakened, is aware of but one thing, that whether or not there is survival without the physical body, the yearning for consideration of that continued existence is a real, vital and actual part of the nature of humankind.

3: Q: Entities within your culture are fond of saying that humankind is made in the image and nature of the Creator. What image do we think of? What image comes to mind when one thinks of the Creator? That is a key question, and central to those who seek faith. For if a Creator is sought that is angry and punishing, righteous and full of justice, then we gaze at a part of ourselves, and if the Creator is gentle and nurturing and all embracing and unifying, then we gaze at a part of ourselves. Since there is a mystery, there is a choice to be made concerning one's attitude towards that mystery. Those who feel instinctively that the Creator is an unifying, loving and nurturing Creator are those which discover faith in one way, that is the positive path of polarization through service

to the infinite One and to other selves, the images of the infinite One. Those who choose to see the creator of judgment, righteousness and law, are those who wish control, control over the life, control over the self, control over others, that there be no surprises, but that all be reckoned ahead of time, safe and tidy. This is the path of separation. We are aware that we speak to those upon the positive path of polarization, and so we will address faith in its positive sense, that is, that faith does not begin with faith in the self, but faith in the Creator.

4: Q: Now, the faith that is so hungered for does not rise out of nothing. It begins with very simple faiths. Even as a young entity, one early begins to have faith that the sun will rise, and the sun will set, that the moon shall appear, and the stars, and then shall disappear in the blushing dawn of day. As your young ones grow in years, they find more and more things which may be trusted. These things are not often other entities, but more likely to be of your second density, the pets who love without reason, the trees which drop their leaves, root deep into the earth and then once again bloom in the yearly miracles of your springtime. Your entities learn gradually to work towards a faith in the conventional wisdom of the culture.

5: And there, all comes to a screeching halt, for unless one is not very observant, one soon discovers that absolute fidelity, that which one may have faith in regardless, when applied to humankind, will fail. Not always, but sometimes. There is always the risk and a gamble in trusting another entity or the self, for if entities are made in the nature and image of the Creator, that image would not seem to include absolute trustability, but could the Creator be capable of such capriciousness as humankind?

6: Q: Let us gaze about at the creation for which it is responsible. Is the infinite intelligence which created the balance of the infinite universe, the planets in their courses, the stars in their long, slow expressions of love, the work of a capricious Creator? It would seem unlikely, for if one were to gaze upon one of your calculators, one would not mistake it for that which occurred in nature, for that which is random and perhaps came from a process of evolution. This calculator is obviously made for a purpose, to do a certain task accurately again and again. Yet, how simple is this calculator compared to the infinite accuracy of the clockwork universe whose steadiness your scientists so have faith in.

7: Q: Once a seeker is aware that faith is not faith in the human self, one is then open to examine other possibilities of where to place faith. As one gazes up to the stars, one realizes the face of the Creator, as it is written in your holy works, moving across the face of the waters of your consciousness. And there is an intuition that says to this intelligence, far or near, I place and give my faith to this kindly, loving, nurturing Creator; I offer my trust.

8: Now, there is no proof that this is either a wholesome or wise consideration or conclusion. Why should entities think about faith? Why should they not simply enjoy what life they can and begrudge not leaving that life when it is time? Examine your hearts and see if you are satisfied with this life which is you, ending. Does this seem appropriate for consciousness? We certainly hope that this is not your opinion, for if it is, then you are caught in the net of mortality. You shall begin, and end, and that is all. The mind of the seeker rejects this null hypothesis as untrue. It moves beyond logic. What is beyond logic within the mind except utter chaos?

9: Now we have the stage set for an honest beginning in faith. The mist of chaos surrounds the entity as he stands upon the cliff, a sheer rock face with barely a foothold of human knowledge. Shall he ascend? Shall he descend? No, for he cannot climb sheer rock, there is no cliff, there is no comfort. That is your situation. Consequently, with the tiger above, the tiger below, of that which is not possible, those who choose to live a life in faith must choose to leave the cliff of human knowledge and embrace the mystery, willing to allow that mystery to teach them. At that point the seeker gathers itself together, centers its consciousness upon the next step, and begins its long and dusty road of seeking by leaping from the cliff into the thin mist of chaos, that chasm of unknowing which will forever separate time from eternity. Yet, the seeker knows that it does not know any way to proceed except to will itself to take that leap. The will is secondary. The feeling for faith is primary. However, it takes an application of will to leap into a chasm, and it is a right use of will, not to corral oneself into doing anything, but when one

feels that the time metaphysically is correct to act. And so, the first expression of faith is very much, for most entities, that of acting as if there was faith within the heart already.

10: In all spiritual matters there is paradox, for all things are so at one time, and simultaneously. And to a world caught in space and time, there is no place for all things occurring at once. All things are, instead, linear, a road to be traveled. How can we tell you that it is a spiraling circle in one location? We cannot tell you these things, for they do not make sense. Thus, we speak of walking a dusty road, of narrow paths, of being a pilgrim and being upon a quest. However, the actual experience of developing faith is forged in midair in absolute unknowing, and often in fear and panic because of the step that has been taken and the dramatic unknowing of that step. In your holy works the one known as Thomas is said to have refused to believe until he could put his hands in the wounds of this teacher, and see that his teacher, though dead, was alive. And that teacher said at that time, "That is all very well Thomas, you see, and so you believe, but there are those who believe what they have not seen," and this may be a more intelligent way, a more skillful way, to perceive objects of faith, and to pursue the object of a life in faith.

11: So we say to you that, indeed, one must accept the utter vulnerability of unknowing, of, indeed, acting as if one were faithful, for only when one acts in this way do the processes of spiritual evolution accelerate so that one may eventually have immediate experiences of tabernacling with the Creator. It is this immediate experience of unity with deity which informs one's faith. These moments upon the mountain tops of your experiences within the incarnational pattern are precious gold, to be treasured within the memory and to be brought to remembrance again and again, for faith does not have its place upon the mountaintop, faith has its place in the valley of the shadow of death, if we may quote again from your holy works. Thusly, one acts as if one has faith, and in so doing is faithful, for nothing can be understood or known. This is very important to realize within your illusion.

12:♡: If you wish any sort of knowledge, much that is supposed knowledge will be examined and ultimately abandoned until the spiritual and metaphysical quest centers upon all that is left when one strips away that which one has been told, and that is an instinct, a hunger, a yearning for something that is variously called love, or charity, or virtue, or beauty, or truth. Many entities among your people have no use for faith, any more than they have any clear perception of the truth. That is acceptable, for it is not those who are unripe that will be harvested, but those whose time of ripeness has come. Each of you has taken that leap of faith, but each is at an unique position within the heart regarding faithfulness. Thus, each experiences a continuing and often repetitive scenario of events and situations in which faith can be informed as one attempts to behave and express and manifest the self in a faithful and loving manner, attempting to glorify by imitation that which is conceived to be the nature of the Creator, that is, love itself, the energetic, original and absolute thought which is love.

13:♡: Now, once one has had the immediate experience of joy in the presence of the infinite One, one is almost immediately cast back into the desert of the valley. Words can only muddy and distort that absolute experience of being one with the Creator. Therefore, one does not approach faith through words. One is content simply to live in faith a simple, whole-hearted and single-minded faith that humankind expresses itself most truly when it expresses itself in fidelity to love and service.

14:♡: How can one be a faithful servant of the Creator? Perhaps the most difficult thing, and the central thing that a faithful entity does, is to lay aside the human self, that endearing and much beloved outer shell personality, in order that one may experience the treasure that lies within, the treasure that can only be approached with love and trust and faith, for doubt and mistrust are distancing emotions, and when entities think in that mode they remove themselves further and further from the shining secure of grace. The life of faith is a life lived in the limelight. One who lives in faith stands with a light that is bright that others may see. It is a kind of public undressing of the self, metaphysically speaking, to live a life in faith, for when one who is faithful perceives that in the midst of the confusion of mundane living there is a spiritual principle which must needs be upheld in order to be faithful, one must then abandon so-called human wisdom and express foolishly faith that appearances are

deceiving, and that all is truly well. The essence of faith is the simple feeling that all will be well, and all is well.

15:♡: Now, let us look at one who faces a tiger, a lion, a predator. Is all truly well for one of faith as this predator comes to eat its chosen prey? How foolish can the prey be to have faith that there is something more than eating and being eaten, killing and being killed, striving against adversities? Such an entity must be quite foolish. Yet, it is those foolish entities who shine through the centuries of your recorded time and history, blazing off the pages of books and records into the human heart. Those who loved and gave themselves for others, no matter in what circumstances in the outer world, those who acted according to an absolute and perfect love, are those whose shining memory inspires all seekers still. Thus, when faith is young, and, indeed, faith shall always be the faith of the beginner for you, for in this illusion you enjoy faith only begins, and it is that choice of how to begin that you are making. As you make that initial choice, so you build a cornerstone upon which other choices may be erected one after another, act upon act, thought upon thought.

16:♡: Now, what shall hinder the seeker from this faith? May we say to you, my children, that which hinders you most is your lack of faith in yourselves, for as you regard yourself, so you may be seen to regard all things. Gaze at yourself as you forgive others. It is easy, is it not? Now gaze at yourself as you look at yourself. Have you forgiven yourself, accepted yourself and loved yourself this day? Carefully, firmly, assertively? Or have you been upset with yourself, or frustrated at your limitations, or in many other ways less than peaceful within?

17: May we say that the failure of faith is a foregone conclusion. It will fail again and again. You will hold yourself accountable again and again, and must go through the pain of your own damnation. Yet always the handle of the door to faith is ready to be turned, but you as a spirit must turn it, and must go through that door into self-forgiveness and awareness of infinite redemption and newness, a resting place for all eternity. It takes very little faith to do very, very much, so you need not attempt to live entirely faithful lives when first you get the idea to live faithfully, but rather see yourself as one whose journey is one of learning, and whose way of learning is that of making the errors and correcting them, making the errors and correcting them. For in learning it would not be possible to be always correct, else one would not be learning, one would have nothing to learn. Thus, you may gaze at yourself with mercy, for you are learning, and you are a beginner.

18: But you can more and more set yourself free from this solidity of judgment, of expectation, of completely visualized goals, and instead turn the mind to a simple and terrifying thought, complete and absolute surrender to the object of faith, which is infinite, intelligent and unknowable. Do you dare be swept into the deep sea of faith when you know not the object of that faith except by immediate experience that cannot even be said in words? Yes, this is the situation. You can, indeed, choose this. And if you do choose this, again, and again, and again, then you are exercising your faith, using the will to aid that faith when you wish to intensify your seeking, to deepen...

19: (Side one of tape ends.)

20: In living this life of faith one has the feeling that one is alone, and in the sense of being responsible for each choice that is made, this is so. But in the sense of ultimate aloneness, this is not at all so, for there are companions upon the way, there are energies which offer wisdom of various kinds to those who offer various calls for wisdom. And above all, as one lives faithfully, one more and more becomes aware of the interconnectedness and unity of all that there is. And in becoming aware of this, one is able more and more to rest in a peace which is due in large part to the surrender of the judgmental, nitpicking, detail-minded and critical intellectual portion of the self. When one lets go of judgment for the self, one finds that one is able to refrain from judging all that one meets, whether it be personalities or situations.

21:♡: We feel that this has been a beginning upon this question, and if you wish to ask further upon it we would be glad to attempt further clarification. At this time we thank this instrument for allowing us to use it, and for its care in the tuning and the challenging. We would at this time transfer this contact. I am known to you as those of Hatonn. I leave this instrument in love and in light.

22:♡: I am Hatonn, and we greet each again in love and in

havior; observation of the subjects and hints of dreams, and aware of the aid given in meditation, one is then beginning upon a long, long journey. As one walks upon the journey, observing the self, observing the dreaming self, and investing in meditation, one begins to collect to itself a floating sea or ocean of catalyst that is not necessarily chosen to solidify about the heart of the self. Just as thinking about food or seeing it in pictures can make one hungry, so entities are endlessly suggestible, and as they open themselves more and more to the resonances of the present moment the catalyst which occurs from that point ceases to become feared and begins to become appreciated.

17:♡: Since the third density is rife with duality and confusion, if not downright chaos, on the part of the entities of humankind which dwell upon its surface, it is only to one who is doing the inner work that there ever appears even the thought of finding a positive choice in a seemingly impossible situation. Yet, that is what each incarnated to do, that is, to find positive choices where none seem to exist, to love the unlovable, to console the inconsolable, to accept the unacceptable and to allow its grip upon the consciousness to loosen little by little, until finally one's heart does not find it necessary to hold the armor of the past and the future over the vulnerable and naked self.

18: This instrument has said recently that history is relevant. This is quite true. All that happened before this present moment has been harvested and lies whole, intact and progressively healed within the deep mind. One who begins to know the self begins to lose fear, for gradually one becomes aware that if one believes not in the Creator, then one is liable to believe virtually anything, and one is then truly adrift in an abyss of unpolarized feelings and thoughts.

19:♡: Another tool for inner work is the gazing at the kingdom of the Creator which is visible. All the beauties and balances and rhythms of life as you perceive it can be seen to be endlessly and over-generously beautiful. The more sensitive one is to the vast numbers of miracles which occur with regularity in blooming, in fruit and in harvest, the more one is able to perceive a love that created balance, harmony and rhythm. If the Creator created that which you can observe, then what has the Creator created in you? Would the Creator depart from Its basic nature in Its creation of anything? We think not. We find, rather, that the Creator has given to us a creative power and the freedom to make choices. The Creator has infinite faith in each entity, for It allows each entity complete freedom to believe, doubt or disbelieve any and all qualities and absolutes, all of which are invisible and unreachable by the measurement of your scientists.

20: Each pilgrim is on its own walk, but it certainly does behoove those who are going to have to be responsible for that which they have uttered or done, first, to know the abilities of the self so that one does not overstep those abilities, and, instead of being a voice of truth, becoming a voice of confusion. We would, however, broaden the scope of this answer to include all beings, for the essence of polarization in the positive sense...

21: (Side one of tape ends.)

22: ...experience the leaping into the abyss of unknowing to find that there is a rainbow bridge that faith creates. Once that bridge has been crossed the first time it stands slender, frail, but there. It has been erected. And each time the spirit moves to that bridge, to eternity, and crosses it, it becomes more and more aware that it is a citizen of eternity. We do not encourage, in those who are doing inner work, complete retreat from the world unless that be a specific and heartfelt calling. For you see, each entity comes to this incarnation with gifts, and until the entity knows the self well enough to appreciate the gifts that have been given and to dedicate themselves to the right use of those gifts, such a person shall be forever unsure, forever dithering, dallying, sitting upon the fence, as this instrument would say.

23: We urge each to find the path that comforts him the most, to move off the fence and into the green and growing life that expresses itself within your nature as the grass, but which, in a metaphysical sense, is the healthful, healing and supportive ground upon which right knowledge stands firm and may be shared. We ask you to understand that whenever we use terms like knowledge or understanding that we are approximating that which is possible within third-density experience.

24: To know the self is to know the universe. An entity which does not know itself sees many things and believes them. An

entity which starts upon the path of spiritual seeking finds one after another landmark disappearing. It realizes that it does not know anything, that it cannot depend upon its five senses or upon logical thought in order to make skillful choices within third density.

25: Perhaps the goal of knowing the self in the end is to find that one does not know and cannot understand, except within that great open and radiant energy which is called the heart. It is from heart wisdom that channeling springs, and it is well, when working at that level or any other within third density, to bring to the occasion the tools and resources of spiritual self-knowledge. Who are you? Who am I? Take this question which has been asked so often and ask yourself that question many times a day. In this way you shall discover just how scattered your identity may be and just how much you need to discover the true roots of your consciousness and being.

26:♡: May the Creator become apparent to each of you. May clarity light your path and may you never judge yourself as you strive to learn, to love and to bear the fruit of your gift's bounteous tree. We apologize for speaking overlong, as usual, and we would at this time transfer with thanks to this instrument, to the one known as Jim, that this instrument may of its own gifts move towards the ending of a session which we have greatly enjoyed and are still enjoying. We are those of Q'uo. We would now transfer.

27:♡: I am Q'uo, and we greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to those who may have queries for us. If there is another query at this time, may we begin with it now.

28: Questioner

29: Could you speak a little bit more on how one can accept the self?

30: I am Q'uo, and am aware of your query, my brother. The self that is to be accepted must first be known. This knowing of the self requires a careful observation upon a regular basis—daily, we would recommend—so that you have the opportunity to review those expressions and responses of the self to the catalyst that has come before you, and that in this observation you make careful note of those responses which are other than you would desire, which are other than the ideal by which you have chosen to live your life. This observation and notation of response may be accomplished in the meditative state, in the contemplative state or through prayer if that is a means by which you find nourishment.

31: When you have noted those deviations in thought, most importantly in word, secondarily and of least importance in deed, then within your inner room retire there to consider in meditation once again those deviations. Begin first with that which seems to you to be of most significance. See again the situation which brought it about. Relive in the mind this situation. Intensify in the mind the response that was the deviation from the ideal, until the response is ridiculously large and all encompassing as you can imagine. Then, without further conscious thought but remaining in that feeling state associated with the enlarged thought, allow the polar opposite response to grow within your conscious awareness. Allow that opposite response to grow until it is as large as was the first response with which you began. When you have felt this feeling for as long as you are able to hold your attention upon it, then see both as the means by which the one Creator has come to know Itself more fully and richly and with greater variety through you and through your experiences.

32: Continue in this manner until all deviations from your ideal have been considered, meditated upon and balanced with their opposite. This means of balancing is most effective when carried out, as we have said previously, upon a daily basis. This means of balancing is, in effect, a speeding up of the normal process which occurs in each life pattern, for if you will look in that which you call your past of this life and note those experiences that were of difficulty in whatever manner, you may with the perspective of the present moment see that within yourself there is more acceptance of the self at that time than there was acceptance of the self while the experience was occurring. Time and experiences within time tend to seat themselves in such a manner that the emotional charge one gives to a situation begins to dissipate and it is easier to forgive and accept the self for that which has passed than it is to forgive and accept the self for that which is currently being experienced as a distortion within the life pattern.

33: To balance the self in meditation upon a daily basis, then,

3: As always, the answer lies within the self. Each of you, each of us, and indeed all of creation which is conscious of the self is imbued in a vast ocean of overlapping and various illusions, some of which are brighter than others. In order to be able to find words that are evocative of the truth, the channel is most well prepared who has deeply considered the nature of the self, for the depth of the channeling, in its most appropriate configuration, is equal to the depth of spiritual solidity within the channel.

4: Let us give you an example. Say that an entity discovers itself able to heal but not able to continue the healing. The entity whom the one who channels healing wished to help has been given the illusion of health, but it finds it must return to that fountain of health that exists within the healer. Insofar as this is so, the healer has become negatively oriented in that it is causing dependency in the illusion that one entity intrinsically knows more than another. Far better that the healer first ride the horse of ego, experience self-importance and generate sufficient hubris to create nemesis, surrender to that force which has given this gift.

5: In just the same way, if one who channels does so from even the dearest and sweetest hearts, but is not able to ground that channeling in self-knowledge, that entity will be unable to refrain from responding to any and all questions that are asked without discrimination. This is due to the fact that when personal and freedom-robbing questions are asked of one such as we who are merely messengers and not planetary entities, we become, in the inept channeler's mind, the same identity, subjectively, to the channel, but quite a different energy altogether in terms of the metaphysical qualities of the entity which is calling itself by the same name as did the positively oriented entity which it first contacted through this gift.

6: Thusly, the instrument takes it upon itself to claim that it is psychic. It does not shrink at prophecy or dream interpretation or information about Earth changes or any other of the myriad of phenomena which assaults any channel. In the same way as with the healer, the clumsy and inexperienced use of this gift creates learners which are dependent upon the teacher, and increasingly so as time goes on. Thusly, instead of the channeler being able to aid those about it, it may well become, through infringement of the free will of the questing entity, a negative, controlling, authoritarian voice.

7: We do not come among your people in thought to be authorities, to give worldly advice or to contemplate out of the vast range of possibilities and probabilities events, situations and processes that are beyond the scope of a free will outer planes entity. Thusly, we may say that in our opinion it is extremely important that one who wishes to use the gift of discernment of spirits learn first to discern the nature of the self. Any channel which is not so grounded in self-knowledge is open to offering misinformation and thus creating far more folly than aid to humankind upon your globe.

8: We have materialized and attempted to work within your peoples face to face, and we have found that not one single experiment of this kind has added to the richness and the depth of third density experience. Indeed, the reverse is true, for there are, in the majority of entities in third-density, enormous desires to be secure, to be safe, to be invulnerable. Thusly, before a spiritual teacher may lead others beyond the illusions of time and space, that entity must first reckon with eternity within itself. Certainly, most entities have a vaguely ethical code by which it leads the little life of one incarnation, but this can be related to true spirituality as impulsivity created—we correct this instrument—compared to well thought out suggestions grounded in the best ideation, analysis, creativity and intuition of which that instrument is capable.

9:♡: How, then, does one work upon knowing the self? Firstly, we would say that one does not work upon the self by the use of outward authority. For instance, this instrument is a devout Christian. However, this instrument also does not see Christianity as an authority, or, indeed, even the one known as Jesus. But rather, it sees the realized human entity living a life that is an exemplar for all peoples who are able to respond to this particular narrative of a life lived and lost in joy, love and charity. The instrument does not give authority to any but the Creator. Nor does it give it to itself, for it has done the great work to the point where it realizes that it is merely a steward harboring, abetting and polishing those gifts which are its own unique gifts.

10: One of an infinite array of paths is the correct path for each individual spirit. No two entities are able to come to

self-knowledge in the same way. However, there are things with which one may begin to learn about the self. Simple observation of behavior is a good beginning. Allow the observer within the self to become stronger without hindering the spontaneous choices created by the catalyst of the present moment. You may observe yourself being angry and throwing an object against the wall to hear the satisfying sound of breakage. However, one is also observing just how the object is tossed, just precisely the feelings within and the expression upon another's face. If an entity finds it difficult to observe the self and act spontaneously, it is well—and this is for the most part tending towards a truth for the majority of entities—to refrain from analysis until the day has darkened into the sweet evening dusk, the work of the day is over and one is ready to lay the head upon the pillow and surrender to sleep. Then one is able to go over the behavior, the responses, the thoughts, the actions and inactions that were the harvest of that day.

11: It is well, in order to use a deeper source of information about the self, to work with the dreaming. There are no two who dream in the same symbology. Many generalizations are true in the majority of cases, but there are no images within dreams that are precisely and archetypically the same for any two entities. Consequently, when studying the dreams, as in studying behavior, it is well to allow a large portion of your time, which this instrument calls years, in order that this process may bear fruit.

12: There are other means of working upon knowledge of the self. One passive but extremely helpful way is meditation. Now, meditation has been greatly misunderstood among your peoples. It is thought that one is to make one's intelligence a blank tablet, a "tabula rasa." One is supposed to find silence within. Only then in that silence is the meditation considered successful. This is not our understanding of the helpful value of meditation. The intention of those who meditate is that they may be open to spiritual grace—not knowledge, for there is no such absolute within third density—but grace. Thusly, whatever thoughts come into the mind, even if they pelt one, moment by moment by moment, it is the resistance to this listening to the voices within that cannot be stilled that creates a poor meditation.

13: If one is simply mindful, and notes without emotion or condemnation each thought that moves through, allowing it to arise, allowing it to dissolve, then meditation has done that which it was intended for. It has allowed the entity to step back from the trees and see the forest. It has removed the tension of judgment and consideration and allowed a time that is truly free, a time in which the observer may simply watch thoughts arise and dissolve. Not turning them away, not holding onto them. One may plan an entire menu, a shopping list or any other thought whatsoever during meditation if it is observed without that feeling of necessity to solidify the intelligence of the mind around the shopping list or the menu.

14: Let this thought about meditation sink deeply within each, for when one judges oneself for having a poor meditation, one has just stripped oneself of the saving help which is available to the meditator. The key of meditation is a silent, accepting and nonjudgmental observer, not that "thing in itself" (ding an sichts). Never judge, calibrate or measure in any way the spiritual work that you do. Firstly, that which is done out of fear—the fear of not being worthy or any other fear—is liable to catastrophe. It is far, far better to have what is subjectively called a bad meditation and find the self being able to accept the bad meditator.

15:♡: Self-knowledge can also be called self-acceptance. Self-acceptance can also be called self-forgiveness. Self-forgiveness can also be called self-redemption. Within you lies all these things. Not because you are a wise and powerful being, but because the self is one with the Creator. Would you suggest to the Creator that It may be having a bad day? Would you berate the Creator for having roses grow from gravel? It is not likely that one who is not hit by outward catastrophe would find reasons to blame the Creator for that which is occurring to one. Thusly, as the realization begins to dawn through immediate experience that the Creator is truly within, that all lore and love flow through rather than from the self, the entity who wishes to channel is more and more able to invest in that tenuous quality called faith or trust.

16: Faith is quite important to any entity and to any channel. How can one then encourage faith? When the groundwork has been laid in knowledge of the self by observation of be-

light through this instrument. We realize that we have spoken for a lengthy portion of your time, and that there is some fatigue in the circle. However, we are desirous of offering ourselves for the potential response to any further queries which may be present upon the minds of those gathered here this afternoon. Is there a query to which we may speak?

23: Carla

24: I have a question, but I don't know if you want to deal with it in a short manner. I have had the impression more and more that there is a correlation between the pulling apart of the religious systems from the inside out into various factions of fundamentalism and (inaudible) (and all that, and the ways of government upon planet Earth which make incorrect assumptions about the necessity of each entity to be for itself, for himself or herself, sort of against the world, that we are very far, at this point, from natural realms because we see so much separateness. Would you wish to comment upon this in a short way, or would you rather I asked the question for a group question?

25: I am Hatonn, and we are aware of your query, my sister. This is a query which may be spoken upon as the central query of an entire session, or, indeed, of a number of sessions of working, for there is much information here that is of importance to many of your peoples at this time. There is the quality of faith that is, as we have just spoken, inherent in the choice making that each seeker undergoes in a more and more intense fashion as the journey continues. As you find yourselves as a people and as many cultures on this planet reaching the culmination of the cycle of third density, there is an increasing effect that the action of faith has upon both the individual and the group decision making within all realms of your existence, most especially that which you call the religious or the spiritual, the political, the social, and the various interrelationships between peoples.

26: As there is also a greater activity of the planet itself toward the end of the cycle in the direction of releasing of those disharmonious energies that have been absorbed by it as a result of many thousands of years of bellicose actions, there is also, then, the testing of peoples, of cultures, and of the faith that binds each to each and each to a purpose for the life pattern. Thus, there is the potential for the splintering of peoples, of religions, of philosophies, and of that quality of faith which provides the foundation upon which all within your culture is built.

27: Thus, we would suggest that in order to give this particular query its just place and importance in the spiritual considerations, that it would be a good focus for a future working, if this is acceptable to you.

28: Carla

29: Yes, it is. Thank you very much.

30: I am Hatonn, and we thank you, my sister. Is there another query?

31: Carla

32: Not from me, thank you.

33: I am Hatonn, and it appears that we are without a query at this time, having spoken to those concerns which are most important to those here gathered. Therefore, we shall take this opportunity to again express our great gratitude at having been able to join this group which is close to our hearts, and has been so for a great portion of your time, though it has been a significant period of time since we have had the opportunity to join this group in meditation. We are very grateful to be able to utilize instruments within this circle, and we thank each for the work that has been done in this session of working.

34:♡: We shall take our leave of this group at this time. We leave each of you in the love and in the light of the one infinite Creator. We are known to you as those of Hatonn. Adonai, my friends. Adonai.

35:

4.9 1991/02/08

0: Carla

1: ...the concept of one religion out of many. Would that be better for you than coincidence?

2: Questioner

3: It doesn't matter.

4: Carla

5: Which one interests the group more?

6: Jim

7: One religion out of many.

8: Carla

9: One religion out of many.

10:♡: Greetings in the love and in the light of the infinite Creator. I am Hatonn. We appreciate this instrument's low energy and will not use it for long, but we did wish to begin through this instrument as the configurations of energy within the group were much less regularized than usual because of the novelty of the situation experienced, that is, the strongest and purest channel asking not to be used, while being able to be used in a gentle manner. The one, who is, while experienced, less experienced than the others, being asked to discriminate without the solid backing of the trusted circle. The remaining channel desiring to aid, but not by opening the communication. Thus we open through this one and speak words of comfort and strength that the energies may be regularized, that it may be felt, that peace that descends upon those who focus their minds on a good and central purpose.

11: Whatever the discussion concerning moving towards an unified spiritual expression upon a global scale, such unity is easily seen to be that topic which cannot be discussed in a sensible manner. It is a large topic, a topic upon which one can only make a beginning.

12: The intent of these normal sessions, this instrument would call them, is that in the privacy of those who belong in a normal school that is teachers only, teachers may learn how better to teach, without yet having the responsibility of offering this information to others. It is a safe and protected environment created well by the intellectual reasoning of this instrument, but there are uses for the intellect, and analysis is one of them.

13: In analyzing the situation of one religion out of many, there are also obvious things: the difficulty of moving by law, the necessity of turning to spirit. These are intellectual and logical considerations. These are the givens.

14: We ask each instrument always to be unafraid, for if words appear wrong, they may simply be unspoken. It is the instrument's choice. We feel most privileged to be able to aid instruments in finding their voice, finding that voice which is the blend of concepts which are novel and expressing them as poetically, clearly and evocatively as possible. We know that each in this circle wishes to serve and to encourage each in their several services.

15: We thank this instrument for its willingness to alter its own planned behavior out of trust that we would not contact an instrument in order to cause it harm. We shall leave this instrument. We find the flow of energy much regularized and much quickened and that is precisely what we had hoped.

16:♡: Thusly, we are most grateful to you for allowing us to work with you in this way, to give you more stability and peace, as you do the great work of service to others. We leave this instrument and each of you, though we are never gone from your hearts, as you are never gone from ours, in the love and in the light of the infinite One. Adonai. We are those of Hatonn.

17: (Pause)

18:♡: (Inaudible) and greet each in this group once again in the love and in the light of the infinite Creator. We wish to offer thanks to our brothers and sisters of Hatonn for their willingness to participate in this working and make the way smooth, shall we say. We thank this group, as always, for its willingness to be of service and inviting us to work with each of its members.

19: You wish information this morning on the subject of one religion out of many. As each in this group is aware, the orientation of the Confederation of Planets in the Service of the Infinite Creator is that of conveying concepts of the Law of One, which we do not consider to be a religion, however, it is a unifying philosophy, shall we say, and as such, it is certainly applicable to all peoples at all times.

20: There is a growing tolerance among your peoples for the beliefs and religious preference of others. There are movements that you see now and that have been going on for some time among various groups to unite those of various faiths. There are certain criteria inherent in these movements. Some are restricted to the acknowledgment of the concept of God as created by the Judeo-Christian and Muslim traditions. There are others that are broader in their scope, that seek to encompass those religions and practices of your eastern cultures as well, and in these the criteria are less specific, perhaps being only the acknowledgment of some type of

higher power or greater self and the desire for unity among your peoples. We laud these efforts and note that once again, this type of unification is the beginnings of the social memory complex function.

21: We feel that those who are dedicated to this purpose of unification of the preservation of the right of each individual to worship in whatever way is comfortable to each and yet, (there is) the desire for all to be able to share together as well. We feel that these shall discover in the process of such workings those means by which such joint worship is best accomplished for those involved. That is to say, we have no desire, nor do we feel it would be beneficial to offer another more all-encompassing religion, shall we say.

22: Indeed, we feel the concept of religion to be quite restrictive in nature and we leave such adherence to certain beliefs to the discrimination of those involved on each particular path. We do, as always, offer whatever information we feel able to provide of a more philosophical nature, shall we say and indeed such may be considered to be spiritual, though not specifically religious.

23: We feel that those involved in the process of unification of religions shall, in time, grow beyond the need for a religious sense, shall we say, and while various individuals will continue to find the particular path or story or religion that is most congruent with their perceived selves, the unifying concepts will be less and less considered to be religious, as many among your peoples are already discovering congruencies between ideas which have traditionally been held to be religious and new scientific, shall we say, discoveries regarding the nature of what you regard as the physical world or the universe.

24: From our perspective there is no difference, for all is one and your peoples are beginning to perceive this also. However, there has been such rigid training and differentiation, especially in your Western cultures, between the sacred and the mundane that many have much retraining work to do within themselves. Much of this is accomplished naturally as new realizations occur to people. For others this process will be more difficult and there are many who are, by choice, so steeped in their own religious traditions and beliefs that (they) will never allow themselves consciously to grasp the unity of the concepts. For these, all one who is attempting unification can do is to extend love and acceptance and acknowledgment of the ascendancy of free will within which these individuals have chosen to restrict their use of life. Individuals in such a position are, as are all others, on their own path and learning those lessons appropriate to themselves, and although it may be viewed by many that such restriction is unfortunate and perhaps even damaging to the efforts of those desiring unification, yet as in all such cases where events may be viewed to be unfortunate or even tragic, this is true only within the bounds of the illusion that you now operate within.

25: The true work of each is being done on much deeper levels and individuals that on a conscious, intentional level are most adamant about maintaining restrictions and divisions may on deeper levels be doing much more work toward true unification than those who, on a conscious, intentional level appear to be most open-minded and accepting. Therefore, we would remind each again not to attempt to judge any entity on the basis of what it sees, for you have no way of knowing what true processes are involved and the responsibility you are left with is simply to offer love and acceptance to each entity as the Creator. Such efforts indeed are, we feel, the most beneficial if an entity wishes to progress towards unity of all. The love and acceptance offered from one entity to another on an individual basis is the cornerstone for such work on a global basis and is a vital necessity to any such unification process, or if unification of religion were attained structurally and openly, and yet love and acceptance were not offered on an individual basis, where is the true progress?

26: The temptation in this situation, as in many others, is to desire tangible results. This is natural, my friends. It is most difficult to proceed in the dark with no way to see what has been accomplished. Yet this is the situation within your illusion because of the nature of the illusion. However, each entity will continue to desire to see results and to operate on such a basis. We do not mean to discourage such efforts but rather would encourage that the importance of the tangible results be de-emphasized and the focus be placed once again on the individual basis. We do encourage the efforts of those

seeking on a more structural and tangible basis for these efforts are certainly not without merit and will achieve results and are greatly helpful to the process of unification and positive polarization. We would encourage each to examine the self, to place the focus first on an individual basis and then to proceed in whatever direction is made available for one.

27: Each is aware that opportunities do occur from time to time and that the nature of service is to do whatever is in front of your face to do. At times, whatever is in front of your face may be to speak to a person three feet away from you; at other times what is in front of your face may be to travel a great distance to speak to others. We do not mean to be restrictive ourselves, but merely to redirect the focus.

28: We feel that this information is sufficient for a beginning upon the subject and would be happy to provide further information at another time upon questioning either in general or with regard to a specific facet of this most interesting and appropriate topic.

29: We thank this instrument and at this time would transfer to the one known as Jim to complete the working of this moment. I am known to you as those of Q'uo, and leave this instrument in love and light.

30: I am Q'uo, and greet each again in love and in light. We would ask at this time if there may be any comment or query which we may entertain and to which we may respond?

31: Carla

32: Could you suggest a strategy for making clearer (inaudible).

33: I am Q'uo, and we are aware of your query, my sister. It is one which is important to many of your peoples at this time for there is the bellicose activity that is widespread upon your planet, that which takes up arms against brother and sister nations. We know that you ask this question in seriousness. There is the kind of adversary relationship that each feels for another at different times that is based upon the misunderstandings that can be intensified to the point of the delivering of violence of one form or another to those that are close within the circle of entities of a seeker. The resolving of difficulties is the great means by which each seeker shall learn the giving and receiving of understanding. For the seeker that wishes to be purely polarized, the paramount concern for any action, thought or word is how can I best serve others through this opportunity? It may be that one who feels very strongly that there should be no life taken will find itself, despite all of its efforts, to be in a situation which seems to allow no other course. For example, one who would be serving in the medical attending to those victims of war may at some point find itself near enough to the fighting that it would discover that if it were not able to injure or kill that described as an enemy soldier that many of its own kind would be destroyed as a result of its own indecision. This entity may then decide that the greatest service is to take up the arm and to kill the enemy that intrudes. The motivation of the action is that which is the greatest factor in determining the polarization of the entity.

34: We apologize. The instrument is distracted (inaudible) shall attempt to continue.

35: Jim

36: I'm sorry. I can't go on, Carla. There's too much going on over here. I lost your hand and that totally distracted me.

37: Carla

38: I couldn't hold on anymore.

39: Jim

40: Okay, I...

41: (Tape ends.)

42:

4.10 1991/02/22

0: We feel that this information this morning on being and doing. These concepts represent the passive and active principles of nature itself. They are manifested most initially in the concepts you know of as "love and light"; love being the primary state of beingness of the infinite Creator and light being man-

ifestation thereof. We see these basic principles extrapolated in all of the creation around you. In many cases it may be difficult to differentiate between the two. For example: the entity which you call your sun is, in its very nature, a body which emanates light and heat. It is difficult to tell how much of this is the being aspect of the sun body and how much is the doing; how much, shall we say, is passive radiation and how much is active. In most cases, however, it is easier to differentiate between the two, or at least seemingly so.

2: We have spoken to you before regarding the nature of service and the types of service which, in our humble opinion, we deem to be most important. The most important and effective service, as you know and as we have spoken about previously, is simply the radiance of being. That is the emanation from the self of the Creator, which is in all. As you also know, your peoples, especially in your Western societies, are very often not able to appreciate this, for the societal conditioning from birth has been oriented toward the doing, the accumulation of tangible results of work done in the life. Your Eastern societies are much more able to understand this concept, it being indigenous to the various wisdom teachings which permeate these cultures. There is a certain amount of integration that is taking place among your peoples in these days. As those from your Western cultures feeling the imbalance of the teachings they have been exposed to, have searched out the ideas in the Eastern cultures. Conversely the technologies of the Western cultures have been introduced into the Eastern societies as well. These exposures may not all be deemed to be beneficial; however, they do serve to effect more of a balance in the differing types of energies.

3: The balance between being and doing is that which must be sought for each individual seeker. This will differ from entity to entity and from time to time. Those who have been overbalanced in the direction of doing may well need, in the balancing process, to go through great periods of time in which it may seem there is no doing, but only being. This may be very difficult for those entities involved, as the value systems that have been evolved in the society have placed the measure of the value of the self on those things that have been accomplished.

4: Ultimately we feel that being is all that there is. The doing is all a part of whatever illusion each is operating within at any given time. This is not to suggest that the doing is not worthwhile. Indeed, the doing may be the primary means whereby each entity works out his path of service. As in all else, the determination of the value of the doing lies in the intent. However, even with the highest of intentions for the doingness to be of service, the deep self will know the balances necessary for himself and, if it deems it necessary that the balance be moved from the doing toward the being, it will effect this change. In this process we would suggest that it is most helpful to attempt to proceed in the process of knowledge of the self, that the wisdom of the deep self may be felt, trusted and rested with. This may be a very difficult process for those among your peoples who are oriented toward the doing, especially as many of these also have strong biases towards being in control of the self and of the various situations which are encountered.

5: It may be felt that by being, rather than doing, one is losing any control one has had over the self and of the life. This may be a very frightening thing for many. And indeed learning to know and rely on the deep wisdom of the self, rather than the conscious decision making processes in which entities of your Western culture have been trained, is also frightening for many.

6: Lastly we would suggest that each entity keep uppermost in his consciousness the knowledge and assurance of aid that is available to each at any time. These resources are both within and without you. Each is in a process of discovering both types of resources for each, and there are more yet to be discovered. You need not go through these process alone and unaided.

7: We feel that these words are sufficient for a beginning upon this topic, which is one of great breadth and depth, and would be happy to answer further questions at another time, as you measure. We thank this group once again, for the opportunity to speak and thank this instrument for its conscientiousness in focusing upon a contact.

8: We would transfer at this time to the one known as Jim. We are known to you as those of Q'uo.

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4.11 1991/02/24

0: We feel that this information this morning on being and doing. These concepts represent the passive and active principles of nature itself. They are manifested most initially in the concepts you know of as "love and light"; love being the primary state of beingness of the infinite Creator and light being man-

1: It is as a teacher, although one prone always to error, that we address the question of the importance to a channel of its knowledge of itself. Any person that experiences contact and channels it in an outward form that may be perused by others is responsible to the effect that information has upon those beings about it. Thusly, one who channels incomplete or outright false information does so in a situation that sets up for that entity an honor and responsibility to that body of teaching. Such an entity is responsible firstly for living the life promulgated by the information as being the most spiritually evolved. Further, if one is teaching, whether one can or cannot see that student which is also that colleague, one is still responsible to the results of the catalyst to others that has been offered.

2: Consequently, it is, while literally unnecessary, spiritually efficacious to have gained sufficient knowledge of the self to be able to be responsible stewards of the gift of channeling. It is sometimes felt, especially as many of your peoples are engaged in combat, that words, as this instrument's old time rhyme says, "cannot hurt one," whereas bullets and other destructive weapons can hurt one. This is indeed so. Within the relativistic illusion which you occupy, the round sphere upon which you live and abide seems to be one in which there are few true examples of the connective tissue between words and consequences. Certainly, words do not drill a hole in the body. However, metaphysically speaking, they do indeed carry a tremendous weight. Depending upon how listeners are able to have access to the information, whether a teacher is considered a spiritual teacher, an academic teacher or any other kind of teacher, the teacher's awareness that it is expressing itself with authority may be understood. How, then, can one become responsible stewards of a gift, such as channeling?

ethic: the respect for freedom of will. And so you begin by putting above the door to your house, "I have free will," or, "I have my rights." However, this house has a higher floor. The upper story of this house has a different legend over the doorway. It says, "The earth is the Lord's, and the fullness thereof." 1

36: This upper story houses that you that knows it is in the infinite Creator and the infinite Creator in it. It knows that all things are the Creator's. Spend the time with this awareness. Climb the stairs to this second story and sit upon your own mercy seat, if you only enter for a moment, and open to the consciousness of all. When you climb down the stairs to your ground floor of everyday experience, you will find the sign above your front door changed to read, "I am worthy." 37: You, my friends, are worthy to receive all good things; yet if you do not receive a good thing you are still worthy. It is only your feelings and emotions bruised and battered by rude experience that communicate unworthiness. This is a false communication. Do not accept this communication, but rather, know your worthiness, your loveliness, and feel compassion rising naturally within the portion of you that remains in the second story.

38: We can only thank and bless each soul within this circle. It has been such a privilege for us. We bid each farewell in the love and in the light of the one infinite Creator, and turn the microphone back to the one known as Aaron that this wise teacher may also make his farewells. We are of the principle known to you as Q'uo. Adonai. Adonai.

39: Aaron

40: I am Aaron. May I offer you a bit of homework with which to practice until we meet again? Watch the arising of fear. See the process as clearly as you can. First, there is sense consciousness of that perceived threat. You may feel it in the physical body as tension in the belly, the throat or elsewhere. Note it as "tension, tension ..." If it is a seen or heard perceived threat, know there is seeing or hearing. From that perceived threat, a sense of fear arises. Then comes need to defend. See that the need to defend is not the same as the fear itself. Watch it very carefully. The need to defend is reaction to the fear. Fear is so uncomfortable. There is the desire to get rid of fear, and out of that aversion arises either need to defend or need to fling the fear on another ... anger, resentment, blame. Bring this wise teacher, Milarepa, into your heart. When you see fear arise, take his hand quite literally and say, "Fear, come in and sit by my fire." Just that. Begin to observe what difference awareness makes, that it is not fear, but fear of fear that leads to your defending and thereby being pulled into this unwholesome codependence. Watch it very carefully, even take notes if you wish. Do it as an experiment in consciousness.

41: As a second step, notice that there is sometimes reluctance to do this work; that even when you have proved to yourself that you can let go of fear and stay open, at some level, sometimes there is a desire not to do so, a part of you that feels, "I am not ready to be that responsible. While I want to love and feel connection, I am not sure I am ready to do it this time. A part of me wants to blame, wants to continue this unskillful codependency rather than moving into that living and loving symbiosis."

42: What voice is this that wants to continue the old, unwholesome patterns? Can you see that small ego self kicking and screaming? Can you smile at it? The more you fear the small ego self and strive to get rid of it with judgment, the more solidity you allow it to assume. When you smile at it with that same, "Oh, you again. Come and sit by my fire," then it allows you to reopen to the spirit that you are.

43: I suggest and hope that you will practice with this, and hope you will share your findings with me when we next come together. May I also ask you to keep in your minds the image that I offered yesterday? You are all spiritual warriors; and with every step that you take, every small step of growth upon this magnificent path, there are a great many loving beings on all planes that bow to your courage and strew flowers on your path. That is not said to inflate ego or make you feel that you, as an individual, are special. All beings are special, and there is nothing more valued in the entire universe than the increased opening into love of the individual spirit.

44: I thank you again for allowing me to share my thoughts with you. Please remember to take what is useful and discard the rest. My love is with you. That is all.

45: (footnote start(Holy Bible, Psalm 24:1(footnote end(46:

6.7 1993/02/07

0: We are those of Q'uo. Greetings and love to you, my brethren. It is in the mystery of the infinite One that we come to your calling. We thank you for asking us to offer our opinions and shall endeavor to make our words as wise as possible, asking each to discriminate as to those things which we say according to each entity's own light, for we are prone to error.

1: In speaking of the best way to enable your mind and heart to be satisfied with the balance between surrender and active change we find we need to move to a larger canvas and ask each if there is a serious question as to the wisdom or the charity inherent in the life pattern which is now being enjoyed more or less by each. This decision is critical, for if the seeker finds a faith and a trust in the overall plan and agenda, metaphysically speaking, for this particular incarnational experience, then much of the obfuscation which shadows the clear path may be taken out of the way, for if the incarnational plan or agenda is accepted as one which yields lessons in love and opportunities for service, then the outer picture from day to day has less ability to shake the basic steadfastness of attitude and temperament.

2: In any given situation there is always free will, and one is free to choose not only how to act but also how not to act. When there seems to be a difficult choice to make the seeker may sit with this situation asking only that light may be given. We suggest no more direction than this, for the direction of the Christ-conscious self or higher self are silent, sometimes subtle, and movement of mind and emotions does obscure the ability of the self to place inside the heart the true model of that which is occurring. During this period of waiting it is well to refrain from thought, and when thoughts occur, to allow them to go their way.

3: This is a description of meditation in general to some great extent. However, when an entity is looking for resources which inform concerning the will of the infinite Creator one needs to become very quiet ... inside. One needs to request of the self a freedom from the timetable, for the first task of a seeker faced with a choice is to sit with the situation, to bathe in its feelings and its shapes and so move into it that the situation itself is clarified. We cannot offer a suggestion as to the time limit of waiting for clarification. However, we may say that the waiting time is often the opposite of that which is expected. That is, there may seem to be a very complex and difficult situation which the waiting and listening period clarifies all in an instant. Or there may be what seems to be a cut and dried arrangement or situation which has a fairly obvious either/or, asking only this or that, which may upon reflection be found rather to contain unsuspected complexities or layers of choice or decision-making.

4: When the feeling has come that this situation is characterized in the heart and mind in an accurate, subjective manner then there comes a time and space for evaluating for the self the foreseeable spiritual or metaphysical pattern or shape of the road down which each of the options shall lead. In this evaluation one is not considering the surface qualities first. One does not seek, shall we say, contentment, for the path of the seeker is the path which goes onward and is often uncomfortable. This reflective period needs to be long enough that an unbiased or as nearly unbiased as possible evaluation of each option is attained.

5: So, firstly, you have surrendered to the still, small voice in order to receive a clarified picture of your situation. Secondly, you have turned to the intelligence and deeper intuitional faculties of the mind and heart and have actively applied the self to envisioning the benefits of each option, spiritually or metaphysically speaking. This ends the mid-part of your work.

6: The third portion is to move back into the contemplative or meditational phase of mind energy and again allow this still, small voice its place. Its place is always with you, in you, and of you. You are not exterior to your situation. You offered this situation to yourself. Now you have received it. There is the often quoted phrase of which this instrument is aware, in the form of a short prayer. It is "God, grant me the ability to see the difference between that which I can change and that which I need to accept." Often, when all three portions of the decision-making process have been accomplished, it shall be very clear that one alternative will tend more towards the learning by the self of love and the opportunity to be of service to others in a way which is spiritual or metaphysical. In

creates in you the sense of approaching and going through a door that is holy, a door wherein you are protected, bathed in light. And whether you can feel it or not, be healed little by little of each and every perceived pain. Keep that door open. De-emphasize to the extent appropriate for the individual personality all consciously received data and move beyond words, beyond judgment, and beyond the self into the point of view that sees all things as acceptable and not only acceptable but glorious. Each of you is an epic. Each within third density chooses some form of drama. Some are stuck with charades for they know not how to be but only to behave.

29: And so some move through the incarnation creating behaviors, speeches and attitudes designed to manipulate the environment for comfort and security. This is not your path. In your path you have truly broken yourself and offered that sacrifice of heart and soul and mind to the one infinite Creator. As you rest back in that relationship know that the "I Am," "that is all that there is," is you.

30: Know that you are not simply a pawn moving about on some cosmic checkerboard—we correct this instrument—chessboard, this instrument is not good at games. Take the mind off of the moving pieces, the stratagems, and the ploys. Gaze at your situation more and more without judgment, indeed, embracing the seemingly difficult, negative or challenging situation. This positive action of love is as a healing balm as the true nard, the true salve, the true healing ointment of (Gilead). This is not a gift you can give yourself. You can only open yourself to the opportunity.

31: Each of you, each entity within the third-density physical being, will experience a vast and constant irritation if that entity is a seeker and a sensitive one. Yet you have, day upon day, week upon week, and year upon year, a rising to the play. Each day the performance is unique; the audience sometimes cold and sometimes sympathetic; the lines felt not from the heart or felt completely from the heart. How various experience seems, my friends. Yet you are simply doing the day's work in consciousness by giving this seemingly hypocritical persona the very best work that you can do as an actor, learning the motivations, gazing at the patterns, reading between the lines of your lifetime.

32: Let a time fall upon you as twilight falls upon the grass at the end of a golden summer day. Let your selves be as lush meadows, welcoming and drinking in the feeling of love, loving and being loved, for in love we are without judgment.

33: We realize that this has been a bare beginning but this instrument is requesting that we close this session before too much longer. We are afraid this will be an ongoing difficulty with this contact, that is that this entity is in a state where it does not have an awareness of a time flow but is rather in a place of utterness which does not have the characteristics of time and space. If this is acceptable to you we shall simply continue until we hear through this instrument's ears the recording equipment stating in its unthinking way that forty-five of your minutes have passed.

34: Perhaps we may learn to be shorter in our seeking. But for the most part we ask your patience in allowing us to, in order to leave this instrument on its stead in its sincere work free from the necessity of attempting to keep part of the consciousness upon the level upon which time holds sway.

35: You stand, each of you, upon a play stage—we correct this instrument—upon a stage. What is the nature of your play? How long has this been running? Has it been a success on Broadway? Did it die in Boston? Are you on the road with it? Over the hill touring the provinces? Appearing in Saskatchewan? It is still your play and you have every reason to attempt always to move through that play so authentically that the play becomes a poem and the poem becomes a life, and the life becomes a presence of love to love. May you encourage, exhort, support and cherish each other. For you have chosen the high road. The road that is the wisest. The road that is the most seemingly barren.

36: May you make peace with your decision to join the confederation of all consciousness. May you find yourself, even when most weary, ready to lay down that particular load and rest. Not to a place where you may be consoled and healed and have your work finished, but so that you can get a restful kind of consciousness unrivined by the carings and strivings of mundane difficulty.

37: These things are among your choices in each moment. To some we would say it is well to use the intellect to attempt to spot and work with mental formations before they become

toxic. But remember also that each of you is already toxic. For there is in earth not sterility but a growing living soil for both the good and the bad vine. What is your choice? Which part of that vine of self that begins in the Creator and moves only up to you as the fruit of the vine will be for you at that moment the way in which to ventilate the pain, difficulty or the darkness with the spacious light of a faithful life?

38: We would now close this session and would offer the communication to the one known as Jim and if that entity does not wish to work this day we are most grateful if the one known as K would wish to use more discussion time. We shall attempt at this time therefore, with many thanks to this instrument, to transfer the contact to the one known as Jim. We leave this instrument in great joy. We will transfer now. We are of the principle of Q'uo.

39: I am Q'uo, and we greet each again through this instrument. We realize that your patience, your ability to rest comfortably in your positions have been tested by the length of our (inaudible). We would ask if there may be any queries to which we may speak before we take leave of this group?

40: Questioner

41: (Inaudible).

42: I am Q'uo, and am aware of your query, my sister. Each, both consciously and subconsciously, already does this but the sending of such energy to the most efficacious would be done in a carefully conscious fashion where the energy does seem to be entering through the crown chakra and moving through all centers of energy for the instrument. This done as a visualization will aid the contact in that we also move through the crown chakra and activate primarily the blue-ray center. The balanced configuration of the entity seen in the visualization and seen to be receiving the energy entering through the crown and moving to all portions of its physical vehicle would be a means whereby the instrument could be aided not only in its physical comfort but the contact could be aided as it moves through the instrument.

43: Is there a further query, my sister?

44: Questioner

45: (Inaudible).

46: I am Q'uo, and am aware of your query, my sister. We would recommend that this energy be seen as that which is universal, is drawn from the ethers or the cosmos as you may term it, but that would be seen to be flowing from infinity into the crown chakra, moving through the physical vehicle in a downward fashion so that each center of energy was bathed in light and the energy was also seen to be exiting as it travels through the arms and legs to exit the hands and the feet. And this seen as a washing of the instrument's physical vehicle in general and, in particular, a washing and energizing of the energy centers or chakras.

47: Is there a further query, my sister?

48: Questioner

49: (Inaudible).

50: I am Q'uo, and we are most grateful to you as well, my sister. Not only your patience and your persistence but also your querying in this area for it is an area that is not unique to you but is shared by all seekers who travel this journey long enough to find that there is the necessity of facing the self and accepting the self with all of the characteristics that have been added to the experience for the purpose of enhancing the learning, the tempering, and the serving.

51: Is there a further query at this time?

52: Questioner

53: (Inaudible).

54: I am Q'uo, and am aware of your query, my sister. If you feel with urgency that this is a portion of the workings then we would recommend that you follow that feeling and undertake to create such a circumstance. However, it is our observation that if these sessions are to be offered to any entity which walks through your door, that you not undertake such efforts. For this could easily be misperceived as that activity which sets you apart from those who join you for these sessions. If it is your desire to work only as a triad of working, this would be well.

55: Is there a further query?

56: Questioner

57: No, thank you very much.

58: I am Q'uo, and we thank you as well, my sister, for offering yourself with such ample heart. For these workings we are honored and greatly overjoyed at the opportunity of speaking through this group and for the ability to utilize your instrument. We shall take our leave at this time thanking

each again and leaving each in love and in light. We are those of Q'uo. Adonai, my friends. Adonai.

59: (footnote start)Nard is an ointment prepared in part from Nardostachys jatamansi, an East Indian plant of the Valerian family.(footnote end)

60:

4.33 1991/07/07

0:♡: I am of the principle known to you as Q'uo. Greetings, love, light and blessings to each of you. We have gently aided this instrument's physical vehicle into a far more relaxed configuration than it was able to achieve consciously, and so we shall be somewhat measured in our speaking; however, we are pleased to be aware that this does not create any difficulty for this blessed group of seekers after the truth.

1: The central question of consciousness is its definition, and the central concern of those who wish to work in consciousness is to be enough aware of that definition that the quest becomes centered and focused. When we spoke last concerning the spiritual path, and moved seemingly backwards into underlying material concerning the processes of perception, our intention was to begin a dialogue in which each (seeker) may gaze at the mechanical, as well as metaphysical, means of prosecuting a plan of development as a seeker in the most lucid way possible. Consequently, we felt that we needed to stress to each seeker the enormous subtlety of the process by which each gathers the information which is then put to use in grasping where this consciousness moves, where it lives, where it is exultant and alive beneath, above and beyond all perceived limitations.

2: It is common for those who are seeking to assume that their role in the seeking has some intended emotional bias that would appear as noticeably metaphysical or spiritual. However, we pin you to the spot where you may gaze at the mechanical process of perception; for, if consciousness is, but is not perceived, this consciousness is infinite and intelligent, but without any form.

3: Each seeker senses an enormous framework of form and substance, not only about each organ and bone and muscle of your physical vehicles, but also of each tender sprout of new thought, each seemingly larger truth. It is well for serious seekers to begin squarely gazing at the impossibility of, in any final way, becoming able to control perception. If spiritual seekers or any who experience third density, put within their intelligence the estimate that intelligence will deliver correct answers, this entity has made a fundamental error. Each seeker perceives poorly. Each seeker planned to perceive poorly.

4: Thusly, as we begin this day, we ask that you see yourself in compassion. For every truth that you may feel you know, there are a thousand biases that have moved into the web of your energies and become solidified, in some way that only dimly reflects the actual consciousness that each seeker is. You are not shoddy materials. The improvement of the spiritual quest is not particularly dependent upon the accuracy of the perceptions noted, since all perceptions will be, to a very linear and mechanically seen extent, biased and imperfect. Thusly, as one works consciously to form an ever more authentic and true life experience, one must move into an authentic humility concerning the nature of this particular classroom which you now enjoy.

5: Let us rest in peace and in self-compassion, in the truth that is most nearly true; that being, that there is no intention or necessity for becoming wiser, more mature, more special, as your harvest and bounty of lessons learned is brought in. You do, indeed, have harvest each day in your experience. You do, indeed, store it and work with it. But start from this point: that you are aware that the work that you can do will be done as well as each can do it, and it will be imperfect perception.

6:♡: A choice fundamental to the third-density experience is the decision to become individual in an apparent and gross fashion. When two hands meet, they do not join organically to form a being with four hands and two bodies. No individual touches another in the deepest sense; yet, all individuals are you, so that as you perceive others' paths you are then at your most skillful in ascertaining your own spiritual sensibility. The third-density entity cannot perceive, because it is imperceptible that there is only one being and that each of you is the "I AM." So you gaze at the dark mirror of yourself,

and find the need to refresh the self as one sees one's self in the endless series of distorted and flawed mirrors which one may find in a carnival. You may see yourself tall or short, fat or thin, strange or lovely; but all the mirrors of the self are flawed. That flaw continues as the entity gazes at others. However, as the seeker gazes at pilgrims upon the same road, the artificial separation creates a spurious but helpful clarity, in seeing in another a far less distorted mirror. Consequently, a tool that can be used at any time to center and focus the self upon learning is to gaze at that seemingly separate self with your more impersonal viewpoint, and thusly, see yourself.

7: What have you said about others today? What have you thought about your companions? Whatever it may be, it was only apparently a consideration of an other self. It was, far more deeply, an examination of the self in the mirror which another self has offered you. This leads us to suggest that, although persistence and determination are absolutely fundamental to working within spiritual consciousness, there is far, far more that moves into the equations of learning. Take the self, then, off of the barb, away from the hook of one's own judgment. You did not come here to memorize lessons. You came to this arena of choice to be a choice, not simply to espouse a point of view. The espousal of a point of view is cerebral. The beingness or essence or vitality of the self is without words. It simply is.

8:♡: It, of course, is a difficult task to learn anything, and doubly difficult when all the books are open but there is no illumination by which one may read the simple, generous and lovely answers from the textbook. You can only hold that Book of Truth that is your heart's wisdom in a trusting awareness, and so give up yourself to yourself by your self-compassion, that this beloved wisdom begins to soften that which is you, not that which you think or that which you feel or that which you do, but that which is. You are a verb, not a noun. You are not a thing. You are. The simplicity of this beingness eludes the mind, and refuses to obey any particular form of behavior. As the seeker moves along this self-perceived path, it acts and thinks and talks and believes that it is those activities, there being no evidence to the contrary; but, as you turn and face the inevitable distortions involved in the process of perception itself, it is easier to see that the path of the seeker is not going to fall along any planned or consciously desired outcome, unless that happens to be a natural fruit of your particular being.

9: We ask all seekers to remove from themselves the request to have more or less comfort, more or less perceived awareness, or more or less of any valued quality, for each of you is now infinite, and in this moment is all things.

10: Imagine this all-ness of you. Your consciousness is attempting to pack the baggage that you may carry along this path of seeking. Can it put in the sky, the moon, the stars, the universe, the question, the mystery? Can any suitcase of selfhood hold the burden of imperishability? No, my friends. This classroom will continue, while each is willing to put one's self to the task to offer falsehood after falsehood and trouble upon woe, in addition to all joyful things; for, the suitcase you carry is a suitcase full of your masks, but you are not in the suitcase. You simply carry about in this classroom a collection of personas, of masks, of behaviors that have seemed helpful and hopeful in past choices.

11: When one enters the first grade, one expects to have some difficulty learning the alphabet, the handwriting, the simple mathematics of your childhood days. It is, within the scholastic system of your peoples, recognized that as each entity moves towards the study leading to the getting of a diploma indicating a skill in study—more and more complex, difficult, challenging and interesting lessons—perhaps the graduate student cavils at the increasing difficulty at producing what seems to be excellence; yet, the graduate student does not feel betrayed because higher learning is harder than memorizing sums or the spelling of words. The incarnation, as it moves forward, sideways, in a circle or whatever model your truth tells you you're moving, will be constantly offering puzzlement, difficulties and many, many unanswered questions. The hope of one who hopes to know the truth is simply that.

12: Within your third-density illusion, it seems that if one becomes wise, in just such measure will one become more comfortable; yet, true learning has as its hallmark, discomfort. Look gently at the body that bears you. Feel the points of pressure as you sit. Feel the breathing, the musculature,

takes many words for the Logos, the Love that is without words, to be approached by the incarnational self. So use all our words that have aided and clarified your situations, your progress, and have helped to define the process of becoming independent within the symbiosis with the one infinite Creator. But then to find the compassion, let us turn to the tabernacle of the Most High, as this instrument would say, and invite the awareness of the union that already exists.

15: We would pass the microphone to the one known as Aaron at this time. We are those of Q'uo.

16: Aaron

17: I am Aaron. Yesterday we defined compassion—a rather cold and clinical definition. As Q'uo has pointed out, words offer only concepts and not the experience itself. To speak of compassion, to probe it with the intellect, is not to experience compassion.

18: My dear ones, do you understand my meaning when I say that full compassion, full connection and undefendedness, are your true nature? Of course, you do not always experience that. You are human, and to be human is also part of your nature. But you are divine. How could it be otherwise? 19: I have described you as angels in earthsuits. These earthsuits are necessary to the incarnate experience just as a space traveler needs that which protects him from an otherwise alien environment, offers him safety from pressure, air to breathe or protection from temperature extremes. So these bodies of yours offer the spirit a situation in which it can move through those situations it needs in a semi-protected way. The Pure Spirit Body cannot dwell on this earth. The physical body that is home to the spirit bleeds when it is cut. The emotional body feels pain when it is attacked with hostile words.

20: Truly, we come back to faith here, to your faith in the experience of the incarnation, to the deepening of verified faith, "I am just where I need to be," working within the illusion with awareness that it is illusion and simultaneous awareness, "I must treat this illusion with respect." Perhaps respect is a key word. As you respect the physical, emotional and mental bodies, you become less judgmental of the retreat those bodies offer when confronted with pain.

21:♡: You have heard me say repeatedly that you are here to learn love, unconditional love, which cannot be learned perfectly in human form, but to which you may move as close as is possible for the human. You, as an integrated whole, are learning; but also the Higher Self/spiritual body is learning. It is easy for the spiritual body to know its perfection. If it never sees imperfection, what opportunity does it have to practice non-judgment and unconditional love? Thus, the spiritual body moves into this house of the physical, joins together with the emotional and mental bodies that it may practice non-judgment, practice unconditional love toward that which was previously judged and found wanting.

22: One of the illusions in which you dwell, and which you rarely see, is that all of your reactivity against another is truly reactivity against the self. This is an unqualified statement: All of your judgment against another is judgment against those faults perceived or manifest in yourself. You may judge another's impatience while you do not portray the quality of impatience; but somewhere in your heart you feel the arising of that impatience, and so another's impatience is judged and found disturbing to you.

23:♡: Is there anyone in this circle who has never felt hatred? Who has never felt greed? Can you see what a gift all of these discomforting emotions are? They are the constant catalyst which reminds you: Have mercy. This does not imply condoning unskillful and harmful acts and words which are reaction to emotion, but you can only find unconditional love and non-judgment through the repeated experience of working with the arising of that which has been judged in yourselves.

24: Yesterday Q'uo spoke of the value of the ego self. Its value is not only to remind you to watch for cars as you cross a street. The illusion of self is vital to your growth, as is the reality of no self. They are part of each other and there is no contradiction between them. If you would attend school, there must be a school and a being to attend and teachers. This is what your incarnation hands you.

25: As you enter repeatedly into those situations which lead to the arising of fear, the pulling in of the armor, the desire to defend, you do not move past that fear and those unwholesome responses by trying to get rid of them, but by reminding yourself, "Can I have compassion for this being that I am?"

26: There is a wonderful story about a Tibetan saint, Milarepa. He sat at the mouth of his cave meditating and, as the story goes, the demons of anger, of rage, of fear, of greed, appeared. They were hideous creatures. They exuded a foul smell. They dangled bloody knives and swords. Their bodies were made of decaying flesh and bones that rattled with a hideous sound. Milarepa took one look at them and said, "Come in. Come sit by my fire." They said, "Aren't you afraid of us?" "No," he replied. "Your hideous appearance only reminds me to be aware, to have mercy. Come, sit by my fire." 27: This instrument has asked the question, how can she retain this openness she is feeling? How can she stay undefended? One does not stay undefended, one simply notes the arising of defense each time it appears, the arising of fear, and says, "Oh, you again. Here is fear. Come, sit by my fire." Your relationships will continue to inspire fear and a desire to defend. You do not move away from that need to defend by denying it nor by wishing it away, not by judging it and saying, "I should not feel this. I should know better by now." You transcend that need to defend by embracing the ego self, comforting it, noticing the fear and inviting it to sit by the fire. You cannot transcend what you do not accept. To transcend ego, you must accept ego.

28: It is only then that the true manifestation of what you are can emerge. You are divine. The divinity strives to express itself constantly, but is often suppressed by your fear-based reactions. As you learn to look fear in the eye and that you need not be afraid of fear, you find you do not have to create that undefended stance. It simply emerges as natural to you. You do not have to search for connection. You experience your true connection because the blockages to that experience have been, I will not say removed, but laid aside. Like a throng of people that blocks the road before you, if you stamp your feet and say, "Get out of my way!" they taunt you. But perhaps when you smile at them and say, "Please, may I pass through?" they may step aside.

29: It is in this way that you learn, as a process, to keep your heart open. Keeping the heart open is not an event, but a process. Each time you do it, you become a bit more skilled at it, a bit more skilled at seeing where you have invited fear in and then challenged fear's right to be present and wanted only to be rid of it again. You become a bit more skilled at saying simply, "Here is fear. Sit by my fire, but I will not be reactive to you. I need not be reactive to you."

30: There is a vast difference between the experience of fear and the need to separate or defend, which is reactivity to fear. Watch that process in yourselves and you will learn how to experience it, invite it to sit by the fire and not need to be reactive to it. Your compassion for yourself deepens as you see this human submerged in a constant turmoil. One situation is no sooner resolved and comfortable, but a new one emerges creating new discomfort. How can you not embrace the courageous you that willingly moves into this incarnational turmoil to serve, to learn, to grow? Thus, your fear ceases to be a reminder for reactivity and defensiveness; and instead, when you see the arising of fear, through your skillful work with that arising, you create a new pattern, a new habit. Seeing the arising of fear becomes a reminder for compassion.

31:♡: That compassion is the key to being undefended, allowing full connection between yourself and the people in situations of your life. As that level of compassion manifests itself in your own relationship to the self, it is easily transferred to others. Then, and only then, does the small ego self begin to dissolve. Then, another's fear is seen as no different from your own. There is nothing to protect because there is nothing that is not part of you, nothing that can really threaten you. Slowly, you learn to open your heart in that way to another: our fear, our pain, our compassion. At this point, the brain has stopped directing your choices, and the heart, with its deep wisdom and innate compassion, does the choosing with wisdom and with love. It is a most wonderful process, a process of which I stand in some awe.

32: I would like to pass the microphone here to our brother/sister of Q'uo. That is all.

33: Q'uo

34: We are with this instrument once again. We are those of Q'uo.

35: A visualization often makes clearer that which we would say. We would like you to imagine with us the house of your spiritual self in manifestation. You dwell in a culture which has a high regard for freedom. This is the highest worldly

... stabilize ... Do it at your own pace for a few moments.

47: (Pause)

48: Allow yourself to feel the energy fields of the others in the room also expanding. You are light, you are energy, you are thought ... expand outward and begin to feel the overlap of the energy that surrounds you.

49: (Pause)

50: Let that energy touch your own, and your own energy reach itself out.

51: (Pause)

52: As penetratingly as possible, notice any fear, any desire to retreat back into yourself and touch that fear with gentleness.

53: (Pause)

54:♡: Know that you may retreat. That is not a failure. There is no "should" here, only a desire to stay as open as possible, to feel undefended in this very loving circle of friends. And yet in that undefendedness to know that the excesses and stray thoughts that you condemn in yourself may be felt by others. Can you trust another's compassion for you as you move deeper into your own compassion for them?

55: (Pause)

56:♡: I am with you in this circle, my friends. We are, none of us, perfect. The fear which leads you to seek to armor yourself is not a contemptible trait, but is simply the manifestation of human conditioned mind. In a sense, it is a by-product of the incarnation which may be released with your loving practice and effort.

57: (Pause)

58: Again, I urge you to expand outward, just a bit more. It may help to turn your hands upright in your lap, palms up, to feel the others' energy. I will be quiet now for two or three minutes. Watch each arising desire to defend and touch it with gentle mercy.

59: (Pause)

60: Can you watch yourselves opening and closing, opening, closing a bit, opening again? May I leave you tonight with this bit of homework in whatever your relationships with others: Until we resume tomorrow, will you watch for this opening and closing? Watch also for any judgment of it. In this way you may begin to approach Q'uo's suggestions with more clarity about your own readiness to come to such communication undefended and thereby non-threatening to yourself or another.

61: I ask you here to reverse the process. Draw your energy back into yourself and allow it to settle. If your hands were palm up, turn them palm down on your lap. If there is any surplus energy, visualize it as a golden ball and, using your visualization or imagination, simply snip it with an imaginary scissors and let it float loose. Look for the stray bits of energy of you and gently draw them in. This is not armoring of the self, but skillful work with the energy within the illusion. To further draw your energy in, I would ask you to bring attention to your feet touching the ground. This is the human, its feet on the earth, one aspect of your entirety. Allow yourself to come back from the expanded spirit experience to the human that you also are.

62:♡: I honor each of you for the courage, the sincerity and love that you bring to your seeking and your work. I thank you very much for inviting me to share my thoughts with you. I wish to return to Q'uo and Carla, who may wish to close this session. That is all.

63: Q'uo

64:♡: I am Q'uo, and we greet you postscriptly in love and light. We find we do have the one more thing to say which is so typical of grand friendships.

65:♡: We would leave you to merriment, comradeship and good food for your physical beings with the hope that each may listen to each and know that each is teacher to each. And as you rest into slumber this even, we encourage you to visit the ego self. There it is: you being laid to rest, yet not all of you. Allow that ego self to be the size it is right now. That is how much you need. As you continue to respect the process which engages ego and spirit, that balance shall continually shift. And it will happen that eventually you find a very small need for the ego self, for you have become independent within eternity. This experience awaits you. It is not now. Now it is just right that you have the ego self as you experience it now. It is you. It is not all of you. It is all as you meet, yet it does not define any of you. Then say, "God bless this mess," and go to sleep, my friends, and rise to greet another day. Adonai. Adonai. We are those of Q'uo, and we leave you

in the love and in the light of the one infinite Creator.

66: (Carla leads a meditation for giving back to the Creator the light that was felt by the group and included a group member's personal need for employment. The meditation ended with, "The image goes up and the rains fall down.")

67: (footnote start)(As in the previous session, Aaron is using the letters A and B to refer to two individuals in relationship.(footnote end)

68:

6.6 1993/01/19

0: (This session was preceded by a period of tuning and meditation.)

1: Aaron

2: I am Aaron. I wish you could see this room as I see it. Through these three days, more and more light has radiated out. From my perspective, this room is a small sun situated here in the middle of the landscape.

3: When Q'uo and I speak to you as we have done these past two days, there is only so much you can process. Obviously, we could talk about this endlessly. As we have spoken, questions have arisen in each of your thoughts. For some of you there was a sense, "I have a question but perhaps I am not quite ready to ask it; I cannot phrase it clearly enough," or, "If I had been listening more carefully, I would know the answer," or even, "At some level I already do know the answer; I do not need to ask."

4: This is all fine. But perhaps it would be most useful to begin today not by hearing your one group question so much as hearing the extended questions or thoughts that have grown out of these past two days of work. Your questioning is a way of clarifying your thoughts, and also most clearly expresses to Q'uo and to me what it is that you most need to hear.

5: Some of you have some distress with what has been suggested these past two days, some vague discomfort which may be hard to articulate. I urge you to try. It is through expression of both that which is comfortable and that which is uncomfortable that the real questions may emerge. That is all.

6: (A period of group sharing and discussion followed.)

7: Aaron

8: I am Aaron. Would it be acceptable to you for us to focus more on compassion today than on codependence? I think we have pretty well covered codependence. How do you deepen compassion for this being that you are, who does move back into fear? Is that acceptable to you as a focus? I wonder if my brother/sister of Q'uo has anything to add to this. That is all.

9: Q'uo

10:♡: I am Q'uo. Greetings once again in the love and the light of the one infinite Source and Ending of all that is.

11: Indeed, we do feel that the one known as Aaron and we have covered a good deal of material. It is more than sufficient for much consideration. Words are most helpful, yet insofar as there are words, there is the distance or lack of immediate sensation of being in union with the Creator, Whose very name is Love. This Love is a name which has created power. Its nature has descended throughout all levels of manifestation and constitutes your pith, your very core; Love which has been turned, shaped, or, if you look with jaundiced eye, twisted and bent into each portion of thought and feeling which each of you experiences.

12:♡: As you listen to our words, realize that we, as you, have no way to tell or to perform the act of pure centering. Somehow the failure after failure after failure which each perceives in spiritual journeying adds up to a miracle of learning to love; and in spite of every feeling of failure, and perhaps because of it as well, you find yourselves where you were not before then: more capable, more sensitive to seeing your own vulnerability and imperfection.

13:♡: As we come to the end of this session and speak of compassion, we ask each of you to stop thinking, to accept the mystery that is in front of us as well as you, and then we ask you to join us in turning to face this mystery. Gaze at it. Feel the stunning glory and majesty of the infinite Mystery. There, in that awareness, lies the protection that embraces vulnerability. There, in the shadow of the Mystery, lies the infinite wealth of love which feeds even the you that suffers most, even at the darkest hour.

14: The compassion comes not from the words. It simply

the saliva in the mouth, the noise in the ears, all the many, myriad sensations of this particular environment. Feel the weight of the thoughts that do not go away, even in the most interesting discussion. Feel the self wishing to delimit itself, to make boundaries, to define differences, to express uniqueness. See the uneasiness that this will cause consciousness, for, insofar as each perceives itself as unique, so does it perceive itself with distortion.

13:♡: We wish to give you tools that you may use in order, more nearly, to love the Love that is you—that is all other things whatsoever that, indeed, is. You are as a small vase, perhaps beautifully made, perhaps made with some clumsiness, but a good watertight vase. You see the vase. You are the flower. You will never see yourself in flower. You will see the vase, the tending of the vase, the watering, the cleaning, the movement towards the light...

14: Thus, the first tool we would offer when an entity perceives discomfort and agony, is to suggest that the entity drop all known facts about the self, that the entity allow that structure, that vase, to be just that: that which holds an ineffable, singular consciousness, and holds it in common with all the creation.

15: You may, without spiritually defaming yourself, be critical of the vase. You may choose in this non-physical way of which we speak, to beautify in your own unique way that vase. You may hallow and honor the privilege of being the container of self-perceived consciousness. But to know the flower that is your consciousness is not part of your choice-making experience; for, if you knew beyond any doubt that you were the flower, why would you need the vase? Why would you ever have cut this flower away from the root of all that there is? Why, but to regard not your flower—for you are blind, "inly"—but the flower that is all other entities, that is you.

16:♡: Look again at all you have seen this day. Do you see the vase? Do you judge the vase? Do you notice the bloom, the flower, that which is in each face that you see? This choice-making density is intended to move as quickly as the seeker wishes through the various lessons of learning to love the flower of consciousness, and to embrace consciousness...

17: (Side one of tape ends.)

18:♡: You are the beholder and you are beheld. When emotions run high and spiritual exhaustion is deep, you may wish that you were not this vase and you do not have to be the vase that you are. The flower is unchangeable, immutable and everlasting; and you are learning how to value that flower, not because it is you, not because it is something that you have called the Creator; not because of anything, but because that is all that there is. And in these choice-making lifetimes, you are shaping that gift to yourself that is the most beautiful receptacle for love that you may create.

19:♡: Each hardship, each disappointment, each perceived difficulty is, in its own way, true. Vases crack, break, must be made again, must be scrapped and started over, must be retouched; but you are not working on love, you are working on how to honor love. Let this be your first tool when your emotional vase seems crazed and twisted and altogether out of round: know that you can throw that pot back into the wet, soft clay, take the slip cut, and re-cut and re-cut your pot anew. Line it as you will, paint it, enamel it, fire it, stud it with jewels, or be unassuming, knowing that love needs no decoration. But you are safe; these things are occurring to the vase, to the vehicle that carries the blossom of ineffable and perfect consciousness. Vases may bump together, and clang and crash and nestle in so many, many configurations. The blossom is always the blossom.

20: Do not fear loss, for you have only clay to lose. You are the blossom. Rest, beautiful, beautiful blossom; rest.

21: We are glad to continue as you wish, at a later time of working, and we are honored, as always, to be called to you for such discussion. As always, we ask that you remain within yourself, feeling the thoughts we give you, to know if they may be for you or not for you. Retain your powers of discrimination, but remember that you can only discriminate about the vessel of infinite consciousness.

22: We would now leave this instrument and conclude through another channel. We are those of Q'uo, and we transfer now.

23:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time, we would ask if we may aid any entity present by attempting to speak to those remaining queries that may have value to each. Is there a

query at this time?

24: Carla

25: (Difficult to hear: (I would like to express a situation, if you could comment about... not without saying that I truly do wish to preserve free will. I have had a puzzle lately. My body doesn't seem to want to work, and it's painful. My spirit seems to be fairly heavy, and I don't know, frankly, why I'm having all of this difficulty, unless it happens to be dealing with my life. I feel that a dream that I had recently expressed for me the reality that I've experienced for about seven years, of basically becoming a person again after the death of Don Elkins; and I am very interested in knowing any way in which I can use the realization that I did, indeed, die in a very literal sense, as far as my personality goes... and have been building it since... how I can use this knowledge to aid myself in being more centered and less crazy with the pain of... I would like very much to use this as a tool, and I don't know precisely how to go about it. If there are any comments which you could make, I would greatly appreciate it.

26: I am Q'uo. We look upon this query with an eye that is set toward the preservation of that free will, which we see you also hold in great esteem, for the query is one which explores fundamental qualities of your incarnation, which are most valuable to the seeker when they have been discovered as a result of the personal efforts upon a continued basis. We shall speak upon some points of your query and your observations.

27: Your difficulty within your digestive system is one which has been echoing through your incarnation, dating from the time of the psychic greeting. Some of your years ago that was possible due to your creating an opening that, though quickly and effectively healed, provided a target of opportunity for your friend of the negative polarity. This situation is one which has continued to present you with great difficulties of the physical vehicle, and the attending concern of the mental and emotional complexes. It is a situation which we find you are attending to with all due care and respect—one which we find has continued to provide you with catalyst that suggests to you the need to place accomplishment upon a physical level above the appreciation of your beingness. For, this is a central theme, shall we say, not only of your incarnation, but of almost all entities who inhabit this illusion; for, within this illusion, it is seemingly the case that one's mastery of manifestation and accomplishment of details is most important for the gaining of value and the storing of the wealth of this value.

28: The dream, as you have remembered it and utilized your understanding of it, is indeed an experience that has summarized your healing process in relation to the one known as Don, so that there is, upon that level of your experience, a completion that will free further energies for your use in whatever manner you choose to utilize these energies. The application of that message from your subconscious mind to your current abdominal distress is an area where we find that we may not tread, due to the joint desire to maintain free will.

29: Carla

30: Is that... (inaudible?)

31:♡: I am Q'uo, and we slipped that one past this instrument for your pleasure. To conclude our remarks upon this query, we would suggest that your straightest and strongest course at this time is that course which you have followed faithfully, and that is the attempt to see and experience the love of each moment no matter what the challenge before you, to pursue the understanding of your beingness with faith, with will exercised by, as you call it, an happy heart. No entity may know the end of the story, for the future is indeed mazed to all eyes, including our own. We recommend to you that you continue this journey with the joy of the seeker who walks with the Creator in the garden of the creation, experiencing the delights of the moment and keeping the eye inwardly ever upon eternity, for all within your illusion live a life that is but fleeting no matter how the measure of your years may quantify it, and yet, live a life that is eternal in its choice of what we find you have called "the attitude"—the attitude that sees the illusion before one and feels the Creator within one. And though there may be little of understanding the illusion before one or the Creator within one, yet, there is the sure faith that the Creator may be known in all illusion, and that one is never alone or without purpose and guidance. Always are you created within the hands of the infinite One.

32: Is there another query, my sister?

33: Carla

34: I would like to thank you for the beauty of that answer. Yes, I have another question on another thing. I had an experience this week which I did not know precisely how to deal with. It was a situation in which I was put in a position by students who needed to have somebody to admire. Not being an admirable person or guru or teacher, people sat at my feet and I was afraid they smelled... no, they just were worshipping my feet; and nothing that I could do or say could sway these people. Now, this isn't the problem—I know that's their problem, not mine. My problem is, they take something from me that I don't know how to give so that I am still comfortable. When these people leave, I am always feeling as if I have been sucked on by a vampire, and I know they don't want to do this to me. I know they have no intention of doing it to me. I know that there is something about myself that is giving too much, and giving heedlessly, which is not at all what I intended as a teacher. If you could comment on that in any way, I would appreciate it.

35:♡: I am Q'uo, and we may comment by confirming your conclusion that you are of a nature which gives without stint, in many cases giving to the point of bankrupting your own energies, for at this time and for some time as we have previously spoken, you have been in deficit. As an entity which seeks the fullest expression of love, you have little of the what we find have been called "boundaries of the self," which are utilized by most third-density entities in an automatic holding or confining of the personal energies that may flow to another at the request of the other for assistance. You perceive requests for assistance that are both spoken and unspoken, conscious and unconscious, on the part of the entities that join you.

36: In the fashion in which those of whom you speak joined you in the previous week, we are not aware of a strong possibility that this central feature of your personality can be altered significantly without altering your concept of service, and are further unsure as to whether or not this would be the most efficacious choice—we correct this instrument—even if it were possible. However, leaving this choice to you, we can suggest that before you are joined by such a grouping of entities again, or before you join such a grouping of entities again, that you construct about you a sheathing of light that allows the energies of your mind/body/spirit complex to circulate freely within this field created by the sheathing, and that there is a transparency to the sheathing that allows radiance of light to be emitted, but that retains the energies for your complex as necessary to maintain mind, body and spirit at a basic or fundamental level of functioning.

37: This sheathing of light is created mentally, much as you create that circle about you across which no thoughtform may move, as you bring your hands from the touching position in front of your body in an arc so that they complete a circle, touching behind your body. This may be done mentally, and may be reinforced at any time that you feel that there is a significant draining of energies from you by those who call both consciously and unconsciously for that which you have to give.

38: Is there a further query, my sister?

39: Carla

40: I know precisely the prayer and the practice that you speak of, and I thank you for that. My only other question is of curiosity. There is a similarity in a part of the gospel, an alleged story about Jesus the Christ, where a woman who has had a hemorrhage for twelve years—crawling along the way—finally manages to grab Jesus' robe, and he says, "Who is getting healed, because I perceive virtue is going out of me?" Obviously, he didn't have his shields up either, and I just wondered if there was a similarity. It seems like there is quite a bit of similarity, and also a similar weakness, in that he wasn't very much on limits either.

41: I am Q'uo, and this description of the one known as Jesus is a central feature of your personality structure, and is the feature to which we referred in our previous query, as a feature which we feel is unlikely to be altered to a great extent upon your part, due to your feeling that this is of great importance, that is, the serving without stint.

42: Carla

43: Thank you so much, Q'uo. I have no more questions.

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

45: Carla

46: (Inaudible).

47:♡: I am Q'uo, and we are most grateful to those who sit

within this circle of seeking, once again, for inviting our presence which we share as fully as is possible for us, and through this sharing do we take great joy, for it is the means by which we may be allowed to know and serve another facet of the one Creator, and thereby enrich the experience of ourselves, of the Creator, and we do hope, of those we serve as well. We shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends.

Adonai.

48:

4.34 1991/07/12

0:♡: I greet each of you this day in the love and in the light of the infinite Creator. We bring greetings to this group also from our brothers and sisters of Hatonn who are called to be with this group this morning and yet prefer not to speak, but simply to aid in the meditation process of those present.

1: You request information this morning about anger. Each in this group has given much thought to this subject and has done work in this area and there have been queries upon this subject both directed to ourselves and to the one known as Aaron who has also worked with this group in this area.

2: We are pleased to see that this working continues, that the interest of those present in such matters is not simply a shallow and passing interest but that answers to questions upon such subjects provoke further thought and introspection and further experience which again generates more material for thought and reflection. This is the nature of the process of knowing the self and it is this process upon which all seekers are embarked.

3: There may be consternation experienced by the seeker when a subject such as anger is studied in that depth of the self hitherto unknown well plumbed. The resultant knowledge is not always experienced as either pleasant or comfortable to the one who seeks, either because the information thus uncovered is judged to be of an unacceptable quality to the seeker or simply because it is unfamiliar to the seeker as being part of the self and thus the immediate response is one of rejection and judging it unacceptable.

4: This process of discovery of the self and of accepting the unacceptable is known to each in this group as part of the seeker's lot. However, it is always disconcerting to discover these things close to home, shall we say, rather than dealing with perhaps the same subject in what you perceive of as an other self at what may seem to be a safer distance. The reality is that there is no distance and whether anger or any other uncomfortable or undesirable emotion is discovered in an other self or in the depths of the self is no different. It is always the self that is being explored and experienced.

5: We know you are aware of this and that it is a function of the nature of the illusion to foster such differences and indeed to aid in the learning process. For it is for the beginning seeker often far easier to deal with these matters in a manner that is perceived as being more distant and somewhat less contiguous with the self. As the seeker continues in the journey the awareness of the unity of all becomes more apparent and more felt and experienced within the life. Therefore, more and more frequently the seeker will discover directly in the self what is needed to be learned, rather than needing mirrors of other selves for this process.

6: Each seeker is also unique as to the biases that have been accumulated over the distillation of many lifetimes and the processes which are most helpful to each will differ. Therefore the experience of each will differ accordingly.

7: You wish to know about the source of anger. The source of anger or any other emotion which the service-to-others seeker may be tempted to judge as negative or unacceptable lies in the misperception of the separateness of entities. For in order to feel the emotion of anger there must needs be an object of the anger and this object is necessarily seen as being separate from the self. Therefore a very simplistic answer would be that if all things were realized in their true unified form there would be no anger for there would be no separate objects.

8: This is a gross oversimplification of metaphor. It would also serve to disintegrate the entire illusion in which you dwell and other emotions which are judged as positive or helpful would also be dissolved for they too require an object in order to be elicited.

to express its ego self, the next way of clear communication is of the self with the self, saying to the self all of the "I" statements. Allow all of the intense realizations of this suffering to be expressed, then respect that within yourself. This, then, can be that which you turn to your B: the face of one who suffers and is willing to abide its ego self, respected and allowed its voice. It is a lonelier form of clear communication, but it enables As which cannot speak within the illusion to Bs to stay within the illusion within a nurtured state, one buttressed and strengthened by the sympathy of the nurturer self with so that whatever the communication of a verbal nature may be, it is not liable to the desire for destruction which the unrespected ego self is prone to. This leaves B able to deal with its own ego self without feeling the pressure from A which would ask B to redeem or love A. This is helpful to both and clears the way in your future transactions for the increased possibility for verbal open communication because of the perceived lack of back-pressure.

30:♡: The third way of cleared communication is that which takes place at all times and that to which you may become privy as you allow time, space and suffering to be what and as they are or seem to be. This does not mean withdrawing from experience; rather, it turns the order of things about. Instead of doing the various services of physical life and then having the time available in the remainder of your day to meditate, contemplate and pray, allow the mind and heart to be more and more aware that although the illusion is being visited, is useful, is vitally important and is interesting, your fundamental nature is at home and has never left. Communion is constant because there is identity. You are one with the infinite Creator. You are prayer without ceasing. It is not an activity; but rather, the praying without ceasing seems an activity until it is realized that praying without ceasing could well be your name. Your very nature is an unceasing hymn of love.

31:♡: In the deepest sense, the key to moving from codependency to compassionate symbiosis in relationship is seeing yourself, both as a being in process and as a being beyond all time and space with nowhere to go except from love to love. In another way, this awareness allows you the luxury of placing neither great importance nor lack of respect upon the details of each moment's considerations. How can you find the way to have your needs met? The solution as usual is not present, but rather, is beyond the presence of illusion. It lies in knowing that much occurs which seems unfair; yet each unfairness passes and the attention is drawn elsewhere. Rather than attempting over and over to break a pattern, then, think of the relief of seeing as an A to a B, "Here is the pattern again. Here it is." The reaction of B then determines the next clear communication. If B wishes to learn and act upon the lessons of the incarnation, then both can sit down together, knowing that this is the work that they have come to do together among other services, and share the sorrow and pain that seem to be A and B's, but are A/B's in the reality that is known in the less deep illusion within your incarnation, which is the feeling of the heart.

32:♡: Now if B is not yet ready to work together with you as mate, then there is the generosity of spirit that is the harvest of A's nurturing of B that allows B to say whatever it can without feeling the need to justify, condemn or defend. If even this degree of communication between entities is not available, then there is the relaxation of the illusion in the mind and heart and the allowing of the nurturer to place one in a cradled, loving space within which it is safe to become aware of the entity within, which is eternally prayer without ceasing.

33: None of these three modes of communication necessarily offer a solution, but then the solution would be momentary anyway. Experience moves on. Perhaps that which we would leave you with before we turn back to the one known as Aaron would be simply to suggest that when suffering arises, the clear communicator will turn to the one with whom it has transacted that suffering and begin a sentence with the word I, not allowing the suffering to sour and bleed and become the fine wine of old anger. If you can keep the utterance of the ego self current, you are giving yourself the maximum opportunities to become more and more clear.

34:♡: This takes a kind of courage born only of blind faith, the faith that communication is effectual. We hope you may nurture that faith, because it is in relationships that the most accelerated pace of learning and spiritual evolution is possible within this illusion you call living. We know you wish

to advance your learning. It is in the fire of the forging process of relationship that your opportunity for learning is maximized. Thusly, we hope that you not be discouraged and turn from the difficult relationship. If each can feel good about expressing the ego self's feelings as they arise, there is so much of freshness that airs out and aids in the amelioration of that suffering entity that is you. Thusly, what seems to be the display of ego is actually a generous offering of clarity within confusion to the one who is learning to give and live. Do you see how this love twines and winds about, seemingly separate but always one heartbeat from showing the true nature of union within?

35:♡: We leave this instrument now and, with great appreciation for this marvelous adventure, turn the microphone over to the one known as Aaron. We leave each in love and light. We are those of Q'uo.

36: Aaron

37: I am Aaron. Q'uo has offered some very useful and concrete suggestions. As I listen to the thoughts offered by my brother/sister, I am struck with the idea that to use these suggestions you must be very aware: Here are three tools.

38: Is there anything within you that argues with the skillful use of these tools? Let us say that it seemed necessary to drive some nails into a block of wood. Let us further project that at some level this being that needs to drive the nails feels resentment about driving the nails. Perhaps every time a nail must be driven, this being must assume that responsibility and feels there is a lack of balance. Perhaps it simply hates the act of hammering because it dislikes the way it stresses its muscles. If you offer this being three hammers, it may well choose the best tool for the job; but because there is resistance to the work at hand, upon the first blow it is likely to smash its thumb, thus rendering it impossible to continue.

39: Thus, it would seem useful to ask yourself before you move into these three very useful steps, "Is there anything within me as A that hopes B will not respond? What part of me uses lack of communication as defense against knowing my own self more deeply? What fears have I tucked away and am carrying around with me as a burden, but fear drawing them out of my pack to examine them? If I come to B with Q'uo's suggested "I—I feel hurt; I experience fear," whatever it may be—is there a part of me that subtly twists that communication in some small way so as to provoke rejection from B, therefore insuring that I need go no further in this communication but that I can handily blame B and say, "See, I tried; and B has shut me out?"

40: In step two, knowing your anger, knowing your fear, knowing your feeling, is urgent as Q'uo has suggested. But is there any desire to twist that again into blame so as to absent yourself from responsibility because of your own fear? Do this work with careful awareness, watching for the arising of the fear in yourself, for the arising of desire to protect. Can you greet that, too, with non-judgment? Can you smile at it as just part of the whole drama? Step back a step, remember who you are and then dive back in with a bit more clarity. Know that this fear is okay: "I need not be reactive to the situation. I need not be reactive to B's fear of the situation, should that occur. And I need not be afraid or reactive of my own fear." There is room for it all to float, space for it all.

41:♡: If it is acceptable to the group, I would like to lead you in a brief guided meditation, asking you to move beyond the limits of the perceived self, to open yourself to the energy of the others in this loving circle and, as you become undefended with others' energy, to notice the arising of fear and touch that arising fear with compassion—just that. Is there energy and interest in pursuing this? That is all.

42: (Everyone agrees.)

43: I would ask you first to visualize yourselves sitting in a circle of light. Experience the fullness of your own energy. Draw your hands together before you, palms touching. Feel the energy pulsating from palm to palm. Slowly separate those hands, just a bit, and feel your energy radiating outward. You know that you do not end at your skin. Allow yourself to feel that.

44: Take in a deep breath and at the crown of that breath, just before the exhalation, expand outward.

45: (Pause)

46: Allow yourself to feel the energy body, the astral body, the light body, the Higher Self, all that moves beyond just this physical self, expanding outward ... inhale ... expand ... and stabilize that expansion as you exhale. Inhale ... expand

thing new," then the attitude with which you enter into the sometimes less than joyful experience of gaining experience may be softened.

11: We would at this time yield to our brother, the one known as Aaron. We are those of Q'uo.

12: Aaron

13: I am Aaron. My joyful thanks to my brother/sister Q'uo for the clarity of its teaching. At the end of its words, Q'uo has chosen to remind us that you are here to gather experience. Some of that experience is painful. Some is joyful. Some is comfortable and some distinctly uncomfortable. We have previously discussed the difference between pain and suffering. When it is painful, that is not pleasant; but there is only suffering when you become stuck in the illusion and begin to grasp at changing what is. It is not the discomfort of an arising physical or emotional sensation that causes your suffering. It is your aversion to what arises.

14: You are each asked to live with one foot in the illusion and one foot in ultimate reality. You straddle a threshold like actors in a play. You play a role here. And, like actors, you must play that role as if it matters. You must involve yourself in the illusion if there is to be learning, otherwise you might as well not have chosen incarnation; and yet, there still must be awareness. Just as the actor must have awareness that he plays to an audience so as not to turn his back on that audience, not to muffle his speech, so you must maintain awareness of your true Self while performing the myriad functions of the human personality.

15: When you are stuck in the small ego self, then connection is lost. That ego screams and kicks, as we spoke of earlier, fearing that its needs will not be met. If you dismiss that as illusion and disassociate yourself from it, there is the comfort of dwelling in the spiritual plane but there is no learning. And there is still duality because, at some level, disassociation is created by a separate self seeking to protect itself.

16:☺: As you straddle this threshold, there seems to be a wall, an infinite wall, that divides day from night, fear from love, separation from connection. With practice you learn to allow this wall to dissolve and begin to transcend the duality which is the product of delusion. Then you learn to be in this discomfiting situation without struggling, skillfully looking to resolve it in the ways in which that is possible, but also allowing the experience. You watch with the wisdom of your Higher Self. You find the ability to smile at this ego that keeps re-emerging. In short, you find the ability to be with the whole span of your being, not to prefer the physical and its sought-after pleasures, not to prefer the spiritual form nor to seek the bliss of merging yourself in that oneness which is the spirit's foundation. Instead, there is a coming together of the whole, an integration.

17: In October we ended our sessions speaking of faith and prayer without ceasing. We spoke of living in faith. As you allow yourself to move beyond the limits of the small ego self and recurrently experience, through meditation and through awareness, your connection with all that is, you stop struggling like a fish out of water with the experiences that life brings. As you relax into the incarnation, faith does deepen. Increasingly you find the ability to be more undefended when you are threatened. It is a matter of practice. Could you catch a ball the first time it was thrown to you? Sometimes a human child is afraid of a ball; and instead of reaching out its hands to catch, it simply bats it away. It moves to protect itself. Practice teaches it the skill of collecting that ball into itself.

18:☺: As you relax the struggles with the incarnation and make the skillful decision to let go of some of the fear, as you allow yourself to experience this undefendedness, those seeds of deeper love and wisdom, of compassion and loving-kindness within your heart, begin to flower. So much of the frantic kicking and screaming—"What about me? Will I have time for what I want? Will attention be given to me? Will I be nurtured?"—so much of that frantic activity simply winds down. You begin to see from a higher perspective. Then, as Q'uo has suggested, you begin to embrace rather than condemn this human incarnation, this actor on the stage that is sometimes caught in the illusion.

19:☺: I ask you to remember that the qualities of compassion and loving-kindness are natural to you. They are your natural state. When fear arises, it blocks the natural expression of love. It is neither useful to grasp at the love nor to attempt to get rid of the fear.

20: Coming back to a concrete example, suppose there is one

who makes requests of you that seem, in your mind, to lead you to deny your own need. There you are with one foot on each side of the threshold, one foot in the illusion, saying, "I can't do this!" or, "Why does he or she keep demanding this of me?" Back to our A and B—it is simpler than constantly saying he/she, and I do not wish to assign any specific role to one sex or the other. "B keeps asking this of me. B is so frightened. Why does not B do it itself? If I keep serving B, I will not have any time left for me." Anger arises, fear arises and, like that fish out of water, it just plops about. On the other side of the threshold is that level of clear seeing that says, "This is illusion. I am spirit. I am connected." Compassion arises for B. But there is distortion because there is no connection seen between the two perspectives. It becomes an either/or proposition to give or to receive.

21:☺: When fear arises, self-discipline and courage may lead you not to act on that fear and greed. Here, awareness may dissolve this wall so that the human with its fear and greed and the spirit with its high aspiration merge, so that you see the whole range of your behavior. This clear seeing allows a level of faith: "No matter how much I dislike the situation I am in, it is just where I need to be. I am safe. I can experience this discomfort without closing in my armor, without further protecting myself." You remind yourself over and over, "I am safe. I can allow the fullness of experience." The fear of the human combines with the deep sorrow and loving aspiration of the spirit, which sees its perfection but because of its human aspect cannot manifest that perfection. What deep sorrow is there. But the more you keep your heart open to all of it, the more struggle falls away.

22: It is here that the heart begins to notice the prayer without ceasing. As Q'uo said yesterday, you already do that, you are just not yet aware of it. The divine aspect of yourself is always in deepest connection with the Divine. How could it be otherwise? When you allow the presence of fear and discomfort, have faith that you are where you need to be and allow yourself to be open and vulnerable, to let go of security; then the heavens open and you come back in intactness of a body, mind and spirit to your connection with the Divine. Here again is the place where the question does not need to be asked, "What shall I do about B's demands?" A simple knows from the wisdom of its own heart.

23:☺: I do not mean to imply that this work is simple. It is anything but simple. But, my friends, it is the work of all of your lifetimes, this steady progression from government by fear to response of love. Each small step you take on this, to use Q'uo's terminology, king's highway is wonderful. You, in your race, are only concentrating your attention on the road. If you would lift your head and look around you, you would see the cheering multitudes watching you every step, indeed, throwing rose petals on the road before you. They may not cover all the jagged rocks, but they are there. Can you open your eyes and begin to see yourselves as we see you?

24: I would like to transfer the discussion to my brother/sister Q'uo, with my thanks for this opportunity to share my thoughts. That is all.

25: Q'uo

26:☺: I am with the instrument. I am Q'uo, and greet each of you in love and light.

27: We turn again and again to the moment of suffering in relationship, asking each to look with new eyes upon this frequently occurring center of experience both of joy and of sorrow and suffering. Each is A. Each is also B. This is helpful to remember when there is the suffering within relationship.

28: Clear communication can be of three kinds. Each is skillful, each is useful, according to your own judgment. The first clear communication is to sit down with your B and state each messy and confused feeling using sentences which begin with the word I. In this communication you are not attempting to break loose of the illusion but are expressing, with words which picture and mirror the illusion, the feelings and impressions that you have of the situation which has resulted in your choosing to suffer. This sharing ends with the request for the B to express similarly its own I, its own unapologized-for ego self. Egos are useful things to you. They run your physical vehicle, keep it warm, clothed and fed, and deliver you to the doorstep of each spiritually vital experience. They are to be honored and respected, both yours as A, yours as B and others whether they be your B or not.

29:☺: Now if the B in your soap opera or drama is not willing

9: However, if anger or other such disquieting emotions is the subject of discomfort at the time then we may suggest that meditations on the true nature of each, that is, the unity beyond the illusion, may be helpful in both the understanding and the dissolving of the same. The dissolving not being a process of elimination or eradication but of absorption and acceptance of the existence within the self and the other self and the acknowledgement that there is a place for this within the self that does not of necessity bring harm. It is the concentration of such matter that may be used in what is perceived to be a harmful manner.

10: In a similar way that a concentration of what you may view as a harmful chemical that may exist harmoniously in nature is brought into a concentrated form and as such is considered to be what your peoples would call a toxin and may then be used to bring harm to different types of entities, this is a same type of process that operates with emotions such as anger.

11: The uses of purposes of anger and of other such emotions may be varied according to the desire of the one experiencing them. Their primary use to the seeker is of course to foster further investigation of a knowledge of the self. The uses of the outward expression of such anger may be used also variously. So the expression of such usually takes place in a concentrated form as we spoke of. They are most often utilized by those on the negative path for they are very useful in affecting a greater separation in situations of manipulation and control. So (anger is) that which the negative path uses.

12: For the positive entity we would suggest that the deliberate and intentional use of such anger would be most probably realized by the positive entity to be not of a helpful nature and therefore would not be likely to be chosen as a manner of expression but more likely would occur as a spontaneous expression of that which is felt within the self in an overwhelming manner. We would suggest that the most likely cause of such a concentration and eruption of this substance, shall we say, would be the lack of awareness of its existence within the self in its more quiet and nontoxic form, shall we say, and that a greater awareness and acceptance of the existence of this emotion in its more natural and absorbed, shall we say, state would be most helpful in the work of the seeker that has concern about the possibility of the uncontrolled expression of such.

13: The question of control is another issue altogether and quite separate from the process of anger or other emotions. We are aware that control is one of the primary tools of the negative path. Yet to the positive seeker chaos is surely not the desired state. Therefore this is an issue also that will certainly be investigated by any who delve deep enough into the self. We would suggest that the issue for the positive seeker is not so much one of control but one of choice. That choice is only possible when there is awareness and that therefore the path to the availability of choices lies once again through the ever-deepening knowledge of the self and the subsequent awareness and acceptance of what is found in the self.

14: When the seeker has reached a point of awareness of, to use the current example, the anger that exists within the self and has accepted that as being a part of the self even as the various chemical components run through your various strata of rock then the seeker will have also a greater awareness of the process of concentration of these substances. These processes then may be observed and the choice will be available as to the continuation of the process and the various means of expressing the same.

15: You ask also about a process of cooling what damage may be caused when such an eruption may occur. The healing of each entity is again another subject which may be plumbed in depth and we shall comment but briefly at this time. Each entity serves as catalyst for the other and the process of knowing itself. When entities, especially those such as are in this group which are embarked upon the conscious efforts of knowing the self, act as catalyst upon each other the results are never, shall we say, completely unasked for. That is to say, the entity receiving the catalyst is aware of the need for such although this may not be a conscious awareness and is thus given the opportunity for greater knowledge of and acceptance of the self. This is not to attempt to foster any sense of irresponsibility but we feel no danger with that with those of this group for each here is most conscientious about such matters.

16:☺: The healing process, in essence, lies with each individual. The one who feels they have caused harm have need of

healing and the one who feels they have received harm have need of healing also. Ultimately each entity must do the work of healing the self. It may be possible for entities who work together in harmony to extend to the other the open heart, the understanding mind, the statement of loving intent that may facilitate such self-work in healing. But ultimately the responsibility is with the self.

17: The popular, shall we say, concept of healing seems to imply a reversal of whatever action has taken place so that the effect is as if it never happened. We would suggest to you that the true nature of healing is rather the process of absorption, acceptance and ingestion, shall we say, into the self of whatever concept is being offered. This dissolution and acceptance into the self then is the nature of the process of healing rather than the eradication of the perceived harm. We realize this concept is somewhat at variance with those concepts commonly held within your society and would suggest that each look within the self for the verification of such, as always.

18:☺: We urge each to take from our words only that which rings true to the self and to set aside all else, perhaps for another time, perhaps never. We would at this time transfer the contact to the one known as Jim and will be happy to continue with any further questions upon this subject or any other. We thank this instrument and this group and leave this instrument now in love and light. We are those of Q'uo.

19:☺: I am Q'uo, and greet each again in love and in light. At this time we would ask if we may further speak upon any topic if there is a query yet remaining upon the mind.

20: Questioner

21: First of all, thank you. There is an aspect that especially interests me because I'm used to being very honest, even to the point of bluntness and I discovered that when the anger hit me that I had two choices, either to sulk and pout and be silent and repress it. I mean I couldn't keep it in check. There was no way I could do that (inaudible) but I wanted to say things because I wanted to express my opinion on it. I wanted to hurt somebody else. It's a real foreign feeling for me. And there was nothing true that I could say that would do this for me so the only thing that I could do was to think things that I virtually knew at the time were untrue and I played the victim but it was a means of taking this thing that felt like a real poison and getting it out of my system. When the communication is definitely not going to be true in terms of the (inaudible) (it seems like it's better to say false things than to say nothing and let it go on longer. What is the best way not to tell the truth if you don't have any choices but to tell a falsehood if you're angry because whatever your trying (inaudible) (true. Is that still better?) It seems to be still better than being silent and sulking and not being able to (inaudible). But why is there a need to say lying hurtful things when the anger is there? Why doesn't the truth, which is just that a person's upset, why doesn't that satisfy the (inaudible)?

22: I am Q'uo, and are aware of your query, my sister. The emotions that culminated in the expression of anger for you yesterday are emotions that have taken some time to find their fullest flower, shall we say. It was not just the experience of just a moment but the experience of a lifetime of feeling that you had been abandoned and that there was no other entity that could give you the comfort that you sought.

23: When one feels emotions that are of such a deep nature and which have been worked upon in a conscious fashion for a significant portion of the incarnation and when there is a trigger that is seemingly unrelated it is well to go, shall we say, with the flow of the emotions and to speak in a spontaneous fashion so that whether what is said makes sense or not, it is said with the true feelings that generate the words. This allows a beginning, an entry, into the deeper emotions which are more to the point or the heart of the experience.

24: It is well of course in such situations that one have at one's disposal or at one's service an other self which is willing to work with the self in this matter. The great fear of each of your experiences of anger is that there will be a further enraging of the experience, not only for the self but for the other self, and a further confusing of the catalyst that has brought the both of you together in this culmination of emotion. It is very, very helpful to be able to express freely to another self that which is upon the mind or of one's heart, shall we say, and to explore the ramifications. For in almost every instance your conversation and thought processes proceed upon a symbolic or surface level so that what is really the genesis of the feelings may be hidden both to the one who

speaks and to the one who listens. This is the great value of communication and dedication: perseverance of communication.

25: This will allow you to uncover other areas of your experience that are more fundamental that have been sown with a certain seed that has not been fully exposed to the light of the sun that it might grow in a natural way and produce a fruit that is obvious and easy to appreciate. The emotions that are deeper and which are often the true cause of an outburst of anger are those seeds which have not received the full light of the sun, the full light of one's conscious attention and recognition of the kind of seed that has been planted. Who has planted the seed and who has tended the seed as the gardener? Thus, we do not recommend the repressing any emotional experience, even that of anger unless the entity with whom one is expressing these energies is, because of being a stranger or being too young to understand, unable to partake in the experience without suffering on its part great confusion or misapprehension of a gross nature.

26: We find that the experience of the anger is fortunately in this case that which is experienced with those that are more closely known to and aligned with the self as the self and other selves seek to relate in a manner which is intimate and compassionate and is so on a stable basis. Thus, we would recommend that the spontaneous expression of all emotions is that which is most helpful in what you call the long run so that these expressions of emotion become the point at which you begin to delve more deeply into the experience with an other self that is compassionate and understanding concerning your needs and your fears.

27: Is there a further query my sister?

28: Questioner

29: (Inaudible). Would you doing something like saying, "I know these are all lies," (inaudible).

30: I am Q'uo, and am aware of your query, my sister. We find that in your illusion it is difficult in the great coloration of emotion called anger to operate at such a rational level as to be able to discern that which is true and that which is not true in the moment that the anger is experienced. Or if one were able to do this, the great energy of the anger would be blunted insofar as the realization of what was being said was untrue. Whether what is felt and said is true or not is relatively unimportant in the moment of the expression of the anger. It is well to express that which is, shall we say, on the tip of the tongue and that which wishes to rush from the mouth and from the heart. Then the process of sorting and evaluation may begin by looking at all that was said, even those areas of expression which one later determines to be untrue. For that moment of anger in that particular experience may yet hold some value for the self as one relates these speakings to earlier experiences or other experiences within the incarnation, so that there may be a kind of following of a trail of that which was spoken so that there might be a possibility of gaining greater understanding as this trail is followed and discussed and shared in open fashion with the other self.

31: Is there another query, my sister?

32: Questioner

33: No, I really thank you (inaudible).

34: I am Q'uo, and we also thank you, my sister, for your query and for your dedication. Is there another query at this time?

35: (No further queries.)

36: I am Q'uo, and we are once again most grateful for your invitation to us to join your group and to work with the instruments that are present. We find that the one known as K is becoming more flexible in her ability to receive and to transmit our thoughts, doing so in a manner which suggests that the confidence in this process is building even upon the subconscious levels in spite of any conscious doubts. This is due to the basic trust in...

37: (Tape ends.)

38:

4.35 1991/07/19

0:♡: I greet each of you this morning in love and light. We thank you once again for the opportunity to be called to this group and to work with you, for we feel a great sense of harmony and comradeship with those of this group who, as we, are focused in the will and the desire to search for whatever

truth may be discovered out of the mystery. Each is aware that this is a progressive process. That truth is not static. That as each portion of the mystery is seemingly discovered other vast unknown regions are disclosed, apparently beyond the nature of those seeking.

1: So that the process, or the goal, is not one of attaining the truth or discovering the mystery, but rather becoming aware of the harmonies and balances that exist within the self at each moment. These vary from moment to moment. The apparent nature of the self, in terms of perceived awareness, varies from moment to moment. Thusly, there is much flexibility required of the seeker, for when a particular truth or belief system or particular awareness is grasped tightly and applied to each situation that is encountered, then it becomes dogma and force is required in its application over a much wider area than was intended. This has been experienced and encountered in various ways by each here. Therefore we request, as always, that those hearing our words sift them as a grain that is harvested, taking to the self those truths that resonate with your harmonies and balances at the present moment, and allowing the rest to sift through the fingers as the chaff, as that which simply does not apply.

2: You ask for information this morning about how to deal with those other selves which are encountered in a close fashion in life. In any relationship with an other self there is even more room for variance in truth than in dealing with just the perceived self proceeding from moment to moment, for not only are one's own ever shifting balances to be contended with, but there are also the equally shifting and much less known balances of the other self. Therefore, we may only offer information of a very general nature in this regard, for the specific dealings with other selves will always be unique to the self and the other self involved and the very moment of interaction.

3: There is information which we do feel may be of help in this regard. First of all is the knowledge of the true nature of unity that is beyond the illusion within which you now work. There is no separation between self and other self. Secondly, each self and other self is within the illusion a manifestation of a portion or facet of the One. This portion or facet also contains within itself various portions or facets or blendings of energies, so that while the manifestation of the self may be perceived to be changing at various times, it is still reflecting different aspects of all that there is. Each other self is doing precisely the same thing though the appearance may seem to be completely different as the other self is like the self, reflecting aspects of the one, so the other self is also reflecting aspects of the self.

4: Each here is aware of the function of self and other self as mirrors for the other in the process of the seeker of knowing, accepting and balancing itself. Thus, when one encounters an other self with which one has difficulty, the ultimate cause of the difficulty will always be the difficulty in perceiving the absolute unity of all and, more on the level of the illusion, the lack of ability to accept the self fully, as manifested currently by the other self.

5: When one encounters another self with whom one is having difficulty we would suggest, on a more long term basis, shall we say, meditations on the concept of unity, and specific concentrated periods of contemplation on the aspects of the self called up by the other self that are experienced as unacceptable, and the specific exercises in balancing and accepting that each has found most appropriate for one's own use, for these differ with each entity.

6: In the case where one experiences an other self as draining the energy or continually presenting those types of negatively perceived energies that are difficult to deal with, we may also suggest that it is helpful to protect the self, and again there are varying ways of performing this task.

7:♡: At this time we will transfer this contact to the one known as Jim as this instrument is having some increasing difficulty maintaining this contact. We are known to you as those of Q'uo, and leave this instrument in love and light.

8: (Tape ends.)

9:

4.36 1991/07/21

0: Carla

1: OK, the chant that I will teach you is... you can use all different words with it; and I'll say a few and if anybody has

50: We are those of Q'uo and are again with this instrument. Obviously, you did not enter incarnation and choose your family in order to become angry together. Your Higher Self and the Creator did not plan the emotional details of experiencing incarnation. Rather, as the incarnation was planned, the focus was upon the offering of the self as a rough-cut stone to the refining abrasion of circumstance, designed to polish and make beautiful and clear each facet of the gem that you truly are. You and your B, shall we say, planned to come together to be of service.1

51: Before incarnation and after it, it seems only vaguely humorous that all of the emotions felt are even possible. For when the veil of illusion is not in place, the differences between entities are healed with joy, and full travel is given to free will for each to harmonize with the other. In social complexes such as ours, for instance, each entity within the complex is unique, and the distinctions and dynamics are infinite. This is hailed as a great advantage for mutual support and interest, each learning from the harmonization process a bit of each other's uniqueness; thus building a larger harmonious uniqueness; thus becoming an energy and essence fully harmonized, and becoming infinite in energy by the full acceptance and multiplication of each uniqueness. So, too, you enter incarnation ready to learn. It is certainly a rude shock to awaken within manifestation and discover that the veil of illusion is opaque and harmonies are not visible.

52:♡: We are working in this series to uncover ways of valuing and loving the self while harmoniously loving and living with others in a fully compassionate way. It is well to look to the intention of incarnation in general. There was no wickedness in each entity's choices of partners with whom to share learning and service. As each abrades the other by the dynamics betwixt them, it helps to lean back against the sure awareness of a kindly and efficient incarnational plan. Then each can turn to a clearer effort at communication with the Creator, the self and the other self, B; for there are many Bs in every A's incarnational experience. In the next working we would share further upon the clearing of communication by means of seating oneself within a faithful awareness of the intention of the self as it came into incarnational manifestation.

53:♡: We would end our portion of this working at this moment, thanking each and leaving each in the love and in the light of the one infinite Creator. We turn the microphone back to the one known as Aaron. We are Q'uo.

54: Aaron

55: I am Aaron. It is indeed a joy to share this speaking with my brother/sister of Q'uo. I believe I speak for both of us when I offer thanks to the humans who have made the physical effort to come together for this sharing. I am aware of questions that have arisen from what we each have said, and also of some level of stiffness and fatigue. We will leave it to you. Do you wish to ask questions now or do you wish to end this session? This instrument's energy is adequate to continue.

56: (There were no questions at this time.)

57:♡: My love, blessings and gratitude to you all for this opportunity to share with this loving circle of beings. Either Carla or that of Q'uo had wished yesterday to end the session with a releasing of energy. If they would like to do that now, I offer the microphone back to them. If not, we will conclude here. That is all.

58: (footnote start)(As did Aaron in his address above, Q'uo is using the letters A and B to describe the dynamics of relationship between two persons.(footnote end)

59:

6.5 1993/01/18

0: (This session was preceded by a period of tuning and meditation.)

1: Q'uo

2:♡: Greetings once again, my friends, in the love and in the light of the one infinite Creator. We are those of Q'uo, and wish again to express our and the one known as Aaron's joy at being called to your circle of seeking to offer our humble opinions upon the subjects of interest to you at this time and place in your journeys along what this instrument calls the king's highway.

3:♡: Upon this highway you are neither old nor young, male or female, wealthy or impoverished. You are one who jour-

neys as the prodigal son and daughter, having been flung far from your source of being. Now you move through illusion upon illusion in the twilight dream within a dream which is incarnational experience. As you sit here, each seeker has the sorrows of unfulfilled hopes, expectations and love. Each feels the pang of suffering. And yet, each is still attempting to find solutions to the suffering rather than finding space and time within to allow each portion of experience, including suffering, to have a hospitable room to dwell in while it visits you.

4:♡: The illusion boldly states that you are here to find solutions to your problems and puzzles. It is our opinion that a more realistic view suggests that solutions are irrelevant to the process of journeying along the king's highway. What is much more important is that you ask better and clearer questions concerning this journey. This journey helps define your relationship with yourself by suggesting that there is a loving, nurturing home from which, at some point, you have departed in order to gain experience. The process of gaining this experience is, at its best, a messy one and one which persists in being contradictory, enigmatic and unsolvable. Your position as seeker, then, is one of remembrance of home and hope of return to this home. Between the beginning and the end of this journey, here each is.

5: As the moment comes for you to suffer, we can suggest that this model of beginning, middle and ending insists that there is a nurturer connected intimately with home, which accompanies you and is a deep portion of you. It does not offer surface comfort, but by its beingness within you it offers a context within which you may see your right relationship to your suffering self.

6:♡: You chose carefully the incarnational destiny you now are in the process of experiencing, adding to your curriculum those courses or lessons concerning love which you and the Creator felt were appropriate. Thusly, you have created for yourself a destiny, or rather a destination or series of destinations towards which you inevitably shall move. Free will is maintained within this general destiny because you have the choice at any time as to how you shall travel. For instance, from this place you can reach Indiana across a bridge in about half an hour; or you can visit the Greek Islands, stop over in the Orient and return over the pole to Chicago, driving thence south to Indiana. Your Indians are destined, but not the duration or complexity of your travel.

7:♡: Knowing that your relationships are of one nature, whether they are with the Creator, discarnate entities, strangers, friends or your nearest and dearest ones, you may perhaps see that both within the illusion and within your own internal cosmology there exist many models for nurturing. When the moment of suffering occurs, your nurturing part can say within you, "I hold you with deepest love and rock you in the cradle of my love." The parent does not only hold and comfort the quiet or good child, but offers nurturing and comfort in difficulty as well.

8: Can you refrain from self-judgment when next you begin to be out of tune with yourself, and instead allow the nurturer within to cradle you in your distress? What we are suggesting is that living as you know it will always be a messy, difficult affair. And the spirit within wishes to nurture that very confused entity just as it is—spots, dabs, stains, dust and all. Its reaction to seeing you hurt is not to ask if you should be hurt. The nurturer goes for the Band-Aid and the cleansing swab. Then that nurturer gives you a pat and sends you back to play again. Beyond any solutions to interpersonal relationships, this nurturing is all-important for the seeker to have faith in and rely on. This being said, we would like to take a look at the ways in which one may maximize communication to others by communicating with the Creator and with the self on a continuing basis; for the unclear communications are frequently as much a matter of ignorance as they are a matter of actual difficulty.

9: At the beginning of this series of sessions the query boiled down to, "How can we serve others without extinguishing our own needs?" Let us look at those needs.

10: The need of the eternal being which you are is to continue to gather experience. All experiences are equal to the eternal Self. Much difficulty has been deliberately placed before each by the self. A grounding in this aids in communicating with the self, for there is that voice of the little child self which asks, "Why must I hurt? Why must I change? Why must I be disturbed?" When the self can answer, "This is your job. You have to be disturbed in order to learn some-

32: What happens when there is a bit of a shift in this pattern? As A has become comfortable with B's choice and able to leave B alone with its choice, B begins to be later and later. B is looking for a reaction. It wants someone to light a fire under it, to get it going; and A has refused to do that any more. So B becomes aware, "I must do something to provoke A." Perhaps B is even later. Perhaps A is fully dressed and ready to go and comes to see where B is, and B is still reading the paper and says, "Well, I will go shower now." At that point, A feels the arising of anger again. Perhaps B has a different approach and is almost ready but then picks an argument with A, for example. Perhaps A is the last one out the door; or as they are going out the driveway, A asks B, "Did you lock the door?" and B explodes, "You were ready all this time. Why did not you see the door was locked?!" In some way or another, A is attempting to provoke B.

33: Again, I ask you to fit this situation into more familiar ones in your own life if this does not mesh perfectly. I am trying to use a situation that is common enough that you all may have some familiarity with it. I understand that it may not be the most pressing codependent situation in your life. 34: Here A is pulled back into the fray by B's becoming more extreme in one way or another, by B's provocation. That provocation asks A to focus more clearly on its own reaction. A has reached the point where it is okay if B is late. Is it okay if B yells at A out of guilt for its own lateness or out of its own fear? Is it okay if B is twice as late? Where does A say no? How does A say no?

35: Now, obviously, if you have two cars, there is no problem. A can simply be ready on time and say, "I will be leaving at such and such a time. I will see you there," and leave B to its own resources. But let us assume that in this situation there is only one vehicle. Perhaps A is aware of the feud that would ensue if it called a cab and makes the decision, "I am not willing to provoke B in that way." What options does it have? How does it say no? Can A simply get into the car at the appointed time and drive away? Is that also a provocation to B? Where is it provocation and where is it an aid to learning?

36: I would suggest that the line is drawn not in the act itself but in the intention behind the act. If A gets into the car and drives away in anger, that is strong provocation. If A says to B an hour before the time needed to leave, "I understand you need a lot of time. We need to leave in an hour, which you have told me before is the time you need to get ready. At 8 o'clock I will be driving out the driveway. I hope that you are in the car with me. There is no anger in me as I say this. Here is ten dollars that I am leaving on the desk so that you can call a cab if you need to, but I feel a need to be on time."

37: In loving, non-violent movement with another being there must be a willingness to suffer the anger of another and ask another to consider your viewpoint. The strength of the soul speaks its truth, be it a major issue or a very small one. It does not speak it in hostility to another, but with the deepest compassion for the pain of the other. Nevertheless, it says, "This cannot continue. Your actions cause pain to other people, be it lateness, drinking, helplessness or displays of rage with cursing or throwing."

38: It is not the action of saying no, but the way no is said that is most important. If there is any intention to enrage the other further, to provoke or find revenge for past pain, no matter how that no is said, that seed of anger is still planted. You must look deeply into your own hearts. You must also remember that it cannot be 10039: If you look and uncover some anger for past humiliation, for past discomfort, then you may ask yourself, "Is my real intention in saying no to seek revenge for that past by creating discomfort in the other? Or is my real intention to serve us, the other and myself, and lead us both into learning?" Having uncovered those subtle, unskillful intentions in yourself, you are far less likely to act on them. You may rest assured that there will be a greater amount of purity to your choice.

40: So what does A do here? It first must become aware of its own anger. B is abusing it. If it is able to release that anger sufficiently, it may point out that abuse to B. In some situations that may be enough, but rarely. If B had that need to abuse, unless B is very clear, it is going to repeat the situation of verbal abuse for not locking the door, or by being later and later and later to see when it finally provokes A. With the saying of no in the example we gave, saying, "I am leaving at this time. You have adequate time to be ready," A is making a clear statement of its intention from a place of non-fear.

41: Perhaps A might even have brought it up the day before in saying, "I think this is an awkward situation that we need to move past and this is what I plan to do," so as to give B warning. B may be threatened by that warning. And part of the next afternoon before the leaving, B may be hostile to A. Can A have compassion for that hostility it has provoked? This is part of that willingness to accept another's anger, to ask another to consider your viewpoint when you feel so strongly that your viewpoint is more skillful and love-based. It is the only way you can ask another to consider your viewpoint without doing violence to the other.

42: So A might ask itself ahead of time, "If my choice threatens B and B acts in a hostile way, am I willing to allow that hostility? To what degree am I willing to allow it?" When it becomes uncomfortable, A has the right to say, "No, I cannot allow it any further." But why is it uncomfortable? If B is calling A names and A can see the fear in B, would not A anticipate that fear? A has even catalyzed the fear. Why would A need to personalize it? Need A ask, "What if I am this or that that B is calling me?"

43: Is it disappointment, perhaps, which catches A? A may feel, "I really thought B could be clearer here, could be more mature. I feel saddened, I feel betrayed, because B is unable to meet my needs for a more mature partner." What is the pain about? Again, more clarity, more honesty, are called forth. It is A's learning as much as B's, because A must be aware, "In what way am I feeling attacked here? What am I saying no to?" When B understands that it cannot pull A into its issues, that A is going to act lovingly, non-judgmentally but firmly, then and only then is B forced back into itself with loving support from A, without hatred or criticism but with awareness, "I need to clean this up in myself."

44: For each of you that see yourself as A in this sort of situation, the questions to ask yourself are, "In what way does B's behavior threaten me? In what ways do my reactions to those threats lead me back into conflict and violence with B? How can I manifest my own energy more purely, with deeper awareness of which buttons B pushes, so to speak? How can I move to that point where I can ask B to consider my viewpoint, and accept that my request is a threat to B and that B is liable to react with fear? Am I willing to accept the ramifications of that fear as I ask this consideration of B?" In other words, "How do I get myself clear? What do I have to do?"

45: This brings us back to the spiritual perspective. You are not B's teacher if you are A. You are each other's teachers. You are not in this situation solely to teach B something. B is also here to teach you. You have joined together because you recognize the possibility of mutual service to one another and, of course, the loving connection between you as well. You are always precisely where you need to be. If the situation is very uncomfortable and makes you squirm, stop and ask yourself, "How did I get here? What learning might there be for me in this situation? What seeds have I planted in the past which have helped to create this jungle that surrounds me now? How can I transform this jungle by my loving choice, by my awareness, back into a fruitful garden?"

46: There is always learning in it for you. Please remember that distortions are not "bad" but merely uncomfortable. They also may be the catalyst for learning. You may come to love even these distortions. If you find yourself in conflict and with hatred arising, with bitterness arising, then you are not paying attention. If you find yourself with frustration and fear arising, that is fine. Fear and frustration do not need to be catalysts for hatred. They can also be catalysts for deeper compassion. Fear can be a warning signal, a red light flashing that says, "Pay attention!" And as you pay closer attention and find compassion for the places in yourself that feel threatened by these choices, then you move into deeper compassion for B and into intuitive wisdom of the open heart that knows how to say no to unwholesome demands.

47: As you see yourselves go through this cycle again and again and again, be aware, my friends, of where you wish to avoid the lessons of the incarnation. Ask yourself, "Can I embrace even this? Can I make space for it in my heart so that I can learn?"

48: I would like to pass the microphone back to my brother/sister of Q'uo. I also feel that there are some questions among this circle. I do know that Q'uo wishes to speak, and then perhaps we can attend to your questions. That is all.

49: Q'uo

a few we will just go on for a while. I like to chant for enough time that it does change the vibration, maybe nine, ten, something like that. The words to it are:

2: Love is flowing like a river

3: And you can say "Peace is flowing a river," etc. Bliss, faith, hope, light and so forth. Anybody that wants to sing one is welcome to stick one in at the beginning, otherwise I may just keep hitting back on "love" from time to time.

4: We are the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is a great blessing for us to be called to your group at this time and we bless and thank each whose desire for the truth cannot be denied when we come together in one bright circle of light to seek that truth. We, too, are pilgrims on the path of truth, and we, as you, make many errors; we are not infallible. We ask you not to think of us as authorities but as fellow travelers. Perhaps our feet have moved through more dust, perhaps we have experienced more, but still the Creator is a mystery. So how can we ask you to trust us as an authority? Nay, my friends, trust your own hearts, for if it is your truth, you will not learn it; you will recognize it. If you do not recognize it, release it, for we would not be a stumbling block before you.

5: You ask this evening how we may better know the Creator, we being those of several densities. Let us go back to the assumption implicit in this question, that is, that the Creator can be known. What is it to know? What things do you know? If you gaze at what you know, you find yourself dealing in quantities and measures, things that can be touched and counted. Thus, you can say, "I know I have three apples," "I have a piece of paper." Yet, this knowing does not satisfy the consciousness within the grasp of each of you. Each of you knows that that which is called knowledge is not knowledge; it is observation, and it can be used to create many, many gadgets, to fuel a technology, yet what does that technology know?

6: The basis upon which technology is built is observation. That which lies behind the observation is unknown. Mass has never been seen under the microscope. There is absolutely no way to explore absolute objectivity, for without an observer there is no knowledge of any experiment. No one has yet been able to explain or know gravity. No one understands or knows the so-called speed of light, why it is apparently a constant. Magnetism and electricity are also fields which are in some ways inexplicable.

7: What do you know? Let us look a bit deeper. Move, each of you, from the mind that is in your brain. Relinquish it and think courteously, gently, and with the skill of a suitor, to pay court to your heart, for it is the unconscious and silent wisdom of the heart that gives to an entity its closest experience to that of knowing. Within the illusion in which you enjoy yourselves at this time, nothing can be known. The sooner the seeker becomes aware that the truth will beckon ever onward, the sooner the seeker can set to rest the hunger for proof which so often leads to a debasing of the pure love of the truth. Relinquish your hold upon the need for proof, for that which is proof is proof within an illusion. Would you wish to know something in the illusion, for all that you know in the illusion is an illusion. Or would you wish, rather, to gaze straightway at the mystery that is not known and know that you are tabernacling with that mystery; that you live in that mystery and in a very central sense you are that mystery which is Creator and creation.

8: Listen with your ears to all that you hear at this moment in time: the subtle inhalations and exhalations of your brothers and your sisters in light, the songs of the small animals, the gentle whir of the cooling fans; for some who are sensitive, even the hint of a heartbeat heard in the ear, a pulse felt, the energies of this circle. How many things there are to apprehend in this one moment! It is normally thought that one knows what one knows by the process of observation. But let us look carefully at this, for we would ask you above all things to be stewards of your attention. How do you pay attention to your incarnation? All of these things that we described to you were probably not part of what you were aware of knowing at the moment at which we described all the sounds. They were not in any way important to your survival; they were only incidental to your purpose for conversing so kindly with us. Yet, all of those things lie in the matrix of your mind, not only now but eternally. All that has happened to you, all that you have taken in, and all that you shall experience are in a small part of the infinite being that you are, forever you. So is

each of you a knower, is that the activity you would describe as yourself? Perhaps you would see why we would ask you to pull back from being one who knows, and ask of yourself if it is better to investigate being one who asks, for the answers have very little meaning compared to the questions.

9: What questions move you, my children? Can you not see that you spend your attention like money, yet, unlike money you are not often thrifty; you are not often listening with your spiritual ears open. Why is that? In this western culture we may suggest that one reason is the great emphasis upon accomplishing the visible tasks. This entity would call this distortion the "work ethic," and this entity itself is less and less a slave to the work ethic, but certainly still highly distorted towards valuing actions above essence—the essence of intention and desire, of passion, for there is a quest for truth. It is not the truth to be proven, it is not the truth to be trotted out, elegant and set before all, tidy and finished forever. Truths come and they go, and they are useful for one person only. Each of you will find some truths to last for years, incarnations; other truths to last a week or a month or a year.

10: So, let us move back to beyond the need to know and prove, and investigate the processes of perception. When you have heard, felt, seen, smelled, tasted, touched your environment, a moment has occurred, the present moment. You have chosen that which you will notice and examine. Day upon day, and moment by moment, you will notice what has moved you. This you will discover for yourself the kind of mind that you have to this point created. For you see, as fields of consciousness you are stewards of this biocomputer; you are stewards of what you perceive and stewards of your actions, whether they are creative or reactionary.

11: So what happens after you have heard all the things that you do not pay attention to? Perhaps someone has entered the door; this, then, is the next perception, this is your choice. You have chosen to observe this one thing. Before you can form a mental thought about it, you will, willfully, be informed by all your biases concerning that which you have noticed. What is your attitude toward the entity who has entered? How has that entity been a catalyst for you? In what way have you distorted an emotionally neutral occurrence? There is a palpable pause between the first sense consciousness, and your consciousness' willingness to take on a mental formation in relation to the present moment. Has it occurred to you that you can be stewards to the extent that you may choose more wisely the sense perceptions to which you wish to pay attention? Have you thought, perhaps, to investigate those things which cause you to generate biased observations rather than emotionally neutral ones or balanced ones? 12: This is indeed possible and is part of the discipline of the personality that will deliver to you a more lucidly working partnership betwixt consciousness and the mental and bodily complexes which carry that consciousness about within your incarnation.

13: Perceive, then, that you are both less powerful than you think—in that you will not perceive all that you can perceive—but see also that you are more powerful than you may think you are, for you can be creators of those thoughts, attitudes and actions which you choose when you see the catalyst and sense perceptions and biases within yourself which resonate in the present moment.

14: Now, all of this has been discussion of activities. The portions of these exercises all take a great deal of practice, persistence and devotion. Yet, it is beyond them that the heart of your question lies. You are perhaps familiar with the words which the Master known as Jesus has been said to have said: "I am the way, the truth and the life." Let us look at the entity who said this. This entity spoke always in parables, never plainly. This entity taught by telling stories, by suggesting mental formations and biases that went beyond the words which were used. Moreover, this entity often said "When you hear me, it is not I who speak, but the Father within me." Would this entity then have said "I am the way," or would this entity have made a small pun, perhaps a slightly irreverent one, upon the name of the Deity as this entity knew that name? For the name of the unnamable Deity to the one known as Jesus was a word formation which translates, roughly, "I AM." In fact, it says it twice: "I am that I am."

15: Now, gaze back at this famous quote and see in a more spacious way the I AM that is the truth, the I AM that is your road and your path, the I AM that is your service and your life and perfect freedom. We of Q'uo are. We are an I AM,

for we have come together, yet each of us also is an unique I AM, and each of you listening to this instrument is the only one of you in the infinite creation. You are utterly necessary, precious and perfect, for you are part of all that there is, part of an infinity which is from everlasting to everlasting.

16: How can you know? You cease asking to know, and ask to learn to ask who you are. As you move deeper and deeper in this quest, you become more and more authentic essences. You see, within your heavy, chemical, third-density illusion, what you see as your physical vehicle is seen by us basically as large quantities of water with some few chemicals in them—an ingenious design, indeed, but a second-density one. Yet, this second-density entity knows in every cell of its vehicle, “I AM,” for it blooms just as a flower does. You, in your second-density body, are so beautiful! The Creator has made all things well and this includes you.

17: ♡: Thus, your relationship with this physical vehicle need not be one of scorn but one of thankfulness and praise, for this second-density entity could have had a perfectly good instinctual life of its own. The brain, the personality, all of those things which seem to you mundane are things which this animal which carries you about could sociably and naturally do, with grace and even elegance as is the way of things created by the infinite One which do not have the self-consciousness to be awkward, but move with the infinitely appropriate rhythms of growth, blooming, evensong and death. Treasure this entity that carries you about. Nurture it; love it; pamper it. Be a good boss to it, and know that there is a wisdom in every cell of that second-density body that your consciousness, infinite though it may be, is blocked from seeing because of the veil of forgetting between the conscious and the subconscious mind, that veil dropped specifically so you cannot know, and gaze at this creature who asks questions it cannot answer.

18: How is that logically possible? Here is the beginning of the mystery. You cannot help but know that you are other than you think you are, for you ask questions that you simply cannot possibly answer. You sense truths that you cannot possibly ever touch.

19: The genius of living consciously in an illusion that is heavily biased toward sleep is in paying attention, for you are an I AM, you are a creator experiencing itself. Do you strive to be virtuous? Thusly does the Creator know of hope and virtue. Do you strive to be aught else whatsoever? Thusly does the Creator know of aught else whatsoever. Have you served in your own opinion as a bad example? How valuable that I AM is you have probably learned by your self-perceived failures.

20: ♡: Knowing is a shallow thing. Asking in the heart is the beginning of wisdom. As you move deeply, deeply into your heart breathe, breathe full into your belly, into your abdomen. Feel the light, the energy that is infinite. Feel the love that expresses itself as your consciousness. Ask your heart, “What is this love? All these people, why are they so dear? Why are we so pointed toward the light we cannot ever know? Let yourself be overwhelmed, for this is the knowing that you seek—I AM, I AM, I AM. Every iota of the infinite universe, of the One Infinite Thought of Love which creates all that there is...

21: (Side one of tape ends.)

22: ♡: ...with you always ‘til the end of the age. Move deeper in your heart. I AM. Breathe again and again softly, deeply—I AM—and feel in the womb that is within any entity that bourning present, that birthing moment that is a brand new I AM. This is your essence. This holds your passion. This is you—I AM. As you tabernacle, know that the I AM that is at your heart is much closer to you than your breath, far nearer to you than hands or feet or face or stomach, or any portion of the physical vehicle. You are essence, you are all that there is, you are a quality that is infinite, a flavor not quantifiable, not measurable, but infinite. It will take you all the life that you are and that you will live in your subjective stream of consciousness to learn to focus upon your essence and not upon your activities, for activities may be done with or without love, with or without that great sense of I AM.

23: ♡: Let your intuitions, your intentions, and especially those intentions about which you are persistent form within you an ever more tangible I AM. How can we know the Creator? I AM. I AM. You are. We know the Creator partially in our essence and to a great extent in the essences of the I AMs that we perceive as other than ourselves due to our continuing distortions of understanding. How can you know the Creator? Precisely that way, my children. Learn your-

self, love yourself, for you are love. What other appropriate response is there to love but love? As circumstances befall you, see them as love, for all things are the I AM, that one great idea, Love. It may be very distorted, the branches may have gotten twisted, seared, burned, ruined. Then you must look to the roots, for I AM is the root system. You have a good deal to do with the branches, but gaze at your roots.

24: ♡: Others will look at the fruits of your incarnational experience and say that you were such and such a person,” but the I AM gazes at the I AM in you, and is one with it, and fullness of love is added to fullness of love in a mystery that has no answer that is known to us.

25: ♡: We shall at this time, with apologies for our length of speaking, open the meeting to any questions each might have. We realize that the hour is late and if it is decided that there is a need to end this meeting you have only to say so or to cease asking questions. We would at this time thank the instrument known as Carla for offering itself in the service, and would at this time transfer in love and in light and in such delight in your company to the one known as Jim. We are those of the principle of Q’uo.

26: ♡: I am Quo, and greetings again in love and in light. Through this instrument we would ask at this time if there are any queries of a shorter nature to which we may speak briefly?

27: Questioner

28: I have a question of Q’uo. I channel, and oftimes the next day I get an imbalance of potassium, and I was wondering how that might be corrected afterwards or prepared for ahead of time?

29: I am Q’uo, and am aware of the query. We find that this deficiency is one which is easily rectified by the ingestion of your banana fruit, the ingestion of your potassium pill prior to the working.

30: Is there another query, my sister?

31: Questioner

32: Thank you.

33: I am Quo, and we thank you. Is there another query?

34: Questioner

35: Once we understand that we are the I AM, how may we bring this understanding into manifestation in this density to help others?

36: I am Q’uo, and am aware of your query, my sister. As each devoted and diligent seeker has for so many, many incarnations attempted within the heavy, chemical, third-density illusion that you inhabit, you seek that I AM where the heart leads. In the silence of your meditation you reach as fully and firmly as you can to grasp the essence of that quality that you experience and bring it forth into your life as the attitude of your beingness, and attempt to see and feel and be and touch and smell and experience and share the one Creator that you find within, in whatever way is open to you. However well or poorly you may proceed at each moment that you experience in a conscious fashion, you try, you give, you offer in every instance of opportunity, and although you shall not fully succeed at all times or even in a majority of your attempts, it is the perseverance, the dedication, the continual reminders that you see about you and that you give to yourself, then, that are the refining qualities of the fire of experience that is yours within your evolution. Seeing but glimpses of the one wishing to know more purely, sharing but partially, becoming weary with effort, pulling together the desire again and again and again, it is this desire that is your most honored ally upon this journey.

37: Is there another query, my sister?

38: Questioner

39: I have one. I don’t know why it happens, and I have no control over it when it happens, but sometimes for a moment, sometimes for an hour, sometimes for several days, I will be the light. I won’t have any real awareness of myself as a being... I will just be the light... ecstatic. But it has about as much to do with language or telling people about it as a pumpkin. So I realize that this is part of being, what interests me is how does it translate into helping other people, because it’s absolutely indescribable, nor can I produce it in other people.

40: I am Quo, and am aware of your query. Again, we remind you that the great desire to know the one Creator, and to serve that one Creator in all about one is that quality which works its wonders in silence and mystery at the heart of your being, so that as you continue upon this journey there is a tempering of the soul that manifests in various ways within

with the one infinite Creator. From the very beginning of consciousness, whether within the creation or within the incarnation, the seeker’s first experiences of compassion are those of the nurturing attention of the Creator or parent. In the beginning of life as a cosmic entity or as an incarnational manifestation of that entity, the baseline of first experience is total attention and all needs met, although as a soul and as a human being, it is soon discovered that the needs and desires proliferate too quickly and thickly for the nurturing creation to answer each need in full. Yet still, the ideal of being treasured, cherished and fully nurtured remains a standard hoped for in the seeker’s heart.

16: Turn and gaze at that heart. Do you have mixed feelings about this hungry heart with its incessant desires? How does the seeker move towards the learning of compassion for its heart? How can you as a learning and maturing soul bring understanding to bear upon your own greedy heart? We ask you to think of the infinite creation with its infinite and seemingly vastly wasteful expenditures of energy, each star blazing and consuming itself down to the smallest visible sight where the atoms move in a perfect frenzy of energy constantly moving, constantly attracted onward. The entire manifested creation of the Father hungers. You, yourself, are the object of the Creator’s hungry heart. The Creator desires to know Itself, and you have been sent outward, given free will in order that the Creator might learn of Itself because of receiving your harvest of experiences. You are here to enlarge your experience, not to control it but to enter fully into it. It is not by taking thought that experience is deeply felt, but the opposite. It is by allowing deep experiences without so much control that learning eventually occurs. The thought is well taken by reflecting upon that which has been received. Thusly, you may see yourself as a natural portion of the Creator, whose hunger for safety, attention or comfort is not despicable but inevitable.

17: ♡: When this first vision of the self as being natural in its seeming imperfection is fully seated within your mind and heart, then you may begin to unravel the tangled thread of compassionate clarity that has become caught and twisted by the attempts you have made to escape your nature. Yes, each of you is quite pure, innocent and untouched within the deepest portion of that which is you. Now you may focus on how the relationship you have with the Creator, with your Higher Self and with your incarnation can inform and guide you well towards the shining source of that thread of pure compassion which you wish to knit up into the fabric of your lives and relationships. This is a journey from head to heart, from fear to love, from meekness to an acceptance of the eternal untidiness of catalyst, perception and experience.

18: We would move back to the one known as Aaron, as we find the basis in theory which we offer is far better followed by more concrete observations. We happily yield to the one known as Aaron. We are those of Q’uo.

19: Aaron

20: ♡: I am Aaron. My heartfelt thanks to my brother/sister energy of Q’uo for the wisdom with which it speaks. Yes, precisely, this is the journey from fear to love, from brain-oriented choice to heart-centered choice. But, my dear ones, you do not have to be perfect at it. You do not have to get it all at once. If you were already perfect, you would not be here in incarnation. You are learning. This sense that it should have already been learned is the source of so much suffering for you. You struggle and there is pain. Can you begin to see that all of the situations through which you move are part of the learning?

21: Have you seen a young child build with a pile of blocks? Perhaps the second block sits on the first, but with the placement of the third, the stack topples over. There is not yet understanding of balance. The child experiments on and on and finally begins to understand that the center of the weight of the third block must be over the other two; and then it adds a fourth.

22: Your situations are the building blocks on which your learning is based. Yes, I know that when a block is unskillfully placed and that block connects with another’s heart, there is pain. And I know and you know that you are responsible for that misplaced block. Here is an area of concern for many of you who are older seekers: Deepening awareness of responsibility creates a new form of fear. You know that you are responsible, and thus you become increasingly impatient with your mistakes.

23: I certainly do not advocate irresponsibility, nor would I

suggest that it is okay to harm another. But remember that you are learning, you are all learning; and one of the things you might practice is patience, patience combined with honesty which looks clearly at unskillful choices so that they need not be repeated. You are not a two-year-old with blocks. When the block is placed and topples, it needs topple once or twice and then the lesson is learned. There is no need for the self-chastisement into which error is often distorted, but simply for observation: “I keep repeating this mistake. I need to pay closer attention. Then I can do it more skillfully.” 24: ♡: So, you are all embarked on this journey from fear to love, from the contracted heart to the open one. But it is an infinite path. I cannot speak about eighth density nor anything beyond that. I can only speak of those beings moving into seventh density by my own observation, so what I say here is conjecture; but my conjecture would be that perfect love is still being learned, even at those levels. It is not something you have to do today. Can you be a bit more patient and kind to yourselves? Can you simply remember: I do not have to perfect it today—not only do not have to, but cannot—only to improve it a bit, to understand it a bit more clearly, to take one more step.

25: ♡: My dear ones, on this journey of yours, this search, each step that brings you closer to unconditional love is a step taken in unknowingness. You are blind. When you believe you are not blind and think you are in control, you are walking in circles, you are not going anywhere. The next step to your growth always involves letting go of everything you thought you knew and moving out into the unknown. Can you begin to cherish yourselves for the courage and faith to keep letting go of that which is known, safe and controllable, and to launch yourselves into deeper exploration of the Infinite?

26: Let us shift course here and work with some concrete examples. I do not choose here to invade anyone’s privacy by using set examples from the lives of those in this circle. Let me instead use hypothetical examples, but those with which you will be intimately familiar through the circumstances of your own lives.

27: You are each in intimate relationships with others, or have been. This may be your partner, a parent or a child. It may be a sibling or a dear friend. Q’uo has spoken about your being drawn to each other in part by the desire to serve one another and by recognition of the deep possibility of service. Sometimes this service seems not quite equal; and one, seeing its own fears arising, begins to resent the other. Sometimes one is less compassionate to the other. Sometimes one is more reactive to its own fear.

28: To make this concrete, I will use an example of partners of either sex. But please fit this into your own life in whatever situations you find yourself. One being strives to be ready to go out at an agreed time. The other being is always late. Let us call them being A and being B. I do not want to assign the lateness or promptness to one sex or the other. A understands that B is irritated when A says, “It is getting late. Why aren’t you ready?” A sees B’s need to go at its own pace and not be rushed. At first A feels anger about this because hosts and hostesses are a bit perturbed by the late arrival, and A feels, “I am being blamed and it is B’s fault.” At first A may make excuses and say, “Well, I was ready but I was waiting for B.”

29: Finally, A begins to see through that fear. It needs no longer blame B. It continually asks itself, “Can I have compassion for B?” It sees the fear of fast motion in B. It sees the ambivalence of putting itself into social situations which leads B to be late. It speaks to B about all of this. It makes peace with the situation, readies itself on time and then sits and reads a book, simply waiting for B to be ready. At that point there is no quarrel between them.

30: A is acting compassionately but also allowing B to dwell in its own fear. Its responsibility extends only so far as pointing out to B, “It seems to me that this fear exists and is leading you to unskillful action which is disrespectful of others who are waiting for you. I can wait patiently, but I see that when our friends must hold dinner for half an hour, it is uncomfortable for them. Will you consider why you choose to do this? Will you consider an effort to be on time?”

31: “Consider” is the prime word here. If A says, “You must be,” that is a violence to B. Can you see that? It is attacking B’s pattern, attacking B’s fear. It is trying to fix or change B. But it is responsible for A to point out what it sees to B very gently and ask it to consider what it might do, what it might learn, by changing the situation.

says, "You should have compassion." It is not judgmental in that way. Rather, it is the voice of the heart. It is the voice that dissolves all boundaries, dissolves all fear, and brings you into that wondrous knowing of your own true Self, of God and of the self's true nature as part of God.

47:♡: Can you allow each arising of "What about me?" to become a reminder: "Can I observe this fear? Can I smile at the ego kicking and screaming and let go? Can I really trust that if something needs to be done there will be a way for it to be done?" No, that does not mean you can lie back and let someone else take care of it. Effort is required. But what is the doing about? Is it an assertion of ego, at least in some part, or does it take you closer to connection and deeper love?

48: I thank you for your attention to these thoughts. I expect that we will be delving into this question and its many ramifications for several days. May I return you now to the energy of my brother/sister of Q'uo? That is all.

49: Q'uo

50: I am again with this instrument. I am Q'uo.

51:♡: We would leave you with one focus. The one known as Aaron asked, "Can you laugh and love the entity you are?" This query is central. In the context of relationship, we ask you to reflect upon the persistence of desire that is not analyzed or understood. For instance, if you think, "She is so angry with me," you may well be thinking, in truth, "I am so angry with her." The very need that was perceived as an occasion for service becomes an affront to the waking consciousness of third density when the service is rendered and no appreciation is offered. The greater the perceived service, the greater the unrealized need, often, for thanks and validation.

52:♡: Now in truth, you truly wished and did wish to serve purely with no expectation of any return. But this is the point with which we wish to leave this session: Seldom can an entity offer itself so purely that the incessant, persistent and continuing arising of desire does not make more than pure the consciousness that has come to serve. Can you love that self that continues very naturally to desire?

53:♡: We shall pick this up with great glee at our next session of working. Meanwhile, we congratulate each of you and your various numb body parts and consciousness, and we perceive a level of fatigue in the group. We hope that you may wash that aftertaste of weariness away with companionship, some food for your physical vehicles and of course the praying without ceasing that you do not yet know that you are already doing. How we love you, my friends. We do look forward to our next opportunity to work with your queries. Meanwhile, we leave you in the joy of the love and light of the one infinite Creator in Whose name we come. We are known to you as those of the principle of Q'uo. Adonai, my friends. Adonai.

54: Aaron

55:♡: This is Aaron. It seems redundant to add anything to that statement. My blessings and love to you all.

56: (footnote start) But this is the point with which we wish to leave this session: seldom can an entity offer itself so purely that the incessant, persistent and continuing arising of desire does not make less than pure the consciousness that has come to serve. (footnote end)

57:

6.4 1993/01/18

0: (This session was preceded by a period of tuning and meditation.)

1: Aaron

2:♡: Good morning and my love to you all. I am Aaron. In relation to this focus that Q'uo has offered, there are two areas I would like to bring to your consideration. One is as this instrument has just summarized and the other is to look practically at those places where you get stuck, to look with examples, real life examples, so that you may begin to pinpoint in each of you where distortion arises.

3:♡: The arising of desire to serve another grows out of aspiration to be of loving service. There is a pureness and love to that aspiration, yet you find yourselves in a situation where others are making unskillful demands upon you. Perhaps they are releasing their anger to you or are asking you to do that which you know they could do for themselves.

4:♡: Yesterday I spoke of the places where you allow their

anger to be thrown on you or where you do for them rather than asking them to do for themselves, out of a place of fear in yourself. That is one segment of the confusion. A different segment grows out of the heart that truly wishes to serve but does not understand where that service lies. When you see another stumble, your instinct is to reach out and help; and that is a loving gesture. What of the one who stumbles, continually stumbles, because he does not want to walk on his own feet?

5:♡: There is a desire to serve the other. If it was all one way or the other, if desire to serve was either 100%:♡: Here is where compassion becomes distorted. There is deep compassion and desire to alleviate suffering. But there is more. When you see another stumble and feel you must move to end that being's pain, to support them more than you already have, whose pain are you addressing? Look at this carefully in yourselves. What is the desire? Whether it is to barge in and fix their life for them or simply to lift and carry them a bit, where is that desire coming from? Is it too painful to you to watch their stumbling? Is it too close a reflection of your own stumbling? Then you see that reflection of yourself, you get just a glimpse of it, and you turn on yourself as if the very pure love and desire to alleviate suffering were nothing more than your own selfishness. So, you swing from one extreme to the other and find it so difficult to accept both are happening: "There is genuine compassion in me, a deep empathy for another. There is also fear in me."

7: Compassion, my friends, is that level of empathy where you so clearly understand the fears and pains of another's heart that there is truly nothing left to forgive, for there is no longer judgment. Each of you has the innate ability, the seeds, whether sprouted or not yet sprouted, for that kind of compassion within yourselves.

8: Another necessary part of compassion is clear seeing. Compassion is not maudlin. It penetrates into absolute reality. It knows fear when it sees it. It does not seek ownership of that fear. It is not his or her fear, just fear, our fear, the fear in the hearts of every being that our needs will not be met, that we will be hurt, that we will be lost or in pain.

9:♡: Codependence, in its unwholesome aspect as we have defined it, is not a problem. You've heard me say there are no problems, only situations that need your loving attention. This definition is the clue. When you pay loving attention, it allows that natural seed of compassion in your heart to sprout and blossom. With compassion there is no self or other. Loving attention allows you to see where self is brought in, where fear arises and leads you to inappropriate and unskillful choices, perhaps trying to fix another or mis-serve another so as to alleviate your own pain.

10:♡: What I have done so far is merely to present the situation in which you all often find yourselves. I have really said nothing that you do not already know. Hopefully I have presented it in a clear enough form that we may now begin to address the questions, "What do I do with the fear that leads me into unskillful choices? How do I (as Q'uo challenged you) learn to love myself, to laugh at the fears that arise and let them go, and move back into that joyful connection?"

11: I would like to pass the microphone, as it were, to my brother/sister of Q'uo. That is all.

12: Q'uo

13:♡: Greetings in the love and in the light of the one infinite Creator. We are those of Q'uo. May we briefly say how pleased we are and how privileged we feel to work with the one known as Aaron in sharing our thoughts this morning.

14: This being that is you, the seeker incarnate and manifest as human, finds itself awash in its human characteristics. The desire to control situations for an increase in comfort and security often prompts you into actions and reactions seemingly lacking in compassion. And when two together are so functioning, the term for what occurs is sometimes codependent behavior. We would like to focus in upon the seeker you are and begin to gaze at resources which one may find useful in dealing with the pain of that desire which is not fully grasped or well stated, which involves you so often in these feelings of fear and then anger and guilt at the beholding of the unskillful expression of humanity.

15: Remember that the way the seeker relates to another has its roots first in the seeker's basic incarnational biases; secondly in the seeker's more fundamental biases, which are the fruit of many incarnations; and lastly and most deeply in the relationship which the seeker has with its so-called higher self, or that infinite portion of self that is in common

the entity. You experience that which is appropriate at your time upon your journey, whether it be light or passion or devotion or any of those qualities that point one toward the unity of the one Creator, and you shine forth that quality as a natural portion of your being in any encounter with others without needing to form a way by which such may be done or understood mentally beforehand. Thus, it is your nature that shines forth from you without effort.

41: Is there a further query, my sister?

42: Questioner

43: Yes. Just to make sure I understand it. So, basically our knowingness is mostly achieved through seeing the essences in other people, in their unselfconscious spontaneous essence unknowing. Is that right?

44: I am Q'uo, and shall repeat for clarity that you have produced a fruit, each of you, according to your seeking and your desire to know the truth. This fruit is a quality of your being that shines forth without effort as you spontaneously engage in your daily round of activities and touch that quality in some form in each other entity and call it forth by that touch.

45: Is there another query, my sister?

46: Questioner

47:♡: Well, no, I think that's really beautiful. What you are basically saying is we know by loving each other and supporting each other. Thank you.

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

49: Questioner

50:♡: I have a query. First I greet you in love and light, and thank you for your presence. In these accelerated times in this density of space/time that we are now in, how essential and vital is it that we rely on another person for our guidance, let's say in the form of a spiritual master? That is my question.

51: I am Q'uo, and am aware of your query, my brother. We do not mean to sound facetious with our reply, but the importance of such catalyst or any catalyst for any seeker at a particular time within the incarnation is determined by that seeker. Thus, the importance that you give to that which you call holy is importance that you have placed there, and have desired to use as an avenue to a fuller apprehension of the one Creator. Each entity must needs find a path of what we will call faith, a structure for the next step upon the journey that will expand for the entity the opportunity to know and experience the one Creator, the IAM within in a fashion that is more filled with opportunity, shall we say, to more fully apprehend the one Creator. An entity may find that this faith moves into foreign lands, and that there will at some point need to be the refining of that faith or the structure through which the faith is focused in order that the entity may go higher, shall we say.

52: Thus, it is the function of the mind and your biocomputer's channeling of the greater line of the one Creator to form for the self the idea or possibility of the idea of the one Creator and a more complete apprehension. So that this journey does indeed continue for a great portion of what you call time.

53: Is there another query, my brother?

54: Questioner

55: No. Thank you.

56:♡: I am Q'uo, and we thank you, my brother, and, with apologies, must bring this session of working to its completion for there is fatigue within the circle. We cannot thank you enough for the opportunity to blend our vibrations with yours, and to walk with you upon your journey at this time. We are humbled by the intensity of your seeking and are thrilled at the joy of your being. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends.

57:

4.37 1991/09/22

0:♡: We are those of the principle of Q'uo. We greet you through this instrument in the love and the light of the one infinite Creator. We see you as you call to us with a sorrow of life upon your hearts, with the heavy burdens of living upon your back, with the stress and the confusion and the turmoil and the great inner travail of growth to which you have com-

mitted yourselves spiritually, causing you ever to feel uncomfortable. We see within this group those who would prefer to be uncomfortable and seek the truth, and we can only share with you our blessings to you as you search for that truth as you share with us the blessing of allowing us to speak with you in an attempt to be of some service, always knowing that our opinions are but as nothing compared to the overarching mystery and truth which we in poor, tattered (inaudible), dance and strut upon our stages, miming and acting and singing and dancing and telling pretty stories, and doing anything we can think of to alert people who are ready to awaken to a new search for truth, that faculty of awareness of the mystery that lies between, around, above, beneath and beyond all things, the mystery that is in fact you, each of you and each of us.

1: We are aware that you wish to know at this time what some of the dynamics are which cause completely sincere seekers of the truth who wish to band together to be of service sometimes (to) work and sometimes not, in the critical subjective evaluations of each of you. We can begin by asking each of you to gaze at the moment of commitment to this task. Much emphasis has been placed upon promises given and commitments made. But we ask each of you, in all earnestness, when each of you first said, "I commit myself to a life of service in this particular way called L and L," was there some special, permanent, unusual commitment, a commitment that took you from your humanity and made you into some entity with no capacity to do anything but keep that commitment? We ask you to look at this question very carefully. Can you not see, my friends, the absolute dedication of yourselves at that moment to the task of a lifetime, but the absolute ignorance, in that moment of dedication, of what sacrifices would have to be made to create a common path of service.

2: We of the Confederation in the Service of the One Infinite Creator, make such commitments and are able to keep them, because we are able to see, in a way that you are not, the harmonics of interpersonal relationships. We are able to see if there are tone clusters that can never be resolved. We are able to see if there is that within a twosome, a threesome, a foursome or a social memory complex that will hold, that will keep its centre, that will not fly apart. My friends, each of you is a third-density student, regardless of what you were before you incarnated upon this planet. As you came into this world you accepted darkness, spiritual blindness, and an unknowing so deep that it beggars the imagination. The only tools that you have, and the only tools that you do have now or will ever have within this incarnation, are the spiritual biases with which you came into this incarnation, and which have been worked upon within this incarnation. You do have comrades along the way, but that service that you wish so much to give is being given. It is simply that there are some harmonious threesomes or foursomes in a third density and there are many who are not harmonious, as this instrument would say, to the bone, and so must deal with each other and find it very educational, shall we say, to learn to deal with each other, trusting entirely in the good wishes of each other, having no fears that any will be rejected and simply continuing to do that which feels appropriate, knowing that as the work did not begin because of an event which you have called contact with the one known as Ra, so it did not end with the ending of that contact. Your service did not begin with your birth and it shall not cease with your death.

3: What you have achieved is something we wish you to gaze upon now. There are many levels of achievement in learning to live together in peace. Each of you has been learning lessons of respect, of charity when one cannot understand yet one must accept, of the strengthening power of being firm in friendship against adversity and in being loyal against discomfort. Please see these beauties. For these blossoms, though painfully born and raised in some season of drought, are beautiful to the Creator. This threesome has accomplished much. It has brought into physical expression words which each intended would be of service not necessarily to them alone but to any who might read them. But the main service we ask you to look at is that which you have felt less than excellent about, and that is functioning as a trinity in this world of darkness and moonlight that you call life.

4:♡: See yourselves in compassion at this moment. See with compassion the pain within you. All the pain about these relationships, see it and bless it for it has taught each of you much. Gaze at the unquenchable spirit of hope that's shown when all else was dark at so many times within these relation-

ships. Gaze at the courage that in blind faith you exhibited each, and working towards an ever higher goal of harmony together. Look at the adaptations and the flexibilities which troubled each of you in that you could not be flexible enough. Gaze and see what each entity is, who he is, and to deny that would be a far greater harm to you than to attempt to behave in such a way that there was apparent harmony. See this not as failure but as an honest effort, cheerfully and wholeheartedly given, with but a single mind between the three. And see that there are three pilgrims upon this path that shall always be safe places for each other. Within this incarnation, within this experience, within this illusion, the harmonics of the three gathered here today were extremely powerful, yet there was not the complete loosening of fear. There was always the feeling of some separation and this was because it was necessary. These feelings of separation among those who seek to be one cannot be seen in terms of failure. It must be seen simply that it takes an enormous spiritual courage to attempt to offer a life to the Creator, especially one in the context of other entities. Always each has his own ways to be of service to the infinite One, and for many that path of service suffices and more than suffices for it is a sacrifice of a life in love. So that it matters not that which you do, but the spirit in which you do that which you do.

5: We ask you to take these heavy loads of things you feel left undone away from your shoulders. You do not need to carry them. Those were constructions you placed upon yourself. You planned to go backpacking and you chose a high mountain. And though the flowers of the meadows were beautiful in their alpine bloom, the air grew thinner, the temperature colder and the rocks, crevasses and cliffs ever more difficult to climb. There was not, within this threesome, that harmony which is a gift and which comes from before incarnation, that enabled each of the three to carry the other two. No, my friends, there were different lessons for each of you to learn. For becoming a social memory complex is not becoming an entire society made up of mates who are able to pull well together. In fourth density the situation which you observe at this moment continues to be observable, but the archetypal mind and the realizations of your mind and other minds are open to you in a far greater way than they are in the third density. Within fourth density, my friends, you still would be the one known as K, the one known as Jim and the one known as Carla. You still would have the same harmonics. The same ways of expressing and of not expressing. The same choices and the same disagreements as well as agreements. The difference is that these things would not distress you because you would see them as perfect, and you would see yourself as being able to harmonize in this way and in that, if not in all the other ways. You would see those opportunities that now, in third density, you have a tendency to lump in with all of those things which you feel you have not done correctly. Yet indeed, my friends, there has been great learning between the three that sit here.

6: Each has been trustworthy, each has given, and each has suffered. Feel this, respect this and honor this. Things that you do not see are always at work in you, and if you wish to glorify that mystery that is within you then as these things work within you they work in such a way as to open the heart, to clear the eyes and the voice and the ears, to sensitize the heart to the wisdom it may feel but not explain. We ask you not to see any portion of this experience as beginning, middle or end. You did not begin, you are not ending. You have worked together before, you shall work together again. You have given the best of yourselves, you have done so before and you will in the future. You are comrades along the way.

7: Now I ask you to look in a slightly different way at the concept of being of service. The way entities feel that they are of service is the ways in which the counting may be done. The number of words offered as spiritual inspiration, the number of jobs completed so that others may see the published works that have been created. The gazing at the past and the gazing at the future for what can be done better to serve the Creator. What new things can be added to the pile and the quantity of things offered. My friends, we do not say to you that this is not only illusory, but fruitless; that is not so. When one attempts to be of service to the infinite Creator, one is of service to the infinite Creator. That is in the eternal now. What we would ask each of you, and especially this instrument to consider, is where the service begins and where the service resides when something of quantity is not upon the centre stage in the limelight. Are these words of service

or is it the personality and the determination of an entity to open itself to contact in the right manner for service? If these words were not here, would that careful tuning and intensity of seeking still be helpful? Yes my friends, it would indeed. It would not be something that could be shown to the world, but many, many things have been shown to your world, and many, many complexities have arisen as entities attempt and strive more and more to study the truth, so that the truth becomes more and more detailed, more and more complex, more and more studied. Do you truly see the greatest service that you offer adding to that pile of words, no matter how well intentioned or inspired?

8: Perhaps we can move to a slightly less quantitative kind of evaluation of service when we say to you what have you given of yourself? You have given the stewardship of time. You have spent time in seeking. You have spent that precious coin which can never be got again. Of the moments of service, of upliftment, of inspiration and above all in offering, in hoping, in begging in all of one's heart to be of service in any way which the infinite Creator intends for you. Yes, you are still working with thoughts of quantity. You are still saying, "I gave this much time," and so you know in a way that this too is hollow. Yet is it not closer to an honest evaluation of the self to say, "I gave of my being, I was not doing something else, I was doing this," and as you say that of yourself, to yourself, the Creator within smiles. And in that joyful smile the universe is suddenly infinite and you have transformed time into eternity.

9: ♡: But to move to the true value that you have been to each other, as well as the Creator and others for whom you intended the service, we ask you to look at who you are, what you have sacrificed to be with each other, what you have attempted with the best heart possible to you to offer. Soft words that have been spoken when harsh words filled the mouth and the mind. Trust that came from the heart while the mind was holding back saying, "I am afraid." You have been courageous with each other. You have trusted. You have gone beyond that which you thought you could do. My friends, each has grown. Each a teacher to each. Let the benediction of your love for each other, that you have had such difficulty in expressing, fill your heart. Pause in this moment and feel this great love that you share.

10: (Pause)

11: ♡: I am Q'uo. Remember this feeling, and this love, and this moment. You have been good and kind and caring, and you have struggled. But beneath it all you have been three wounded soldiers in arms, soldiers for peace, soldiers for love. Soldiers become wounded and sometimes die, whether they fight in hate or whether they fight by refusing the hate. Each of you has had wounds and the group has had its casualties (as the war of love that is endemic to this illusion carries on. Look and see and rejoice that you have never stopped attempting to love and support and care, each for the other, and in the name of the Creator for service to others.

12: ♡: Was this wagon that you hitched yourself to a bit bulky? Sometimes, in a desire to do so much, entities move faster than their deepest selves can walk. So unhitch yourselves from this yoke. Let the wagon go, you have pulled it long enough. And come always together as new entities, new souls, newly dedicated as if at the very first of meetings. For each of you is new this day and will be new tomorrow, and the service that each of you does will be different yesterday, today and tomorrow. Do not write long sentences with periods as you describe this portion of your life that you have walked together in a certain way. But rejoice that you have had companionship and as you walk into your future, let the knowledge of a companionship that has been tried in the fire and has remained lovely be your strength and your armor. You have been soldiers. You shall continue to be so. Let those deep feelings within guide you to each new day and each new field of battle in which love and fear strive. And as you are unafraid, know with certainty that you are old soldiers, and that you can and will persevere. Not as you think the Creator has in mind for you, but as you receive from the Creator those opportunities which spring up day by day. You are in no way diminished by this time that you have had together, though you may have, as this instrument has, called (yourself) a failure. You have not failed. You have begun to attempt to become a social memory complex and you will continue in each relationship, and in the relationship within yourself, to be more and more harmonious as a comrade in arms. But remember always the great and sturdy team that

at the force of need.

25: ♡: Do you see, my friends, you are entities who wish to be of service to others? Therefore, just as we, so you need others in order to be of service. This flavor of need undoubtedly played a role in your choice of this partner as a co-Creator, and again within the illusion in manifestation. This other was chosen because this other needs you. Now, this works very well in bringing together entities, both of which have planned to work upon changing fear to free joy, for did not the other entity also choose you because the other needed to be needed also? Thusly, a loving symbiosis wherein each helps the other and each happily acknowledges the need for the other becomes cramped and crushed by the seeming demands of space and time, for those who need express desire which will take up all space and time.

26: The need to be needed is likewise unlimited. And, my friends, each other portion of the manifested personality also makes plans upon the available time. And that which worked so perfectly as symbiosis when there was time enough and many fewer complexities of personality hits the crunch of a far more complex agenda for living. Symbiosis is turned into codependency.

27: The fear has several flavors. Perhaps the most acute is the fear of running out of time. There are other fears here, too: the fear of not being appreciated, the fear of abandonment, the fear of the month! These things change, but the tendency to react to your own fear does not change its flavor like the content of this month's fear, which will inevitably give way to your changing journey in consciousness.

28: ♡: So, we ask you to begin looking at the contexts in which you live and give and love and attempt to serve others. We move back to the one known as Aaron. We leave this instrument in love and in light. We are those of the principle of Q'uo.

29: Aaron

30: This is Aaron. Jim, I can see the thought patterns forming in your mind; but with Barbara's eyes closed, I cannot see whether those patterns find a continuity to your fingertips and to the keyboard. Thus, my question: Is this still too fast?

31: Jim

32: Yes.

33: Aaron

34: I will slow down as much as I am able. When there is a gap between the continuity of my energy, Barbara drifts in and out of the state needed to most clearly channel me. It will take some practice on her part to sit there for some moments with a blank and trust that the next thought is coming.

35: ♡: I appreciate Q'uo's distinction between living symbiosis and codependence. Symbiosis is alive, a flowering of the energy of each to each, where perhaps codependence has its emphasis on the fear and need of dependence. To be codependent on another there must be two. In fact, that is how you perceive yourselves. You are not your beloved friend or family member, you are not the water you drink ... That is conventional reality. But in terms of a deeper reality, there is no separation.

36: ♡: When you care for a loved one with the sense, "When my work is done for this one, then and only then I can attend to myself," this is delusion. This is seeing through the eyes of conventional reality. When you see that your service to your loved one is truly also meeting your needs, that your needs intermesh so perfectly, then you are seeing with clarity, with wisdom. This understanding of your fundamental connection with all that is, is essential to your growth.

37: ♡: We speak about love and fear. If you watch yourself carefully, you can see yourself drift in and out ... fear and separation ... love and connection ... Observe it in yourself as you tend to another's needs. Are you looking at your watch? "How much more time need I give? When will I go and do what I want to do?" My dear ones, what did you come to do? To build this or that building? To drive to the market? To tackle this or that goal? Is that the purpose for which you incarnated? Even what would seem to be the lofty purpose—to write this book, to help that friend—are they the purpose of your incarnation? Yes, the book may be a gift to many or the conversation with your friend a gift to that one. The walk through the woods may bring joy to your heart. But you incarnated for one basic reason: to deepen your experience of faith and love; to move away from delusion of a separate self; to move into such deep awareness of your true nature that your acts, words and thoughts most consistently reflect that

awareness.

38: ♡: Do you know what you need to do in order to best practice that clarity, faith and love? In a sense, the practice of faith deepens faith. First there must be clear seeing that you do not foster dependence to avoid your own fears. Once that is established and you are able to move from a space of clarity, much of your confusion will end. You will begin to see that what you most need to do in service to others is exactly what is most needed for the learning of the self.

39: I would suggest that as you ask yourself to have faith in that statement and observe it carefully, you will find that much of the clamor, "I need/I want", simply dissolves. Did you really need to do that project? Would not a shorter walk do as well? Yes, you must attend to your own needs. You must care for this human body and nurture all the aspects of you. But how much of the clamor to constantly be doing grows out of deep self-nurturing and how much from fear?

40: ♡: What happens within the heart when you watch the arising of "I need"? What happens when you watch that arising and smile at that solid, separate self? What do you really need to grow beyond the delusion of this small ego self, to understand your true nature, to manifest your energy in service to all without differentiation of self and other? When you serve the divine energy, either in your divine manifestation or in human manifestation, without distinction of self and other, it is then and only then that the spirit finds true freedom. This freedom is the fruit of the practice of faith and love.

41: That practice takes self-discipline, but not the discipline that you perceive. And here is where you often get into trouble. Your self-discipline often takes the form, "I will do this for him or her, for another." Can you see, my dear ones, that resentment rises with that separation? With "I will do this for us," there is no resentment. As I serve you, I serve myself. As I help you to find healing, I find healing. As I help you to understand, I learn.

42: Some of your projects and business are the ego's wild attempts to escape from this ultimate reality of connection. The ego does not die easily. It screams. It kicks. With attention we learn to hear both voices. The contented baby, pain eased, falls asleep in the mother's arms; and that mother looks tenderly at her child, so glad that she was able to ease its pain. But there is still the small voice in that mother that says, "But I did not get to finish the chapter in my book," or, "I missed the end of my movie on TV." Then she squirms with guilt and discomfort.

43: ♡: Can we learn to smile at that voice? As she cared for her baby's voice of pain, can we offer compassion to our own voice of pain? Can we learn to hear it for what it is: ego making a last-ditch effort to assert itself? Then we may bask in the beauty of a deeper level of being, of the connection that grows out of actions and words that are clearly not for you, but for us. As you smile at the ego self that does not want to give up, you shift your perspective from fear to love, loving even that ego self and letting it be. Then the heart is free to connect into that deeper level of being, and the heart knows, "I have just done exactly what I needed to do."

44: ♡: We spoke about faith. You all know that in third density your prime lessons are of faith and love. In our last joint session with Q'uo, the one known as Ariel spoke of the impetuosity with which older third-density incarnate beings sometimes prefer to overlook the learning of faith and love and move into the pathways of deepening compassion and wisdom. If faith and love are learned simultaneously with this deepening of compassion and wisdom, it works well. But when faith and love are overlooked, there is often distortion, even physical distortion of the body where the upper chakras are open and attention is not given to the blockage of the lower chakras.

45: One aspect of deepening faith that is overlooked by many of you is that when you watch this shift in yourself—service to other versus service to self—as you watch yourself shift in perspective, faith grows from blind faith to a verified faith. Intuitively you know that you are moving deeper into connection. Your heart knows that you are doing the work you came to do, not getting rid of ego but allowing ego to dissolve in the light and energy of ultimate reality. That reality knows the self as unlimited, divine, connected to all that is. When you bring your attention back to this deepening of faith, you may simply remind yourself, "This is why I am here."

46: This is the self-discipline that is called for. It is not a voice that says, "I must meet his needs." It is not an intellect that

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0: “You aspire to perfect service and to prayer without ceasing. The being cannot pray without ceasing while it is moored in judgment and confusion. The heart and energy are not open. It can pray without ceasing when it notes the arising of fear and allows fear to be a catalyst to compassion and connection. Heartfelt prayer arises from that connection. Primary is the question of making friends with your own humanness and imperfections in the incarnate state.”

1: (This session was preceded by a period of tuning and meditation.)

2: Aaron

3:♡: My greetings and love to you all. I am Aaron. I phrased this question some weeks ago because it seems to come from so many of your hearts. I wonder if it would be useful for you to offer any additional thoughts you have about this question. In the rephrasing of it as it comes from your own hearts, there is sometimes that twist that helps you see where the distortion lies. I would pause here for a moment, then, and ask if there are any additions to the question. That is all.

4: Carla

5: How can we be of service to others without dumping all over ourselves, using up our time, talent and treasure and not having anything left over for our little special projects? Others are asked to clarify or add to this question.

6: K

7: I think it is right to the point.

8: Aaron

9: I am Aaron. Let us first speak about the word “codependence.” All beings are, in fact, codependent. The word has picked up bad connotations in your language, as if there were something negative about being codependent. But, in fact, it is not codependence in itself that is negative. The negativity derives from fear. When codependence is acknowledged as part of your connection with all that is, it is a wholesome state.

10: You breathe in the air. You are codependent with the trees that help create the atmosphere. Your bodies are largely water. At your death that water in your body moves back into the soil. In your breath there is moisture. The moisture from your body helps the trees grow. Codependence, then, is not the problem. It is simply a statement of your non-separation, your inter-being. Rather, what we need to address is codependence as separation; that is, that state of fear which leads you to acts and words and simultaneous resentment about those acts and words, or the fear that leads you to encourage others in unwholesome acts as a protection to the self.

11: When two beings interact and wish mutually to serve one another, certainly that is codependence. But it is a skillful codependence where each being learns that it is part of a greater whole and honors its interactions with other beings. The right hand does not withhold comfort from the left hand. They know themselves as part of the same body. Yet within the extended earth-plane experience, you view others as separate from self. Then negative codependence arises. We define negative codependence, then, as acts and words based on an illusion of separation. Within that illusion of separation, fear has arisen and also a lack of clarity of the being’s highest purpose.

12: Each of you has within you places of deep fear. There is some preference not to look into those places, a need to not confront that fear in yourself. When another’s demands upon you allow you escape from that confrontation, a part of you says, “Oh no, incessant demands,” and a part of you says, “Thank you. Thank you for the protection of your demands.”

13: Last month I talked to a mother who wanted very much to write. That was her expressed desire. She had a baby, perhaps a four-year-old child, and that baby had a tendency to whine, to pull on her constantly for attention, which tendency I noticed as we were talking. The child’s self-entertainment was that it constantly came over and interrupted. Of course, the mother has unconsciously taught it this behavior. When you use the term codependence in a negative way, it grows out of this type of relationship where the mother insists that she wants to write, wants her child to become more independent so that she has freedom for her work, and yet surreptitiously encourages that dependence because it protects her from writing. At a much deeper level, the writing terrifies her. This, then, is what we might define as unwholesome codependence.

14: As with everything else in your life, negative codependence is an invitation. When you see a repetitive pattern that seems to hamper you in some way, it would seem wise to ask yourself, “What does the continuation of this pattern protect me from? Is there any way that I am encouraging it?” Then you may begin to look at the fear that has led to continuation of that pattern.

15: At first it seems almost impossible to change it, to say no. There is self-discipline involved here. At some point, as you look at the patterns which seem discouraging to you, you need to ask yourself, “What if I just say no,” and then watch very, very carefully to see what happens. Now here is another area of confusion, of distortion perhaps, because many of you do get this far and decide, “I am going to say no,” but you are not really aware what it is you are saying no to. In your mind, you think you are saying no to the other and to their uncomfortable demands. That no, then, has arisen from a place of anger. You still do not see that what you are saying no to is your own fear.

16: For this mother I just described, she might say no finally to that child: “No, you must sit down and entertain yourself. Here are crayons. Here is a book. Here are blocks. I am not to be disturbed for half an hour.” But it does not come out that way. Instead it comes out as, “No! I sit down and play with your toys! I have had enough!” That kind of anger pours out. Who is she really angry at? What is the anger really about?

17:♡: When you are very clear in yourselves that you need to do something a certain way and that your choice is not harmful to another, it is not hard to say no. It becomes hard when there is no clarity, because you do not know whether you want to say no and end the behavior or whether you want to allow the behavior to continue. So, some of you get to the point of saying no but your no is said in anger, which escalates the tension between you, rather than speaking with love.

18: I have a good deal more I would like to say here. I feel Q’uo wishes to speak and will turn this over to my brother/sister. That is all.

19: Q’uo

20:♡: We are those of Q’uo. Greetings to all in this circle of seeking in the love and ineffable light of the one infinite Creator. It is such a thrill to blend our vibrations with your own as we allow our energies to merge with your own and become a hymn of praise and thanksgiving to the one Source and Creator of all that there is.

21: We are most especially glad to have this opportunity to work with the one known as Aaron. This is unique in our experience of inner- and outer-plane cooperation; and perhaps you could say that Aaron and we are codependent in teaching our best for service to you, as you are codependent in sharing what we offer and using that which you find useful. We do not claim authority over you. Please use your discrimination and leave behind any information which does not meet with your needs and opinions. We would not be a stumbling block before you. This being said, we would like to state our opinion of the portion of this large query upon which we have begun work, for there are several portions to this issue.

22: Firstly, there is the portion of codependency which works with the Creator, Its design and Its and your co-created agenda for this incarnational experience. Secondly, there is the portion wherein the seeker is working to find the heart of its own self. Thirdly, there is the portion dealing with relationships, not central but rather having to do with the self or the society in regards to the hook which hooks you into so-called codependent behavior. Fourthly, there is the portion devoted to the consideration of the seeker in relation to its central entities: the mate and the family; and in unusual occasions, a special or another acquaintance.

23: Perhaps you may see our feeling that in dealing with the central relationships of one’s incarnational experience, you are dealing with the Creator’s plan, your work within this incarnation and your generalized buttons, shall we say, or sensitive places wherein connections with the self or society are found to be frustrating in this codependent way. Before we can consider fully the central codependency, however, let us begin with this latter, for it shall prove to be the way we move back into this series of discussions.

24: Here you are: you, the seeker. And although the life-mate or family member has seemingly associated with you in an unskillful way, and you with the other, there is still a full travel of free will. What force moves within your heart that causes the exchange of hurt and emotional pain? Let us look

you were and are in your honest and single-hearted desire for the truth, the desire to know the love of the infinite One, and to offer all that you are and all that you ever will be to that service.

13: Go forward from this meeting saying not farewell, for you are only moving into the part of the path in which you may not see each other so often. You are all still working together.

14: We would ask you lastly to think about the implications of becoming a social memory complex. We have said one does not learn to become a social memory complex by the mating of individuals alone. Just as important is the relationship that you have with all others. Whether you experience that relationship as positive or negative, successful or failing, you are attempting to learn the mind that is yourself but not yourself, that mind that is hidden from you by the illusion of separation. And rest back in the knowledge that in addition to all guidance that is unseen, each of you has learned that there is a— we correct this instrument—totally trustworthy entity in each other. Someone with whom it is safe to speak of things that are painful. Someone who you know will not harm you in any way that is intended. Someone that you know will not be petty or mean. Someone whom you can trust to give its best not only on your behalf but in any concern that you might have.

15:♡: These things do not take place simply in what you call marriage. That which you have attempted is almost completely impossible within the third density. That you have attempted this forming of the family of spiritual entities stands in its intentions golden and perfect, and we ask you never to doubt that that which you have done was truly beautiful and without blemish. Let all else fall away, and remember only this, that three entities loved the Creator and worked and prayed and gave of time and energy and will to the absolute limit of possibility in the attempt to serve. Know that that intention and that perseverance of attempt are the truths that will remain, are the truths which you have chosen to work on in this incarnation. And as you each have moved closer to some idea of what love is to you, for it is to each entity a different lesson, know that no work that you have done has been in vain. For you have under adverse circumstances loved and been loved, and that is the lesson of this density.

16:♡: We shall meet again. The illusion which you call time will speed very quickly and we shall be with you. We bless each of you with our love and our admiration. We are aware that there is sorrow, but we ask you not to hold that to yourself, but to release it little by little, until all things between each are positive and free. For each has done nobly. So in the end we shall not say farewell to you but we shall say hello. Hello to each, you are new this moment, and we look forward to experiencing that new self that you are becoming in what you call the future. Our joy in meeting that which is becoming you is very, very great. And our deepest respect to that which you carry from the old self to the new is also very great, for you have chosen wisely. You have not released your faith into despair. You have not given up. You have not condemned yourself as being without the ability to serve.

17: (Side one of tape ends.)

18:♡: Hello, my friends. We shall meet again and we greatly look— we correct this instrument— and we greatly look forward to this delightful prospect. Meanwhile, we are with you and if you wish us to be with you in a way that comforts and quiets you, you have only to ask. We will of course not speak with you, for we would not interfere with your free will. But you may feel our love and our blessing and our support, just as you know the blessing and love and support of your friends in this room. You may have this at any time, you may have this at all times, you have only to ask.

19: We are those of the principle of Q’uo. Go always with the Creator. Be always the Creator to your friends and allow your friends to be Creator to you. This is the meaning of “adonai vasu borragus.”

20:♡: We leave you drifting from your ear’s hearing, but never from your consciousness, in that one great original Thought—love. And in all the areas of manifestation—life. And in these two things we leave you with the sum and the substance of the one infinite Creator. As you feel yourselves move towards eternity, as time has less and less grasp upon you, we ask always, simply, that you meet your experiences, unafraid and with love. With love and with light. We are those of the principle of Q’uo, and with love of the morning when the sun shall shine upon all of our souls again. And that sun that is the kingdom of love and understanding. Adonai.

Adonai vasu borragus.

21:

4.38 1991/09/28

0:♡: I Yadda. I greet in love and light of infinite Creator. We stop in only to greet the one known as M, to wish her laughter and light upon the pilgrimage. Shed all that is other people’s clothing of the mind and the heart and the spirit and there shall be new clothing of light in your spirit, but only if you ask. We encourage you to call to us, that all be made anew each day, to feel the fullness of joy which is the joy of the servant who serves well. We thank this instrument for allowing us to speak, for this instrument also has the longer message that (she) wish to express. Our joy and blessings upon each. We are Yadda. Adonai.

1:♡: I am Q’uo, and I greet you in the love and the light of the one infinite Creator. We thank you for this blessing of calling to us for this wisdom which is not at all infallible, but seems wise only to those who have not yet come to where we are. But we assure you that we have very much further to go in our own development, and would not wish any word of ours to be a stumbling block for any who may listen. Therefore, discriminate in our source as in all sources, that your personal truth be remembered and recognized by you so that you may live the life that you hoped to live.

2: Let us speak about the visualizations of the child and the adult and the observer in the dreamlike state of being out of one’s own body, and seeing this child also, not only out of its mental body, but its physical one as well. Gaze at this child’s eyes, for this child is your spiritual self. Gaze in compassion on the hardships and the difficulties of being a young entity, for no matter how very hard one tries as a newborn soul, one cannot exert its will in order to make itself comfortable or warm.

3: Now, as you gaze at the observer, look at the observer and ask what relationship this observer has to the self. We would be going beyond our boundaries of free will were we to solve this riddle for you, but can only say to you that, indeed, you saw a symbol of that which was occurring in heaven, occurring, the making of hardship for the spiritual self because of the feelings and emotions of the physical self.

4:♡: Each entity has many roles: the observer, the audience, the critic, the players, those who paint the scenery, those who work the lights. And all these parts of you are still all of you, so that all that any secret does is inevitably seen at last in the mirror of the self. When the physical third-density animal which carries an entity’s consciousness is not loved by the self or others, is not shown to be beautiful by the self or by others, there is a slowing down of the energies of the self. Consequently, the observer may note the entity upon the floor, very weak, very weary, very saddened, and completely at a loss as to what may be done better when one’s best has already been done. And as you gaze at that situation, and as each gazes at such situations, we ask each to ask forgiveness from the self, for within you there is that critic that will not give the self its rightful place as a wonderful instrument through which each is learning the laws and the ways of love.

5:♡: If this spirit child casts itself in vision in an inner plane to some distance from its own physical selfhood, its own womb, it is expressing a hunger and a thirst for love. And is there not in each of us not only the spiritual child but the human third-density child—(or for us, various densities, but still children—that yearn for attention and love and respect and care.

6:♡: It is most common that one who is seeking with utmost might, in the main, moves quickly to the heart to begin doing work in consciousness when this occurs and (for) an entity (who) has not yet balanced the energies that move below the heart chakra into it, there will be some blockage of energy and a mismatch between the energy of the spiritual self and the energies that are coming in because of the request of that spiritual self, because one needs to live that which one has learned. It is most often the case that the one who too quickly undertakes the higher spiritual, almost discarnate skills, of devotion, may well have been leaving behind a neglected body, an unloved body, and without the knowledge to do any other, the neglect of the spirit child within which was born in each entity when each entity first chose to seek the truth with all of his heart.

7:♡: The experience of being outside of one’s own physical

body is, in the strict sense of the available data on your plane, common. However, this vision was not given simply that you may see that there is a spiritual child and, indeed, a child, a simple human child, that was not given what it needed, that was hurt when it should not have been hurt, that was helpless to fight against or to balance the pain of living. And as long as this child remains within, the spiritual child has a great deal of difficulty growing because it is the child within that chooses not to love the self, not to love others, and not to love this that you call Earth.

8: So, in dealing with this clear memory we would encourage the swelling of compassion. Allow the upsurge of compassion for this child. No harm was meant, no evil or sin was committed, but only a simple unknowing, a simple ignorance of how very special, and how very helpless, the child within is. 9: We do not mean to suggest that those who have not become aware that there is an unhappy and grasping child within who constantly wishes reassurance should drop all that they do and pay attention to this child. The childhood of the body is now past. That child that was abused is no longer, for that which is occurring occurs now and for the first time.

10: Now, when a baby is born it is most important to nurture it, to feed it, to hold and jiggle it on the lap, so gently cradling it in the arms, sending it love, letting it feel the beat of your heart. So, without saying a word do you love that little child, and in general we would, in our opinion, advise each to see and recognize first that the human child must be balanced before spiritual work can be done safely. And secondly that the spiritual child that is, in Christian terminology, born anew through love of the Creator equally deserves nurturing, this protection. For when an entity is young even the smallest tree blown over upon it can hurt it, even the tiniest tripping, so many things can harm and hinder the spirit within from its growth.

11: So, in terms of those who realize the infancy of themselves as spiritual beings, to take that infant and cradle it in the heart, to protect it, to nurture it, to honor and respect and support it. For this child is more truly who you are than the entity which you see in the mirror, and it is in this density that this spiritual child makes its most important and its first choice, a choice for love or a choice for fear. Let the environment of your spiritual child be such that there is no fear, but only love and you shall have done your utmost to nurture your own spiritual evolution, not simply in this density but in the infinity of destinies that await the seeker.

12: As we leave this image it is well to thank the observer for the observer has seen what the eye could not see but what the heart can understand, and by (this) vision has given a picture, an image of the beauty of the perfect child within. Be maternal and fierce in your protectiveness. Do not offer these beautiful gifts that you have to those who do not ask. But simply move through your days honoring Christ consciousness, honoring love, and honoring that child within you which is the metaphysical being which is truly yourself.

13: We turn now to the question of psychic greeting and the movement from our first topic to the topic of psychic greeting is organic, in that the difficulties posed in the first question are some of the causes of a lack of protection in doing spiritual work. That is, that the lower energies, the energies of sexuality and survival, the energies of relationships with yourself, with other people one at a time, and your relationships with all the groups in your society, all of these things have been in many cases pushed aside, perhaps placed in boxes and tucked away in the attic of yourself. But these do not stay in the attic. These rags and bones climb back down the stairs and back down into the lower energies and recreate the blockage. These blockages are not to be overcome, they are not wrong, they are simply unbalanced, as if instead of standing on the fulcrum of a seesaw you were to stand to one side or to another and the whole side would go down.

14: Each energy expresses itself uniquely through each unique entity, so the balance in each ray for one is not necessarily the balance for another. The job of the seeker is constantly to attempt to keep those energy (inaudible) clear in whatever way the entity has learned. It is especially so in orange-ray difficulties, where not only does the entity have things about himself which he sincerely dislikes, but is being bombarded by others who also have a sincere dislike, distrust or fear of the entity.

15: The difficulty of doing profound and high reaching work in consciousness is always going to be apparent. For when

there is true light generated, attention is drawn to that light, and there are those forces who wish to...

16: (Telephone rings. Pause.)

17: I am Q'uo, and greet you again in love and light. Pardon us for the interruption.

18: When one has a great desire to be of service and wishes to work with powerful energies, (one) well may not know that it is not in balance. It may well feel that it is in balance, but that is the human cerebral, intellectual judgment, not the wisdom of the heart. So it is always well to ask the heart, "What is the work I must do upon myself this day to be in line with the will of the one infinite Creator?" And insofar as this question is not asked and higher energies are brought forth while the heart itself is constricted somewhat in its energy flow, there will be illness or nightmares or hallucinations or a conviction that a contact has been made that is indeed a negative one which is passing itself off as a positive one.

19: So, instead of moving quickly past those lower charkas, those who aspire to being holy among men must look first to the most common, mundane and everyday things for that is where holiness begins, that is where transcendence and courage begin. As you arise in the morning and when you look at yourself you think, "Oh, what a pretty face," instead of, "Oh dear, I don't want to look in the mirror." It is that simple. It is a matter of opening your heart to yourself, to others, and to the society. It is easier to do each time that you fail, because each time that you perceive within yourself that you have failed and make the subjective judgment that may not at all be true, it nevertheless teaches you the way in which you (are) to go, the way in which you wish to live a righteous life. So there can be no mistakes. You cannot feel guilty. You cannot feel truly a failure in anything because all things whatsoever in the mundane world are also holy.

20: So, the first requirement of one who wishes to do higher work is to fall in love with the self. Not in a selfish way but in a way of recognizing that within that strange body that the consciousness carries about lives a wonderful, everlasting and perfect spark of infinite light. If you denigrate yourself to some extent you also repulse the light that is within you and tell it to back away from you because you cannot see it. So we stress to those who wish to do positive work in consciousness the valuing and the hallowing of mundane and earthly tasks, for all things are of service and nothing is to be thought better than another way of service.

21: It very often does happen that when an entity skips through the lower chakra work and moves directly into the invocation of names and the evocation of power, that one may contain far more wisdom than it can possibly express. Consequently, the entity will in some way express the discomfort that it has put upon itself because it asks of itself those things for which it does not have the power. It is always well then in all work to ask to give the highest and best of which you are capable in a stable manner. In a manner which can be held steady for an indefinite length of time.

22: In other words, it is not necessary to make a brand new self to breathe the Creator. The Creator is already with you and loves you already and does not need you to be more beautiful, but needs only the beauty which you now are at this moment. And most of the beauty is seen in terms of intention and desire. The intention to help, the desire to help, the desire to be closer to the one infinite Creator, and to know true love. These desires are precious and are treasures to be held close to you, for these are the desires of the young physical child within. When you open carelessly—by ignorance, usually, not by design—the energies overwhelm the self as it is, energies which cannot be held stably in the daily life, that cannot be brought back into the work, the ordeal and the joy of living. Then that entity is simply opening itself more and more to the possibility of difficulties occurring, whatever they may be. And in each case where this happens we ask each first to forgive the self for doing this, for the self did not know and was not aware, but was only attempting its very, very best. And that attempt is what is noted, not the degree of success or failure, but that the intention was pure and persistent and as full of joy and laughter as possible.

23: We will leave any further questions to the question and answer period. As to the date "1-11-1992," it is to be noted simply that there is the master number of 11 which cannot be broken down, and which in its way indicates that it is a powerful time when everyone sees that one one. It is also to be noted that the eleventh day of each month in this coming year will be a master number. The reason for this is that if

that beyond that new pioneering frontier of knowledge there lies still an infinite mystery.

2: Now, it is well for a student of any subject or field to do research, read, and gather tools and resources for coming to understand that field of inquiry. Those who seek along a spiritual path are not so different from those who seek to learn how to work one of your machines or learn a previously unknown skill. There is the studying, the processing of many facts into subjectively formed categories and organizations, and in the end there is (you) with a more enlightened point of view concerning the field of inquiry which has been studied.

3: We encourage those who hunger and are not yet filled by spiritual food to seek out experiences with entities visible or invisible and to read that which they consider helpful. All of the information on each page of written work, each thought from a channeling source, is to be enjoyed. However, this is not to say that all is simply to be accepted. Nor are we saying that if many things seem wrong about a source there is no good in it, for even the most inaccurate contact, dealing with the most fear-driven subjects, are attempting to serve the one infinite Creator. And those which listen to or read these perhaps wrong-headed thoughts may be offered much erroneously fearful information. Still, there is at least the gathering together for reasons of spiritual inquiry. And as this energy brings entities together to seek, so no matter how faulty the group may seem there is the effect of help from each consciousness present to each other as all form a circle of seeking.

4: There are several ways to consider how to form one's own opinions and value them. We might suggest that when information is being evaluated the seeker stop to reflect as to which energy center or centers are being activated by this information. For instance, information which focuses upon matters of survival is driven by the instinctual energies of the red ray, (all in) the reflection, naturally, from the yellow ray physical existence. We speak of inner rays here, rather than densities.

5: If information is offered concerning the moving together of some who are different from others, or simply if there is information about groupings and joining or avoiding groups it may be seen that there are many energies of the yellow ray. And if there is information concerning this or that messiah or special chosen entity, then it must be left to the entity itself to evaluate whether the attraction of this savior is resonating with the red, the orange, and/or the yellow ray.

6: All of this sort of information tends not to activate or enhance the healing powers of the opened heart or green ray. It is within the more abstruse and abstract regions of theoretical considerations that the inspiration of words or thoughts might be offered which open the heart or the powers and energies of communication. And it is within the student only that the indigo ray is activated by any material whatsoever.

7: For work to be done in consciousness, the consciousness must have its attention upon doing the work. We might take a different tack in this matter of personal discrimination. Now, we are saying simply that each spiritual seeker, having its own universe, must and shall evaluate for itself all stimulus which comes into the sensory net of awareness. From the first impressions to the end of the most involved and recondite argument all that is processed by a spiritual student is accurate to that student, and the only authority is that student, for the infinite Creator Itself, while offering constant love and support, does not wish to influence the experiences of any being. All beings are free to experience what and as each chooses. This is that which is the seeker's gift to the infinite One.

8: No outer authority may be considered, in our opinion, a satisfactory substitute for an individual's inwardly moved framework of opinion. So we encourage each student to think of itself as responsible in that the will of the infinite Creator is that there be love. Each is love, and each experiences love. This is that which is the truth insofar as we know it. Putting this truth into manifestation is a task whose characteristic is polarity or apparent difference. Without this, there can be no manifestation, for love experienced as love is an eternal tautology when considered as a way of knowing as opposed to the way we grasp beingness.

9: So each of you is sovereign—the judge and jury of those things which come to each entity's attention. If that is accepted, then it can be seen that there is a certain desirable character, or group of characteristics, which may be attributed to a responsibly working spiritual student. The

teacher known to you as Jesus the Christ spoke of this when it said to its students to be wise as serpents and innocent as doves. The serpent is a symbol for wisdom, and it is wise in apparent manifestation also. The first sense is that of the symbol. This symbol of wisdom is expressed in your cultural myth by the gift of the serpent which was making available the knowledge of good or evil. In other words, wisdom has to do with a personal ability to judge whether something is good to that person. This kind of decision is strictly personal, and cannot and should not be offered in dogmatic fashion for others.

10: The other way in which the serpent is wise is that when an enemy or possible enemy comes into hearing or sensory range the serpent removes itself cautiously. These both are good ways of being wise. When one considers the innocence of doves and asks how that can be applied to the judgment of information, we can only suggest that each entity knows of those individuals to whom all things are signs of disappointment, trouble and doom, while others with the same basic situation find much to make merry about and much to give thanks and praise for. The innocence, the purity, the untouched nature of the open and loving green-ray energy center—the open, loving, compassionate heart—can see beauty in almost any situation, for as it speaks to itself it hears the outer world.

11: We find that this is a good beginning upon this topic and invite further queries both now from this group and, in the future, from the one known as V. We hope that this transmission has been clear in why it refrains from offering opinions considering the validity of sources.

12: Before we leave this topic we would simply say that there is much, much of fear in any human experience. The physical vehicle is fragile, and it is known that it is mortal. Many of the fear-driven topics, which may be considered by many such as this instrument to have little effectual truth, have a truth in a larger or archetypal sense, for there is a wonderful urgency about this present moment, about this present cycle, about this present year, and so forth. These are the minutes, the last minutes, of each of your incarnations. There may be millions of these last minutes, but they can be counted. Thusly, there is a deep and natural capacity to fear, for one's worst fears, those of annihilation, stand starkly, and without evidential answer, before each seeker's life. At the end of that last minute of the incarnational experience, that consciousness that is the seeker goes through a door and it closes behind that entity, leaving those who are still experiencing the illusion of third density to remain ignorant of that which occurs thereafter.

13: The more compassionate way to deal with this existential fear is to realize and affirm the wonder and blessing of each present moment. If disaster or catastrophe is to be part of an entity's destiny, it shall occur, regardless of planning attempts to protect the self from such a fate. If all is to be peaceful concerning a seeker's last days in this illusion, so it shall be, although the seeker stands within a hundred which are slain. The attitude of gazing with a full and loving heart at whatever is occurring is the more compassionate and loving approach to the quandary of existence without answers. Appreciate and attempt to inhabit fully each moment, each minute and hour of each day of this experience, one at a time, and whatever the outer circumstances, the inner spiritual journey shall be as full of light and blessing as the experienter can hold.

14: We would at this time ask if there be any queries? May we have a query at this time?

15: Questioner

16: Not from me, Q'uo. Thank you very much. That was very helpful.

17: Questioner

18: Not from me, either, Q'uo. Thanks for (inaudible).

19: I am Q'uo, and we have enjoyed being with you also, my brother, and are grateful that you allow us to be of service. We always wish to linger with this good company, but it is time for us to go. And so we caress each beautiful spirit in hugs of brotherhood and offer always our love and blessing in the name of the one infinite Creator. We leave you in that Creator, in love and insofar love is manifest, in love and light. It is the season of the growing light. May each ray of the Creator's love and light that enters your heart find a happy home. We are those known to you as Q'uo. Adonai, my friends, Adonai.

20:

lost in the mystery of Godhead. So, persistently you shall, even though affirming the goodness of all experience and affirming the goodness of your lessons, come up again and again against the outrageous, unacceptable, painful experiences which, by subtle or bold means, shake your comfort apart and force you to deal not only with the situation but with your own feelings about that situation.

11: You see, you can know that all is well and know that everything is for you to learn, but this does not keep the unruly emotions of a deeply sensitive being which has been cut off from the resting place of eternity from feeling many, many painful things, and seemingly having to feel them in the darkness of solitude, whether it be total solitude or simply the deep loneliness of inner solitude. You cannot expect any attitude whatsoever to buffer you from feeling emotions. This, we feel, is where your query was aimed. We hope you can see that all we said before stands as the foundation upon which we can talk about having attitudes.

12: Yes, my friends, the practice of a particular bend of attention and way of consideration is a tremendous force in shaping your learning experiences and in performing the service which you came to offer. Part of the work of any wanderer is the living of the life itself, for when (that) which has been in a more compassionate vibration, or wiser one, has all of its forces in harmony inwardly then the breathing in and breathing out of everyday living is in itself the central portion of the service which you came to offer, that service being to enable consciousness within this planetary sphere to be lightened. Insofar as the eyes of your heart are lightened, so is the planetary vibration lightened.

13: Now, as you go forward you may feel that this seems very easy: "I will just take what comes with good humor." However, the incarnation will turn around and surprise you as soon as you think thusly. Again, what is important in the creation of an attitude is largely that fundamental way in (which) you as a servant of the good are ready to deal with destiny. In doing this you shall again and again find in theory that you are doing well, but what are all these unhappy and turbulent emotions, why must you suffer? This is where we came in, this is what you asked and about this we may say that building upon the foundation of faith which undergirds all of your existence you may focus upon your emotions, not upon the events causing the emotions, with good results as far as aiding yourself by attitude.

14:♡: If you focus on events you are lost in meaningless detail. If you focus on your emotions, you see that when you have pain in the emotional body, you resist, tighten up and say "no" in a speechless, silent way. Now, step back from this knot of negation and see that the work of the attitude is concerned with holding, loving and forgiving that self that is in a knot of pain. The attitude is not relevant to the facts in the way you meant it. It is relevant to how you deal with the emotions which you feel as you move through this lesson. If you are angry, a good attitude cannot make you not angry. However, it can kick in like the afterburner and say, "I accept myself angry as well as calm."

15:♡: In this self-acceptance lies the compassion and love which the lesson was intended to teach. The events themselves do not teach, and one's reactions to the events do not fully teach; but the way one deals with one's unredeemed and lost emotions make a great difference. The attitude can be adjusted by daily, silent meditation. This is a good foundation upon which to build each day. However, much of the day is spent in a far more active and less contemplative mode. Within this active mode there seems little time for the re-seating of one's consciousness into the center of a life lived in faith. However, one small word is enough to change the attitude, whether it be "Love," or, as this instrument prays often, "Jesus," or any other short expression of truth. This is enough to feed the flame of balance within.

16:♡: This, shall we say, balanced fire can pilot one emotionally. The fire is the fire of love. This engine which moves the attitude is fueled by love. And this love comes into the painful emotional reactions and accepts that painful, twisted, knotted self. It also accepts just the same the times when you are not in pain but feel wonderful, and then the acceptance is that of the fond relative which sees the children playing on the grass on a summer day and glows with the joy of it. You can be pleased with yourself, this is a good attitude. Just let yourself be equally pleased when you are having unlovable and unpretty reactions. Let your compassion flow to yourself. This is the best attitude.

17: There are other ways to affect the attitude besides prayer. A song upon the lips or in the mind always helps. The joking with oneself or with another is almost always helpful. The attempts made to soften another's pain, when another comes to you for aid have a profound positive effect on you. So that we encourage each to rejoice in the outworking of destiny and to attempt to allow your frame of mind to be that which it must be because of what is happening, so that you are not thrown, or dismayed, or judgmental with yourself when you stumble and fall. Let your attitude be that all is well even as you pick yourself up again and yet again, dust yourself off, as this instrument's song goes, and start all over again.

18: The crux of having a good attitude is in that moment of recognition and forgiveness of the self by the self. May you rejoice in your destiny and find it within yourself, faithfully and persistently, to cooperate with it, for as you attempt through having an attitude to do these things the puzzles you encounter will be simplified to the extent you have ceased judging yourself as you do your lessons.

19: At this time we have finished with the direct communication to this one query. Are there further queries at this time?

20: Questioner

21: (Inaudible)

22: I am Q'uo. We find this sentiment hilarious, and wish you the same. Are there any further queries?

23: Questioner

24: Thank you very much.

25:♡: And we, my friends, thank you as you sit in the gently descending early darkness of winter in your pleasant domicile. We find ourselves, as always, reluctant to let go of this channel, yet we must. Please know, however, that although we have different concepts of time and space as our illusions are different, yet we are with you in your time and space in a faithful and stable way, a strength for you to call on. We are most happy that you do call upon us, for we can give one thing, and that is our unconditional love. And we do so enjoy being with those who call upon us not to share information, but just to be able to send the vibrations of love and support that are the other part of our service to you. We may speak to you of many things, but the vibratory connection between us is that carrier wave of love, and this is never away from you simply because we do not have a voice. No words are necessary. Love is experienced in love. We let you now go away from the quiet of meditation and into the world at large for some more helpings of catalytic experience. May your attitude be full of joy and compassion, and always, my friends, good humor. Be merry with each other.

26:♡: We are known to you as the principle of Q'uo. We leave you in the love and in the light of the one infinite and glorious Creator. In that shining light we say adonai. Adonai.

27:

6.2 1993/01/10

0:♡: Greetings in the love and in the light of the one infinite Creator. We are known to you as those of the principle Q'uo. It is our privilege to share your meditation and to speak with you concerning questions having to do with the correctness or authority of various entities and written volumes. We begin by saying that we do not have any authority over you. We are prone to error. Our opinions, though offered because we feel them to be worthwhile considerations, do not constitute error-free information, but rather careful opinion of one who is on the positive, or service-to-others, path. Each individual entity, each group of entities, in the end all the unity of entities, insofar as they have the capacity to activate, evaluate and judge have no capacity for logically, rationally proving any authority from the outside in. In our opinion, neither any entity's self, higher self, nor any teacher that still speaks or thinks or considers has knowledge of the mystery of the infinite Creator.

1: By saying this we wish to establish a basis upon which we may build. The foundation of the right consideration of an entity's position as judge of its own creation depends firstly upon there being no authority that is final. No hand or word has the master's authority over servants of the infinite One, for the infinite One has established that in all manifested creation there be no final, provable answers. As entities discover what seem to be definitive answers, the edge or furthest limit of knowledge is pushed back, and it is discovered

one adds together in the way of numerology the 11 and the 1992—we correct this instrument. It is to be noted that with the 1-11-19-92 there is a master number also, and one which is to be hallowed, not necessarily on this plane. As a matter of fact, probably not at all upon this plane, in terms of visual sensation or manifestation. But that there are many planes which interact within third density with your own.

24: See this master number, the 30 degree which this date represents, as a time of completion of certain things upon the spiritual level. Yes, of course, entities may help to rejoice in this energy, but it is an energy which falls like rain from heaven that shall fall whether one appreciates it or not. Whether one finds it good or unfortunate, it is simply that which vibrates in a certain way.

25:♡: This day, then, may be seen to be a day for powerful or spiritual work and paradoxically for those who wish to relax the spirit, to regain the rest and the comfort that being with people who live spiritually can give you. Much is coming to an end in this particular portion of your race's history. Much is beginning. The mood need never be one of grief, but always one of celebration. We ask each always to remember to respect what other people see, what other people believe, and what other people hold true, not attempting to correct them but simply supporting them in whatever they do, for each has an unique path. It would be well upon this particular day to be more mindful, perhaps, than usual and more aware of the power of choices made and gestures of love extended and broken nets mended upon that day.

26:♡: We would, at this time, wish to transfer this contact to the one know as Jim, if this entity desires contact at this time. We thank this instrument and leave it in love and light. We are of the principle of Q'uo.

27:♡: I am Q'uo, and greet each again in love and light. We would take this opportunity in speaking through this instrument to offer ourselves to further queries at this time. Is there a query to which we may speak?

28: Carla

29: I have a question (inaudible) from Susan (inaudible) her situation. First of all I would (inaudible).

30: (Side one of tape ends.)

31: Carla

32: (Inaudible.)

33:♡: I am Q'uo, and am aware of your query, my sister. We cannot answer this query for it is that which infringes upon the free will. We are, as always, sorry that we cannot speak in a way which seems to be of the immediate comfort for we know that you and many like you upon your planet are suffering from distortions of mind and body which cause pain and discomfort. And there is much desire to be able, if not to be free from such, then to treat such so that there is at least a modicum of comfort. The comfort that we have to offer is a comfort that is not of the mundane world, but that undergirding reality which supports all creation, that Thought of love of the one Creator that expresses itself in your illusion in a manner which is mysterious and elusive.

34: We are aware of the confusions and the frustrations that attend attempting to penetrate the mystery of your illusion and we can only commend your continued efforts in this regard. For by persisting in your seeking in the face of all the difficulties which you encounter, you bring yourself to the peak of the Creator, humbled in worship of the might and the majesty that can create a universe that contains the stars, the planets, all the galaxies revolving in their time and in their turn, along with all of the energies of your life pattern that move about you as do the planets move about the stars.

35: There are those experiences of difficulty which you face which seem at times overwhelming and which seem to be beyond any comprehension according to purpose or plan. We can only assure you that there is much purpose in the suffering within your illusion. For suffering done in service to others and in the name of the one Creator is a kind of tempering of the spirit that strengthens and crystallizes this means by which the Creator may be known and may shine through your being.

36: Is there another query to which we may attempt a response?

37: Carla

38: Yes, a couple more (inaudible). I have observed in my eating, not preferences, but in what is easiest for me to eat in that I am not able to eat very much solid food. If I can make this choice for myself of what to eat it would be all liquid or partially liquid or whatever. I realize you can't give me

a diet, but, in general, gazing at someone with longstanding difficulties, could you confirm that the intelligent thing to do would be to eat even more sparingly, and even more sparingly until an equilibrium is reached?

39: I am Q'uo, and am aware of your query, my sister. We are aware that your intuitive capabilities allow you to discern those foodstuffs that are available to you that would be most easily assimilated by your body. And we would recommend that you utilize this intuitive capacity in the greatest degree during this time of difficulty for your digestive tract. We would recommend that there be a variety of foodstuffs, as great as possible, in whatever form, be it solid or liquid, that you ingest, in order that your body be given as much opportunity to take from those foodstuffs that which was offered and that which it needs.

40: The human body has a great deal of ability to utilize foods in the most appropriate manner; however, there is a certain variety that is necessary in order to allow the body to find those ingredients which are most helpful to it in whatever its given condition. Thus, we do not recommend one kind of diet that is liquid or solid, over the other. Rather, the blending of these in a fashion which feels to you to be appropriate according to the time and condition of your body.

41: Is there another query my sister?

42: Carla

43: Yes. I realize that I'm not the only channel who's ever been told that my body is weak (inaudible) and that if I continue channeling it will shorten my life. I'm also aware that in each of the cases of which we've heard both channels chose to continue the work. I realize that there is much to be said for the wisdom of being, and not attempting to add to the productivity. But I find it impossible to grapple with intellectually, and consequently to move into my heart, with a feeling of real worth in just being, instead of doing.

44: I was thinking, for instance, this evening and tomorrow of going to do more exercise and yet I have heard Ra say before, "You do not need the pain, you only need the limitation," which would suggest that I accept the limitation of being on my bed all the time. Yet it has only been since I have been on my bed all the time that my stomach troubles have become more threatening and I feel that there is a delicate balance there between the desire to live longer and the very way of living longer being an instrument which will lead to a shorter length anyway.

45: So, basically if you have an observations on that, in other words, exercise seems to be a fighting against my limitations. And, indeed, it does usually, if I am successful, enlarge my arena of possibility of action. If I do not attempt to go beyond my limitations at this point, I will be bedfast except for my walks, which may or may not shorten my life, simply because of the diseases or illnesses or whatever is, I think, the result of not exercising. Mainly the difficulty with the digestive tract. I can't think my way through this. If you have any comments whatsoever I'd appreciate them.

46: I am Q'uo, and am aware of your query, my sister. Again we find ourselves in the position of not being able to give a specific response for the confusion which you express is that particular condition which is a product, or shall we say the precursor of the exercise of free will. We are aware of your confusion, we are aware of your concern, and we can only recommend that you follow that which you feel is most important to you at this time, whether or not it is that which has been recommended previously. Follow that which wells up within you as the greatest desire amongst all your desires. Follow it to its completion, observe again, choose again. Whatever wisdom has been shared with you previously will prove itself or not by your own experience.

47: Is there another query, my sister?

48: Carla

49: Only how could I better serve the Creator?

50: I am Q'uo. We do not find a better possibility, for each here in this dwelling place attempts to serve in every way possible. We instead would recommend the compassion that is given to the self by the self in order that that vehicle that you offer to the Creator as your means of glorification of the Creator, namely your very self, might be nurtured in a manner that would allow it to bloom to its fullest extent as a flower in a field, providing the beauty and aroma to the Creator according to the nature of its beingness.

51: For all the work that you do in your life pattern is that which adds to the beauty and the fragrance that is yours as a flower in this field. The work itself is not that which is of im-

portance, though you are aware that many have expressed gratitude at the work which you have accomplished. However, it is not the work that is important, it is the enhancing of your own beingness as you seek to serve that is important. Your work in this illusion is a means toward that end and we commend each for the great dedication and sincerity with which service to other selves and to the Creator is attempted. We suggest that you appreciate yourself. The acceptance of self by self is that which builds the firmest foundation for any other service that may be offered.

52: Is there another query my sister?

53: Carla

54: No. As I search my mind I see that any questions I would ask you would have to say that (inaudible) (unable to answer because of free will so I just thank you for coming to (inaudible).

55: I am Q'uo, and we thank you, my sister, for the dedication to service that your queries indicate. Is there another query at this time?

56: Carla

57: I do have one last query which I'd almost forgotten. I repeatedly get mail from people who explain to me that I am very unhealthy and that something within me, by my own decision, has caused me to remain unwell, and I'm holding onto it and if I let go of it I will become well. I don't defend myself against people like this, there's nothing to defend. On the other hand I don't precisely know how to thank someone who has spent large amounts of time attempting to change me around so that I will be well, when in my own perception of myself, given my birth defects, my very, very bad sickness at the age of two, rheumatic fever when I was thirteen, all the things that have gone wrong with me since, I see myself as one of the most healthy, tough human beings in the world. I've survived all that. So my vision of myself is a very well, whole person. I do not know how to say this to people without causing them to feel that somehow they haven't gotten across to me my own wrongness and the error of my ways. And I have no wish to quarrel with anyone. Is there a more skilful way to deal with this sort of attitude towards wellness than I have so far discovered?

58: I am Q'uo, and am aware of your query, my sister. You may respond to each such entity as you have responded to us if you wish to go into the same amount of detail with each entity as you have at this time expressed. There is no need for the defense for each is as he or she is and each entity will in time discover that there are situations which confound and perplex each entity. That the old ways of approaching a problem with solution fail. That there is mystery all about and that there will be suffering, bringing forth the questions, "For what end?" and "How best to respond?"

59: Each shall face these challenges again and again, for your illusion is one of challenge. You are here to be challenged. It is challenging to live in a manner which does not directly partake of the immediacy of unity and seems to be cut off, each entity separate from the other. You may assure each that you are aware of the value of their suggestion, that you have valued that concept enough to have considered it carefully a number of times in your experience, and that you find that there is mystery and that you feel you share this mystery with all. And that sometimes there is the confusion that surpasses all efforts, and that this also is that which is to be treasured, accepted and worked with in the most loving and harmonious way possible.

60: Is there a further query, my sister?

61: Carla

62: No, I truly am through now. Thank you so much, Q'uo.

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

64: Carla

65: I'd like to ask on M's behalf that if physical people looked at her in a (inaudible) way, in a scary way, were in any way different from the metaphysical or dream type psychic greetings which come to many in the process of initiation, was there something special about these being actual physical people, or was it simply a matter of one person's character or personality being such that that was the best (inaudible) of teaching (inaudible).

66: I am Q'uo, and am aware of your query, my sister. To those who work for the spreading of the light upon the surface of your planet, there shall be attracted those entities and energies which are desirous of controlling that light or, if necessary, to put that light out. Most of these entities are of

what you would call the discarnate or unseen nature. However, they are able to work their efforts through a variety of means so that they might utilize incarnate entities with certain mental and emotional distortions that fit their purposes for a specific working. Thus, all is seen by such a negatively-orientated discarnate entity as a tool or target of opportunity that may be pursued at a specific time and in a certain way according to the desires of the negatively-orientated entity.

67: Thus, such entities may utilize other incarnate entities, the circumstances of a certain pattern of activities, the various distortions of the mind/body/spirit complex of the entity that is being greeted, and so forth. Thus, there is much interweaving of effort of such negatively-orientated entities, as there is the same kind of interweaving of effort by those entities of a positively nature which also seek to aid, as they are called, and to guide as is possible.

68: Is there another query, my sister?

69: Carla

70: (Inaudible).

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

72: (No further queries.)

73: I am Q'uo, and as it appears that we have completed the queries for this session of working we would take this opportunity to thank each present for inviting our presence in this circle of seeking this afternoon, as you term it. We are most grateful to be able to blend our vibrations with yours and to walk with you yet a few steps further upon your journey of seeking. Your journey and our journey is one journey that does not partake, strictly speaking, of time or space, yet is that which always continues, for always does the One seek itself through the many, and always do the many seek the One through every breath, word and step that is taken.

74: We are known to you as those of Q'uo. We leave you at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

75:

4.39 1991/11/17

0: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a privilege and a blessing to be joining in your circle of seeking this day. And we wish to thank each who has called us for the purpose of transmitting information, for by so doing, each has enabled us to perform that service which we seek at this time to do. We are most happy to share our thoughts on astrology with the disclaimer that our thoughts are to be heard as the thoughts of a friend rather than those of an all-wise teacher, for we make errors. The request we have of you is that you simply leave behind any thought which does not seem worthwhile to you.

1: We give this instrument the picture of the world that lies in a darkness, a kind of waiting or anticipatory darkness such as the eve of a great holiday. The present period among those upon your sphere's surface at this time is an increasingly exciting one as there has been more and more of that consciousness among all of your world's peoples that some great event seems to be in the offing, so that the coming of the night is more acceptable. It is into such a frame of consciousness, if you will, that we bring the discussion of astrology. This instrument wonders what we do, but we ask it to relax and go with us on this.

2: There have been centuries in which it would not have aided most to look more closely into the archetypal mind. These centuries have passed. For this third-density experience which you enjoy at this time, the end truly is near, if you will. Not physically, but more and more mentally and spiritually. There is that subconscious or unconscious amongst your peoples that there are special reasons to look more deeply into natural phenomena and their possible effect upon the self, be it body, mind or spirit that is affected.

3: Astrology offers one way of learning more about the deeper mind, or what we have called the archetypal mind. It is a complex and detail-driven technology, if you will, the system of ephemeral, mathematical constructs having to do with configurations of heavenly bodies. To the student who wishes to probe more deeply within the self, to become more and more familiar with those uncharted regions of the self represented by the marker in consciousness which you could call sub-awareness, there is this sub-awareness that the deeper studies at this crux may be those which have fruit-

55: Is there a final query?

56: Questioner

57: I wonder if there is any query that we may answer for you, Q'uo? (Inaudible) (joke is on me).

58: We are Q'uo. Your queries are to us a great blessing. They enable us to pursue our own path of learning. As we attempt to share our thoughts with you we learn a great deal from you and we are most grateful for that privilege. We would at this time rejoice in having been with you all. As you go upon your way may many blessings befall you and may you be merry with one another. We leave you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai.

59:

6 1993

6.1 1993/01/03

0: We are known to you as Q'uo. My greetings to you in the love and the light of the one infinite Creator. We feel our thoughts streaming to meld with yours in a union of peace and praise, and we are most appreciative of the privilege of sharing the comfort of meditative awareness with this circle of seeking. You ask us this day about the effect one's attitude has upon one's life, whether it does, how it does, and so forth.

1: To begin to answer that query, we would turn it around and say that the experiences which constitute an incarnation affect one's attitude and are designed to do that, so one cannot begin with a blank slate in speaking of attitudes, for there are lessons to be learned, catalysts to be experienced and reacted to in the life regardless of which attitude these programs of material or lessons are received.

2: We spend a bit of thought upon this before moving forward. You are already aware of so much in the field of metaphysics, having focused upon it intensively. However, sometimes the basic fundamental of a cosmological system such as the one we offer can seem fresh and new, because the material has not been dealt with in just this application. Such is the case with the plan which you as co-creators, with the aid of your higher self, set out to experience during this particular incarnation. There was a destiny, shall we call it, of kinds of human experience—that is, experience which can be had by humans or third-density creatures—that was the helping of food on the incarnational plate. These lessons of loving were meant only for your own learning and growth. There was not in your minds as you planned these lessons a mischievous or wicked impulse, but only the ambitions of the seeker who wishes to stretch and grow within while offering service in the name of the infinite One. Consequently, you gave to your future incarnational self a potential for incarnational experience that you yourself felt was the very best possible.

3: Now, we all know how the eyes can be larger than the stomach, how that incarnational plate may have been loaded generously. Nevertheless, it is to be remembered that there is nothing intrinsically mischievous or wicked about the lessons that fly before you in the gale of experience as you experience it. No matter how fierce the winds and storms may seem they are as you yourself wished them to be in terms of that which was inevitability going to be dealt with as you lived through this incarnational time. When the difficulties seem overwhelming it is always easier to malign destiny than to buckle down and do the laborious work of digesting the catalyst instead. However, as a beginning to speaking of attitudes we may say that these attitudes do not address a random life plan of catalytic experiences; rather, they address the stuff of which lessons are made. The fractional broken pieces of a whole lesson come bit by bit into the net of your personal energies and are there for a blessing and for learning and growth.

4: This having been said, we ask that you take some of your time when reflecting simply to put your being carefully within the awareness of yourself as an infinite and eternal being who wishes both to serve and to grow in the love of the infinite One. Into this arena where free will meets destiny and chooses its reaction comes that called the attitude. An attitude, we may note, is etymologically a word meaning "the

way of leaning or tending." To take an attitude in the dance, for instance, is to turn the foot and leg sideways while raising it upwards instead of raising it straight. The attitude is the slant which you may put upon the straightforward march of life events. And, yes, the attitude one takes does have a great deal to do with how rough the incarnational experience seems as you progress through it.

5: The attitude of those who hunger is that they wish food now. We say this to remind each that the consideration of an attitude is a luxury brought about by having a full stomach, a warm shelter, and comrades in arms, as it were. Those simply attempting survival have only the background attitude of desire for life. But most within your culture have the luxury of experimentation, with the inward turning of the mind as it meets new situations. We would say to you that that which has ripened within you will come forth as an attitude, and you may feel as if you have consciously done great things, when in fact the choice of attitude has been a small one in the present, the greater part of the work on that particular lesson being done beforehand so that you could respect and accept the incoming data as recognizable. It is the old lesson unlearned which becomes the new lesson, where the novelty of the experience catches one flatfooted, or with an old and still unlearned lesson. The boredom and distress which has accompanied past failure causes the attitude to change.

6: So, we would look first at new lessons and then at the true culprit which you are after. In new, or novel to you lessons of love the remembrance that you are in tune with your own destiny is often enough of an attitudinal adjustment to allow you to accept and process new material without undue difficulty. However, when you are revisiting old tangles of emotion, you are attempting to let light, air and warmth into that which is dark, cold and closed. The very process of accepting the data is painful because it is recognized that this is difficult, that is, unlearned material and there is the feeling of "Oh no, here we go again!"

7: Look for a moment at the fear at that turn of thought and see the dulling, freezing, darkening effect of fear. We do not encourage you to go forward as if you had no fear if your distress is considerable, but would indeed encourage you if you can do this at any crux, to recognize and accept these older and seemingly more painful lessons even though they are painful. The barriers put up by fear could seem to be an attitude barrier through which truth simply will not flow. So much of the work of having a positive attitude is clearing away the inevitable irritation that grows upon one at life itself for handing you your own failings, as seen by your self, then asking you with those failings to tackle that which is too hard for you.

8: The first adjustment, then, is simply to accept difficult material. You may work in another density on accepting it with total and unconditional love. In terms of the choice made in third density for the light, it is well that you focus on the basic choice, of saying "yes" to whatever the incarnation brings. Accepting difficult material is in itself difficult. Simply to accept is excellent work for you as a soul, for in accepting this difficult lesson of love as it manifests to you you are expressing faith in the nature of this material. Do you see that in order (inaudible) (this material you would have to say to life itself, "I do not believe that there is a reason for this suffering, limitation and loss. I do not believe I am a loved child in my Father's care."

9: Now, in seeking the Creator we so often assume that, of course, we accept that we are children under the one great original Creator's care. However, in the day to day experience this seeming unconditional acceptance is refused and ignored by the thoughts of doubting the goodness of a destiny which would so bombard you with difficult situations and emotions. Once you have seen this portion of your attitude come into focus, that is a simple and profound faith in the system of learning lessons in your density. Then you may choose wisely how you may approach the sense impressions which make up the daily experience. If all things are good but often unknown, then it is with eager interest and positive hopes that one would take up every new thing that came forward to the surety of attention.

10: Yet this remains not so, because the nature of one who is cut off from the processes of the deep mind cannot stay consciously at all times in the deep rhythms of existence. The feeling of being lost on the sea of troubles is quite literally cut off from the sea of consciousness in which all that is separate comes into one unified stem or root, and is ultimately

15: Questioner

16: Yes, Quo, in the negative polarity, do they view themselves as being of negative polarity? Do they have a concept of polarity?

17: I am Q'uo. My brother, there are very, very few which, having no concept of polarity, are nevertheless of the negative polarity. However, the negative polarity is far more difficult than the positive polarity to do work in consciousness using (inaudible). This is due to the fact that in order to graduate, shall we say, from the third-density illusion in the positive path it is necessary for an entity to be working in service to others at least 51 percent of the time, whereas in order to achieve graduation along the negative path of polarity it is necessary to be working in service to the self 99 percent of the time at a minimum.

18: Therefore, those who follow the path of negative polarity are almost always quite well aware of the process whereby all energies and entities about that person are subsumed and consumed by that person in order to bring added strength and power to the self. The times of slavery, shall we say, of which negatively polarizing entities are capable is large, however all are to one extent or another conscious.

19: May we answer you further, my brother?

20: Questioner

21: Yes, do the negative polarity people or entities, do they view us as positive polarity and themselves as negative, or do they not use this terminology or way of thinking? Perhaps I am not asking that clearly, I am not sure.

22: I am Q'uo. We believe we have the gist of your query. From the standpoint of the negative path the positive path is naive and weak. From the standpoint of the negative path the negative entity feels that it must look out for itself, and shall take all opportunities to take advantage of others who are naive and weak. It further feels that if these entities which are naive and weak learn from this experience to protect the self and use others who are naive and weak, then they have been of service in teaching a previously naive "babe in the woods" the nature of "the real world."

23:♡: Indeed, almost no negatively oriented entity wishes to use such prejudicial language about its path. The language is more often couched in terms of affirming the self. This is not to be confused with the process of accepting the imperfect and universal self as a heart of preparation for loving others as you love yourself. Do you see this, my brother?

24: Questioner

25: Yes, thank you.

26: May we answer you further?

27: Questioner

28: Yes, I'd like someone else to have a turn.

29: Questioner

30: I have a question for you, Q'uo. What is the role of comfort—physical comfort—within the illusion, on the path of learning? If you can answer that question, what is the role of comfort in the metaphysical sense?

31: I am Q'uo. My brother, there is no inherent virtue in discomfort. The difficulties into which one falls by wishing for comfort have to do more with an addiction to a certain expectation than with comfort itself. One may indeed be comfortable, happy, wealthy or other seemingly good things, and be quite miserable because of need, for some form of discomfort lies within the soul. The notion of comfort, further, is one which suggests that there is a place in which one is comfortable. This invariably is not so. The true comfort is in accepting and cooperating with the destiny in which one flows like the raft in the torrent of the river.

32: May we answer you more specifically?

33: Questioner

34: Is there then a place for wishing of discomfort, as far as, metaphysically speaking, wishing for learning? As opposed to wishing for comfort and being couched within the illusion?

35:♡: My brother, the fine joke of comfort and discomfort is that at the beginning of any learning there is tremendous feeling of discomfort while there is very little seeming work being done. The wheels, shall we say, are spinning, and even the slight bit of change which is occurring is causing tremendous amounts of emotional, mental or physical discomfort. As the lesson begins to sink in, usually the fourth or fifth time the genre of experience has come around again and the seeker is getting the hang of this particular lesson of love, the strides being made towards transformation are far greater, change is occurring at a far more deeply biased level, yet the experience of discomfort is somewhat less because comfort

actually lies, as we said, in accepting one's place in the flow of change.

36: As the end of any lesson approaches, this realization of the flowing nature of learning and destiny is clearer and clearer. Finally, one is somewhat comfortable, and then of course it is time for another lesson to begin. Thus, there is always the discomfort, the angst, but the amount of angst is not necessarily consonant with the amount of change but is rather more nearly consonant with the amount of resistance to or standing athwart of that change because of preconceived ideas about what one's path of destiny is. It is well to release all expectations beyond a certain point in order for the play of the wind of destiny to aid rather than to seem to hinder.

37: May we answer you further, my brother?

38: Questioner

39: No, Q'uo. I thank you for your patience with me. I appreciate the different viewpoint and will take time to think about it.

40: I am Q'uo, and we appreciate your patience with us, for we attempt to give answers on several levels at once in order to speak to each within the circle, and this, while perhaps helpful, at least we intend it to be, certainly does little to keep us simple.

41: Is there another query at this time which we may obfuscate and confuse you with our answer to?

42: (Pause)

43: I am Q'uo, and we find that our sense of humor has run away with us again. We shall put it differently. May we answer another query at this time?

44: Questioner

45: Yes, Q'uo. I do not want to monopolize the time here because I am so full of questions, but I am curious as to ... We had so many reports of people having encounters with reptilian-type humanoid forms. I was wondering, this is just a thought that occurred to me, seems to make sense, if there could be a planet which would (have had) reptilian life forms, perhaps a third density or a fourth density, and their body forms made good vehicles for negative polarity entities to reside in. Does it work like that or is it somewhat different? Is that clear?

46:♡: I am Q'uo, and yes, the query is clear. The physical vehicle which carries consciousness is not ever biased towards positive or negative evolution, for this is evolution of consciousness. This consciousness is infinite and eternal and uses physical vehicles in order to come into manifestation and experience the limitations which allow self-knowledge. This consciousness can use any vehicle. It is this consciousness which has the ability to choose, to learn, and to love the infinite Creator, either by loving others and serving them as the self or simply loving the self and serving the self.

47: The reason that both polarities are acceptable ways to move towards the infinite Creator is that the service-to-self entity is quite correct when it sees that service to self is the service to the infinite Creator. Nothing that exists is not the infinite Creator, there is nothing to be of service to except the infinite Unity. However, the consciousness can choose to separate the self from others and use others or it can choose to attempt to unify itself with all others in service as if each entity were the self.

48: Does this answer your query or may we answer further?

49: Questioner

50: Yes, it answers it somewhat. I guess that I am still not clear. Do you not think that there are races ... perhaps I should state it this way—when you are in a negative polarity, when this is your choosing, do you form societies, do you all live together or do you intersperse among the populace of the positive polarities?

51: I am Q'uo. My brother, both polarities exist at this time upon your planet. Some examples of more or less negative polarities are the corporation where the credit for the work goes to the leader of a team, and those who are within the corporation attempt to use others in order to advance, and the married state in which each partner attempts to gain control over the other. You see, we are not speaking of negative races, of beings, but of negativity itself. The actual look of a predominantly negatively oriented society is handsome or beautiful, neat and tidy, the hallmark of service to self being control and order.

52: May we answer you further, my brother?

53: Questioner

54: No, that is all I have right now.

ful results. On this level, let us say, the awareness of specific and personal detail is not that which we speak of at this time, but rather the archetypal mind finds explication by the relationships of heavenly bodies to each other and to this planetary sphere upon which you presently enjoy incarnation. At this level much deep awareness can be encouraged by immersion in that complex set of relationships of star to star, and star to the system of star and planets which you call home.

4: On another level, the personal level, the yield of useful information from continued study of, and awareness of, the progression of one's own—this instrument would use the word "chart"—is, shall we say, a good way to develop both an instinct for inference and a relatively authentic feeling of control over the continuing life experience which is so precious to you.

5: To one entity, such a study would be work—a difficult chore done in order for the learning. To such an one, we would suggest investigating other avenues for becoming more attuned to the environment and for aiding in the feeling of control over the life experience. Astrology, then, is that for which some entities are well suited, others not.

6: To the entity which feels positively or affirmatively concerning keeping up with the chart's progression for the self, astrology can become that aid in consciousness which creates for the seeker a vantage point in consciousness which can act as a collecting area for the amassing of one's psychic self. The gift of being psychic or aware in non-physical ways is within all persons. The means of developing this gift are tremendously large. Infinite, we would think. However, to a fairly large percentage now seeking to increase the rate of learning, spiritually speaking, a substantial number would indeed find in astrology that place from which to continue to learn how to gather more and different information from the environment. For the environment is illusory. And more than that, is an illusion with many, many sub-illusions which further color the catalyst which is retained for use by your minds.

7: Now let us speak more in general, for there is a point to be made as regards the use of systems created by the mind and observations of mankind. Insofar as the system is internally valid in its logic, that system may be to the entity which plumbs its depths that crutch or aid which acts as the collector for the abilities and gifts of the seeker. In general, it is well to choose a system, whether it be astrology or numerology, the study of the eye, or head, or hand—and we could list systems for a substantial length of your time. What avails them to the seeker as efficient tools is that very systematic nature, for the mind within incarnation has the instinct for the pattern. Each entity in each experience is, in part, working internally to place the present moment into a context which will yield the maximum amount of information. This information is usually heavily biased toward comfort and well-being. However, the mind can be increasingly trained to retain catalyst which is presented to the mind, which perhaps has little, if any, survival use, but which does indeed aid in spiritual learning.

8: And the way to become more able to do this work in consciousness is to persist in experiencing and studying one system, be it of myth, science, philosophy or ethics, or any system whatsoever, which—we correct this instrument—to which the seeker is personally and individually drawn.

9: For you are, indeed, living on the eve of that which shall come to be. It is almost impossible to describe the nature of the shift of consciousness from basic third density to basic fourth density. This shift shall take you with it, if you dwell now on the planet Earth. Therefore we encourage the twin awarenesses that it is a good time to be watchful and that it is a good time to celebrate. That which astrology or any "ology" might do is aid in development of that sharply tuned hunger for the truth revealed within the present moment.

10: How we do encourage each to more and more dwell and marinate the complete entity in that present moment? It may seem odd that the mind's structure is such that the entrance to the present moment is often round about, moving not through the invisible door into the fully accepted present, but rather going completely around the entire structure of living to surprise the present moment only after the long walk has sharpened the appetite. Astrology is, shall we say, the hors d'oeuvre which encourages an entity to more aptly fit the intellect to accept an increasing number of inferences.

11: This ability to loosen the self from the physical, and move

into an abstract system of gazing at the self, is key. What you do in gazing at astrology is to sharpen the intellect's ability to let go enough so that the gifts which are called psychic may express themselves intelligibly to that mind which has been softened to accept increasing numbers of inferences. For that which you seek cannot be deduced or reasoned. Discuss what you will, you cannot bring instrumentation, as you now know that, to bear on the nature, the power and the position of that Word or Logos which is the original Thought of the one infinite Creator.

12: We would at this time declare with regret that this is the substance of our discussion at this time, unless there is a query which would take this line of reasoning further. Might any have the desire to proceed further at this time with this particular query?

13: (Pause)

14:♡: In that case, we would close this particular session through the one known as Jim. We leave this instrument in love and light. We are grateful to you as Q'uo.

15:♡: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to ask if there be any queries upon any other topic that we may attempt response to?

16: Questioner

17: I have a question, Q'uo. Prior to the session, a situation was discussed about helping ourselves to (inaudible) the disadvantaged within our particular society, and my observation was that the feelings that came to me during that (inaudible) were unexpected. I wonder if there is any use for logical reasoning in trying to observe one's own reaction in giving aid or helping another, or if it is more useful for a seeker just to accept it as it is and sort of try to do the best every time with the situation that comes up? I wonder if you could comment on it?

18: I am Q'uo, and am aware of your query, my brother. The situation of which you speak is one in which you were offered the opportunity to be of service to another in a very direct and immediate fashion. This quality of immediacy is that which catches the seeker, shall we say, in an off-guard position, as you may put it. The spontaneous response of any entity to any stimulus is to act in this off-guarded moment in a pure and unpretentious fashion. To look at this experience as it has been completed, and to review one's reactions, thoughts and emotions is the archetypal path of the seeker, for the examination of the life pattern is the seeking of truth.

19: The illusion exists for your seeking and your learning. Thus, we applaud the care taken in investigating one's responses to significant stimuli. The significance is chosen by each of you according to that which moves your inner rhythms, those patterns programmed previous to the incarnation. Thus, is it well to spend time daily reflecting upon the day as it has passed, to note those experiences of significance where there was movement in your own consciousness that felt and left behind a strength and a mark upon your memory.

20: May we speak in any other fashion, my brother?

21: Questioner

22: I will take it further by saying that when I agree to help, I have some expectation of the way it would feel, and it did not feel that way. So I would ask you, what kind of experience does a seeker set himself up for when the approach is giving aid with some frequency of idea of what it might be like, or what it should be like? If you could comment on that in any way you feel you can.

23: I am Q'uo, and am aware of your query, my brother. To have a preconceived idea as to the outcome of any event is to confuse the perception of that event when it occurs. This provides additional catalyst to the seeker, and it is not inappropriate to have these preconceptions; however, it may be noted to be inconvenient. It may also be noted by the seeker that there are a great many responses possible as a result of the giving of service, and each response may be carefully noted and investigated so that the connection with giving without condition can be made.

24: Is there any further query, my brother?

25: Questioner

26: No, Q'uo, thank you.

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

28: Carla

29: Well, this is personal, but I was talking with Jim the other day and we were wondering what had changed since the readings that I was given by Ra that had enabled me to do

things that at that time I simply could not do. If this is not a subject you can speak upon, that's fine. If you can comment, great.

30: I am Q'uo. We first ask if we spoke too soon?

31: Carla

32: Well, Q'uo, only because I always have something else to say. I was just going to say I'm just asking in general.

33: I am Q'uo—still. And we give this instrument the image of the steel door locked carefully, and apologize for the lack of information. Is there another query, my sister?

34: Carla

35: Would it aid my understanding of the energies at work in my life for me to mediate on this door?

36: I am Q'uo. And we would suggest that the query itself be the focus of meditation.

37: Carla

38: Very well.

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

40: Carla

41: No, thank you.

42:♡: I am Q'uo, and we thank each for your patience, and most especially for your invitation to us, for we are always filled with joy to receive it and to have the opportunity to blend our vibrations with yours. We are most grateful to walk with you during this portion of your journey and assure each of you that there are many such as we who walk with you always, and there are those who rejoice at your every step. We shall take this opportunity to leave this instrument and this circle of working, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

43:

5 1992

5.1 1992/03/07

0:♡: I am Hatonn, and I greet you, my brothers and sisters, in the love and the light of the infinite Creator. My friends, it is our great pleasure to perform this small service of addressing to this evening. And it is our desire that it be known that if our service be desired at any time by any member or members of this group, you need only ask, mentally request our presence, and we shall be with you.

1: My friends, tonight we would share with you a few thoughts on the subject of purity. It is difficult to conceive of purity within the realm of your illusion, for, as your illusion is permeated with incision, as your illusion is the point at which the individual must select—correction—elect to polarize in one direction or the other, there is a strong tendency to accept a proximity to purity as the totality itself.

2: At this point, my brothers and sisters, the question occurs to a number of you, "What type of purity is being discussed?" My friends, in using the word purity, we refer to the non-resistance to the outward reflectance of light from the individual. As you well know, every molecule, every atom, every portion of substance within your universe, being a facet of the Creator, is imbued with the light of the Creator and is capable of projecting that light in all directions. However, the influence of the individual—correction—individualized consciousness which organizes the various molecules into a physical vehicle for the purpose of experiencing this density exerts a controlling influence over the amount of light emitted from the total vehicle.

3: More briefly, my friends, you have the ability to restrict the amount of light which you are capable of emitting. The ramification of this act is that the energy level of your planetary sphere is being controlled by those entities upon that sphere—yourselves. And (in restricting the amount of spiritual light and energy which you are capable of exuding, you reduce the amount of energy and therefore the vibratory level of your surroundings. When taken in terms of your race, the effect is to reduce the vibratory level of your planet which results in the physical and emotional traumas that your planet and its populace continually experience.

4: My friends, the statements in your holy text which deny the attempt to hide one's light beneath a basket refer to this type of choice. It is within the realm of your abilities to

restrict the light energy that you would choose to return to the Creator. It is also within the realms of your ability to restrict your own growth and that of your brothers and sisters. My friends, we are aware that on your planet there is pressure from those about you to conform to avoid standing out in a crowd. But we would request that you consider whether (there is) a greater service to be performed in willing to be brave enough to allow your light to shine forth fully.

5: (This service that you would perform for your brothers and sisters in attempting this in your day to day actions (is immense, (for there is no being in existence who is capable of resisting the beneficial effects of this action. We would suggest, dear friends, that this be an object of consideration as you live within the confines of your illusion.

6: At this time it is our desire to transfer this contact to another instrument that we may accomplish the exercising of those who have made themselves for this purpose. I am Hatonn.

7:♡: I am Hatonn, and I am now with this instrument. I greet you once again in the love and in the light. Within your illusion one who stands out from the crowd is often isolated, scorned, ignored, but each is unique, each has their own rate of growth, each has the choice. As you progress you will find that times you will be alone in the crowd for as you grow and gain knowledge, become more aware that which you've learned (inaudible), you shall find that you will be more intent with your particular place upon the planet. Each works upon oneself, each self between. As you become more aware, you begin to see that though they are experiencing difficulties in relating to others on the planet that they also become closer for they will begin to see that which makes them, and others, one in the love and the light of the infinite Creator. Though you will experience difficulties, they will be but lessons in the acceptance of others, but mainly, acceptance of self. The light is ever within, without, it is all things and it will shine, it will glow. As one becomes more aware of its presence, the knowledge that you gain, increasingly guided (inaudible) feels more and more comfortable within your being.

8:♡: My friends, as you grow, as you sit within meditations, allow yourself to feel, experience, the light, allow love. Be that which is you. Allow yourselves to be. My friends, we are with you and shall be whenever asked. But we wish whatever of the way we can to aid you as you search to seek to experience, to become aware and grow. We are one with you as all are one with you. We are known to you as Hatonn. We will now leave this group so that another of the Confederation may be with you. I am Hatonn.

9:♡: I am Latwii. I greet you, my friends, in the love and in the light of the Creator. We speak briefly through this instrument in order to thank each of you (for) the privilege of being allowed to share our humble thoughts with you, and with our brothers and sisters of Laitos and Hatonn to offer as wide a variety of the types of the Confederation energizing which we can at this time. We are aware that there are those who would wish to use this vibration for aiding and deepening the meditative state; others who simply wish to feel the sensation of our presence; others who are working to become vocal channels. Please take from this band of vibrations that which you personally would find most helpful.

10: We shall pause at this time and (inaudible) (on you that you may become aware of our presence and may be aided insofar as we may aid you with our vibrations. I am Latwii.

11: (Pause)

12: I am Latwii, and am again with this instrument. We are sorry that we are hearing some of you up. We will attempt to adjust for your comfort and close the message through this instrument that we may transfer to another. We would like for you to notice that we are not shouting through this instrument. We are very proud because we have finally figured out how to do that.

13: My friends, we would offer only a few foolish thoughts which we ask you not to take any more seriously than necessary. We would like for you to think of what has been said by the brothers and sisters of Hatonn. The concept of purity is one which pertains not to all of those foolish things that your peoples find so interesting but rather to a quality as simple as light. If you will gaze out of your window, my friends, in the early morning hours, you will find the tiny crocuses moving upwards towards the still cool spring sun. They are few. You will find these squirrels chasing the birds from the seed you have put out, their bright eyes darting back and forth, their tails moving quickly and cleverly as they maintain their

to be of service to you. We ask that each seeker realize that we are not final authorities, we make mistakes, and are as you, seekers along an infinite path of learning and becoming more and more that which we seek. Therefore, we ask each to use his own discrimination to take up those thoughts which have an interest and to leave behind those which do not, for only in this way may we feel free, without infringing upon your free will, to offer our opinions.

1: You ask us about the pain of living. What is the necessity of it, how can it be transformed? We must begin with a larger canvas, so if you would, come with us in mind. We take you to the point at which the infinite and eternal consciousness which you are chose to come into manifestation or an incarnational experience. What were you co-creating with the infinite One when you created the opportunities and overarching destiny which you did indeed co-create? It seems logical to assume that the choice to come into manifestation in this manner was based upon an advantage to be gained from so doing. There are things which entities in incarnational, physical bodies can do which incarnate spirits cannot. Those in incarnation cannot know. Those not in manifestation cannot escape knowing that all things are one, that there is one Source, one great original Thought in which all exist and which is in everything. In the illusion of manifestation this truth is escaped, cleanly and completely. There is no way of knowing while in incarnation that you are one with anything or anybody. All things seem to have limits and seem to be separate, whether these things are people, relationships or ideas.

2: The darkness of the valley of the shadow of death, to quote one of your culture's holy works, is the setting of the stage for your journey through this incarnation, for are you not all born with the life sentence of inescapable death? Therefore, you live in the shadow of that known outcome throughout the incarnational experience. So you have chosen to enter into an illusion which blocks all knowledge of unity from the conscious, logical mind. Further, you have come into an illusion which is eternally mysterious; that is, nothing is known no matter whether one seeks to the limits of the microscope or the telescope. One cannot find the basic reason "why," a basic method of "how," or a good definition of "what" the essence of the experience of manifestation might be, for as telescopes grow more powerful infinity is simply seen in more depth. As microscopes grow more powerful all that may be seen is the path of energy left by your electron particle. Now, if you are fields of energy, interacting in an illusion whose trademark is mystery and shadow there must be a reason not immediately obvious for your choice of coming into this illusion.

3: We shall pause.

4: (Pause)

5: This illusion is the third such level, shall we say, of learning for the infinite portions of the one Creator. To experience the first being the level of the elements, the experience of being rock, sea, air. Those experiences are simple yet move deeply and slowly, and consciousness then graduates to another level of illusion. In this illusion, for those portions of consciousness which now know that they exist and begin to move in order to seek the light, the easiest example of this movement is the turning of the flower and leaf to the sun to receive light. In these two illusions there is not self-consciousness, but with graduation into the third-density illusion which you now experience, you as co-creator are in a physical vehicle which has the ability to be conscious of itself experiencing the illusion.

6: There is a purpose for this particular illusion, in our opinion. Just as the purpose in the first density is to experience manifestation at its basic level, and just as the second density's purpose is to experience and learn the movement, the choice towards being fed, being comforted, being warmed, finding light, so in third density the individual seekers of light become self-conscious and decide to interact. Your illusion has everything to do with learning not only who and what and why you are as you are but also in learning how to interact with those about you. Upon graduation from this density the next series of lessons starts with learning to be a complex of entities which have all memories in common. In the next density this veil of mystery and forgetting which you now experience is gradually lifted, and, once again, you know that you are all One.

7:♡: Only in third density is the unity hidden. This is in order that each may make an all-important choice of how to pro-

ceed with the evolution of the spirit, for there are two paths to the one infinite Creator in general. One path is radiant, giving, loving and unifying, and is called service-to-others path or the positive path of seeking. The other path is the one infinite Creator is magnetic, attractive, charismatic, and may be called the path of service to self or the negative path. Each of these two paths is a valid path to follow and will bring the seeker to the growing awareness of the nature of the mystery of Creator and self. We are those of the positive path, as we find it to be the more efficient path, and in our opinion the more agreeable one to follow.

8:♡: Therefore, as you approach the choice of which path to follow, nothing can be known for sure, for it is all important that this choice be made in faith and not because of any proof or fact, for only in faith, only in the mid-air of that leap of faith is the choice truly made to love. Once the pilgrim's soul has made the choice to learn to love by attempting the positive path of service to others then there shall be the unfolding of the destiny which you co-created. This does not mean that free will is abridged thereby; it is as though you have furnished yourself with a place to begin a journey and a place where that journey ends.

9: See, you begin in Louisville and go to Chicago. In the journey there you may well travel through China but you will end up in Chicago. This is what you experience as the rough and tumble of the frustrations of your days. You have a destiny at work in you. The more clearly you make and remake the choice of polarity, the more you have the emotional calmness to be aware of whatever hints and synchronicities that are around to offer you the nudges you need to choose this or that way to be, to act and to respond to the seemingly good and seemingly bad things which occur to you. So you see, rather than your angst being a suffering without a context, this angst is as the ballast, the weight in your frail barque of being.

10: As you sail across uncharted waters your only rudder is your basic faith that all is well, that you have not misplanned these things which are occurring. The more you begin to realize that there are no mistakes the more you can move past wondering why the suffering was necessary and, therefore, the more time you have to take to pay attention to the situation in which you experience the suffering. Is this suffering necessary? Well, my friends, we may say that the discomfort of pain is necessary.

11: Now, the more the discomfort is resisted the harsher the discomfort. As we are on the journey of the mind and the spirit you shall constantly be changing and transforming because of your experiences. These changes are uncomfortable and, therefore, there is pain. To the extent that you cooperate with these energies of transformation, then to this extent the discomfort must not breed fear. You can look at the suffering and say, "I must be changing pretty well," but if you need the fear, allow it. There is nothing wrong with protecting your delicate and sensitive inner self. It is possible to allow this fear and then try just a little less fear, and then a little less, and move slowly, supporting the self, not discouraging the self by railing against the lack of courage or railing against destiny for the discomfort which change brings.

12:♡: Perhaps what we would leave you with in this portion of this working is the thought that if you are learning lessons of love your first lesson is to love, accept and forgive yourself. In one of your holy works it is written that there are only two laws of being, to love the infinite Creator and to love all others as you love yourself. What entities often do not realize is that they are loving others more than they are loving themselves. How hard are you on yourself, my friends. Attempt to support and refresh your own self in your pilgrimage just as you would any friend. Attempt not the courage but the lack of discouragement. When you feel discouraged, find that portion of your spirit which cradles you and comforts you, and allow that comfort to fill and calm the rough seas, the rough seas of emotional pain. Then simply open your eyes and gaze upon that manifestation which barely hides the imminent glory of the one infinite Creator.

13:♡: My friends, you are loved so very much by the infinite One, you are so precious. You are unique. Your nexus of experiences and biases is irreplaceable. Feel that jewel within yourself grow and glow and allow the Creator to move through each facet of this jewel of essence, and this shall be your rudder on the uncharted sea.

14: We would at this time open the meeting to any questions that any might have. May we take a first query?

ask if there be any queries upon other subject that we may address briefly at this time?

16: Carla

17: I have one about the trumpet. I would like to know about the functioning, or how to get it to really work.

18: I am Q'uo, and we may speak in general upon this subject, my sister. We thank you for this opportunity. When one has opened the channel to useful work with entities of the inner planes which move into the energy web of your planet and yourself, one has basically established a way of being of service as a tuned instrument. When an instrument is played it is not the instrument alone which must be excellent. The excellence of the instrument being assured, then there is the allowing of the best possible, shall we say, contracted or focused line or channel between the two and through the instrument so that the most compelling music may be played.

19: In working with the energies which make the trumpet move, the voices speak, the (sounds like "aports") appear, and the other materialization phenomena which you are familiar with, the instrument which you are must be activated in a certain way. This is like unto the polishing of the inner surface of a reed, for instance, so that the energy moving through this reed may come forth or materialize in the manifested world with unabated vigor or energy. Any, shall we say, rough spots, any blockings, any ways in which the inner surface is not smooth will baffle and frustrate the energy or breath moving through it and add limit (to) the materialization phenomenon.

20: There is a kind of energy which allows the materialization phenomena to occur, and this lively energy is one with each is familiar. However, it is not this energy which moves the trumpet. This lively energy is expended in poisoning the self without let or hindrance, without any reserve in such a way that the spirit moving through you, as the instrument, may use that generated potential for materialization in a crystalized and finely focused way. It is as though your personal, deeply felt commitment and substantive energy given to this liveliness of will may be seen as a broad spectrum potential which the breath of spirit moving through your vortex of self may pick up more and more powerfully the less tightly you personally are holding onto this energy.

21: We might refer the mind to the Zen parable this instrument has within its experience of the archer who spends his entire concentration upon the focusing perfectly the visualization of the target, but does not at any point while drawing the bow and releasing it open the eyes to look at the physical target. The careful medium's focus of attention is upon this static, permanent ideal of bow, of the powerful drawing of the bow, and of the releasing of the arrow, not when the personal will suggests but when the breath of spirit creates that choice.

22: Thusly, we suggest the encouragement of generation of this deep desire and this lively will, and then the utter and focused surrender of this and all gifts and talents to the one infinite Creator; that the breath of spirit may move through you in such a crystalized way that the personal energies become universal. In a way, it is the same objectification of deep emotions of which we spoke in talking of relationships, honoring the ability of the self to become capable of carrying those communications or attitudes which may benefit all people, and then surrendering this to the highest and best spiritual contact which is within your energies and which comes to you from that portion of the Creator, shall we say, which embodies for you your highest service.

23: May we answer further, my sister?

24: Carla

25: Do you pick up that I have the ability to do that?

26: I am Q'uo. It is our opinion that there is within each this potential, and it may be further said that deep desires are there not by mistake. The gifts and talents one has are not false; that which you desire you can do. Yes, my sister, we feel that you have this ability.

27: May we answer further?

28: Carla

29: Right, you are saying everybody has that ability or that potential, but ... I mean, like everybody has the potential to play music, but again, some people have the talent. Everybody can learn to do something, but some people have certain talents that they learn more quickly in their development of ... like music or art, where another person would have to work a lot harder, put a lot more energy into it. I am trying to feel out more in the sense of ... I mean, I realize that I

have, that everybody has that potential, but I am trying to see, is this something that will happen quickly for me, or is it something that will take years to develop? I am trying to see exactly about my talents or ability in that area of spiritual development.

30:♡: I am Q'uo. My sister, there is a respect which we have for your free will which inhibits us from describing to you those energies which you ask about. However, perhaps a more general statement might enable you to think further upon this. We would say that when there is, as in your case, a deep desire to serve as a channel, that this desire is true. The manner of manifestation of this desire is not fixed. Destiny does not say, "You shall do this and this," it says "You shall be put in this situation wherein you may attempt to learn of love and to be of service." We encourage you to move ahead with the learning while being extremely alert for indications from spirit as to the finer and finer choices which determine the direction of learning and service so that you may find your own unique way of serving and of loving.

31: Thusly, in the area of channeling, for instance, some channel as healers, some as teachers, some as prophets, some as those channeling this or that spiritual resource of an impersonal nature, some channeling from a source of a more personal or individual nature. So at each juncture be on the lookout for synchronistic occurrences, for those small signs of happenstance which may seem coincidental to others but which are subjectively interesting to you. Notice and remember these occurrences and pay them attention, for it is by these signs that you will change and change again the seeming direction of your quest to serve so that as your personality within this life matures and ripens it may be informed as to its best avenue of service.

32: This is for all entities a process which has the characteristic of both occurring over a long period of time and of coming to a central crux, at which moment a great deal is made clear within you subjectively as a palpable realization. Therefore, surrender to patience and a complete lack of expectation in a day-to-day search, simply doing your inner work, and when the moment comes wherein you find your true voice as an instrument you will know it with a certainty which is beyond time and space, and it shall feel right for you. When that moment has come, cleave unto it and stand upon this rock and do not look back.

33: May we answer you further, my sister?

34: Carla

35: No, thank you very much.

36:♡: My sister, may we share our great joy in speaking with you. It is a true pleasure, and we are full of love for you and for your devotion.

37: Is there another query at this time?

38: Pause(

39: We are known to you as Q'uo. Through this instrument's perceptrs we feel the deepening of the evening upon your planet, the world is becoming less busy and more quiet about you as the energies of the day and the light put themselves gently to rest. It is a precious time, that time when the energies of your planet are very quiet, those of the daylight going to their rest, those of the powerful and magical night only just beginning to stir. Into this parentheses in time insert yourself, viewing the light and the darkness as one thing. Feel the unity of all that seems light and dark, sad and joyful, feel with us the perfection of the mystery-filled Creator. We know not this mystery but we rejoice in it.

40:♡: We leave this instrument and you in this love and this light, this one great original Thought, for that is all that there is. Until we speak with you again, we say to you adonai. Farewell in the Creator's love and light. We are Q'uo.

41:

5.36 1992/11/29

0: (Tape ends.)

1:

5.37 1992/12/13

0:♡: We are known to you as those of Q'uo. Greetings in the love and the light of the one infinite Creator whose blessing is upon us all. We feel most privileged to be sharing in this circle of seeking and thank you for giving us the opportunity

balance. You hear the song of the birds and all these things, my friends, are pure. They are pure because they are not conscious of themselves. They are creatures of the creation of the Father and they are what they are without question.

14: (Inaudible(, my friends, have you not been given a complicated task? To find again that beingness, that feeling of being a part of the creation with no effort while you are conscious of yourself. The greatest task, my friends, is to stay out of your own way, for that which you are will shine. And all that might obstruct it is that which you might do. Some obstruct the light on purpose, but, my friends, many, many others in their efforts to increase their helpfulness actually confuse the quality of that vibration of beingness which we have so often described to you as the original Thought of the one infinite Creator.

15:♡: You are already a being of perfect love and light. So staying out of your way is a tremendous service to yourself and to others. (With(all of the intelligence and analysis that you can produce through the time of your incarnation, you cannot yield up one more iota of light. That is the totality of your being to begin with. So, my friends, go within and trust that that which you are to be (or do(is least of all a function of that mind which analyzes and far more (truly(the function of your ability to feel comfortable being one who is loved totally by the Creator. If you are loved, you can then love, no matter what other function you may have in this illusion. Love, my friends, is the heart of your gift to those about you and to yourself.

16:♡: We are very happy to have used this instrument. We do not often receive the requisite amount of call to offer a little sermon but are most grateful to you for allowing us to share these thoughts with you. We would now transfer the contact to another instrument in order that we might attempt to field any questions that you might have at this time. I leave this instrument in the love and the light of the infinite Creator. I am Latwii.

17:♡: I am Latwii, and am with this instrument and greet you all once again in love and light. May we at this time attempt to answer any questions which those present might have for us.

18: Questioner

19: Latwii, I have a question. If you are willing to (inaudible(for you to get me some feedback on the effectiveness of the channeling on the Friday night sessions? Specifically, the accuracy of the channeling?

20: I am Latwii, and am aware of your question, my brother. May we say in this regard that your attempts to be of service during your meditations on the evenings have been quite successful. We have been very pleased with the quality of thoughts transmitted and received by your group. We have found an unusually receptive audience at your Friday evening gatherings and for this reason have been able to provide information which has been called for and which has been transmitted with accuracy.

21: May we answer you further, my brother?

22: Questioner

23: Yes, is there any advice you can offer as to the manner in which we could improve?

24: I am Latwii, and am aware of your question, my brother. In this regard, may we say that the seeking, the desire of each entity within your group, is that quality which, when taken as an unit, is responsible for the quality of both your meditation and information which is received. The desire which has caused this group to be formed is of a high quality. Therefore, to suggest the improvement of tuning, shall we say, this desire might be at this time too much to ask, for we feel each does present to the group the fullest amount of desire and will to seek the one Creator which is possible at this time, though it is always the nature of the pilgrim to continue the journey in ever a greater degree of depth and purity. (And this refining of your purity shall we are searching also continue.)

25: May we answer you further, my brother?

26: Questioner

27: You answered me fully, thank you.

28: I am Latwii. We are most grateful to you.

29: Questioner

30: Are you the same entity that has been contacting us in Nova Scotia by a (inaudible(group leader.

31: I am Latwii, and am aware of your question, my sister. We of Latwii have had the privilege of making contact with your group on some few occasions. We of Latwii have not

been able to make a contact with many groups upon your planet for the information which we have to offer is not often sought by such groups as this. We have been honored to join you on these occasions of which you are familiar and do offer our thanks and our appreciation for this opportunity.

32: May we answer you further, my sister?

33: Questioner

34: No, we offer our thanks to you for joining us.

35: I am Latwii. We see that there is ...

36: (Side one of tape ends.)

37: Carla

38: ...is not actual purity or that it is not conducive to the development of actual purity or it is just not relevant or what? 39: I am Latwii, and am aware of your question, my sister. May we say that, in general, you have expressed some degree of our perception of purity. Those of your people who have considered the concept of purity have quite frequently chosen to whittle away at their being in order to find the purity which they sense must be achieved by the removing of, shall we say, the catalysts of your illusion. By this we mean to say that the world which surrounds the self is too often seen as being of no value and is too often removed from the experience of the entity so that the entity seeking purity does isolate the self in what might be described as rigid and strict guidelines and frameworks and perceptions of the way purity must be expressed. This, of course, is the free will of each entity and does have the lessons to teach.

40: The concept of purity which we have perceived as being, shall we say, more natural in its beingness is that concept which recognizes that you are pure and perfect as you are without removing any ingredient from your experience. That, indeed, each experience about you has a value to you for it can teach you. And you, a pure and perfect expression of the one Creator, are quite capable of learning each lesson that is made available to you by the world in which you find yourself immersed.

41: We do not, in our perception, see a need for living what might be called the monkish existence of the aesthetic. For this type of perception quite frequently does further confuse the seeker, for if the world about one is seen to have no value, then part of the Creator is seen to have no value. If the entity is aware of the self as part of the Creator, the feeling of worthlessness then does intrude upon the consciousness and the perception of the entity seeking union with the Creator which has part of its being that is of no value.

42: We instead would suggest the seeing of the Creator within all creation, within each other self that one encounters in the daily round of activities, and within the self as well. And we further suggest the attempt to discover the value of each experience, the lesson which does wait within each experience which will point ever more accurately to the heart of your being which you seek; the heart of your being which is perfect, which is pure, and which, when allowed to express itself to its fullest, will purely reflect the one infinite Creator.

43: May we answer you further, my sister?

44: Carla

45:♡: I think I understand pretty much exactly what you're saying, Latwii. What you're saying is, for instance, instead of removing sex from one's life as do monks, you would instead request of yourself the most careful search for the Creator and the truest of love within this experience. And instead of removing money from the experience you would instead accept whatever amount of supply that you had in your station of life and see what you could do with that money to be of service as a part of the creation. Is this what you're saying? 46: I am Latwii. My sister, we have indeed attempted to express thoughts similar to these. We would also add that we cannot speak specifically for any entity, for each must make these choices as a result of the free will and, in this regard, we can only speak in general and express these thoughts which you have accurately reflected.

47: May we answer you further, my sister?

48: Carla

49: No, thank you, Latwii.

50: I am Latwii. We are most grateful to you as well. Is there another question at this time?

51: Questioner

52:♡: I am curious about angels. Are there angels or beings who would help the choice that we've requested, that can help take care of us, or guard us, be with us to lend support and love if we request it? I've always felt there were, I'm just

curious.

53:♡: I am Latwii, and am aware of your question, my sister. There are beings within the inner planes, shall we say, of this planetary influence which many of your peoples have described as being of an angelic nature, for their nature has been perceived of great and intense love and light. These beings do serve, shall we say, as guardians for entities upon this planetary sphere. Each entity upon this planet has a number of such angelic presences which have as their honor and duty the guidance of individuals who have incarnated within this third-density illusion. Each entity may therefore call upon a variety of beings which reside within the inner planes.

54: Each entity may determine the means by which the call is made and the light and the being is evoked. It may be a simple ritual of prayer, of meditation, a simple sentence mentally asking assistance. It is helpful for each entity desiring this assistance to meditate upon the guides and beings which are in charge, shall we say, of the protection of the entity. Attempt then, in your meditation, to discern some aspects of the entity whose assistance you seek. Whatever aspect you are able to perceive, be it their form, their face, their color, shall we say, their tone, their quality, or their purpose—use this aspect as a part of your calling for their assistance. When this technique of seeking their nature is refined to a great enough extent, you may receive additional descriptions, shall we say, of such beings and may eventually come to know their name and their form and be able to call them by the visualization of either.

55: May we answer you further, my sister?

56: Questioner

57: Are they allowed to work with us unless we request it? What form of aid are they allowed to give?

58: I am Latwii, and am aware of your question, my sister. The assistance which such beings render is that assistance which is called for by the entity, either consciously or subconsciously. Each entity upon this planet does call for some type of assistance, whether it is consciously recognized and verbalized, or whether it be subconsciously expressed; each calling is answered. The degree of desire, the conscious seeking and strengthening of this desire is that key which shall determine how the call is answered.

59: Many calls, shall we say, are answered in sleep and dreams, providing inspiration and answers to problems. Many calls are answered by intuitive hunches or inspirations of the moment which seem to occur and appear out of the blue, shall we say. Other answers are of what might be called the coincidental, or synchronistic nature where you may wish to proceed along a certain path, to undertake a certain activity, and do not know exactly how it shall be done, and within a short period of time an answer appears in the form of another self with a proposal, or with a part of your solution, or a situation which fulfills your needs. Many are the ways in which calls are answered. Each entity which calls does take part in the answering of the call by making the call, by desiring the answer, and by arranging the, shall we say, landscape of the inner being so that the proper sequence or scene of events might be painted upon that landscape.

60: May we answer you further, my sister?

61: Questioner

62: So the more in harmony you are with the creation and with the Creator, the more of a better landscape we provide for working with these entities?

63: I am Latwii. We perceive this statement to be basically correct with the addition that at all times is each entity in harmony with the Creator. That variable which does change is the conscious awareness of this harmony and the ability to learn those lessons which have been provided in each opportunity.

64: May we answer you further, my sister?

65: Questioner

66: One more question. Do you ever work with these entities in your service here on this planet to us?

67: I am Latwii, and am quite happy to answer that. At this time, we do so.

68: Questioner

69: Thank you.

70: We are most grateful to you as well. Is there another question at this time?

71: Questioner

72: Yes, I've read a lot in the last few months, and, in fact, sometimes it's given me a sense of real joy and bliss and my question is, should I try to share this? At this point I don't re-

ally know anybody whose got a very listening ear and I don't know whether I have any responsibility in this respect.

73: I am Latwii, and am aware of your question, my sister. In this regard may we say that the experiences which each entity such as yourself encounters are those experiences which have been programmed by the self so that certain lessons might be learned for the evolution of the mind, the body, and the spirit of the entity. Part of this process of learning includes not only the evolution of the self but at some point within that the radiating of this information, this inspiration and this feeling of oneness to others. The sharing of such inspiration with other selves is that experience which then allows additional learning to become part of the experience of growth which each seeks.

74: The sharing of this information does require a careful balancing, shall we say, for few are the entities you shall meet that will request which you have to share that is of a spiritual nature. To share such information when it is not requested is not the most efficient type of service to provide. Therefore, as, shall we say, a simple guide we might suggest the full experience of this illusion in the way which is most beneficial to your own growth and the natural flowing of this exuberance for life through your being when you feel the proper moment has presented itself to you.

75: May we answer you further, my sister?

76: Questioner

77: In other words, unless there is a request or a fairly obvious opportunity, then I don't make any real outward attempt at sharing what I experience?

78:♡: I am Latwii, and am aware of your query, my sister. To refine our previous statement, may we say that each moment in your existence is part of the one Creator, as is each entity. Each seeks the union with the Creator. Each moment then does present an opportunity to make the self available for the sharing of that which is most dear to the self with an other self, (and is that which is most helpful to the growth of both. To become the evangelist which requests and requires the open ear and mind is that activity which shall prove to provide more results. To make the self available at each opportunity is most helpful, whether the opportunity be a simple smile, the granting of the right of way at one of your intersections, the listening to the sorrows of a friend or stranger, the sharing of your deepest insights, or the offering of a simple piece of advice when asked for. Each is an opportunity to share that which is the love and compassion for the self and each that the self will meet.

79: May we answer you further, my sister?

80: Questioner

81: No, that's an excellent answer, thank you very much.

82: I am Latwii, (and) we thank you. Is there another question at this time?

83: Questioner

84: I have a quick one. What causes and what are actually déjà vu experiences?

85: I am Latwii, and am aware of your question, my sister. Each entity upon your planet, as we have said many times, is a part of the fabric of the one creation and the one Creator. And by their very nature, therefore, have the ability to become aware of other parts of the creation. Within your third-density illusion, the forgetting is in sway and this unity with the creation is, shall we say, a more foggy part of your being. There are times, however, as the rhythms of your being change frequency that you may become aware of a possibility which does exist for what you would describe as a future occurrence. This is one of many possibilities.

86: Each entity does have such insights, shall we say, whether they be the dreams during sleep, daydreams during waking consciousness, or random thoughts floating through the mind. Most do not occur for they are possibilities which were not taken, roads which were not traveled. There are, however, times when the thought, the daydream, the dream during sleep, does coincide with that road which was taken in what is perceived to be the future. It is at such times that the entity then becomes aware that the previous conscious knowing has transpired. This you have called the déjà vu experience.

87: May we answer you further, my sister?

88: Questioner

89: Yeah, but on another subject. This is a pretty much personal question. I spoke of a (inaudible) of dreams and I didn't ask this question. In such a dream I spent time with an individual that I did not know but it was a one-to-one contact

the entity which you are.

2:♡: Therefore, we first ask your attention be drawn to the situation whereby most of the feelings which run through the stream of consciousness are dealing with the surface of the passing experience and observations which enable you to use, to control, and to shape the passing experience in a manner which conforms to your preferences. However, like deep melodies which surface again and again, those deeper energies excited and born from the entrance into the conscious mind, of fated or destined persons or events, cause the experience being overtaken by these deep desires which then move into a position of dominance in the mind and which then color for a period of time the passing experience with the deep tapestries of emotions and desires which you have created for this incarnational experience in order to learn the lessons of love which can only be taught by moving through the catalyst of entities or events processing themselves through the day-to-day experience.

3:♡: As had been discussed previous to this sitting, one of these portions of personal destiny is sometimes the relationship which seems to be over. Now, in this case the relationship is over in the framework of the conscious mind of the entity which lives and dies within the flesh and personality of this incarnation. However, the relationship is anything but over from the standpoint of learning the lessons of love, for which reason both entities within this relationship chose to meet, to exchange desires, and to part, thus only beginning and setting up the conditions under which the lesson may be learned in a way which creates a lasting bias in consciousness which will polarize the consciousness that is infinite within you towards the unity with the love and light which is the Source and Father of all that there is.

4: Let us look at the experience narrated within your the holy work called the Bible of the one known as Jesus the Christ. When this entity was upon the hard wood of the cross with arms outstretched to welcome its destiny there were two occasions when it is recorded that this entity dealt with relationships. In the first exchange a criminal which wished to turn from its behavior and find a deeper desire asked the teacher known as Jesus to pray for it, and the teacher spoke without hesitation. Dying though it was, it turned in compassion and acceptance and faith and said "This day thou shalt be with me in paradise." There was no confusion because the teacher was suffering, for this entity has learned hope and desire only to surrender the will to the will of its Father, as it thought of the infinite Creator.

5:♡: In the second exchange the teacher viewing its own mother pointed with name to a beloved friend and in a brief sentence realigned relationship away from accidents, shall we say, of birth and adjusted this relationship for a loving and compassionate opportunity for both mother and friend, as each then might comfort the other. From the sorrow of the apparent loss in both cases there may be seen to be an absence of fear, of self-pity, and an abundance and acceptance of the way destiny moves.

6:♡: Let us move back onto the terra firma now, and gaze at the situation of lost love. Now the lover of the past is a memory. Were it a lesson learned, the memory would not come up to disquiet or sadden one. That it haunts one is a good indication that there is a deep and destined lesson of love to learn. There are three ways one might work upon this lesson. Firstly, there is the work of forgiveness. Most seekers are far more willing to forgive the other self in a relationship than to forgive the self, whether the self feels that it could have changed destiny by an action or feels that it could have changed destiny by eschewing an action. The case is that often the lack of forgiveness of the self stems from the belief that things ended wrongly. May we offer our opinion that there are no true accidents or mistakes in the metaphysical life, only opportunities. Therefore, the greater part of the work of acceptance and forgiveness is allowing the self to feel all right, that and no more, simply all right.

7: The second way of working upon moving into a better framework from which to view and work with deep sorrows in a life path is to focus upon the opportunities for mulling over the treasure gained during this destiny-filled relationship. That which one did not have before one has now, a center of energy, a vortex of power absent before has now been made, allowing the merging of deep life path needs with the day-to-day manifestations of destiny and accident.

8:♡: You see, the sorrows of the lost love are not a negative quality but rather a praiseworthy, hollowing out and deepening

of the capacity to love without expectation of any return. The reason that the lost love haunts the everyday experience is that there is still much work to do in praising and seeing the treasure in the learning of how to love so deeply in the first place. Only in this kind of sorrow does the incarnate spirit become tempered and transparent to infinity. Only in the darkness of seemingly negative emotions of loss and limitation does the deep prayer, the soulful song of love take wing and sweep the incarnate being to a point of view where the breadth of love, once felt for one entity, may be turned at world dying and yearning for your deep love and compassion. Thusly, one does well not to turn from sorrow but to turn towards it, to merge with it, and to carry this loss as a shining ornament which honors the infinite Creator.

9: The third thing which is skillful to do when dealing with any seeming negativity is simply to, as this instrument would say, "Praise God from whom all blessings flow." We would change it in this case to say instead "Praise the Creator from whom all sorrows flow." The turning from the self and the concerns, whether shallow or deep, of the self to the infinite Creator in praise and thanksgiving is an orientation in intelligent infinity, that is, in the Creator, or what this instrument would call Christ consciousness. This consciousness is the essential portion of both the consciousness which is infinite and the incarnate being with the biocomputer which makes so many hasty judgments. Calling forth in the conscious mind the holy, worshipful attitude in which only the Creator exists reestablishes a center within the being which merges unconscious and conscious beings together in a useful and balanced way.

10:♡: It is not in any way easy to do that which we have suggested. The more intensive the desire has been to find love the more intensive the experience of love, the more the yearning for love, the more it will seem very, very difficult to so center the mind viewpoint that all these acceptances and forgivenesses and reorientations may have their just process. Therefore, we urge each to see that this is the work of not one but many incarnational experiences to deepen the source within during the incarnation. In a star-crossed, shall we say, relationship both entities, whatever the outcome in this experience, have been working with this balance for many incarnations. But allow the normalcy of day-to-day experience to move you until the next occasion when this haunting desire for a known or an unknown person or relationship looms so largely before the conscious mind that it colors all of one's thought. Then see this occasion as the treasure it is. Let the fears fall, let the heart speak all it wishes until its well of words and threnalogy of pain is fully expressed. Honor and respect the deep emotions and give them full expression. Rather than feeling them as an ending of a real life experience and only a memory allow the feelings to become living. Birth them with your awareness of the beauty of love. You have desired truly, you have loved truly. This you have experienced. It may now be separated from the constraint of belonging to one entity and the self and become that potential for love and for acceptance and compassion which may be universalized by being aware that this love is an energy unto itself.

11:♡: You are able to accelerate the process of spiritual evolution whereby you are learning from the deep expressions of personal destiny and in all you do. To offer thanks and praise in any moment is your way of moving quickly, instantaneously to the mind or consciousness of unity wherein you may see that there is no loss, there is no lack, there is no separation, even in the case of a loved one which has died or been permanently separated. This love is an entity unto itself, a vortex which may pull forth either a bitterness of a judged loss or a smooth vine of a judged treasure. It is always your choice.

12:♡: Two things before we open this meeting to other queries. We are error-prone and request that each use any thought each may from that which we say and leave the rest behind. And also, to accelerate the process whereby one is more observant of that merging process between deep emotions and day-to-day experience, it is well to move into silent communion with the one infinite Creator, listening to the silent voice of love unlimited and inexpressible. To spend time wisely, spend some each day with the Creator.

13: May we ask if there are any additional queries at this time?

14: (Pause)

15: We find that there are no queries upon this subject in addition to that which we have said. Therefore we would now

problem simply moves you closer and closer to a surety that there is indeed a problem? The faith and will grow smaller, and the problem or difficulty grows larger. The seeker ends up feeling helpless and discontent. The fearless entity moves along and turns the attention to each thing before it, accepting it.

7: Now there are many things about third-density entities that predictably will not sit well. The Catholic or universal nature of humankind promises a lifetime of introspection followed by some disgust, revulsion or horror, for all possible traits of personality are potentially there in every being within the human family. The tendency, then, is to attempt to think positively and emphasize the positive. This is taking the basic attitude of "I am living; I am glad to take action," and adding some supporting structure for the emotions, that is, in thinking positively about each task, one accepts and blesses the task.

8: However, an entity may go a lifetime attempting, through this method, to improve an attitude or widen its outlook and not find itself satisfied. The deepest influence upon attitude is the willingness to turn from the world picture and pay attention to the mystery, to stop time and space in the mind. And in that stopped moment, worship and adore, praise and offer thanksgiving. Then in the next moment turn to the world again.

9: The Creator is seemingly far away. Seemingly, this wondrous mystery has created and then left the universe in which you exist. For all any can prove, this is the case. However, when the heart and emotions form the habit of turning momentarily or for a longer time to the infinite One, to the mystery of unity, there then opens a very, very primary and deep channel within the roots of mind, and joy, hope and kindness flower upward to blossom without fanfare or ado in the forefront of the mind, offering that inner home, the sweet smell and freshness that the flowers always do. Stopping to remember the Creator is like planting a seed within the self. It flowers and bears fruit in time.

10:♡: Now, there needs to be patience when attempting any spiritual work. We have said often that persistence, regularity in the habit of turning toward the Creator, is the greatest virtue, the most effective trait. That which each wishes is the experience of a loving, giving self. How can you find this attitudinal posture and find it to fit the self? We have spoken before about the way females and males (inaudible) (each other in learning the lessons of love. Consider how those seekers who have lacks perceived, and find these lacks to make them feel isolated and alone may by the technique of moving the point of view find the answer to the question.

11: In other words, if an entity is unhappy, because of a lack of companionship or lack of a right work to do, the focusing upon this is the first thing not to do. But then what can be done to ameliorate the situation while the fairly long process of attitudinal change, of praise and thanksgiving, (that is going on can be effective? We would suggest taking the "I want" statement and gazing at it as if you were the one hearing this from another. For instance, if one says "I want a companionship," turn this around and you hear a voice saying "I want companionship." Now where are voices like this one in the surrounding neighborhood or town? What entities are alone that you may (inaudible) (with your presence? If there is a lack of supply and the attitude is poor because one feels financially poor, turn this 180 degrees. You are listening to someone who is poor. Where are the poor people in your vicinity, and how might you help them?

12:♡: We suggest this reversal when a lack or limitation is perceived. If it is simply thought, it will not be very effective. If, on the other hand, one who perceives a certain lack continuously decides to serve from a feeling of abundance of love within and finds a way to serve those who are alone or those who are very poor, the activity will be coming from a place of plenty where you have forsaken the thought of being alone, and instead asked, "How may I serve those who are alone?"

13: In brief, we may say to control the attitudes is a poor idea. To note them and pay attention to them is an excellent idea. When fear is part of the thought, do not hold that fear unless you need it. Whatever you can look at and accept makes your faith and will larger and the lack or limitation smaller. Then turn the self towards the Creator at every possible moment, simply allowing the momentary burst of praise and thanksgiving to rise. This refreshes in the present and has fruit in the future. And finally, when you do perceive a need, find the way to express abundance as regards that need in service to

others, for that which you feel is that which all feel in some way. All are of one family. There are no true strangers. Nothing is alien to you. Allow the self to relax its boundaries of thinking and this shall sharpen the observational skills.

14: Lastly, we would suggest that if you keep the basic attitude toward action positive and find delight in movement, then move. Do that which feels appropriate to do without worrying overmuch. Take the rough and tumble of living the everyday life and be rough and tumble with it. Let things be incomplete, imperfect and unfinished. See and accept all the errors and mistakes of judgment or of any other kind. Just see and accept and go forward. And in the middle of it all, you will find now and then that a threshold has been reached.

15: We would use the example of two of this group, both of whom had found a threshold passed within the same twenty-four hour day. Each entity had decided to accept some very basic things concerning the life pattern. This bore fruit in fearlessness, for what is accepted can be forgiven. The healing of the incarnation is this process of coming to accept life as it seems at all times, not necessarily the things in the life, but always and everywhere giving thanks and praise, simply because consciousness is either consciousness of something, of nothing, or of everything. We suggest simply that praise and thanksgiving move the mind and heart out of things into the absolute of all that there is.

16: We have found again and again that we speak with this group on one aspect of a central subject, and that is perfecting or attempting to perfect the life experience. We can only say to you that this area of consideration will continue to deepen as the life patterns of each become fuller, not only with experience, but with the vital energy which creates the appetite for more intense or full experiencing. There is only so much space in a life experience, however, that space may be filled with different qualities of light, different qualities of understanding, of compassion, or of wisdom.

17: Thusly, seek not only the obvious or evident improvement of the life behaviors, thoughts, and feelings, but seek in a directionless way to be more and more able to accept a fuller and fuller space within. The light within you can transform, and as you allow this quality of light to intensify, so you become as the lighthouse. The light within is not the light of self, but that limitless light which is of the one source and ending of All. Deepen your cup to hold delight in the mystery.

18: We would ask if there are further queries at this time.

19: (Pause. Comments not transcribed.)

20:♡: We thank you also. We find this instrument's weariness such that we would therefore, since there are no further queries we can address briefly, leave this instrument at this time. May we say again what a delight you are, what a delight the circle is. We circle it with you, and as you bless us with allowing our service, we bless and thank you for the energy and persistence of your seeking. We leave this instrument and you in the love and in the light of the one infinite Creator and the joy we ...

21: (Tape ends.)

22:

5.35 1992/11/22

0:♡: Greetings. We are those of Q'uo. We come to you in the love and in the light of the one infinite source and ending of All. How privileged we feel to be called to speak to your group at this occasion and to have the blessing of blending our vibrations with this circle of seeking.

1: Your query involves the merging of two kinds of illusion. When one is dealing with those deep emotional memories and desires that stem from the roots of the being, one is dealing with the infinite and eternal consciousness that each of you is. When one is asking about the manifestations of these desires in the present illusion one is dealing with the third-density mind of the physical vehicle which offers you the opportunity for incarnation. The first mind is often called the subconscious mind, although more accurate would be the term roots of mind. The latter mind is the—we correct this instrument—in the first mind we find the roots of mind to be the location which you may consider these thoughts and emotions to stem from. However, the higher subconscious and conscious mind are involved in all mergings of these deeper desires and emotions with the moment-by-moment transient mind of new actual experience which is being observed by

and it would teach me lessons. I was wondering if you could enlighten me on who that was?

90: I am Latwii, and am aware of your question, my sister. To speak specifically to your query would be, in our humble opinion, infringing upon your free will, for the seeking of the solution to this riddle is, of necessity, for you at this time to accomplish through your own efforts. You have been quite successful in remembering these experiences. Your dreaming experience can be quite valuable if you wish it to be so. If you wish to return to this place and this entity it is quite possible for you to do so, for the dream experience is one which offers a wider latitude, shall we say, for the entity which seeks to learn certain lessons. These lessons might be more difficult to experience within this third-density illusion and are more easily expressed and perceived in the state of consciousness which you have called the dreaming state.

91: May we answer you further, my sister?

92: Questioner

93: Another question. When dealing with people in school I'm trying hard to be myself around them and in doing so am getting rejected by many. I am at the point of quitting and not trying to work with them anymore. I'm having a hard time figuring out what's right.

94: I am Latwii. We have listened to your description and assume that your question is whether you should proceed in one direction or another, and find that we can not give this advice, for to travel your path for you is to remove the opportunities for growth that wait upon it for you, and this we do not feel to be a service at this time.

95: May we answer you further, my sister?

96: Questioner

97: No, thank you.

98: I am Latwii. We are most grateful to you as well. Is there another question at this time?

99: Questioner

100: When we see people that we know in dreams and deal with in working out problems, are we actually speaking to that entity on a different plane or is it just working out problems in our minds?

101: I am Latwii. My sister, may we say that each possibility which you have mentioned is indeed possible. The state of consciousness which you call the dream state, as we have mentioned before, does lend to the entity a greater scope of experience. Most often the experience of the dream state does include realms beyond that which you might consider the normal range of being. These realms do include the conscious awareness of other selves which you are in contact with during your daily existence. In such dreams the work of experiencing the catalysts of this illusion might be more easily accomplished and the conscious mind might therefore be apprised of those lessons which are most in need of concentrated effort.

102: In many such dream experiences the conscious mind is seated with the necessary information which will allow the waking entity to experience those lessons which are, shall we say, pregnant within the being. The conscious mind, then so fertilized, shall we say, does provide the focus of attention in these areas by its very consideration of the dream and its possible meaning. The dream state is far more varied, and, shall we say, multi-dimensioned than it has been imagined by most of your peoples. To give an accurate description of what is possible within this dream state is, in our humble opinion, not possible, for the possibilities are infinite since the conscious mind does not have its limiting perceptions to reduce the effectiveness of the learning, shall we say, during this dream state.

103: May we answer you further, my sister?

104: Questioner

105: No, thank you.

106: I am Latwii. We are most grateful to you as well. Is there another question at this time?

107: Questioner

108: I read a book written by a psychic who talked about walk-ins: people who wanted to leave this Earth—this is nothing personal, it doesn't apply to me—but people who wanted to leave this Earth and beings who had something to accomplish who did not want to go through childhood would take their place and fill out their (life) and then grow into doing things that they could accomplish in this particular body. Have you heard of walk-ins?

109: I am Latwii, and am aware of your question, my sister. This phenomenon which you have described as the walk-in

is indeed that situation which has occurred upon your planet but which is not usual, shall we say. The integration of the mind and the body and the spirit in the evolutionary process of union with the Creator is that process which is most necessary for each entity to accomplish upon this planet at this time. This process is most carefully watched over by those entities we have previously described as being the guides, the guardians, the angelic presences. There are rare occurrences in which an entity incarnates with many lessons to learn. The lessons are of such a nature that the integration of the mind, the body, and the spirit is not harmoniously achieved. Such an entity quite frequently upon your planet will then engage in that activity of which ...

110: (Tape ends.)

111:

5.2 1992/03/29

0:♡: We are those of Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is an enormous privilege and blessing to us to be called to your group this day, to be able to share our humble service with you, to offer our opinion in sure knowledge that you shall not take us as authorities, but as companions upon the way of seeking the truth, for we have no authority that you do not also have—just do we have a few steps more along a very dusty path that, as far as we know, has no ending.

1:♡: It is a joy to speak with companions upon this path, a beauty to us to feel the companionship of your seeking, and to share in your beings as you meditate in one circle of seeking. You ask us this day about that which you know not, that you ask, for you believe you are asking an active social question, a question concerning a relationship. You wish to know how to be better at relationships, at the important central relationship of mates, of dearest friends and companions, of lovers and those who hope together and despair together, and share the deep places of life together. Yet without knowing it, you have asked about yourselves, and how you may achieve that which is yours by nature, but has slipped your mind. That is the balance of a quiet and sure peace, a gently quiet mind that is staid upon faith and confidence in the balance and appropriateness of each occurrence in each present moment of the incarnational experience which you now enjoy at this point in which you call your time and your space.

2: This little experience of life, my friends, is set about like a gaudy gem, full of brilliance, but quite without the purity of true crystallization. The lives you experience consciously are rhinestones—false and beautiful, part of a complex series of illusions of dreams within dreams. Is the Creator, therefore, the carnival master who delights in fooling His sons and daughters? We do not believe this to be so. We believe that every puzzlement, every confusion, every distortion that is part of the house of mirrors that is a perceived life, is given to you that you may have pain and pleasure in great intensity, so that you may look at the distortions and say to yourself, "What lies behind this distorted mirror? If I had a true mirror, what would this experience be?"

3: Yet all about you, whether it be sought by science, or mind or feeling, is perceived with significant and persistent distortion. This is not a life experience in which you may depend upon knowing anything at any time with any provable or objective surety. That which you think should be, and that which you think should not be, whether it seems to be about the self, or about the self as seen in other selves, is in actuality misperceived to some degree and in several ordered and hierarchical ways.

4: This being a large subject, we merely indicate these directions and move back to the heart of the query, for this query about manipulating relationships so that one may be more metaphysically or ethically correct and skillful and free of fear in giving all one can to a relationship, is in actuality a question about the inner balance of an individual with no relationship whatsoever to contact, communication or manipulation with or of another entity.

5: Let us step back at this time and view one relationship more mysterious than any other, that which has been spoken of by the master known to you as Jesus the Christ, as the relationship of a metaphysical father and son. In the holy work known among your people as the Holy Bible, a question was asked this rabbi or teacher having to do with prayer: "Teach us how to pray, Teacher," asked those who truly cared

to know. And after this teacher gave to those who questioned that which you know—with some distortion—as The Lord's Prayer, he asked the simple question about the relationship of father and child. If a child asked for something good to eat, would his father give him a poisonous snake to bite in? You see, this teacher had a sense of humor, and asks people to look at things with a light touch. After all, is a father's relationship to his child so complex? Does a father not simply wish to keep the child alive, to keep it fed, to keep it comfortable if possible and to preserve its life until it can take hold of things for itself?

6: You have this relationship metaphysically, each of you, with an indwelling and eternal father, if you wish to think of this, shall we say, in local? or archaic relationship in terms of that which you know, that which you have experienced within this incarnational time and space. You have been supported, you have survived into mature years physically, yet spiritually you are but children, and spiritually your father wishes also to feed you. Yet, when does a father feed his children? Yes, he does the work, he has the groceries, and is the same father as mother metaphysically is, in the terms of your people's culture, prepared with a meal, with a feast, with all the food and drink needed for nourishment. But does a father and a mother prepare the table when there is no hunger and no request? And do children always know when they are hungry, if they do not have habits of regular times to ask for food and drink, to expect it, to look for it, to find it and consume it with blessing and thanksgiving and happiness of heart?

7: We speak to you about prayer, for this is at the heart of any query that has to do with dealing with the mirrors that other selves offer to you. Any—shall we generalize—any question concerning the lower energies—and by this we mean dealing with the self, dealing with any other self, or dealing with groups of other selves—has reference either to being energies that are blocked within the self, energies that are distorted by over-action within the self, or energies that in some way do not find it possible to move into the open and loving heart, that great energy center which is the first energy center capable of unconditional love.

8: Moving from this center, the first communication is, "Lord, teach me how to pray." Everyone's Creator is different. Everyone's mode and method of prayer and hope and desire is different, often radically different, yet each path is utterly appropriate for the person to whom it is natural and the part that is appropriate to an entity must needs be respected by that entity with an authority that is above all teaching, all outer authority and all discrimination that is not one's own, for the truth that is yours is not heard, but heard and recognized, somehow remembered. If it is not recognized, if it remains in the head and does not move to the heart with a feeling of recovered memory, it is not your truth, and no matter who says it to you, it is to be laid aside gently and with respect, but with a firmness that allows no stumbling block to enter your path.

9: So when we say to you that questions about relationships are actually questions about how to seek and to pray, we offer this as opinion, and we ask you to subject this and all opinions to your discrimination. Let us look briefly now, as briefly as we can look—this instrument has just said, with some irony—at the nature of prayer, at the nature of asking. 10: As it is also said in your holy works, "Seek and you shall find, ask and you shall be answered, knock and it shall be opened to you." My friends, there is so much more truth in these words that we ask you to be careful what you seek, what you ask and what doors upon which you would knock, for you will learn the answer that fits this particular moment in your seeking, that opens to you the understanding—if we may use that word—that may be available and useful to you at this moment, and this is a heavy responsibility for that which you have become aware of, that seeking that has ended in a desired response, becomes for you a ribbon to wave in a very courtly battle against the dragon that caused you to ask this question. It is something to take up and work with and live with and sit with in silence, not asking, but only listening, allowing the ground about you to become holy ground, allowing these answers of the moment to become part of a metaphysical muscle memory, if you will. Fundamentally, you are asking for a change in consciousness, and this is uncomfortable in the progression which brings about the seating of the change desired, the seating of the information desired, so it becomes part of who you are.

11: How can you pray? How can you seek? You simply put

aside the time—thirty seconds, a minute, five, twenty, there is no time in metaphysical seeking. There is only intent. You seek with the attitude that you are aware that everything in this illusion is mirroring to you, with more or less accuracy, the processes of your own balancing and centering and seeking. You sit and you spend time as you would spend precious, precious money, for you have so little time, my friends. And all that occurs after you sit, after you learn, and as you are undergoing the discomfort of spiritual change, you become aware that all that occurs to you is a reflection of the processes that are occurring as the spiritual child that you are grows, sometimes jerkily and awkwardly and sometimes with unexpected grace and freedom.

12: Love one another, my friends, for it is the outward expression of being in love with yourself. All that you wish to know, and, indeed, the Creator in all of It's infinite intelligence, lies in mystery within you, and you shall not know anything. But you shall seek and you shall learn more and more about loving and allowing the being loved to occur as a reflection of an unjustified and utterly appropriate spiritual oneness with the Creator.

13: Relax into unknowing. Find the faith to seek without ever hoping to know and prove it, and in mid-air you shall find the relationships that are so central to your comfort and peace becoming more and more full of the love that is the special and exquisite freedom of a quiet and faithful mind and heart.

14: My friends, it has been a great joy to speak with you. We cannot express how much we have enjoyed meeting the one known as M, greeting again the ones known as C and Jim and Carla, and using this instrument. We thank this instrument for making itself available to us and we would close this meeting if the one known as Jim will make itself available at this time through that entity. We leave this instrument in the love and in light and in unity. We are those known to you as Q'uo.

15: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries which may remain upon the minds of those present. Is there a query with which we may begin?

16: Carla

17: I have one to start this off. When two people are talking together and both feeling confused and maybe frustrated, what active thing besides going into the silence—which feels passive and like going away from each other—what thing in the moment can two people do to clear and sort of clean the air?

18: I am Q'uo, and am aware of your query, my sister. It may be that such centering and clarification could be aided by selecting a passage from whatever source of inspirational information is pertinent and has meaning for you that would become a focus for your attention at those times when you seek to bring yourself and your mate to a point of receptivity. Choosing such a passage, whether it be written prose, poetry or perhaps even the song that is played upon your recording device, would be a symbol for the centering that you wish to achieve and could be a triggering device, shall we say, that would give each of you the opportunity to allow your confusion to recede as the waves upon the ocean, and to focus upon the inspirational passage that you would make together at a time when you feel centered and whole and without confusion that causes misdirection and miscommunication at the moments of crisis.

19: Is there a further query, my sister?

20: Carla

21: Just one follow-up. I've always noticed, as a person sensitive to poetry and to music, that if you think something or if you read something, it has a certain amount of power, but if you, well, I would say vibrate it, if you say it out loud or if you sing it, it has not just more power, but it has a different order of power. Would you say that something that is not just listened to or read together, but is said together or sung together, in addition say, to being heard or looked at, would have that kind of difference in getting into the real heart of both people?

22: I am Q'uo, and am aware of your query, my sister. This is, of course, possible in just the manner in which you have described it, but is also possible that the confusion of the moment could be of such a degree that participation would be difficult. If this is so, then the listening or more passive participation would provide the easier entry into the reading or

accepting a feeling of vulnerability to another or alien energy creates in both sexes a fear: the fear of the unknown, the fear of the different or alien. This fear is only intensified by the maturing of the physical bodies of male and female if the physical bodies of the entities adjoining in physical—we look for the correct word and find there is not one. We shall begin the sentence again. If female or male carry these fears into their sexual relationships these fears will become deepened and more and more fixed, for the power of sexual attraction is such that both male and female feel at risk and vulnerable at this insistent demand for nearness which the body complex has. Insofar as this nearness disturbs, the intimate experience shall be accounted a dangerous one, and its fruits, to an extent, will be squandered because of the profound fear of, shall we say, losing control, not only of the situation but of the very self.

13: What entity with this fear has not approached the sexual act feeling more and more, in the midst of pleasure, that it is somehow using a vital energy? This is true of both male and female. It is only in the atmosphere of shared trust that the energies which are indeed put out and lost in that way by both male and female in sexual release are taken in and used to balance both male and female. Fear stops this energy exchange, and in more subtle movements of male/female energy, the same kind of fear limits and distorts the experience and causes imbalance to progress within the entity which has fear.

14: Now, how can male and female, which have such complex powers over each other, find a way to be fearless in a relationship and therefore begin not only to be able to express the self in its conscious way, but also to begin a more inner balance? We might suggest above all other things any exercise between male and female in which the strengths of each are together used. The male which has been able, for instance, to express an idea in such a way that it is heard because it has listened to those with more intuition speaking about how to approach the matter in communication, has given respect to the female intuition. Likewise, and we realize these are simplistic examples, the female which is able to ask a stronger, more powerful male to aid in some situation, not needing to defend against that difference but being willing to accept it enthusiastically, awakens that portion of the self which is deeply male.

15: For men and women in a culture, in general, to make fun of the stylized role differences betwixt male and female is an act of fear. Those who are supportive, not in a sense of (pause) but in the sense of true partnership, are winning for themselves that prize which is a growing inner balance, for within your query was a sure sense of the heart of the teaching. The battle between the sexes is only dimly seen as men and women in your culture play out the roles the culture offers them or seek somehow to find roles which are comfortable and sensible for them.

16: The true treasure lies within each of you as you express the continuing effect of communications with the male and female strengths, each hearing each, so that eventually the male knows and respects without fearing its own deep and excellent intuition. The female in the same way is far more balanced when it has been able to find a comfortable way to express authority, a provider's way of thinking, logical and sound judgment and reasoning.

17: Often the true riches for inner balances are not seen by two within what seems to be the perfect match. Because, in the more extremely romantic relationships, it is quite often true that the dynamic betwixt the male and female has been so persuasive as to be seductive, turning the male ever more male, the female ever more female, and each being very archetypically splendid, yet each remaining distant from the other to the extent that the balancing strengths of the opposite polarity in sex are not loved, accepted, assimilated and used within the self.

18: This only begins to work with this complex of energies and does not constitute a very full coverage of this central query. However, we find this to be a beginning. May we ask if there are queries before we leave this session of working?

19: (Pause)

20: We are known to you as those of Q'uo. The mystery remains a mystery, my brothers and sister. In seeking, in questioning, the great work of incarnation is accomplished. If the solutions subtly evade in a maddeningly long stream of half-learned lessons, do not let this apparent situation discourage or cut short the querying, the questing and the desiring, for

it is in knowing your own desires and seeking clearly that the lessons of love shall find full sway for the outworking of circumstance in a commendable teaching situation.

21: We are those of Q'uo, and thank you. We would leave you now, cautioning you that we only offer opinions. We leave you in the love and in the light of the one infinite Creator. Adonai. Adonai.

22:

5.34 1992/11/15

0: And just in general, what part does attitude play in the way we learn our lessons and live our lives?

1: We are Q'uo. Greetings to you in the love and in the light of the one infinite Creator. What a blessing it is to be with you this day, and to share in the creations of each of you, for each of you possesses and is a complete creation. That which you have within you is continuous with and equal with and not separate from all that there is, yet as long as you have a personhood, your creation has a subjective component. We salute and celebrate the subjective components of each universe here, for within your creations, the mystery of faith and faith in the mystery is central. And each of you seeks truly.

2: We feel so privileged to dwell in this meditative state with the energies of this group and are very happy to speak on the subject of attitudes with the disclaimer that, as always, we wish each to know that we are fallible. We can and do make mistakes. Therefore, use the discrimination within your own subjective universe, for you and you alone are responsible for that creation which is a co-creation with the one infinite Father of all that there is. You create in fine company, as do we.

3: We are speaking, we perceive, to those who have approached the living of the workaday life with vigor, energy and willingness to work. This basic positive attitude serves you well. Yet the attitude of those who work needs adjustment as the daily routine varies according to the individual needs of each person and the changing time allotments available for your work as the subjective river of time moves with you. Were we speaking to those who truly wished not to work, we would have to begin elsewhere, but the basic attitude which each has is productive of positive polarizing. However, this potential for the good can and does, if not watched, turn and become that which creates confusion and depolarizing effects.

4: However, we wish each of you to see your basic energy here. Let us pause a moment while you feel within yourself this positive enjoyment of what you would call work for the good. We see each of you lighting up, shall we say, from thoughts of enjoyable labor which is of service or bears a productive fruit which then can be used for service, be it a financial aid gained by earning money or free time which can be used like the money. This is the essential attitude for those who expect to learn positive lessons through the use of daily work. It is efficient to have this positive attitude. It is productive. And by itself, it does not have the kind of contact with the deeper roots of mind that enable this basic attitude to be more informed.

5: As you walk about, as you do your duties, as you spend your time, where does the attitude come from? How is it that one can move within the being in such a way to affect the attitude? Firstly, we suggest that the seeker when thinking about attitude realize firstly that the attitude on the outer level is a simple vision created by complex movements of data called up from the roots of mind. This calling up is done often subconsciously to the greater extent to the extent that a person wishes quick changes in attitude. For deep changes there will be a frustration. We feel you are hoping that we can tell you a way to change attitudes, that is, spontaneous attitudes quickly. However, this is not usually swift in its processing.

6: The seeker who wishes to move quickly often will seize upon the quest and attempt to change the programming, to change the thinking in the direction considered helpful or appropriate for one polarizing in a positive way. However, the opposite is true. The one who fears and worries will grow closer and closer to the difficulty that is being perceived. The person who is not fearing does not hold on to the circumstance or piece of thought or programming which is or is not causing fear. Can you see how the tendency to focus on a

that is exemplified either by the High Priestess, the subconscious, or the Magician, the conscious, for the male and for the female. And we would like for you to give us whatever information you feel is helpful, because most of us are engaged in relationships that provide us with a great deal of catalyst and a great deal of opportunity to learn compassion and to learn communication. These are the qualities that seem to bring us together and to keep us together in relationships. What can you tell us about them, and the male and female relationship in general?

1:♡: We greet you in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Greetings and many blessings to this group. We are privileged to be with you and to have been called to your gracious selves. We see the determination of those who have much catalyst and much stirring and busyness, to come together as those who seek the truth. And we are grateful that you so choose to lead your incarnation that it becomes possible for us to be of service to you. Blessed are those who remember the true center of being and who continue to seek it out in the hustle and bustle of busy times. This persistence and dedication will serve you well, not only in this illusion but in all illusions to come.

2: This session of working is to be devoted to consideration of the nature of the so-called battle of the sexes. We would begin by considering the actions of the mind as opposed to the actions of the body complex, seen archetypically. Whereas in the archetypes of the body the potentiator is wisdom, which produces careful choices of action and inaction, within the mind complex it is the feminine principle which regulates, or potentiates action or the manner of inaction. The entity which finds itself to be male shall usually find itself to have a power within the body complex which cannot be explained simply by the size of the physical vehicle compared to the size of the feminine physical vehicle. There is a quality of the essence of power within that bodily strength which the female, biologically speaking, usually does not experience in the same way.

3: There is an intuition or sixth sense, if you will, which has a quality of power or of truth which the entity born biologically female usually experiences, not simply at a higher level than the male but often in a different quality of energy. The choice-maker for the physical complex can be seen to embody wisdom, whereas the power of the potentiator of the mind has as its power a kind of depth of the wisdom of the heart, or compassion. And it is this compassion, in its many subtleties, to which the mind reaches for a depth of understanding of what the path of the seeker for truth might find helpful.

4: There is a large portion of an incarnational experience wherein one is not living the archetype, at least not consciously. Yet these same dynamics continue to rest like the pillars holding up the tent of the illusion for both male and female entities. The converse and partnership between male and female is the way in which it is most efficient to discover, experience and learn from catalyst within third density. It is not the only way. However, when the partnership between male and female is not at the head of the organized method for dealing with the relationship central to an experience, the experience will seem quite skewed. The entity, however, who has had a primary relationship which partakes strongly of this male/female partnership may rely upon the lessons of a former partnership and thusly move very nearly as effectively through catalyst, using it wisely, if the partnerships already experienced are continually given the respect which suggest to the deep mind that the lessons learned have been accepted.

5:♡: Now, let us move closer and gaze at the questions of using the dynamic balance betwixt male and female energies. One way in which it is possible to use the partnership of male and female is that both male and female remain deeply defended, shall we say, in the relationship against contamination from the dynamic other, be it male or female. In this type of dynamic there is very surely a true battle betwixt the sexes, for if the male is not interested in the strengths of the female mind and sees only the inconvenience of dealing with it, it will become more and more distant from the female energy, and less and less able to experience female energy in a positive, or fertile, way. Similarly, the more the female moves further into the intuition, and, shall we say, love for love or romance which marks the female energy, the less able the female will be to understand or experience the strengths of

the archetypal male.

6: Thusly, the battle is joined betwixt two mountains' populations, shall we say—the mountain of maleness and the mountain of femaleness. When a society moves as a whole in this direction there becomes the coarsening or roughening of the paths of peaceful interaction, and the attempt to enslave the energies and regulate the energies which are seen to be alien and threatening become a part of the societal picture. Insofar as your nation states have as populations tended to differentiate sharply between men and women and have dedicated the judgment of worthy of respect to the archetypal qualities—either of only male or only female—so the society shall show the imbalance of this hostility which creates sexual distancing.

7: Within the culture which you now enjoy, for instance, the male qualities of power and wisdom are seen to be, shall we say, more than equal to the more archetypal feminine qualities, and to that extent the society is impoverished by losing the close working or partnership of societal male and female. This may be seen to reflect the archetypal choice of conquering the subconscious by strength, no matter how brutally used, rather than by courtship. In a heavily patriarchal society, however, the same imbalance would exist, but those powers of physical and emotional toughness and intellectual strengths, or logical strengths, may be seen to be forced into a prostituted roughness.

8:♡: Thusly, neither the matriarchal nor the patriarchal model for societal balance is accurate. The appropriate model for third-density illusion, however, may be seen not to matter in society nearly as much as in the individual, for it is the individual which is now choosing how to express love in relationship to others. The reason this query about balance between male and female is central is that it is in wisely, compassionately using this balance that an entity, whether male or female, may wend its way more and more to the "golden mean," the middle of the path of truth wherein, by becoming more and more whole within, the path becomes more and more telling and interesting as well as more productive.

9: There is not the necessity so much to overbalance into the opposite sex's strengths as it is good to tend—we correct this instrument—to tend more and more towards automatic recognition of the assets and willingness to use the assets of the opposite sex's strengths. For instance, the male begins, when choosing a mate and setting out to live a jointly lived life, to be more and more the archetypal patriarch, the provider, the judge and the decision making leader. However, the decisions made by the male shall become more and more truly wise as the male learns from its partner in learning, not only to appreciate the female strengths and wisdoms but to find sympathetic resonance betwixt those strengths in the female and the deeper portions of its own female side or nature.

10: Thusly, men do not need to become creatures of intuition and vagaries, however, if the wooing of the physical female partner is then extended, not only to wooing the female's subconscious or Goddess-like side but also towards courting the same energy within self. Thusly, the male which is alone or the female which is alone becomes, within itself, able to seek, woo and to court the subconscious, or in the female's case, is able to place intuition and whim which has the authentic ring of true punch in it, not simply into direct practice but may lean upon that portion of the deeper self which is male and may justly and cautiously work with the male energies, the male strengths, which may seat intuition and hunch into a plan of action which is logical and which has the strengths of intellectual structure to enable this compassion and wisdom (be a more balanced expression).

11: The male/female partnership of mates is intended to be central. However, the centrality of this relationship is echoed in any male/female relationship where energies are moving freely and without prejudice. Thusly, even those who live in the nunnery, for instance, may work with the male and female balancing because of the many relationships within any life between a father and children, a mother and children, various relatives, friends, teachers and all of those whom one meets in the course of life. Those who are willing to rest in the atmosphere or ambiance of the male or female energy, whichever is dynamically opposite of its own, may move ahead efficiently, although not as potentially quickly as the very powerful central male/female partnership which you often call marriage.

12: It may be seen that the lack of skill possessed by most at

the musical passage. If it is possible to actively participate and to read or speak together that which has been chosen for the centering or the focus, then this is also recommended.

23: Is there another query, my sister?

24: Carla

25: Just to confirm. Probably, if two people are confused together, they can get a whole lot more out of listening, in general.

26: I am Q'uo, and this could well be the case. Each situation has unique characteristics, and must be dealt with uniquely. Follow that which feels most appropriate in the moment, my sister.

27: Carla

28: Golly, Q'uo, you mean I can't make another rule? Thank you very much.

29: I am Q'uo, and we thank you, my sister. Is there another query?

30: Carla

31: What about if just one person is willing to do the work? Can it still work with that one person, can it still help?

32:♡: I am Q'uo. We believe that this is so, my sister. As one entity finds the center of love and acceptance, then this energy of love and acceptance is radiated to the other entity and the possibility of calming the storm is increased.

33: Is there another query, my sister?

34: Carla

35: One, and then I promise I'm done. Do you feel that if we listen to this or read this and have more questions that this is fertile ground for further examination and questioning?

36: I am Q'uo, and we believe that if there are further queries upon your part upon this topic, there is fertile ground always. Is there another query, my sister?

37: Carla

38: No, thank you, Q'uo. Thank you very much. I really appreciate your time and your effort.

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

40: (Pause)

41:♡: I am Q'uo, and we would like to take this opportunity to thank each present for inviting our presence in your circle of seeking this day. We are honored to have been invited to join you in seeking clarification for your journeys as you travel together that great road that leads into the mystery of unity and into the experience of the love and the light of the one infinite Creator.

42:♡: At this time, we shall take our leave of this instrument and this group, leaving each, as always, in that same love and light. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

43:

5.3 1992/04/05

0:♡: We are those known to you as the principle Q'uo. Greetings to each of you in the love and in the Light of the one infinite Creator. What a privilege it is to be called to your group this day and to rest in the beauty of your vibrations as you sit in meditation. We would offer to you our opinions this day upon the subject of communication, more especially, the problems of communication with those with whom an entity communicates most frequently, those best known, those most familiar other selves within an entity's environment.

1: As we speak of communication in this light, it is well we begin by pointing out that the difficulties of communication with strangers are far more easily addressed by linear linguistic analysis than those difficulties in clear communication harbored by those whose interactions are numerous and have taken place over a substantial period of what you call your time. If there is a misunderstood word betwixt oneself and another self which is a stranger, there is either the prejudice which is generic—the one not knowing the word feeling the other is a snob—the one knowing the word feeling that the other is ignorant—or there is a querying as to the meaning of the not-understood word, and communication resumes quickly. If there is a point of view that does not make sense to another's point of view, strangers may well say they do not understand. Again, communication breakdown is not at all probable, for it is more obvious that there needs to be a question for information.

2: There are many cases where, because of deeply ingrained distortions in concept about the nature of certain kinds of

entities, whether the prejudice be racial, or economic, or social, or intellectual, breakdowns in communication will follow more closely the pattern of breakdowns in communication amongst intimates. The more heavy the bias or distortion, the more frequent the breakdowns and the more characteristic is the underlying cause being a distortion of mind which refuses to admit certain information from certain types of people as judged by the communicator. Now, let us move into the area of your query this day.

3: Moving back beyond the beginning of a relationship, moving to a time before there was a relationship, each entity within the relationship was an entity unto itself, yet beneath that truth lay substrata of influences carried into the incarnation and further distorted by early experiences with other selves in the intimate family circle. When two entities meet, they are seemingly to each other fresh out of the bandbox: I sparkling, virginal and new. Yet in each case, the surface appearance deceives, for each carries a tremendous baggage of previously held biases, some of which might be contradictory to the self, yet equally strongly held, many of which may well be self-destructive. These biases and distortions of opinion are as much a part of what is to be called good about an entity as those things which seemingly would be more apparently good, clear and positive traits such as honesty, judgment and fairness. For each eccentricity, each distortion creates a catalyst with regard to the reflections given to the other self in an intimate relationship, a catalyst that the entity would not have if there were no distortion whatsoever within the intimate mate or companion.

4: So, as the one known as Jim was thinking and feeling earlier it is indeed true that miscommunication, as well as communication, is good and proper and to be appreciated. Even with clear communication and no bias, errors in transfer of opinions, concepts, processes of learning and ideation will occur. There is not such a thing within your density as perfect communication, certainly not while words are being used. So we do not suggest devaluing the self because of biases that seem to thwart easy communication. Before any relationships have importance enough that they constitute that to which attention must be given, lies the attention to the self, to the grasping of the generalities about the self, while respecting always the infinite mystery of the self.

5: The life experiences need to be examined, not simply analyzed, but felt and considered, somewhat out of focus, in their relaxed and reflective manner so that patterns will appear, so that dream material can be correlated to events of the day, so that all of the parts of the mind and the deep mind, in that relaxed state of mind, merge together to form new possibility, new avenues of thought, and a grasp of situations, so that new ways and tools may be found to forge simpler and more lasting bonds of word in body motion, making communication lighter and clearer and more lucid. So, as always, the work with another begins within the self and communicating with the self. When your feet are on solid ground in regard to the self, there is then the placement of the pivot, the point of balance, the fulcrum, the place from which one may move without losing the balance, without toppling too heavy a load, and without toppling as a life experience as one falls completely away from balance in a traumatic situation.

6: So we assume as we go on that it is understood that always the work by the self, for the enlightenment of the self, be undertaken in a humble but daily method or manner. Emphasis being given not to the length of the experience, or the perceived depth of the experience, but rather to the purity of intention to seek, to desire to know the infinite One, to feel one's ground as holy ground, and to discover the will of the infinite One for the self in service to all other selves. If this be daily, it need not be elaborate, and the elaboration may come as each entity finds its own path and its own most efficient way of processing information, insight and depth of worship.

7: Now let us see two selves: A and B, shall we say. As they meet each other and begin to build a bridge of communication, the first efforts at communication may well be very unsuccessful, but may also be quite undervalued if A and B are extremely fond of each other. It may not seem to matter so much what is said as the fact that there is the sound of the voice wishing to speak, and that feeling of one who wishes to hear what you have to save. This communication level is so satisfying that there is very little editing of information, and all kinds of information are allowed into the mind's memory without editing or rejecting. This is a very efficient way to communicate, for a large base of data is gained.

8:♡: The secret to this type of communication is the refusal to interrupt that which another is saying, upon both A and B's parts. This joyful type of communication bubbles forth when each experiences the other for the first time, when history must be learned, and it is particularly exhilarating. More than entities realize is communicated during this period in which the subjective evaluation of information transfer is that much has been lost because of the bedazzlement of infatuation, love or friendship. However, insofar as this has been the first and imprinting information, it does remain the very most important and deepest of the information base and is the basis for communication with the other entity until such time as any misperceptions in the original communication base have been discovered and work has been done to reprogram that misperception so that it reflects more accurately the true nature of the other self.

9: We may look at the base of information, then, as a kind of bottom of a pyramid. For as the time moves by in its perceived stream in your illusion, fewer and fewer bits of information transferred seem new to the self about the other self. A knows more and more of B, and begins to predict more and more of those things which B will tell. B does the same with A. A and B discover they have swapped their history to the point that there is less and less new to be learned. The base that was once so broad has been built on and built on until all of those things which are central and predictable within the terms of that special relationship begin to overshadow the entirety of the information base, and the useful bits of information are now perceived to be fewer and simpler and larger.

10: A and B begin to predict that which the other will think, begin to assume that they will have a certain reaction to a certain question, each from the other. We are not talking here about those times when A may be upset or angry with B, or B depressed or upset in some way. We are speaking of two entities of good will who have begun to assume that he or she knows the other entity.

11: This is the central difficulty in communication between intimate companions. Each entity has very riveting experiences, certainly, and much behavior is predictable, certainly, but the possibility of depth, eccentricity and nuance is prominent in any exchange of information which deals with deeply felt things, especially. And it is skillful not to assume that anything is known. It is skillful to listen precisely to what is said, and not to what is assumed to be true if that is said. This is a subtle point, simply because entities do not realize how many assumptions they make about their intimate companions. Such assumptions may be in general true, but all spiritual truths contain paradox. And no paradox is plainer than that every rule has its exception. Every generality that you use to predict your companion's way of thinking and behavior will have substantial exception, and this exception is most important and needs to be given pride of place, needs to be given that blank space where there are no assumptions yet, in order that a difference may be explained.

12: How then does one move into an awareness of the assumptions one is making? And perhaps should not make? We may suggest, not the walking away from the conversation, nor the working harder at the conversation, but a shift in the direction of the conversation. For in conversation entities normally tell each other things. In the midst of perceived breakdown of communication, we would suggest for those who are in deep distress, that perhaps a brief song, wise word, or some brief seconds-long ritual of centering, even in silence with held hands, provide a new base, a new place for two spirits to begin a different kind of communication. When this has been achieved, then we would suggest this general approach: Let either one begin by saying, "This is my reality. I know I have created it myself. And I am aware that there are things in it that are misperceptions. Otherwise, we would not have trouble communicating. Let me tell you the world that I, at this moment, create, and how in my world I am seeing myself in perceiving you." This is done without interruption. Then the other takes the responsibility for the self, too, and says, "This is my universe. I am aware I have created it and I allowed and am alone responsible for it. In my universe, I have created my feeling this way, and feeling that you feel this way."

13: These are not declarative statements alone; these are statements that are also requests, requests that the other not only state its reality that it has created, but also that it speak quite directly to those things about the creation of that

entity, which is the self, that the other entity feels have biases that are not justified by that which the other entity's creation contains. It is a feeling of the way, a moving back from an addiction to fact. One moves away from knowing what one knows when the blockages of communication between two intimates are to be cleared away. For it is not only the words themselves, it is the assumptions that have been created through years of repetitive actions that can destroy communication so effectively.

14: If there is the expectation, and it is not owned, if there is the prejudice and it is not owned, if it is not brought out into the open, how can the other entity do anything but respond to the feeling that lies behind the statement, which is seemingly innocent and harmless. So when there is a blockage that is inexplicable, it does not have to do with vocabulary or amount of information given. Then it is that one begins anew at another level of communication: a telling of the story of the self, a speaking of the legend of the moment. "This is what I have created. Respect this, but tell me what you have created, and I shall respect that." And from this exchange, all differences in perception may be communicated back and forth, back and forth, until the two creations have a consensus reality, special to those two entities at that moment in the combined myth of two entities upon a journey of seeking together, thus unifying what was broken, and healing that which was sore and painful.

15: This does not mean that agreements can be reached in which each party feels the same, for each entity is unique and each path is different. Yet, if free will is respected, we feel that it is always possible to come, if one is humble enough, to express one's perceptions and misperceptions as one who is responsible for them, to come to some mutually acceptable pleasantness and unity, wherein each respects the other's points and sees what preferences caused the other person, who is quite honorable, to continue to hold a varying opinion.

16: Agreements do sometimes occur, but this is not the goal of communication. The goal of communication is the exchange, in freedom and peace, of information. To have an addiction to agreement is the same with the answer as having an addiction to fact in posing the question. Fact is to be released, for there are always exceptions. Agreements are to be released, for there are always possibilities of two unique points of view, both of which are correct in the personal truth of each. Thus, free will is preserved, mutual respect is given, and respect to the self is also given.

17: Now we would only touch less centrally upon what would seem to be clear, that is, that other disturbances in the life pattern, changes in work, in geography, in circumstance, the loss of friends or family, these and many other things can cause one to be quite erratic in communication skills. There are two ways to deal with this truth. One is less efficient but more merciful. The other is more efficient, but does not partake much of tenderness.

18: It is the nature of each entity to move as he will between these two types of coping with special problems at special times. The merciful way to cope with an entity which is under tremendous strain is to move away from speaking of serious things, to attempt to give support, and to attempt to share the laughter, and to attempt to find ways, always to make merry and to, in the deepest sense, distract the entity from gazing at the situation which is so difficult and so puzzling because of its newness, and because of the grief and pain of loss. A far more efficient way to deal with this type of situation, which is special, is to continue to communicate as if both entities were not under stress. To continue to take responsibility for creating the universe in which each is living. This will lead to a large volume of communication. It is, however, a very efficient means of assimilating and aiding each other in assimilating the processes of change, wherein much old information is found no longer to be useful and must be, as this instrument would say in computer language, "dumped," and that energy of the dumped program used then to create a new program, if you will, a new software program that will work in the new reality, which is perceived as true by the self.

19: Neither way is more correct than the other. How one deals with special circumstances, how one deals with self-pity, with sorrow, with all of the tragic sentimental and enfeebling emotions connected with the reactions of loss, pain, and limitation are equally acceptable. The less self-destructive that they are, may we say, the more efficient. Consequently, if one perceives oneself to need to cry, to feel self-pity, to feel

getting process the cold, clear logic of all the goals to be met will be greatly muddled if not obliterated from any conscious knowledge. Therefore, there are the stopping places, for it is not known before it is experienced how much of the lessons learning the spirit self may tolerate without needing healing beyond that which can be offered within incarnation.

3:♡: In this particular entity's case the stopping place was offered more than once up to this point within incarnation. At the younger ages, twice, and as a more mature entity also twice. This is due to the preincarnated realization that each attainable goal or lesson of love to be brought into manifestation was adequate learning for one incarnation. Therefore, it is as though those who are spiritually hungry are like the cat with more than one life. Indeed, it is not unusual for entities eager to attack the plateful of incarnational fodder to generate the potentials for more than nine lifetimes of learning.

4: You see, my friends, your incarnations are so much more precious than is usually palpably felt by entities during the incarnational process. Each moment of your illusory experience has been bought, shall we say, by much, much refining and preparation on the finer planes. When incarnation occurs the clock begins running down. Like a time bomb, that clock will one day ring and set off the explosion that opens the door for the entity, now without the physical form, to move through into a larger life, the life that you would call that of the spirit self.

5:♡: When an entity approaches the end of an incarnational lesson, if that entity has been exhausted by this learning it will be given the opportunity either to embrace life with all of its confusions and distresses or to embrace the dropping of the physical body and the movement into whatever healing modes the learned lesson has created the need for. When this moment occurs the choice is freely offered in silence, and the love of life of the entity, or the disdain of life, create the potential for greater health within incarnation and a new lesson to be learned, or the gentle or rough path to the passage into larger life.

6: Neither analysis nor the wisdom of the heart create the convincing argument or balanced thought process which generated further incarnational life or the end to the incarnation. What is more vital is the simple hunger or appetite or gusto felt for the rough and tumble of incarnational life, with all its buffeting and confusion. With enough enthusiasm the persistent seeker may go through many initiations, learnings, and then the experience of the fruit of these learnings.

7: When the words "wisdom" and "analysis" are set up as a dynamic it is as though there were an observer apart from the owner of the analysis and the wisdom which judges the way decisions are arrived at. What this observer self often fails to realize is that the observer self is a creation, a persona developed by the internal use of both wisdom and analysis. In the subconscious, or the roots of the mind, the two have an authentic, unique balance created by all that has accumulated throughout all incarnational previous experiences. It is difficult for the intellectual mind to grasp how little it truly has to do with the deepest choices in an incarnation. Yes, it may block the rhythmic, natural action of destiny, but in blocking that it simply stops a forward motion. If it appears that another course has been taken it may seem that analysis and/or wisdom provided a choice which changed the whole life. However, along both paths, seen at the crux lie the same lessons in variant forms.

8: The choices you work on making skillfully are choices in substance and quality of beingness. This beingness informs whatever choices are made. We are not in any way saying that it does not matter whether one makes choices; it truly does greatly matter. We simply wish you to grasp the thought that these choices are those which have to do with one's stance or attitude towards that which is facing it rather than having to do with one situation chosen over another. There is a saying in this instrument's mind, "You can run but you cannot hide." The destiny which you skillfully offered your future incarnational self before this experience holds sway in the amphitheater of your brief existence in this one incarnational opportunity. You need not attempt to monkey over-much with the tendencies or basic given of your incarnation. What you are here to do is refine and refine again and again, the choice of focus, of attitude, which—we correct this instrument—with which it faces the present moment which is destined to be just so.

9: How can we express to you the importance of your accepting the gifts of both intellect and heart's intuition and wis-

dom except to suggest that if one trusts one's destiny enough and if one trusts one's basic universal nature enough the balances will be offered in ways which engage both the intellect and the heart. Therefore, we suggest to you several things. Firstly, we suggest the entity respecting both tools, the intelligences of the mind, both shallow and limited, and deeper and broader, and the wisdom of the heart. Also, we suggest the focusing upon the worshipful side of the human, shall we say, nature. How natural it is to respond to the beauty about one, to flower under the kind attentions or smiles of friends or acquaintances or strangers. The more that trust in one's destiny and one's validity as an eternal and infinite being are taken as sure, the more sure-footed the entity shall be at utilizing in a skillful and graceful manner all of the assets which it has. The mistrust of self and circumstance create very nearly all of the confusions within one's incarnation. With enough trust and faith, that which is becomes transparently joyful and vital.

10: We may say, to move back to this instrument's very different experience at this juncture from the experience of the past, that when an entity is repeatedly tested and has made several choices to learn more, to serve more, and to be more in the same incarnation, there comes to the process a somewhat smoother or more speedy or more apparent alteration, change, or more correctly transformation. It is as though having trusted blindly, repeatedly, the next occasion which calls for the greatest trust, though it be one degree more difficult, it is also met by a more tempered incarnate entity, and, therefore, if the entity consciously realizes that there is a choice to be made, a new lesson to be taken up, it can then affirm its appetite for the vital push and shove, confusion and disturbance of the lesson to come.

11: Thusly, in the more mature spirit there may be radical, seemingly quick changes in circumstance. This is due to the entity refusing to resist the change and instead deciding to back the change, to even accelerate the rate of change, to welcome the next middle and confusion of new lessons to be learned. This may be a comfort to those who at the present time feel that transformation is all too slow in coming.

12:♡: We ask you to consider the manner of being that you are. You seek to become aware of your basic nature, you seek to go beyond what can be known either by mind or heart. You are, shall we say, children of the one infinite Creator; no less than that are you. Shall a spark of fire choose the manner of its burning? See yourselves in relation to the infinite Creator, sense the back-pressure of the Creator's love of you. Can you know the Creator with either compassion or analysis, either intellectual thought or intuition? In no way shall you know the Creator. Through you the Creator knows Itself. You are precious for you are being that which the Creator experiences, you are experiencing the Creator being, both of these locations being equally so. Sense your natures, give praise and thanks that this nature is, beyond all dynamics, unified.

13: Before we close this, as this instrument would say, cosmic sermonette ... I am Q'uo. This instrument was correct in refusing to channel further, as there was a momentary lapse of concentration, and this instrument felt correctly that it was not channeling our thoughts but its (own) diluted opinion. We have said that which we can say without further queries. Are there further queries upon this topic?

14: Questioner

15: Not from me Q'uo, thank you.

16: Very well, my brothers, may we work upon any other query at this time?

17: Questioner

18: No, thank you.

19: I am Q'uo, and we gratefully acknowledge that we have exhausted this subject for this time and place. We ask you to look in two ways at the mind and heart. Your skill in working with this dynamic is very important in learning who you are. The seeking for ever deeper roots in the mind, the blending of ...

20: (Tape ends.)

21:

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0: We are wondering how this process really works at its heart, how it helps each of us, both male and female, to become whole individuals, to add that other portion of ourselves

willpower, determination, energy, are all ingredients which make surrender possible. How much harder it is to face the unknown than the known fear. Surrender does not mean saying, "I give up," and ceasing to express your energy. It means expressing your energy in a direction of love with no understanding of where you are going. You cannot foresee, in your human shells, where your path is taking you. You cannot know what it is that you or another needs to learn.

44:♡: I would like to use an example here, a being that Barbara has seen as a past life, one that she has agonized over and for whom she has finally found real forgiveness and great love. This being was a Native American medicine man. He taught peace and organized a peace conference of sorts at the request of many others. Beings from many tribes and other races attended. There was one tribe that had great fear, and they came in and massacred the whole group. And then white soldiers on the hillside swept down and massacred those of that tribe, even the women and children.

45: This being that Barbara was survived all of that attack. He sat on the hillside and asked himself, "What did I do wrong? I brought this together. Somehow I should have known it could not have worked. Look at all the death, all the devastation. Am I responsible?" He had not yet learned the lessons of faith, and so he blamed himself and punished himself in his mind with guilt and remorse, with self-hatred. He forgave the others but he could not forgive himself.

46: What he did not understand was that this massacre in some way was necessary for them to learn peace. Had those beings come together and formed a peace treaty and signed it, it would have been a very fragile kind of peace. There was not a tribe there that did not suffer from the outburst of fear. There was not a tribe there who could not take those experiences home and say, "If we had peace, this would not happen." There was no one to blame. Everyone's fear was involved in it. This was what they needed to learn. They had tried gentler ways of learning and not been able to learn. The peace that was created some few years later was built on that experience of loss, of pain. That loss and pain was an exclamation of the need to open their hearts and trust one another so as not to continue to destroy each other.

47:♡: Now this Native American, this being, sat there; and he did not have faith. He thought he knew what they needed to learn, which was peace. And he was right. That is what they needed to learn. But he thought he knew how they needed to learn it. You never know. You do not know what another needs to learn. You cannot take another's lessons away from them. You can only clarify your own energy as much as you can and offer as much love as is possible in any situation and then surrender: "Truly, thy will be done. I do not know anything." I can see you see how your efforts to understand conceptually, to pigeonhole it all and make logical explanations, offer an escape from the far harder task of having faith?

48:♡: Compassion can also be misused in this way. I have spoken very, very often with people about compassion and co-dependence, that it is hard to have faith in a situation and give loving energy to that other being whose energy is distorted into unskillful patterns, but to say no to those unskillful patterns, that you will not aid them. Compassion becomes distorted into, "I want to help." But as soon as you say, "I want to help," you must ask yourself, "Why do I want to help? Is their pain too uncomfortable for me so I want to fix their pain? Can I trust the whole situation, come back to faith and to love, attend the fear in my own heart, seeing how my pain reflects their pain? What do I find when I get in touch with that fear in myself? Who is it that I want to fix—their or me? Do I want to fix them so I will not have to pay attention to the distortions within myself, because the mirror will have been removed that reminds me of those inner distortions? Can I have faith that this friend or loved one is in a painful situation, that I am in a painful situation, because there is something to learn? Can I truly say, "Thy will be done,"² and stop trying to make anything special happen, just be present with whatever is with as much love as I can?"

49:♡: I said before, this does not mean no energy, no effort. But where is effort given: to fix, or to surrender and offer love? To let go of the need to control, to see the fear that it springs from and let go, is one of the hardest of human experiences. Yet it is only from that place of deep faith that undistorted wisdom and compassion can develop, wisdom that penetrates into the depths of reality rather than thinking about reality, compassion that grows out of connection to all that is rather than the concept of compassion which

puts a bandage over your own pain.

50: How do you find that kind of faith? It takes practice. That is why you are here. Remember, each of you is, in essence, an angel in an earthsuit. This body unfolds the true nature of you and allows it to move through the earth-plane situations which offer you learning. The more you can allow yourself to be aware that both are real—the spirit and the physical—that you are learning on both planes at the same time, the more you can live your life in faith. When fear grabs a hold of you, it is so easy to forget who you are. Your prayer without ceasing helps you to stay connected.

51: When I hear the phrase "prayer without ceasing," what I think of is awareness of that flow of brilliant light, that umbilical cord, so to speak, that connects you with the Divine so that you never lose track of who you are. And when you never lose track of who you are, you cannot lose track of who anyone else is. They are just another part of you, another part of God. So that is one tool to deepening faith, and the other is awareness.

52:♡: They are part of each other: prayer and awareness. Here, awareness speaks of what blocks faith, encourages a willingness to reach out for that hand of the Divine, to take that energy into yourself; and with that opening of heart to lovingly greet each catalyst, to transcend your fear and keep your heart open so that you may truly say, "Thy will be done."³ I am not in control here. I surrender. I offer my loving energy in whatever way it can best heal this situation, in whatever way learning may best happen. But I do not know what that is. Instead of trying to figure it out with my brain, which is the seat of fear, I will try to understand it and listen with my heart." That is the best way I know to begin to live a life in faith.

53: I would ask if there are questions at this time.

54: (There were no questions.)

55:♡: It is such joy to share the loving energy in this room. I thank you all for the opportunity to speak with you and offer my thoughts. And I offer thanks to my brother/sister of Q'uo for the opportunity to pass this back and forth, to learn and teach from and with each other.

56: I echo the words of the one you know as Q'UO

57: (footnote start(Reference to Holy Bible, Matthew 6:10; Luke 22:42.(footnote end(footnote start(ibid.(footnote end(footnote start(ibid.(footnote end

58:

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0:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a privilege, as always, to share our opinions with you. Please remember, as always, that our teaching has no authority past that of the opinion.

1: The confusion which is the environment of your query at this opening working is considerable but completely understandable, given the position in space and time which those in third-density incarnation experience. In reality or, shall we say, in a more transparent illusion there is no distinction between the analytical and the heart-centered working upon catalyst. The two are seen from the broader viewpoint as resources belonging to an unique entity, which entity has its unique point of balance betwixt mind and heart. The healing or other changes, depending upon the individual, might be aided by a larger dose of the heart's wisdom than analysis, or exactly the opposite. Each spiritual individual is moving along a path within the infinite creation which has a three-dimensional reality. In other words, each entity has its own creation. No two internally perceived creations are alike, although many will find comfort when sensing a kinship to another's way of approaching the experiences of incarnation, both limiting and expanding in nature

2: Let us look at this particular instrument's situation, working toward generalization while doing so. It is commonplace among those who have chosen the manner of their incarnations that there should be more than one stopping place, shall we say call it, within the incarnation. The balance of wisdom and compassion in the mind of the entity before incarnation is automatic. It is a portion of the personality. The wanderer is likely to be wise enough in a balanced manner to offer to the incarnated manifestation of self before birth one central lesson on the personal level, and a series of attainable goals within the impersonal life in service. It is grasped by the individual before the incarnation that during the for-

weak, and to feel helpless, then by all means we suggest feeling this way; but feeling this way when it does not infringe on communication with others. And if one must feel this way in the company of another, it is well to communicate simply that one is incapable of clear thinking, thus again taking responsibility for the inability to communicate clearly before difficulties have arisen because of these special circumstances. Some entities need very badly to act out all of the anger, pain and frustration of loss, whatever it may be. Others find themselves more invigorated by distracting the self, and moving positively in any direction while allowing the work of change to be done more or less subconsciously.

20: This information is known only to the self. And it is the skillful spirit which knows the self well enough to allow it the tenderness it may need or to give it the action in all directions that it might need, but in each case being responsible enough to say to the companion with whom one must communicate, "I am being unhappy now." Or, "I am behaving in a manic way now, because this is how I need to deal with this trouble and sorrow. Consequently, I will not communicate well, and if I become troubled, I ask you please, to (for some) hug me, (for some) reassure me, (for some) leave me alone." Each entity may fill in the blank.

21:♡: However, my friends, most communication problems between those who are intimate are those of assumption and the lack of knowledge of the programs that the self is running. As you sit in meditation each day, if you find yourself coming to the end of your meditation and you see that there may be time for prayerful quiet thought, and something is puzzling you, set your mind upon it gently, lightly. Don't worry about it or attempt to untangle it, but gaze at it. There it is, this thing that seems rather fearsome; this place where one cannot communicate with another. There it is. Look at it. Do you fear this? What do you fear in this? Do you fear abandonment? Do you fear a loss of love? Do you fear being completely understood? Do you fear being right? Do you fear being wrong? Where there is a blockage, somewhere there is fear. Rest and gaze and sit with this companion of yours that you call a blockage, and when you again come to that state of mind, move to that again and rest and sit and admire it. And one day, it will burst into a candle flame and lucidly, clearly show you the untangled, the clear situation. For you ask, and so you receive, not in the time of humankind, but in the time of knowing, when you are completely ready to accept responsibility for the knowing. Be patient in these searches of the self, with the self, for your time of knowing may be now, or it may be some time from now, but once you ask, you may be sure that you shall know.

22:♡: May you have the faith and the grace to have that patience and to seek in that steady persistent manner, regardless of circumstance. It is to the humble persistent seeker that doors are opened, questions are answered, and desires are given. Often not as you would expect it, but in the end in ways that always seem to contain so much more than you ever thought possible. May glory be with you in the harmony of the process of pilgrimage. In darkness and in light, in pain and in joy, love one another, my friends, and realize that you are never alone, that you always have the help of those friends who are unseen, those energies which are those of grace and clarity, beyond all human understanding.

23:♡: At this time, we would transfer this contact to the one known as Jim, if this entity would accept it. And we would leave this instrument in love and in light and in thanks for this instrument's willingness to serve in this way. We are those of Q'uo.

24:♡: I am Q'uo, and greet each again in love and in light. At this time we would offer ourselves to the speaking to further queries, if there be further queries upon the minds of any present. Is there a query to which we may speak?

25: Carla

26: Well, I guess the thing that puzzles me the most is that you are into a communication blockage before you know it. The kind of work that you were speaking about seems like you are like two blocks ahead of the place you are supposed to turn off before you figure out that you should have made a turn. How do you get back to where you can say, "Wait a minute, this is the way it looks to me. Is this the way it looks to you?" You have already gotten stuck. There are emotions, not just words, but there are emotions.

27: (Side one of tape ends.)

28: I am Q'uo, and am again with this instrument. We are aware of your query, my sister, and would suggest that when

you become aware of the turn that was made at some point previous to its realization, that you state that fact as soon as you can, so that there might be a reevaluation of the conversation. All of your interaction with others is that which is of the moment, that which is inspired by the thoughts that spring both from your own mind and from the mind of your fellow creatures as you attempt to communicate and act together in a certain fashion. As there is a movement away from the desired objective, the noting of this movement is that which is most helpful in bringing both entities once again into the alignment that each has desired, whether the desire is spoken or consciously recognized, or not. For you are more than you think you are as you interact each with the other. You have your histories with you, both that which is known and that which has become unavailable, shall we say, to the conscious mind, and these histories are a kind of momentum that are colored by experience so that there is an unknown factor in all intercourse, the factor of the creative expression inspired by that which is within the experience of one or both entities. As you find your interchange of energies, of ideas, of directions, of feelings, moving in a fashion which becomes uncomfortable or unfamiliar to you, then it is your responsibility to note this deviation and to move again toward the desired objective that you have set before you.

29: May we speak in any other fashion, my sister, to this query?

30: Carla

31: I have one more question. It may not be worth anything, but I was thinking about the model of the triangle shape that you showed, or the pyramid, and I was thinking about our actual situations, which is that, although we do get a broad base fairly early in life, still, if we don't limit ourselves to that base, we use that broad base and we get even broader if we don't insist that we are this kind of person or that kind of person and hold on to those early things, then we do what the model was in the renaissance of man, and that was just to have more and more options of ways of thinking and ways of processing information and so forth. And that's true of other people, too, so that instead of the model being a pyramid, it would be more like a trapezoid, I guess you'd call it, with the top side broader than the base, but not an upside-down pyramid because you don't really start with just one thing as a very young child. You get everything at once, but always with that kind of pulsar center of the essential self, so that it is not that we are getting more scattered. Do you see what I am saying, and does that make any sense as the kind of model that we might be trying to keep in mind for ourselves and other people to open up the possibilities? They might be different this time than they were yesterday, or last year.

32: I am Q'uo, and am aware of your query, my sister. Indeed, the triangle shape is one of the simpler models that can be used to describe an entity and its base of experience and information upon which it shall draw and build further experience in the life pattern. It would more nearly be correct to look at each entity as a faceted gem with many sides and many angles or perceptions on a number of topics, for each entity has within it the ability to pursue interests in a wide variety of fields of endeavor that will enrich and influence the further learning and growth of the entity. So that when entities gather together to share that which is theirs to share and to learn that which they desire to learn, one may see the shining of the light of this desire through the facets of the gems which each entity is, and as the desire is moving through the different points or angles of perceptions, there will be a light that is bent in a certain way as your white light is bent and separated into the colors of the spectrum as it moves through the prism. Just so is the desire to learn and to share, in its movement through the faceted gem of each entity, bent and colored by the experiences, the information, the desires and potentials that are within the entity and which make it a multi-layered being. Thus is intercourse or interchange between your entities enhanced and enriched.

33: May we speak in any other fashion, my sister, to your query?

34: Carla

35: First, let me thank you for that answer. I'm going to have to read it to get it all, but that really sounded rich, meaty.

36: I had one other question that just came to me as an image. The triangles again. I was thinking about how we do have an essential self and if it was a triangle, then it would start at the point and not get very far out before it began the line through the very essential middle of the shape of

the triangle. And if you took the triangle of one person with the point upward and the triangle of the other person with the point downward, and you moved them together until they sort of clipped into place with that central essential point in alignment and agreement, then you would have a six-pointed star which is the symbol of the white, Western, Christian magical tradition. I was wondering if there was truth there of the magical way that people can interact if they are linked together, because if you can follow the image, when the six-pointed star is made of the two triangles that move together with one point up and one point down, the essential selves would look like a pencil that is sharpened at both ends within the triangle, and it would also then look like a common crystal, a quartz crystal, which is known to be magical, but only when it is charged by a magically oriented entity who holds it in the hand and is itself crystallized. Are we crystals to and for and with each other? And does our communication, our coming together, have that kind of absolute magical nature, if we can find it?

37: I am Q'uo, and am aware of your query, my sister. There is much within your query that is fertile ground for communication and we shall chose only the most basic portions to comment on at this time. Returning to your original image of the two triangles coming together in a manner which creates the six-pointed star, one may look upon each entity as having the mind, the body, and the spirit sides of the triangle, both in the conscious and in the subconscious realms, shall we say. So that each entity is both that which you may call male or conscious, that which you may call female or subconscious, in that the functions of each of these portions are somewhat different but complementary. Blending the two together in a balanced fashion creates that which you have called the six-pointed star that makes available to the entities all of the experiences during the life-pattern so that there is very little that remains in the shadows, shall we say, or in the distant memory, yet affecting the present experience. The entity that has been able to gain a knowledge of itself to this degree is the entity that has increased its crystallization, shall we say, its regularization so that when it desires to move in a certain direction, it has at its disposal all of the energies of its incarnation, both those that are normally conscious and those that for many remain subconscious. Thus, its resources are greatly enhanced and it may move with more certainty along any line of desire that it constructs for itself due to the regularization of its mind, body and spirit complexes on both the conscious and subconscious levels. Thus, each of you is truly a crystallized being, becoming more and more crystalline as you discover those facets of yourself that have heretofore been unavailable to you as resources upon which to draw for further problem-solving, shall we say.

38: Is there a further query, my sister?

39: Carla

40: No, thank you. That's more than enough. I take it that the question about that general line thinking might be a group question at sometime.

41: I am Q'uo. And this is correct, my sister.

42: Carla

43: Very well. Thank you so much, Q'uo.

44: We thank you, my sister, once again. Is there another query at this time?

45: Questioner

46: Yes, what suggestions would you have for stubborn pride that keeps people from taking responsibility for themselves and communication?

47: I am Q'uo, and am aware of your query, my sister. If that, as you have called it "stubborn pride," which blocks one's ability to assume the appropriate responsibility in communication and relationship, resides within one's own being, it is well to take that concept as an image into your meditative and contemplative or prayerful states and look therein the silence within at that quality, observing how, as the pebble thrown into the pond, it ripples outward in all its affects and effects within the life pattern; to see a trail of its experience within one's being and to trace that trail to its source so that whatever impulses or experiences were the genesis of this trait may be looked at and reexperience in a safe environment, perhaps within this same meditative state, so that the entity which experienced this need to behave in this manner might have a chance once again to re-respond to this situation and fashion a more helpful means of response to others. 48: If this trait is within one that is close to you and not within the self, there is far less that can be done, for the desire the

work upon those qualities which are seen to be hindrances to affect teaching and learning need to have an inner motivation in order for any actions to be effective in removing or balancing such traits. One can make the suggestion that such a trait exists, and can be worked with in a helpful manner. Various suggestions can be given, as we have suggested to you in the working with such in a quiet place and quiet moment within. One may suggest that such work may be accomplished together if the other entity is in relationship to the self in a close enough fashion to allow such work, and for it to be appropriate. In most instances, the general run of the day, shall we say, the interaction of entities in a normal way, as the daily round of activities moves in its pattern and each entity within that pattern will provide the periodic mirroring effect where this trait of pridefulness will show itself, and at those time there may be a gentle reminder made that will allow the entity with this trait to note its presence and also note its effect upon the interaction that is being mutually experienced.

49: Is there a further query, my sister?

50: Questioner

51: No, thank you.

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

53: Carla

54: No, I don't think so, not from me. Thank you, Q'uo.

55:♡: I am Q'uo, and again we thank each for allowing us to speak to those topics which are of importance to you. And we would take this opportunity to remind all present that we do not wish our words to provide stumbling blocks upon your own journey of seeking. We suggest that you take those that have meaning to you, and leave behind those that do not. We are those of Q'uo, and at this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

56: (footnote start(bandbox: a usually cylindrical box of paperboard or thin wood for holding light articles of attire.(footnote end)

57:

5.4 1992/04/09

0: (This session was preceded by a period of tuning and meditation.)

1: Q'uo

2:♡: We are those known to you as Q'uo. We greet and bless each in the love and light of the one infinite Creator.

3:♡: If the one known as Barbara and the one known as Aaron are sufficiently prepared, we should enjoy commencing this session of working. We would wish to express our deep enjoyment of the opportunity to share our thoughts with each of you and to work with the entities which may express through the instrument known as Barbara. As we would prefer to allow the one known as Aaron to begin the working, we would at this time content ourselves with the expression of our joy at the beauty of this circle of seeking, and for the moment leave this instrument in love and in light. We are Q'uo.

4: Aaron

5:♡: My greetings and love to you all. I am Aaron. The energy of spirit, not just disincarnate spirit but of all spirit in this room, is very lovely to behold. Barbara is bursting with joy inside at the heightened frequency vibration she is experiencing; and experienced secondhand through her, that energy is still very brilliant. It is a great joy to speak in this way and share a conversation with my brother/sister Q'uo.

6: The last time we did this we were making an attempt to move back and forth with more frequency, rather than for one of us to talk at length and then the other to speak at length. And if Q'uo and Carla are willing, I would like to suggest that we do it that way—no long monologues, but a more flowing conversation between us. There will be no difficulty in this. I will know when Q'uo wishes to speak and will simply pause, and Q'uo will know when I wish to speak.

7: No decision has been made as to the nature of the questions or the direction of the channeling tonight, and it is not my place to direct this; but I would like to offer a suggestion that it feels relevant to me that we speak, at least to some extent, about the nature of service and the misconceptions that the incarnate being may move into about the nature of

14: Aaron

15:♡: This is Aaron. My love to you all. Barbara is still in a very deep trance. You cannot call her name to bring her out of it as she is deaf. I would ask that you direct your energy to her, simply calling her in your minds as I will also do. That is all.

16: Q'uo

17:♡: I am Q'uo. Greetings to all in the love and in the light of the one infinite Creator. The privilege of speaking with you is appreciated; and as the one known as Ariel has said, we offer opinion only.

18: The difficulty of aiming for an absolute is that in your universe of relativity, one may approach but never reach the absolute. Yet still, we encourage each to comfort, protect and give support to that pilgrim within which hungers for a more nearly pure experience of being transparent to eternity and the limitless light of the Logos, which offers embodiment to eternity and infinity.

19: Earlier there was speech concerning the long and difficult path which demands an endurance. Each wonders, perhaps, why endurance would seem to call first for faith and then for understanding and wisdom. The archetypal feature of wisdom is its ability to regulate. This is seen in the body wherein the potentiator of physical energies is that which controls and manages rather than that which is fully open and uncontrolled. However, the need for regulation of energy cannot precede the development of a firm and persistent compassion. Compassion is a corollary of faith. Thusly, the first persistence is to working with your consciousness to exhort and encourage the self to be foolishly faithful, foolish in the eyes of a pusillanimous world.

20: The quarrelsome world turns to one who is attempting a persistent devotion to a life in faith and says, "You have not got the picture. You do not have a clue as to the realities of the grimy situation which you call civilization and societal interaction." However, those who do attempt the living by faith are often more nearly entwined in acceptance with those viny, dark energies which curl about your illusion than those who are so cynical and worldly-wise. You see, they attempt to regulate an unforgiven incarnation.

21: The seeker must first, in faith, face every encyclopedic, universal kind of being that makes up the whole Self. It is to this universal Self with as much of negativity as positivity experienced that the seeker embraces. The seeker who wishes to have faith embraces all without regulating or judging the phase or facet of the whole of nature's ways. Thusly is the incarnation redeemed and forgiven by the self. This process is only hindered by the wisdom which says, "You must flee from spite and scorn, from the dirt and discordance of negative thinking, and move instead in mental, emotional and spiritual lands of light and joy." Wisdom would divide the self against the self if that self moved to learning wisdom before it had forgiven the whole Self first. How can one forgive those precincts of personality which are capable of murder, theft and a multitude of regrettable activities, except by faith?

22:♡: What is faith? Can you catch it from another? Can you learn it as at school? We might suggest that it is by far with the quicker entry into a faithful life to begin accepting what is precisely at that moment. If you at that moment when you decide to commit the self to faithful living are in the midst of traffic, then your first act of faith is to experience the beauty of all that is seen in the hustling, bustling street. By faith you suddenly experience sitting more lightly in your car, touching with love and reverence the steering wheel, the gears. It simply needs to be deeply accepted by the self. Then comes the long, long pilgrimage of deepening that faith of living, ever aware that faith, not words or manifestations, offer the truer suggestions and solutions to the very complex and often troublesome living environment of the incarnation. Only when the pilgrim is solidly and firmly devoted to a life in faith so that the open heart's energies flow and flow and flow without stop or hindrance is it time to consider wisdom.

23: May we, that is, Aaron and we, invite a query?

24: Aaron

25: I am Aaron. My dear friends, may I invite your questions, not specifically about what has been said, but whatever question is closest to your heart this morning. That is all.

26: Carla

27: As we who have been working in the spiritual path for some time go through our days, it seems that we don't become very much more intelligent in our use of affirmations than we were in the beginning. I think that praying without

ceasing is the ideal, but I seem only to be able to approach it just so far.

28: D

29: Carla, you just asked a question that's been on my mind for a week.

30: Carla

31: Q'uo, how can we get closer than that to being faithful?

32: Aaron

33: I am Aaron. There is a difference between the concept of prayer without ceasing and the experience of it. When you move into it as concept, it becomes another "should," something else to grasp at. I ask you to consider in what ways you may more deeply allow the experience of it, transcending thought and concept. That is all.

34: Q'uo

35: I am Q'uo, and we shall leave you with a few thoughts and allow the energies to flow once again through Aaron and Barbara.

36:♡: We may say that in learning of faith, your greatest strength is each other. We know you value each other and we encourage each to have a light and loving but utterly persistent devotion, each to each. In any relationship, each may teach, may learn, may hurt, may heal, may do together any thing which occurs, better and more efficiently than the solitary soul. Therefore, we encourage communication by your letters when there is distance between so that when all come together there is already the full and loving interplay of energies which potentiate each and, more than that, the growing Oversoul, if we may use that term, of the group by focusing upon the being as part of this or other groups. You form and reform small beginning attempts at the life of a social memory complex. You, at this juncture in space/time, are beginning to find the company of others more helpful. This is the natural progression towards your fourth-density experience. Welcome to the beginning of the New Age.

37:♡: We leave this instrument and this group, glorying in the love and in the light of the one infinite Logos. Farewell and peace. I am Q'uo.

38: Aaron

39: I am Aaron. There is only so much to be said about faith itself. I do not wish to be repetitious; rather, I wish to speak from a different perspective, one that my brother/sister Q'uo brought up last night. After I spoke about opening the heart and being compassionate to oneself, Q'uo said, "You aspire to that but find yourself blocked." You also aspire to a life of faith and find yourself blocked. Many of you have high intelligence, and at times you use that intelligence as a way of grasping at understanding because you feel frustrated. You want to feel faith, but you cannot force that, you cannot create faith in yourself. You can only gently remove the blockages to faith so its natural appearance may expand in you.

40: What I wish to point out is that you may grasp at understanding, and in a sense that is a grasping at control. It grows out of a place of fear. Love does not deal with concepts, but with penetrating all concepts and all appearances to get at the true nature of things. When a catalyst in your life creates pain or confusion and you strive to understand it, to deal with it in an intellectual way so that you may give yourself a program—"I could do this and that and that"—that takes you further from faith. When you can notice the fear arising in you, founded on those uncomfortable catalysts, when you can notice the desire to control that grows out of the fear, then you may move back to the open heart.

41:♡: I cannot say what faith is. I can only speak about how it manifests itself, and perhaps the prime manifestation that I see is the open heart. This is what I would call the heart of surrender, the heart that knows, "I am not in control. I am not running this show. I do not really understand anything, but I will try to greet with love whatever is put before me. I will try to attend the fear with compassion and allow that fear to dissolve so I may move back into love." This is the demonstration of faith, not the thinking about faith but the living in faith.

42:♡: In this way, faith precedes wisdom. You do not need to know anything, just to follow the guidance of your open heart. When you follow that guidance, let go of all need to control and are simply present with whatever catalyst is there in that moment as lovingly as you can be, then the mind ceases thinking about, grasping at, planning, controlling. Then the mind is free to penetrate beyond thought and really understand at a level to which thought cannot take you.

43:♡: If surrender is a manifestation of faith, then courage,

69:♡: That being's suffering is so heavy. You may begin to see it as a dark cloud of blackness—a heavy, sticky kind of blackness. Your good wishes are felt, but the darkness is so heavy that they can not fully penetrate. We expand the meditation now. Inhale love and light. Exhale, releasing it to that being who is suffering. Now, inhale that darkness that you see, letting that, too, run through your heart, but not holding it in you in any way. You are simply the channel for its release. Exhale and release it to God, to ground of Being, which is far more skilled and able to handle that heaviness than you are. Inhale love and light, and release it to the one who is suffering. Inhale the pain and release it to the Eternal. Inhale light. Direct it to where it is needed. Inhale that suffering in whatever form you envision it. Notice any resistance to letting it touch you, to letting it come into your heart, and soften around that and then release it.

70:♡: As you practice this meditation, let it bring you back into your connection with all that is, let it remind you that you truly are a channel for love, for light, for healing, and that you are also a channel through which suffering may find its release, that those who are your brothers and sisters may not carry that weight unsupported. I am going to be quiet now for several minutes and ask you just to practice this on your own.

71: (A pause while the group practices.)

72: When you feel alone, frightened and in darkness, make the conscious choice to open the door of illusion which holds you confined in darkness, and to bring in light. I know no better way of bringing in light to yourself than to wish to share that light with others. It helps you to know who you are and to remind you of your connection with all that is. The serving of others in that way, the joyous willingness to serve, helps connect you to the light and divinity in yourself. It helps you express that joy that begins to move through you. With that increasing lightness, the clouds that surround you become more and more transparent and the storm begins to blow away.

73:♡: It has been a joy to share with all of you this evening and, as always, a deep gift to share energy and thought with my brother/sister of Q'uo. I thank you all for your joyous participation in this circle and for the light and love that each of you brings to your search. My love to you all. That is all.

74:

5.31 1992/10/30

0: (This session was preceded by a period of tuning and meditation.)

1: Ariel

2:♡: This is Ariel. I greet you with love, my brothers and sisters of the light, and with gratitude for your willingness to allow me to join your circle. It is a grace to be here in this room from which so much light emanates. This instrument spoke last night of sensing a very old and ancient energy, one that seemed in her senses to transcend all duality. There was/is/will be, indeed, such an overseer.

3: Please understand as I speak that it is not the spirit that speaks. The spirit would be incapable of such speech, but it must come through the mental body. When there is mental body, I am imperfect. What I express to you, then, is merely my opinion with as little distortion as I am able to give it. I humbly ask that you take whatever I say with that recognition. It is not offered as Truth with a capital T, but the clearest seeing of which this one is capable. And that is all I can give you.

4:♡: I once spoke to a group in another of your cities about the origins of the Earth as I had understood them and experienced them; that there were those on the immaterial planes who were stuck in some way and in need of greater catalyst for their learning; that it was understood that this must be a plane of love; that certainly negativity would enter, but that those who saw the need were willing and eager to give of themselves to lay the foundation of love. I will not speak of this in more depth here. I believe a written transcript is available.

5:♡: My dear brothers and sisters, you have learned. This experiment that we have called Earth has been successful beyond our wildest imaginings. Of course, there is negativity on this plane. There would need to be. You understand that it is part of your catalyst for learning and that there is no duality, no difference between the positive and the negative

in the long run and that, at the same time, negativity must be resisted with love because of the suffering that it creates. 6:♡: What has occurred on this earth plane that has seemed so wonderful is that those of you of third density who are learning these lessons of faith and love graduate with far more depth, also, into the fourth- and fifth-density lessons of compassion and wisdom. Of course, there is no time pressure, so you may well ask, "What difference does it make if we learn the lessons ahead of our grade, so to speak?" The difference is that compassion and wisdom are not finite skills. The being who moves into fourth density already with deep compassion and wisdom expands those qualities far beyond what has come to be expected on other planes of learning. Our experience, then, is that those of you who move through this earth plane, working skillfully with the catalysts of this plane, have moved into an expanded sense of compassion and wisdom by the end of seventh density, and in that way expand the Infinite.

7: While the compassion and wisdom of that which we might call God or the Eternal are infinite, they are also ever-learning and ever-expanding. And those of you who move into seventh and finally eighth density through this plane and return to that spirit which is your essence bring a far deeper wisdom and compassion that expands the Eternal and Infinite.

8: That you on Earth are capable of this as you move beyond the earth plane on your journey, of course, makes this plane a target of negative energy. You understand that there has been a quarantine, as you phrase it, against physical contact, against the visitation by negative energy. And yet, of course, we must respect the free will of all beings. There has been effort, then, among those of positive polarity to help to strengthen as many as we can and teach how to work with negative energy.

9:♡: Love is a gift, but it also may become a distortion. One must learn how to balance that love with strength, with faith. I have said that the learning of wisdom and compassion on the earth plane has awed us, in a sense. And yet, great care must be taken that wisdom and compassion are not learned before faith and love, but simultaneously or after. Distorted compassion can lead to a distortion of wisdom which does not oppose negativity with love, but rather, feels need to hear it out; and in that way, negativity may play on that compassion and wisdom and manipulate the, as yet, immature faith and love.

10: We who profess to be guides and teachers can only share what we see with complete respect to your free will. We see a situation on Earth now whereby with your own expanding understanding, your own curiosity, you are reaching out to the universe with such as these microphones with which you hope to pick up outer space signals. You are reaching out to take your true place in the universe. We cannot protect you any more than the wise parent strives to protect the child as he moves out of the sheltered home. We can only alert you to caution, not to fear but to awareness.

11: Many watch this experiment we call Earth with a deep sense of hope because of the power of the light that comes from this plane. It is especially groups like this that draw the attention of both positivity and negativity. You know that. The question that many of us have is, are you ready for this move into fourth density? Are you ready to deal with the onslaught of negativity that will be experienced on Earth if there is no longer a quarantine to that energy? In essence, have you developed that faith yet?

12:♡: Much of the work that your groups do is the deepening of wisdom and compassion. Do not neglect the deepening of love and faith. It is harder to talk about. You can suggest skills, as the ones who are known as Q'uo and Aaron suggested last night—strategies, in a sense—for working with the catalysts of your density. Do not forget the power of prayer, of connection to that light. I know I do not need to say this to this group, but there is nothing I have said today that you do not already know. I only hope to remind you of the importance of tempering your wisdom with faith and with love so that you do not become imbalanced and more susceptible to negative influence through the distortion of love that is not yet firmly understood.

13:♡: I thank you for allowing me to share this with you today. I know that my brothers/sisters of light, those that you know as Q'uo and as Aaron, would also like to speak to you and to speak to your questions. With my joyous love to each of you, I leave this instrument at this time.

service, which create a distortion in that service and give rise to fear. I would pause here for your responses to this suggestion. That is all.

8: (Pause while Aaron's suggestion is considered.)

9: It is not necessary that you hold to this idea of service at all. It feels to me to be something relevant to all of you, but I do not wish to impose my concept on each of you. Is there a totally different area that you would prefer to explore?

10: Carla

11:♡: Why don't we take this opportunity to form a group question on service? What is it that we wonder most about service? The thing I notice most frequently that people ask me is how to be of service to other people when they have not yet learned how to love themselves as human beings with faults, so that they can have compassion on themselves and therefore have compassion on other people. So, my first question about service would be, "How can people be encouraged to see themselves as people worthy to offer service to others?"

12: Barbara

13: I understand Carla's question. I feel a different discomfort with service. I think it's a question partly of being versus doing, but it seems more a question of the arising of fear; that as soon as I get into wanting to serve, I separate myself from that part of me which is already serving. I can't really explain it. I wonder if you can explain it. I don't know how to get past that. I know my question is rather vague, but there's a sense, not of aspiring to serve but at grasping at service that gets in the way of actual service. Can you speak to that distortion and how I can move past it, how any of us can?

14: Q'uo

15:♡: I am of Q'uo, and greet each again in love and light.

16: Ah, to be upon the road and

17:♡: This is one way to describe one who serves with every heartbeat, yet believes that one must carry a load, one must show weight and effort in order to serve. Is not every step an effort? Are those feet not dusty and sore? Is the heart not full to bursting with compassion and love and will? What is this fetish about the showing of burdens? About the suffering that is visible? Is this carrying of burdens what each thinks that service is?

18: Let us move back from this scene and think of the heart of each entity who desires to serve. Is this heart active, defined by action? Is it completely passive, asleep, and incapable of action? Or are both sleeping and waking, dreaming and acting, informed by an unsleeping and ever-living consciousness that merely and utterly is?

19:♡: Any determination to be of service begins not with dreaming and not with acting, but with consciousness itself. And that consciousness is that which is purified by a fire of desire which tempers consciousness, cleanses it of the confusing, self-deprecating, or arrogant emotion so that one is neither consumed with unworthiness nor battered by pride, but merely is, as is the Father of all things; merely is, as is the Nurturer of all things; merely and utterly is, as is the spirit of love that is the nature of all that there is.

20:♡: One serves because one is of a certain nature. If that nature be impure, the service shall be impure. If that nature is undisciplined and unguided, the service will be undisciplined and unguided. If this consciousness chooses negative ways of distorting itself, its service will express itself in manipulation and control of others. And if the purified consciousness has been purified towards love without any hindrance, let, or stint, then the service of such a one will be beyond description. Whatever the action, the essence of the service will remain within the beingness that informs the service.

21: No one can keep from serving, no entity whatsoever. Thinking upon this may begin to take the emphasis off wanting to serve, for that desire is after the fact. We would transfer this energy to the one known as Aaron at this time. We are known to you as Q'uo.

22: Aaron

23: This is Aaron. Q'uo spoke about unworthiness and pride. These are both manifestations of ego. I would suggest the usefulness of beginning to regard service in a different way, not as a strained giving or even as an eager giving but as a gift. There is no joy that I know so deep as that of serving, and a part of the joy inherent in service is the emptiness of self that one comes to when one truly moves out of oneself in order to serve.

24: So much of your pain comes from the illusion of a solid

self. Without that illusion, neither ego nor pride can exist. There is no unworthiness. There is no grasping. Service is truly your path beyond ego, because as you walk that path of service you see constantly how that illusory self arises, see the seeming solidity of ego as you become bound in fear. 25:♡: What you see is a magnification of what exists. We have talked about this at length, and I believe we spoke about it a bit last year when we were here. If you offer something 9926: As you move into that minute distortion of fear, you start to feel yourself unworthy; or in an effort to override the fear, you move to pride—the latter more rare than the former for those of you who serve in the ways that you in this room do. You are more prone to unworthiness than pride. When you can remind yourself that the path of service is a gift wherein a reflective mirror shows where ego still exists, it gives you a very different perspective on that ego.

27: At that point you may turn with compassion to this human being that is doing its best to serve despite the occasional arisings of fear, and use the path of service as a constant reflection of the arising of ego so that you may allow that illusion to dissolve. If you were not given this catalyst of service in the way that those in this room ask themselves to serve, you would not have the strong promptings that you each have to purify yourselves. Yes, you are here to serve others; but the wonderful gift of that service is that in the course of it, this aspect of the one that you identify as self must be allowed continually to dissolve and dissolve more fully until all illusion of separation is eradicated.

28: I would like to relate this thought to Barbara's question. Barbara spoke of the arising of fear and the distortion created by the desire to serve, by grasping at service. Can you see that the grasping is a manifestation of unworthiness? When you know that you serve simply by being, there is no longer need for grasping.

29: Last month K shared a very beautiful poem with us, a poem she was taught as a child by her grandmother. I do not know if I have it completely accurate, but as I recall it, the words were:

30: This is truly the essence of it: relaxed and free, not willing, not planning, just being and trusting that you will be placed where you need to be to serve as you are asked to serve. You do not need to set up such situations of service so much as to allow them to happen. You allow them to happen by purifying your own energy, by constant work on yourselves, by prayer, by your constant offer to be of service without grasping at that service, and by deep awareness that when you say, "I need to serve," that is a manifestation of unworthiness and of ego—"I need to serve so I can feel better about myself." Well, fine, but first feel better about yourself and then all the service you want will pour through you. It really is as simple as that.

31:♡: I believe the important thing here is to become aware each time that "I need to" arises, that there is a sense of unworthiness behind it, a sense of fear. The first step, then, is mindfulness, deep awareness, each time that sense of fear arises. The second step is acceptance of this human who sometimes feels fear; just a smile and a, "Here is fear again. Come in fear, I have been expecting you." Give yourself a hug and return to the act of loving, of worship of God, of extending your loving energy in whatever ways you can, not just to others but to yourself. With the acceptance of that small arising of fear, it will not grow into distortion.

32: You do not have to get rid of fear. You only have to recognize that it is there. The fear does not interfere with your being a clear channel, for example, but your relationship with fear interferes with it. If you wish to serve others in any way—serving food in a soup kitchen, working in a homeless shelter, counseling others or whatever ways you may choose to serve—you need not eradicate fear but recognize it and find mercy for this human who sometimes feels fear, and in that way change your relationship to fear.

33: Until you change your own relationship to the fear that sometimes moves through you, you cannot clearly serve another because you will always be in some amount of judgment of his or her fear and the distortions that fear creates in another. There will also always be "he who serves" and "he who is served" as long as you are not friends with the fear in you. But when you can make friends with that and thereby befriend fear and all its distorted manifestations in another, you remove the separation of self and other. And then there is no longer "servant" and "served." Both are servant and both are served.

34: Do you think that when you serve another by offering them food, that does not serve you? Here is the distortion of pride: "I am the servant." And again it creates separation, and such separation cannot serve anyone. When I offer you food and you offer me the opportunity to offer you food, I thank you for that. You give me a gift, truly.

35: I offer you my thoughts right now, and I cannot express the deep gratitude in my heart for the opportunity to speak to you all and the ways that you serve me by giving me your listening and your open-hearted attention to my thoughts, because when you listen to me, it makes me be more responsible for the purity of those thoughts and thus stretches me and aids me to grow.

36: So, I ask you to remove the duality in your mind between served and serve and to look closely at your discomfort with the arising of fear and see it more clearly for what it is. Truly begin to understand that the fear does not create the distortion in your service, but your relationship with the fear creates that distortion.

37: I feel that Q'uo would like to speak at this point. There is more I would like to say but I would prefer to turn this over to my brother/sister for comment, and allow us to move back and forth. That is all.

38: Q'uo

39:♡: We are those of Q'uo. We greet each again in love and light and apologize for the brief pause, but we were conferring with our friend, Aaron.

40: We hope that each has listened to these words concerning desire, for desire purified does not partake of fear, is not separate and does not create separation. Remember two things which this wise entity has said: The path of service is a gift. The path of service is a reflection.

41: Let us look from a slightly different perspective; from a slightly different set of opinions, at these statements. These statements can be pondered over and over.

42:♡: The path of service is a gift. What is the path? Is it something you walk, or is it you? Are you the path and the gift? And are you by your very nature serving and served? For if you are of love, and if you have consciousness aware of itself, is this not the only undistorted transaction of which you are capable: the giving and the receiving of that great service which is loving?

43:♡: Can you conceive of yourself as a gift; perfect, immutable, whole and complete, yet transitive—the self as a verb? Only those selves who see that they are not only on holy ground, but they are holy ground, can move from being a "he"; a "she"; an "it"; a noun, into being a verb—a transitive, acting verb that connects love with love; that acts as catalyst between subject and object, because it knows that subject and object are one. Subject is love/object is love if the subject is self and the object, other self.

44:♡: One who is the path and one who knows itself as holy knows that self and other self and all that there is exist in a ground of love; and love speaks to love, serving and served, loving and loved. And as distortions are released; as fear becomes less necessary; as this process gradually takes place, the self becomes the path, the gift and that servant which is finally transparent to love flowing through it, never from it, flowing to it but never remaining, for love flows as endlessly as the sea.

45:♡: The path of service is a reflection. This is simply the same statement turned backwards so that one may see that one is served as one serves. We would not belabor this point but only wish each to ponder it. You are a reflection to others, just as others reflect you to yourself. What, my friends, shall you reflect to others? Is your mirror transparent? Are you love? Can you allow love to flow through you and allow the images that you show to others by reflection to be clear and lucid and shining with the light of a truth that is beyond you but can only flow through you?

46:♡: We ask you to ponder this second statement as a corollary of the first, for it does deepen and aid understanding and grasping of the nature of the self as a servant of love; and thus, in serving, served; and thus, when served, serving.

47: We would at this time again move to the one known as Aaron and the one known as Barbara that we may have the pleasure of listening and learning and enjoying Aaron's opinions.

48: As always, we ask each to know that these are opinions that we offer. We have no authority over you. Know that we are your friends and perhaps your teachers, but not those who ask any to refrain from discrimination. For you know

that which is the truth. And if you hear it not through these instruments, we ask you to put it down and walk on without a second thought, for we would not be a stumbling block before you.

49: We leave this instrument. We are those of Q'uo.

50: Aaron

51: I find it a great joy to share in this way with my brother/sister of Q'uo. I would like to look at a distortion of service that was inherent in both Barbara's and Carla's questions. In your human form it is so easy to lose track of what you are doing. This is natural to the human, which is not perfect and is not expected to be perfect. I am not condoning unskillful choices here, but only asking you to have mercy for this being that is sometimes unwise in its choices.

52: At times many of you have a fixed idea of what it means to serve, an ego attachment to one type of service or another, and you forget so quickly that, as Q'uo just explained, service is a type of being not a doing. When you fully allow yourself to be transparent, and allow light and pure energy to move through you—both into you and out of you, giving and receiving—then you are service. You are not serving, you are service.

53: When Barbara phrased her question, she had in mind a kind of distortion. Let me give you an example. On Wednesday evenings she has a channeling session. Her family comes home at 5:30. They are hungry. They have things to tell her and to share with her. She feels a need to get them fed and to get the kitchen cleaned up and to sit and meditate and prepare herself for the channeling session.

54: She is almost never short-tempered with them in actuality, but she sometimes feels impatience although she does not manifest that impatience. She feels a sense of wanting to hurry them through their dinner, wanting them to get their dishes washed, and so on. If she goes in to meditate and her youngest son comes in and shares his homework with her, she looks at her watch and is aware that "A houseful of people are going to appear here in half an hour and I need to meditate. Get out of here with your homework!"

55: Now, she does not say that. She sits him down on her lap and she looks at it, but she is feeling that impatience. And then she feels anger at herself and says, "Who am I serving here? Am I ignoring my family to serve others?"

56:♡: She has learned that when she can let go of her fear; when she can feel compassion for this human who is feeling fear so as to allow that fear not to solidify, then it does not matter whether she is sitting in meditation or washing dishes or holding her son on her lap and admiring his homework. It is all meditation because at that point, as she washes the dishes or holds her son, she is service; she is love. What could be better preparation for channeling than holding a child on your lap and giving him love? But the voice of fear distorts that and says, "I must have silence to prepare," and then self-criticism arises because she knows that to follow up on that impulse would be to hurt the child.

57: It would be well worth your while to look at the ways you manifest this in yourselves. No being of third density is immune to this. No matter how aware you are, it catches you sometimes.

58: What does it mean to serve? A friend shared a story in which he was leading a large workshop, and a woman who had kept talking about her family of eight or nine children all weekend and the demands they placed on her spoke up toward the end of the weekend and said, "Oh, I want to serve! How can I serve?"

59: Many in that group had been talking about working with the homeless or those with AIDS or another disease, and so on. And this man, S, turned to the woman and said, "You want to serve? Get up in the morning and serve your family bacon and eggs."

60:♡: What is service? It is not a doing, but a being, an attitude, a way of approaching the world and yourself with love.

61:♡: Now, I know those are inspiring words, but the reality is that it is much harder to do it than to speak of it. Each time that you fall into that trap of mistaking service for a specific kind of doing and see yourselves attached to that doing, might I suggest that instead of looking critically at this human who has made that unskillful choice, you find acceptance for that human. What is behind that grasping at service in this specific way or that specific way? Can you begin to see the layer of fear under there? And as you allow loving self-acceptance to replace that fear, then you become love again and you become service, service to all beings.

self. Now, when you are in that dark closet seeing only the existence of the egocentric self—"me against them" separate—when you are in that space, then it is very difficult to see that what you are experiencing is illusion. You stay defended.

51: So, first there must be the awareness: "This is defended behavior. This is casting me deeper into the illusion of separation." Then you may notice the judgment arising: "I should not do that." But, my dear one, if this were a small creature, a squirrel perhaps, and you chased after it with a stick and it turned and ran, would you say, "It should not do that. It should trust me?" If such a small creature attacked you in its fear, would you say, "It should not do that. It should trust me?" Or would your heart reach out to this small creature whose fear was so intense that it had to flee or attack? You would feel compassion for it.

52:♡: Can you look at yourself with that same compassion, simply seeing the patterns of so many lifetimes and knowing that now you have reached a level of consciousness, a level of growth, where you no longer need to blindly follow those patterns? But the freedom from reactivity cannot grow out of the judgment of the self that has been reactive, only out of compassion to that self. Compassion allows the light in, allows the remembering of the deeper reality of the metaphor of love. That is all.

53: Q'uo

54:♡: I am Q'uo. As the teacher known as Aaron states, you are in incarnation to grow from the inside of the nearly always, somewhat dark interior of the mental and emotional closet. You may question the probability of achieving growth; however, you cannot avoid growing. The illusion works with mechanical force, call it friction, wearing away at the sensibility. All you need be concerned with in terms of growing is that you honor and respect that which is occurring, focusing more and more lucidly on the delineated structure of the present moment. You, in observing the present moment, are doing all you can with the incarnational mind. Once observed, the catalyst will grow acute. There need be no further action except to turn and bless the incarnation with all its meandering, winding destinies and unexpected occurrences. We ask you to cast a warm and loving attention on yourself in the incarnational closet of flesh and limitation of viewpoint.

55:♡: Into this configuration open the inner memory to the light of companionship, the light of memories which contain joy and the use of affirmative imageries such as the light of the sun dancing upon the water. This is how the metaimind thinks. It cannot be termed logical. To this mind sunshine is a song, a poem, a dance, a zephyr of cool air on a hot day. So it is that many find sunshine in the midst of confusion and self-compassion in the midst of judgment by singing, as does this instrument, reading inspired writings, gazing at visual and tactile art created out of those moments of clear visionary sunlight shining through the artist to show what love is, and more, how terribly perfectly unified all is. As the plangent tones of a truly heard piece of music pierce the incarnational mind with sweetness, so can you use these non-logical images and practices to enhance and multiply the effect of silent meditation and communion.

56:♡: You are light to others. Others are light to you. Beyond all else you are loved. It takes the breath away to, for even an instant, ponder the totality of this love; and it is love of All-Self by All-Self. It merely flows through you. You need not deserve it. You cannot own it. It is your real identity.

57: May each smile when next each discovers the self sitting in that emotional, closeted darkness. Yes, my friends, smile and reach the finger of attention to flick on the light of non-judgment and compassion.

58:♡: We are those of Q'uo, and we leave this group at this time, rejoicing in being once again able to share the teaching which teaches us so much. With the master known as Aaron, may we rejoice that each gentle being who is here, has come. How miraculous the alphabet soup of shared life! Love one another and release that terrible need to find the sunshine while holding on to the limited point of view of the incarnational mind. We leave you in love and in light. We are known to you as those of Q'uo. Thank you and farewell. Adonai.

59: Aaron

60: This is Aaron. I would like to offer a few brief, practical tools for your consideration. As my brother/sister of light said, you may picture yourself in that dark closet and have compassion for this being who is afraid of the dark. It may

help to take it further, to think perhaps of a child who is afraid of a dog. You walk down the street holding the child's hand, and suddenly there is a large dog in your path and the child cowers behind you. If you push that child and say, "Now pat the dog. You must," the child may conquer his fear enough to pat the dog, but he is never going to enjoy patting the dog. He never will choose to do it if he is not pushed. Or you may say to the child, "I see how afraid you are. I think this looks like a nice dog. He is big. I am going to pat him. We have become friends." And you pat him, shake his paw perhaps. The child watches with no pressure. It may make take a dozen meetings before the child is ready to come up and pat the dog himself.

61: You offer patience and compassion to the child. Offer yourself that same patience and compassion. Know how many lifetimes it has taken you to build up these patterns of fear and separation. When you acknowledge your own suffering, your own fear, and greet it with compassion instead of judgment, then you offer yourself a pathway back to the light. It is something that you can practice constantly in all the small catalysts of your life, the moments when somebody says or does something that irritates or offends you, just the brief moments of impatience. You do not need to practice it with the very heavy emotions. You practice with the small things. You would not ask the child to pat an elephant or a tiger before he has learned to pat the dog.

62:♡: Then, of course, there are ways of bringing more awareness of light into yourself. One that I would suggest as a useful exercise for many people is to plant a garden in your mind, to think of all of those small sprouts: generosity, patience, loving-kindness, so many, many, many more ... Some of them are strong flowers in yourself already and some of them you see as small seeds. Choose one that you can watch in yourself.

63:♡: Now, it is very hard to measure such a one as loving-kindness, so you might want to choose one that is more easily seen in its physical form, one such as patience or generosity. You notice how often you are impatient, how often you are frightened of giving. Do you notice how often you are patient and generous? I do not speak only of material generosity here, but generosity with your time, with your energy.

64: Begin to watch just one small sprout in yourself. When there is momentum to be patient or to be generous, for example, and then you hear that small voice that says, "No, I am afraid," acknowledge it. Not, "You should not be afraid," but, "I hear your fear. It is okay." Just the way you do with the small child: "I hear your fear." And then make the skillful decision, if it is at all possible: "I am going to be patient. I am going to be present with the fear that says, 'My needs will not be met here,' or, 'I could be hurt,' and I am going to ask myself to be patient or to be generous. And then I am going to watch the results."

65: As you move into practicing that on a daily basis, you find that you can change the old-mind patterns, that you can be present with fear and reach for the light switch, that you can keep connected to that deepest truth and beauty that is you.

66: Another tool that comes to mind: This is an ancient Tibetan meditation practice called Tonglen. It is a very simple meditation. I would ask in closing if you would join me in it. First, simply be aware of yourself sitting in a cylinder of light. Breathe in. Feel the light descending through the crown chakra and down to the heart center. Exhale and release it, just the way it came in. Inhale, light descending to the heart ... exhale, release ... Feel yourself expanding with that light. Open to that light. Notice if there is any resistance to letting it in and soften around that resistance.

67:♡: With this light filling you, bring to your heart and mind the image of a being who is suffering. It may be someone you know or a stranger across the globe; not a whole world of suffering, just one person or one life-form of whatever sort you choose. Breathing in this time, allow that light and loving energy to move to the heart center; and then, breathing out, direct it to that being who is suffering. Breathe in light and love ... direct it out to the being who is suffering. Inhale light. Exhale to where it is most needed, just allowing that light and loving energy to channel through you ... allowing that being's suffering to touch your heart with the wish, "You are suffering. May you find peace. May you find an end to your suffering. May you be healed," allowing yourself to be a channel for that loving energy. Please try it for a moment on your own and then we will go on to the last step.

68: (A pause while the group meditates.)

of stations, shall we say, that in computer language runs a metaprogram which you would call a primary distortion of the One who is all: infinite Mind or intelligent Infinity. The answers come from essences bathed in this second environment, this mind with its perfect infinity, its absolute awareness. The hitch lies in running the answer back into the first animal intelligence.

31: There is an excellent connection between the metaind and the individual idiosyncratic mind, which you carry just for this incarnational experience. It, however, is a connection made deep within the roots of the first mind. This lies in the domain you call the subconscious. This connection has been characterized as the still, small voice. And still it is, silent to a profound level. Small it is, if it is evaluated by intellectual standards; for the metaprogramming, shall we say, of Love that is the Logos, is that which enfolds and becomes one with the listener to this blessed, silent communion.

32: How often has each sat to meditate and felt no realizable touch of the great Mind. Yet stubbornly, again and again, midst self-implications for being foolish and shallow do doubting seekers such as all here go again to the table of silent heaven's fare and hold up the self like a dish, saying, "Feed me. However this works, I wish to be one with this bread of heaven that is found when least expected in the course of regular meditation." The dark feeling from judging and fearing the emotions experienced is not easily lightened by pursuing logical, data-consuming thoughts and opinions. Far more skillful is the seeker which decides to move from the incarnational program into the overarching metaprogram.

33: Do you see, my brother, that you already are aware of perceptions concerning fear and are stuck, shall we say, more in how to place the truth in a position which will actually affect that dark-feeling mind?

34: (A pause while Q'uo's question is considered.)

35: We gather by the silence of the one known as R that he may not precisely see our query to him. That is all right. We speak to the generality of your condition.

36:♡: We also have two kinds of mind as we have incarnations also. We share in the wonderment that all our seeming knowledge does not automatically become manifested in our thoughts and actions. It is, however, the more skillful use of the concern about dark-seeming situations to do something like that which we did to begin this session of working: We all sat and felt the spontaneous circulation of harmonizing and encouraging vibrations, each offering love to each, each feeling the love of each.

37: In times of ghastly turmoil there is the incarnational instinct to cringe, to back away or to explode into defensive action. Remembrance of an essential moment of flowing harmony moves the mind's eye to gaze and move toward that subconscious linkage into All-Mind, the spontaneous, essential feeling rather than intellectual thought processes which yields a true moment of the joy of Love itself, being placed like the light in the closet which gives you the courage to remain quietly observant, neither running away in the mind nor grasping the problem seen with such constrictive and fearing bonds.

38: The one known as Aaron would say, "View the situation with neither attachment nor aversion." Do you wish to query further, my brother?

39: R

40: Yes, with my intellectual mind. I would like to thank both of you for offering your thoughts. I wish to give others in the circle a chance to ask questions first. Thank you.

41: Aaron

42:♡: This is Aaron. I wish to return to Q'uo's clear statement that your heart understands and your brain, the human incarnation, cannot follow. It is this precisely that gives you such grief, because in the wisdom of your heart you understand your connection, that this, what Q'uo has called, metaprogram is the reality and that the brain's frantic fear is illusion. And yet, you find yourself moving to the illusion. At that point anger often arises at the self. At some level there is a knowing: "I am responding to this mindless illusion. I am like a mouse on a treadmill and I cannot get off." The only way to reconnect yourself with reality is to notice the judgment that is arising and return love to the self, to have love for this being that is running around on a fear-created treadmill so that it cannot hear the deeper wisdom, that small, still voice within.

43: Simply put, the light is always there. When you find yourself in darkness, you must ask, "Why is it that there is this

illusion of darkness? Why have I closed myself in?" You are light. You know that you are light. Yet to fully express that in the human incarnation is a very, very difficult thing. And this is precisely the way it needs to be. If it were easy, what would you be learning? I am not suggesting that your lives need to be difficult or painful, but if you were already perfect you would not be here in the incarnation. If the heart was always open and there was no reverberation to the chords of fear, then you would not need to be here in incarnate state.

44: When you notice the arising of that fear, if it can become a catalyst to have compassion for this being that is feeling fear, it begins to crack open the door—just a tiny bit of compassion, just a tiny bit of light coming in. It serves as a reminder: "I am stuck in the illusion. This is reality, this tiny sliver of light. Follow it. Trust it."

45:♡: As my brother/sister reminded you, you have two intelligences. Habit has dictated to you that you follow the human intelligence while in incarnation, and you become very unused to following the higher intelligence. The physical body has built up the catalysts of so many lifetimes into habitual, unskillful patterns. We talk about this fight-or-flight idea. As my brother/sister said, you cringe at it or strike back defensively. But that is not natural to you, not necessary to you. It is learned behavior. It is precisely that learned behavior that serves as the tool for learning. You cannot simply decree, "I will not run in fear. I will not fight back." Yes, you can develop a strong degree of self-control, but that does not change the harmony or lack of harmony in the experience. That does not bring in love.

46: Can you have some compassion for the being who has developed this mindless pattern of fleeing or fighting? Can you begin to understand that your awareness of that pattern is the beginning of the path free of it? The pattern in itself is not a problem. Yes, it leads to unwholesome karma. It leads to hurt for others. In that sense, of course, it is a problem. But when you relate to it as a problem, you relate to it as something to fight against, to get rid of: "I am not going to act this way anymore." That is just more judgment to yourself, more hatred. You are involved in the resultant fear and not attending to the causes. When instead you see this being whose fearful brain has developed this fight-or-flight mechanism and feel some kindness for the being caught in a very tight place, then you allow yourself the possibility of hearing the deeper voice within, of hearing the deeper wisdom that whispers, "You are safe. Keep the heart open."

47: There is something else. When we know something is good for us but we do not do it, it is logical to ask why. When I say that the fight-or-flight mechanism is not natural to you but learned behavior, it was learned so many lifetimes ago when the creature that you were sought to defend itself. To continue to survive and do what is necessary to survive is natural to you, so you learned unskillful behavior in order to allow the continuity of that particular life form. As soon as fear arose, there was a sense of separation and you lost the clarity that you were connected to every other life form. Instead it became a protection of the small ego self. This was part of the distortion of self-awareness.

48: You have been running with that pattern ever since, each of you. Your work here is not to get rid of anything in yourself, not to change anything in yourself, but to begin to know who you truly are and to allow that reality to penetrate so that you can more fully live it rather than living the illusion. You need the illusion. It is what helps to point out the reality. It is the practice with the illusion that strengthens the reality.

49:♡: By way of example, if you never knew fear—"My needs might not be met"—a fear that leads to greed, to hoarding and clinging, then what would connection and generosity mean? If you never had the sense, "I could be hurt. My needs might not be met," then of course giving would be very easy. There would be no sense of self or other, so you would give and give and give. It would be very beautiful, but what have you learned? You are here to grow, so you are constantly handed those catalysts which you need for that growth. The illusion is the catalyst. That is why you have this "veil of forgetting" that separates you from clear seeing of your spiritual reality when you take birth. Otherwise, the incarnate state would be simply a matter of self-control: "How strong can I be in this situation? How determined?" But you are here to learn faith, not self-control; to learn love, not the expression of willpower.

50: I said that you have learned the behavior long, long ago that you needed that fight-or-flight mechanism to defend the

62: We have spoken at length about negative and positive polarity as service to self and service to others. When there is not distinction between self and other, then service no longer takes on that direction. You become aware that when you serve others, you inevitably serve yourself because there is no self or other. And truly, even that entity which you think of as a negatively-polarized being in service to self, without having the intention of doing so, does serve others because there is no difference between self and other.

63:♡: Thus, the difference is not in the direction of the service so much as the intention. When there is intention of service to self, it is because fear is present; and greed, needing, and grasping. The distinction, then, becomes intention to serve fear and the solidified self that grows out of fear versus intention to serve love and the deep connection that grows out of love.

64: Perhaps this distinction can help you clarify the direction you move your energy. When you think of it in terms of service to self and service to others, the whole direction becomes distorted, because those of you with strong positive polarity who think in terms of service to others find yourselves uncomfortable when you feel yourselves receiving from that service.

65: I would like to ask Q'uo to speak at this time as I hear very delightful thoughts coming from my brother/sister. That is all.

66: Q'uo

67:♡: I am Q'uo, and we greet you again through this instrument in love and in light.

68: In this working we have grappled long with the concepts of being of service. This, obviously, in our opinion, is one of the more misleading phrases concerning itself with serving the one infinite Creator. Therefore, let us look at what we say to ourselves and let us look at what we feel that the Creator may say to itself.

69: Does the Creator say, "I should; I need; I must; I desire?" Or does the Creator say, "I create and it is good?" What is the name by which the Creator in the Judaic system of myth and culture is known in its highest form? Is it not "I Am" or "I Am that I Am"? Or perhaps, "I Am always becoming"? 70: We speak individually to each within this unified circle, for each of you has a universe peculiar and unique to yourself. It is your universe, your creation, and you are co-Creator. No one creates this universe but you. It is your creation and the creation of the Father. All that is created and realized and sensed within your creation is yours, either by being or by reflection of being. Your creation is unlike any other, and all that you feel is outside of you is actually occurring within you.

71: We speak of mirrors. Yet do you realize that in actuality your eyes, your ears and all those things which you use to garner information are illusions also? Do you realize that the sense impressions which are filtered through to your conscious thinking have been through so many judgmental screens that they are in fact already myth and legend before you are aware of thinking, perceiving or realizing each sense impression? The depth of the illusion which you experience is infinite. You will not know anything within this illusion. You may have our permission to stop trying. 72: You are becoming. You are creating. There is no "must."

73:♡: What is your true nature? If you are a creature of the one infinite Creator, then the answer to that for those who feel that the Creator is love is that you are a creature made of love. Here you are. We speak to you in a limelight all your own even though you are one with all in this group. You are love and you are becoming and you are creating. Rest in this bright light, the surest sign of beingness.

74: This is your incarnation. This is your experience of being; of consciousness. This is your chance to examine the nature of yourself. And as you examine that nature and you say, "I need; I should; I want," stop and say to yourself rather, "I create." And then look to see if you think that the creation is good! For that which is of the Creator within you will say, "It is good." And if you create and can say, regardless of all imperfections which are apparent in this immensely deep illusion, "It is good," then you are upon the holy path of seeking and of service.

75: Are there any brief questions at this time?

76: (No further queries.)

77: Q'uo

78:♡: I am Q'uo, and as we see there are no questions which those present wish to verbalize at this time, we would ask the

one known as Aaron to close this session of working with our expression of profound gratitude for the delightful opportunity to share in this teaching, in this service, and, my friends, most, most deeply, in this being served by being able to blend with the vibrations of each of you the hope, the prayers and the faith of each of you. How beautiful you are and how inspiring is your steady and persistent gaze upon truth, beauty and love.

79:♡: We leave this instrument now in the Creator's love and light, and transfer this energy to the one known as Barbara and the one known as Aaron. We bid you adieu at this time. We are those of Q'uo. Adonai.

80: Aaron

81:♡: This is Aaron. For those of you who are interested in pursuing this, I offer a bit of homework. In the coming evening and morning, watch yourself very carefully. Service is not just the big things, but the little smiling to another; washing a plate or glass, petting a cat who is seeking affection, being love.

82:♡: Watch yourselves very carefully. Watch for any arising of "I should." Begin to distinguish the movement of "I should" through the third chakra of will and determination and the "I Am" of love expressed through the open heart. 4 The more deeply you can move into awareness of these patterns in yourselves, the less control habitual pattern has over you.

83: You are so used simply to reacting, so deeply patterned in your responses, that it takes very careful attention to break those responses. It is like a habit of biting the nails, perhaps, or scratching, pulling at the hair, or whatever one may do when one is nervous. In order to change that pattern, one must begin to observe the nervousness. To change the pattern of moving from a place of "I should" into a place of the open heart, one needs to observe the arising of separation which moves one back from the open heart center to the third chakra and pushes one in the direction of "I should."

84:♡: So, just watch it, holding no judgment about it. There is nothing bad in making that move. As you bring increasing awareness to it, you find freedom from reactivity to it—simply noticing, moving back to "I should," moving back to separation and coming back to allow the heart to open again through loving acceptance and compassion for this being who moved momentarily into fear.

85:♡: I love you all and am filled with joy at the opportunity for this sharing. I thank Carla and those which is known as those of Q'uo for allowing me to participate with them in this teaching, sharing, and learning. May I suggest that we close with a moment or two of silent expression of our joy and gratitude to each other and to God for bringing us together in this way. That is all.

86:♡: (footnote start(Holy Bible, Exodus 3:14.(footnote end(footnote start(JHVH, Jahweh or Jehovah is a name of mystery supposedly given to Moses on Mt. Sinai. The definitions Q'uo suggests for this unpronounceable name are some of those translations of JHVH given by theologians.(footnote end(footnote start(Q'uo uses the expression "our permission" figuratively and light-heartedly.(footnote end(footnote start(Aaron is referring to the chakras or rays of the energy body. This body interpenetrates the physical body during our lifetime. The Chinese call this body the electrical body. Acupuncture is based on working with this body. The chakras are points of energy focus that run from the base of the spine to the top of the head. There are seven rays, the colors of the rainbow, red through violet. Red is the first ray and has to do with survival and sexuality. Orange ray has to do with personal relationships. Yellow ray has to do with one's relationship to groups such as your family and work environment. Green ray is the heart chakra and has to do with loving unconditionally. Blue ray is the chakra of communication and acceptance. Indigo ray is the chakra of work in consciousness. Violet ray is a report on the whole of the energy body; a kind of read-out. Aaron is suggesting that one move from the use of the will and "should" in yellow ray to the use of love in green ray.(footnote end)

87:

5.5 1992/04/10

0: (This session was preceded by a period of tuning and meditation.)

1: Aaron

2:♡: My greetings and love to you all. I am Aaron. I would like to continue where we left off last night, to ask you to consider service in still newer ways. Service is a manifestation of love. We spoke last night about being service rather than doing service and of the ways that doing creates a distortion of self and other, of server and served. Being service is simply opening yourself and moving away from any duality.

3: Something I find very interesting is that those of you who aspire to serve, grasp so hard at something that is innate to you. It is not that you must work in order to serve. That is natural to you. When you are not "being service" there is a distortion. Your energy is being distorted into some misconception of separation. Therefore, the ideal is not to aspire to serve but simply to pay attention to where that pure "being service" is blocked by fear.

4:♡: I spoke last night of intention, of moving away from the limiting concept of service to self and service to others—which is quite disorienting because service to others is service to self and vice versa—and to begin to see with clarity the ways that service to others springs from a ground of love and service to self springs from a ground of fear.

5:♡: When you begin to see the intention to offer love or to react to fear, to allow fear to direct your choices, then you can move away from the concept of service to self or other-self and towards the pure experience of "being service" or the pure experience of reactivity to fear.

6:♡: Once you move away from the concept and into the experience, those of you with strong positive polarity will find the experience of "being fear" is an ample check in itself. As soon as you allow the reality of that experience to arise in you, something within you stops and pays attention and says, "No, this is not the way I choose to express my energy." You then allow yourself both to be aware of the fear and non-reactive to it, so that the aspect of "being love" and expressing service through the being of love can manifest itself.

7:♡: The most important point to remember here is that expressing service through being service in love is natural to you. And when you do that, you are not doing anything; you are not creating anything. You are simply expressing your own true nature. When that nature is in full harmony with the external positive energy which may move through you, your energy to serve is magnified. At that point, you do not need to ask, "How can I best serve?" You simply choose the paths that lie right at your feet, whatever they are.

8: I shared a story at Christmastime of the one whose name was known to you as Jesus. I told how, at that time, I was part of a group that was with this being. This is a being known for his service. I want to use this story as an example of what service may really mean.

9: We came to a place where there were followers of his who welcomed him and prepared a meal—an elaborate meal by their standards; simple by yours. They gave the best of what they had.

10: It was a poor village. There were those who despised and feared him and they also were part of this village, but not within the group that sat to eat. He was served first; offered a bowl of food. As he sat there with that bowl in his hands, ready to begin, he saw children on the edge of our circle. An elder of the village got up to shoo the children away. He said, "This child is the son of one who disdains your teachings," and went on to say, "Get out of here! Go!"

11: That one child hung back. He was a young boy of nine or ten years; emaciated and with sores on his body. This being that was known as Jesus simply got up and walked toward the boy. The boy was frightened because he had been told to leave and here was this stranger walking toward him. And Jesus said gently to him, "Do not be afraid, I will not hurt you. Do you want food?" And he offered him that bowl. And while the boy ate, he asked for cloth and water and washed his sores. And then he came back very simply to his seat and took another bowl.

12:♡: There was no lecture about service. There were no words, like "You should love your enemy." There was no verbal teaching. He simply served. He was service. He was love. He took, not the universe, but one child that needed to be fed at that moment, and fed him and washed his sores. Just that. There is no teaching in my many, many lives that I have received on service that has touched me as deeply as that one.

13: Think, then, about what service, being service versus serving another, really means. When you move into that distortion of seeking to serve another, begin to recognize it as a

distortion. See that your serving makes them the one who is served; makes you separate and unequal. See that this is a violence to another.

14: Is that the course you really choose? How can you learn to express being service in ways that do not create separation? We will speak further on this. I wish to pass the microphone, as it were, to Q'uo. That is all.

15: Q'uo

16:♡: We are those of Q'uo. We greet you in the love and in the light of the one infinite Creator.

17:♡: The one known as Aaron asks, "Do you wish this dichotomy betwixt self and other-self, betwixt servant and served?" Each would, as a beginning servant, say, "Yes, I must have someone who needs my service so I may be a servant." Outwardly there seems no falsity in this reasoning. We, ourselves, have often thanked you for the opportunity to serve you, merely noting that your allowing us to serve is your service to us. Service by this chain of reasoning seems an endless loop. Yet how does the one desiring to serve enter this loop and become part of the infinite, upward, spiraling light and love of all serving all in love and for love's sake?

18: Many are the seekers who feel guilty because they must take time to work within their own consciousnesses. Many also are those seekers who pridefully state that mate, family, and all the mundane aspects of life must take second place to the self's work in inner enlightenment. Whether one feels guilty for taking this time for one's own purification, or arrogant and elite for taking time for this purification in an impure world, so they assume, still the concept of taking time to work within the self always is suggested and encouraged by any spiritual teacher.

19: Now, is this time taken for the self, by the self, in doing work in consciousness service to self or service to others? You may perhaps see by this question itself that the tendency towards dichotomy when thinking of service arises here, at the beginning of a student's preparing to start the journey of seeking to know how to serve. The immediate thought is, "I must do this work. Am I selfish? Should I take this time? What good am I to others?" And of course, the prideful will become absorbed in this inner process and neglect outward-gazing compassion.

20:♡: The story of the one known as Jesus, told by the teacher, Aaron, shows an entity who has awakened to his own inner love. This entity has done his work in consciousness. The personality is disciplined. The emotions are purified and the response lacks either prideful humility or prideful arrogance and seems natural. We suggest that in our opinion it is part of a life lived in service to others to spend time as if it were the most precious coin or money, always budgeting a portion of this exchequer of finite time for work within one's own consciousness.

21:♡: At this moment, do you love yourself without reservation? How can you know this? Examine your thoughts for the last hour. Were you nervous? Were you irritated? Were you impatient? Did you have any negative emotions? We speak not only within one's inner dialogue but also of mental responses to the actions of others, for those responses are your material, reflected to you by the mirrors provided by the presence of other selves.

22: That which you think of another, you think also of the self. If there is judgment, turn it upon yourself and analyze the root cause within the self. Here is material for this day's budget of work in inner consciousness: nervousness, irritation, impatience, anger, resentment, disappointment.

23:♡: Make an appointment. Let all of them see the doctor within. Analyze and examine these responses. Let them sink into the self and find their root and their home. Then touch that home with your compassion, your love and your redeeming forgiveness of self by self.

24: Do you feel that the infinite One keeps a score, has tidy books and forgives not? We do not believe you think so, else you would not try to serve. Therefore, we ask you to do this work with the same fervor, intensity and respect as with the work you do for others, those whom you call other-selves, for work upon the self and work upon the other-self is all work on behalf of the infinite One whose name is Love.

25:♡: To serve the raising of one's own consciousness is to worship the infinite Creator. To extend the beingness and consciousness of love to perceived other-selves is to be the clear and transparent extensions through which the Creator's hands may actually touch another human spirit in manifestation. Simply do not separate these two activities within

send out, full of the joy of your meeting. I wish that you could see with our eyes the radiance growing out of this room.

3: Barbara, K and I spoke a bit in the car about what subject matter you might wish to discuss tonight, about what direction you might wish this to go. Of course, the questions must come out of the deepest questions of your hearts, but I also want to remind you that what we share is not new. You know that we are not teaching you anything, only reminding you of that which you already know.

4: For those who might be drawn to read this work at a later time, I feel that the greatest value lies not in our conceptual answers to your questions, but in this shared energy itself. You are approaching a time when Earth will become fourth density, when many who are presently third-density energy will graduate from this plane. You are approaching a time when each of you will be fully telepathic to others, when there will be no holding back and no clinging to another, but just sharing that which is. At that point there still will be an emotional body. You will still feel emotions but there will be equanimity about that which arises, and thus, no need to fling it at another; total compassion toward what you feel from another, no fear or closing, no sense of being attacked by another's pain but compassion to that pain.

5:♡: What is it like to be that way? Each of you is approaching that more and more in your life so that now it is possible for five humans and two spirits to just hang out together, to enjoy each other's energy. The humans have reached a level of consciousness where, when there is some reactivity, it is noticed quickly and worked with, with love. I wonder what inspiration that might give to those who walk this path and aspire to reach that point where they can share so openly with others without the heart closing, without the reactivity that may lead to pain to beings.

6: Thus, while the content may be of intellectual interest and also help to inspire and teach in some ways, it feels to me that our very working together is of supreme importance. To that end, to whatever degree it is natural, I would suggest as much of a moving dialogue as possible rather than long talks. When two of you converse, you understand when the other is ready to speak. You finish that immediate thought and stop. So, if the principle known as Q'uo finds this appropriate, I would like to see our working together move in that direction as much as is possible.

7: We tossed many topics around in the car, as I am sure you have here. I feel not only Q'uo ready to speak here, but many of you. What are your thoughts? That is all.

8: Q'uo

9:♡: I am Q'uo. We, too, greet you in the love and in the light of the one infinite Creator.

10: We approach this meeting with the greatest of joy and echo the one known as Aaron's exclamation of delight at the beauty of the energies of this circle of seeking. How much of each of you is brought together in new ways each time there is a meeting, a joining of not only minds and heart, soul and spirit, but seemingly humdrum contraptions you are carried about in! The strong effect of physical nearness is its possibility for spontaneous communication, a combustion of spirits searching, sharing and encouraging each other together.

11: We pause for enough time to elapse that all may sense and feel the connections of harmonizing energy swirling circularly about this group. Feel the aliveness of this fresh-forged unity. We pause.

12: (A pause for group meditation.)

13: In gratitude, we of Q'uo ask for a first query.

14: R

15: Would Q'uo suggest a way of looking at turmoil in one's life that is very emotional, to find a way to balance all that seems to be negative and pressuring, happening seemingly at the same time? Is there a general principle that can be extracted from feelings unique to me that others would enjoy too?

16: Q'uo

17: I am Q'uo. The beginning of a more friendly environment is light. When one sits in darkness, one has no perspective, no reference points. The feeling of claustrophobia surrounds the timid soul. So it is with emotional and spiritual feelings that are dark. Like the body itself, the spirit feels overwhelmed by dark emotions. Yet how to lighten the darkness and the burden of concern? We move to Aaron. I am Q'uo.

18: Aaron

19: My dear ones, first you must look at the erroneous as-

sumption that the turmoil and darkness are your enemy. When you experience turmoil, that is just turmoil. When you experience fear, that is just fear. Then there is the secondary reaction to that turmoil or fear. It is not fear that closes your heart and sends you into the darkness, but your reaction to that turmoil or fear. Can you see the difference?

20: It takes a great deal of practice in awareness to begin to notice the process. First is the arising of fear. With that first notice of fear, you are still in neutral about it. You are not frightened of the fear. Then you move to the stage of feeling attacked. At that point, there is a change in the chemical balance of the body and a change in the vibrational frequency of the light body. It is seen by me as a constriction in your energy field so that the light that was moving freely through you and out of you and into you suddenly becomes trapped in this physical vessel, bouncing back and forth, truly in turmoil. It looks a bit like a pinball machine with the ball going ping, ping, ping, ping, ping!

21: You are not here to get rid of anything in your life. If turmoil or fear is what is experienced—confusion, whatever—you do not need to get rid of it, but to learn how to greet it as a friend, to allow the experience of it with your heart kept as open as it can be; no judgment if it is closing a bit, but consciously making an effort to stay open. Then the aversion to the emotion does not cause closing. Then all the old-mind matters, the remembrances in this body and other bodies of this kind of fear, the projections into the future, none of that becomes part of the issue. You are just here with this moment of fear.

22: Are you familiar with those sticky burrs that catch on your pants' legs as you walk through the field? The pants are the material of your fear. The burrs are all the added burdens of the past and the future. As they knot together it becomes an unworkable mass, and that is what closes you into darkness. Being mindful of that pattern in yourself, you find that you can ask yourself to stay in this moment with this very workable and much lighter bit of fear or turmoil or confusion and allow the experience of it. It takes courage. It takes sharp awareness.

23:♡: When you do this, you come back to your connection with the light. This is not something you have to grasp at or create in yourself. You are not, for example, naturally depressed or frightened. The lightness, the openness, the loving-kindness, the generosity and patience, the energy, the courage. Those are all qualities that are natural to you. They are small seeds within you. But if you take a small seed, put it in a pot and then put it in a dark closet, it cannot grow. It needs light.

24:♡: Your mindfulness of your reactions to fear is a way of opening the closet door and inviting in light, a statement, "Fear is not who I am. I am experiencing fear at this moment, experiencing confusion, experiencing perhaps the outgrowths of fear as anger or greed, but that is not who I am." As you learn to do this, you start to see that each of those catalysts is in fact a gift offering you the chance to practice just what you most need to practice, which is how to be with a painful catalyst without pulling the closet door closed behind yourself, without needing to seek that protection; in essence, how to allow yourself to stay open and vulnerable. This is your deepest connection with the light, this deep knowing: "In essence, I am spirit. I am divine and connected with the Divine. The body may be vulnerable, but I cannot be harmed if my heart is open and loving."

25: This is the way of opening the door: remembering your connection. Through countless times of practice, you deepen your ability to keep your heart open no matter what comes. When your heart is open, you no longer have the illusion of being in darkness. Rather, the turmoil, the anger or greed is seen more clearly as the illusion that deepens the sense of separation.

26: I am not suggesting that it is easy, but it is workable. My brother/sister Q'uo wishes to speak. That is all.

27: Q'uo

28: I am Q'uo and give thanks to the one known as Aaron.

29: As you consider the words of excellent advice, you may wonder that you seemingly already knew that which has been addressed. The question then becomes, "Why can I not put these truths into practice?"

30: Consider that you have two intelligences. Your first intelligence and the one which you largely use is the intelligence which came with your physical vehicle. The second intelligence is of another order. You are one of an infinite number

challenges.

35:♡: You are not alone, my sister. You move not only with your beloved in your heart and in your mind but with a great company of lighted souls that rejoice at your every determination to continue and who offer support when your determination flags and seems to fail.

36: Is there a further query, my sister?

37: S

38: Yes, just briefly. Along this line of making decisions and things like that, I'm having trouble figuring out what criteria to follow. It seems like every decision that I make feels OK for the moment, but then comes to feel not OK, it doesn't feel right. I think this was a bad decision, this isn't working, this isn't... I don't get any good feedback from the decisions and I'm sensing that when I make a right decision I will get some sense of "Yeah, this is the right thing to do." I haven't really felt spiritually great about any decisions I've made—other than to stay on the planet, that I know is the right one—but if I make a decision and it doesn't feel right and I want to back away from the decision, I'm confusing myself, you know, and what's the best way to approach this decision-making process?

39:♡: I am Q'uo, and am aware of your query, my sister. To make decisions is the great experience of this illusion, to use each opportunity to choose the light, to choose the love of that which is before you. This we know is difficult in itself, even under what you would call the best of the conditions that are to be found in this illusion. When you find yourself as you have with great sorrow and confusion, the making of decisions is even more difficult, but with this increased difficulty comes also the opportunity to reap the greater metaphysical benefit from even attempting the decisions.

40: As to how those difficult choices may be best made by you at this time, we can say very little for it is these very choices that will form your experience in what you call your future and will thereby provide the greatest opportunity for you to learn that which you have set before yourself to learn and to be of the greatest service to those about you.

41:♡: To approach each decision from the aspect of seeking to serve and seeking to love is that suggestion which we find is most appropriate at this time. As you look to those whom you love and under whose care they are awaiting, shall we say, these choices is to place the welfare of these entities in the greatest position of responsibility. We perceive some difficulty in interpretation and shall find additional words for this concept. Those entities which are yours to care for are those whose welfare we see is of primary importance in your life, as is your own life's journey and direction. Seek at each opportunity that presents itself to choose that opportunity which is most filled with love and service. This we find you are already attempting with a whole heart and we would reiterate our previous suggestion that if it is possible for you to once again open your heart in even the smallest degree of love for the life that is yours to live, then it will be easier not only to feel the presence of the one known as R, but to feel the direction that is yours to take, for it is the symbiotic love of life relationship—your love of life and life's love for you—that will allow you to feel that your movement is guided and is appropriate.

42:♡: We may suggest the taking of time in the beginning or end of your day or at any time when you can sit in an uninterrupted fashion, meditating upon the feeling within your heart and visualizing a channel of love opening there and feeling the connection with your life and the opportunities and challenges before you, opening so that you are able to move not just from the intellectual assessment of possibility, but more importantly are able to feel and move from the flowing of sensitivity of love from your heart and to your heart. If you can be regular in this meditative practice you can begin to build once again the feeling of connection to this life that has been severed by the death of the one known as R.

43: Is there a further query, my sister?

44: S

45: No. Thank you very much. I'll work on that.

46: Carla

47: I have one. I would like to know something about an expectation that I didn't have met. I expected if we did hear from R at all, that R would be like Don was after his suicide, that he would be laughing at how seriously he had taken everything and be in really good shape, but I felt an entity that was deeply enraged and really angry and a lot of things about having to leave S. Does that mean that he too has not been

able to let go, that he is just holding on really hard? What's going on here? Is it a personality shell that's holding on like that? I'm just totally befuddled by the fact that he was experiencing a lot of negative emotions? I just wonder where is he, what form-making body, the between incarnations thing, what's going on?

48:♡: I am Q'uo, and I'm aware of your query, my sister. We are having some difficulty with this instrument but shall attempt a brief response. The one known as R spoke through your instrument in a manner which he felt would be of the greatest service to the one known as S, for the one known as R is of the awareness that the one known as S has great sorrow and suffering at this time and though he is well aware of those principles of love, light and unity which both shared during his incarnation, it was his opinion that the one known as S would be more comforted to know that he also felt a great splitting and loss when it came his time to depart the incarnation, for each of these entities had plans which did not include such an early departure, shall we say.

49:♡: The one known as R resides within the green-ray body this time, that body that is imbued with love and compassion and great passionate emotion. This entity is busying itself with the refining of those lessons that it was able to learn and process within its incarnation and awaits, as the entity known as Michael mentioned, the movement of the one known as S from this incarnation and awaits this rejoining with great joy, knowing that should the incarnation of the one known as S last many, many years in your measure, it will be but a brief moment as time is reckoned within the illusion now enjoyed by the one known as R. This entity has fulfilled its purpose, yet wished, as most positively-orientated entities, to do far more and to be of even greater service and sorrows that this was not possible. Yet, this entity knows that all is truly well and offers its encouragement in its own way at this time and shall continue to do so.

50: Is there a further query, my sister?

51: Carla

52: Just a follow-up. Is he with Don?

53:♡: I am Quo, and I'm aware of your query, my sister. We find that the ones known as R and Don are members of a great grouping of entities of light that serve this planet at this time in a manner which is likened to a group consciousness, though each remains individualized in intention and ability to express love and to serve in a unique fashion.

54: Is there a further query, my sister?

55: Carla

56: No, thank you Q'uo.

57: I am Q'uo, and again we thank you, my sister, Is there a final query at this time?

58: (No further queries.)

59:♡: I am Q'uo. It has been our great privilege to offer our selves and our opinions at this circle of seeking. We are grateful to be asked to serve in this manner and we cannot express enough the joy that such opportunity gives us. We thank you, my friends, and we hope that some of the words spoken this day may bring comfort to each heart present. We can only remind each doughty seeker that this illusion will test each fiber of your being and will refine your desire to seek and to serve. That is what this illusion is constructed to do and though it seems that it is a long and torturous journey it is in your larger span of life but an eye-blink in eternity and you shall be most grateful to have had the opportunity to experience this illusion when the opportunity has gone and you have found yourself on the other side of this illusion, shall we say, rejoicing for what you have gained, rejoicing even more for what you have given, for as the one known as R was well aware of, the love that you take with you is the love that you make.

60:♡: We are those of Q'uo, and we leave you at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

61:

5.30 1992/10/29

0: (This session was preceded by a period of tuning and meditation.)

1: Aaron

2:♡: Greetings to you, my dear ones. I am Aaron. Q'uo and I are practicing being polite and each waiting for the other to speak first. Our hearts are full of the loving energy that you

the mind, but do both as two sides of one coin. That coin is serving.

26:♡: We would at this time return this circle's energy to the one known as Aaron. We leave this instrument in love and in light. We are known to you as those of Q'uo.

27: Aaron

28:♡: I am Aaron. There is another area of duality and misunderstanding of which I would like to speak. You identify those who bring love to others as those who serve others. The attributes of those who "are service" are gentleness, patience and generosity. And you identify those who cause others pain in some way; those who affront others and are greedy or arrogant, as those who do not serve others. I would like to explore this a bit further.

29:♡: Most of you have heard me say that we are all beings of light, even those who manifest very little of that light; even those who are very negatively polarized and in the conscious levels of self would affirm their desire to serve negativity. Even those who feed off the fear and pain of others, at some level, are servants of the light. It is well to move past the duality of seeing them in such sharp contrast as good and evil; servants of love or ones against love.

30: Some of you have heard me tell a brief story about the spiritual teacher Gurdjieff, that in his community there was a man who was very unpleasant to others. He did not do his share of the work. He spoke in a harsh way to others. He was arrogant and prideful. He even smelled foul and did not take care of his physical body. Nobody wanted his presence. The others in the community were in great accord with each other and everything ran smoothly except for this one unpleasant being.

31: He got tired of the way people were treating him and one day he packed up and left. Gurdjieff went after him and asked him to come back. The man, of course, refused. Gurdjieff then offered to pay him to come back. Those of the community were aghast at this: "How could you pay him to come back? We were well rid of him."

32: Gurdjieff said, "He is the yeast for the bread. How would you learn compassion without a catalyst for that compassion? How would you learn non-judgment without a catalyst for that non-judgment?"

33: Granted, there are negatively-polarized entities. There are those who thrive on the fear and pain of others. There are beings that are mired in deep misunderstanding, and yet, even their negative polarity and misunderstanding is a service. How would you learn without such catalysts?

34: When you can begin to view such misunderstanding and negativity as another way of service to the light, you begin to view such individuals differently. For most of them, it is not their intention to serve the light, although for some that may be true. No being whose intention is to serve the light will willingly do so through causing harm and pain to others. So it is not their intention; but nevertheless, they do serve the light by offering you the catalyst that you need for your own learning.

35: When you can begin to find welcome for such beings, to move beyond your judgment of them and open your heart to them, to the very real pain that their misunderstanding causes for them, and to thank them for the ways in which they offer you the catalyst that you need, then you can begin to do the same for yourself in those moments when fear and other negative emotions arise in you. I have spoken often of the reverse of this, of coming to a place of non-judgment of yourself as a way of learning non-judgment of others. I am just offering the opposite side of the coin.

36:♡: When you see yourself in a position of possible service to others and fear or any type of negativity arises, if you can remind yourself of something such as the story I just shared and allow that this fear in you is also a catalyst which may be transformed from darkness to light by your clear observation of it, by your awareness and acceptance, then you find that even the so-called negative emotions in you can give rise to purity of action, speech and thought. Fear becomes a catalyst for compassion. Hatred and the fear behind hatred can be clearly seen for what they are: not as an intrinsic part of you, but as a reaction due to certain conditions that have arisen and led to that fear. And the knowing that there is fear within you, in itself, becomes a path to clarify your energy so that your response to this being that is feeling fear, to this aspect of yourself, becomes even more loving, more clear and pure than it was before.

37:♡: To do this takes deep awareness, a constant awareness

of the ways that patterns of connection and separation, love and fear, move through you; noticing the conditions that give rise to each; beginning to break it down into small parts to see that you do not just suddenly become afraid; if you do not just suddenly become jealous; it is a process that you have moved through, conditioned by old mind-patterns. You can break into that process at any time you choose with awareness and love and make the choice to move into a new pattern.

38: This is the crux of it: choice, responsibility. The being who acts in reactivity to fear, and thus acts in what we have called service to self and with the intention of harm of others, has either denied his responsibility and his ability to make a choice or is frightened of that responsibility and choice.

39:♡: The being experiencing deep fear who watches the patterns of the arising of that fear and then makes a choice for love is acting with freedom from conditioned patterns and thus is able to make skillful choices. The more you see this in yourself without judgment, the deeper awareness you are able to have of that moment of choice: "Here I can act with conditioned mind and the old patterns of fear," or, "Here I can act with awareness of the patterns in which conditioned mind pushes me and choose to say no to that, to trust and move in a new direction."

40:♡: I would like to take this thought around now to a very real, practical application. You are all beings who aspire to serve. You are all beings who aspire to offer love and non-harm to all else, and yet you constantly find arising within you old patterns of conditioned mind leading to fear, self-hatred, negativity, greed, jealousy and anger.

41:♡: Each arising of such discomfiting emotions that have the possibility to harm another is a gift; a chance to observe the old patterns in yourself and a chance to practice. It is practice that you need over and over and over again. That is why you are offered it over and over and over again. As you work with these patterns in yourself and are aware that some of the response has been prompted by the negative energy of others, it gives you a chance to transcend the duality of negativity and positivity, and to begin to see the gift even of that negative energy in others and the gift of negative energy in yourself as a catalyst to learning; to moving deeper into non-judgment, compassion and love.

42:♡: This is the wonder of being human. You are here with this emotional body for a reason. Even those emotions that you deem negative are not to be gotten rid of, but to be used as part of a transmutation process by which hatred and fear become the catalysts for love, greed becomes the catalyst for generosity and so on. When you really begin to know that, in a deep way within yourself, you will not have so much fear of the negativity in yourself. When you make peace with that, then you really can give an answer to Q'uo's question: "Yes, in the past hour I have not found anything I disliked in myself. I truly have loved myself, as my friend Carla is fond of saying, warts and all."

43: I would like to pass the microphone to Q'uo if my brother/sister wishes to add anything here. If not, we wonder if there are specific questions we may answer. That is all.

44: Q'uo

45:♡: I am Q'uo, and greet each again in love and in light. 46: Our one addition to this examination of the service-to-others efforts and lessons of third density is a simple suggestion which may be summarized in two words, first heard by this instrument from the entity known as R: Go higher! Go higher!

47: Aaron and we have long discussed the painstaking, careful and subtle work of removing the perceptions of duality and thereby balancing negative and positive impressions and opinions. As a balance for this careful, analytical approach, we would suggest the concept of experience as a game sphere, a ball. This instrument has called such earthly balls "trouble bubbles." When a trouble bubble flies at you, to lose the game is to catch it and fall under its weight. To win the game is to leap towards it in joy, praise and thanksgiving. And as the bubble meets this sea of joy, praise and thanksgiving, it simply pops.

48: There will always be another trouble bubble, another conundrum to solve, another bump in the road. Leap towards them with affection and joy. If it be another self which is a decided irritant, instantaneously be that entity, and as that entity, experience all its sorrows. Then, as that entity, leap for joy in praise and thanksgiving. You are not infringing upon free will, for you are playing a game; but in this game

you allow your mind to become that which you fear, and then give thanksgiving and praise for the joy of it.

49: Go higher! This is work best done when one is, as this instrument would say and as we trust you soon shall be, "full of beans," and not for those days when, like the cloudy, pearly skies, you feel muted and reflective. However, this technique makes a welcome and energizing change to the endless repetitions of analysis, understanding and acceptance of experience. It is a leap of blind, pure faith from immediate experience to immediate acceptance. Only choose this option when it is honestly within your abilities.

50:♡: We feel the energy waning, and therefore would take our leave of all of you. May we say with the one known as Aaron how utterly delightful your company is and how very, very much we have been thrilled to blend our energies with yours as we all move from moment to moment in ceaseless and abiding love.

51:♡: We thank you for allowing us to share our opinions and, as always, remind each that we are not final authorities. We leave each of you in the blessing and peace of the love and the light of the one infinite Creator. Adonai. We are those known to you as the principle of Q'uo.

52: Aaron

53: I would like to make only one brief remark, as I asked if there were questions, and as the principle Q'uo made its last statement there was a bit of a wrenching cry from somewhere inside Barbara saying, "Yes, all of these thoughts are fine, but how do I do this?" A moment of deep pain—this is the gift of being human. It is not going to go away. It is the catalyst which challenges you constantly to purify that energy that you are, knowing that it will never become perfect; that while in human incarnation you will never become pure service, constantly and without error.

54:♡: And yet, each moment given with mindful attention and love brings you closer to that beautiful ideal of "being service."

55:♡: And each moment of attention to the arising of fear in you brings you closer to the purity of non-judgmental acceptance of everything within the experience of mind and body, not mine or yours, but all of ours. It is this unconditional love that you are here to learn and practice and express in whatever ways you are able.

56:♡: I do thank you for the opportunity to share with you today. My love to you all. That is all.

57: (footnote start)(Reference to these two orientations, service to self and service to others, may be less confusing and more easy to understand when viewed from the perspective of their essential oneness; however, the two orientations are validly distinguished from each other in any objective discussion of the choices available to the seeker. The Confederations channels such as the Q'uo group, as well as Aaron, are oriented towards service to others, and that is what their teaching discusses.(footnote end)

58:

5.6 1992/04/12

0:♡: I am of the principle known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. We find it to be a great blessing to be called to your group at this time to share our humble opinions with you. And we bless you in return, and share the love of the infinite One with you from all our hearts. We are bathed in a sea of love and light, walking forever supported in a net made of love, a metaphysical net that caresses one in all directions and supports one in whatever modality and vector each desires.

1: You have asked us about moving quickly through life, rushing through experiences during an incarnational period so quickly that the details of that experience begin to blur and some of that experience is, therefore, lost. As we listen to your chimes that sway and sing in the wind, we are minded to suggest to you that these wind chimes do not have a previous agenda. The wind moves them; they readily yield to the extent of their mass. And when mayhap two pieces of this metal touch, the pleasing sound is emitted for which this instrument was created.

2: So it is with a human instrument. There are, metaphysically speaking, winds that come sometimes and sometimes are still, that may move from one direction or another, at one speed or another. An incarnational experience is marked by its variety. The wind, whereby experience goes by, is not

measured as your clocks measure time, but, metaphysical weather plays about the sea of experience as do ocean winds upon the liner. Certainly, the ship is big enough to withstand gale winds as well as calm and pleasant breezes. But the captain of that ship adjusts his methods of navigation according to the wind, the conditions of the ocean, and the weather in general.

3: Each of you exists in a frail barque, that physical vehicle which you call your body, and it does move through a physical sea and a metaphysical sea of experience. In sheerly physical terms, the winds of stimulation and the potential for experience are so numerous that they can best be described as infinite. No entity can process the information that comes through the physical senses. There is a thousand, nay, ten thousand times too much information to be processed. And so, a ruthless making of choices ensues. Those bits of information that come in that seem to apply most directly to survival and comfort are recognized and processed first. And the hierarchy of those things which are noticed is individualized and put into place in what you may call your biocomputer very, very early in your incarnational experience.

4: Metaphysically, each entity also is buffeted about with the mystical winds of metaphysical chance and destiny. There are the strong trade winds of destiny, those that blow from forever; and there are the delightful, seasonal, unpredictable whims of spirit that offer the chance and change that marks the unique experience of being a conscious individual given the gift of free will. Metaphysically speaking, the dance between destiny and free will provides a way of thinking about those whims which affect the spontaneous, expressive self, that meaningful, substantive self to which that question about "hurrying up" has reference, for the blurring of experience through rushing too much is not simply a physical phenomenon, but also a spiritual one.

5:♡: Let us attempt to gaze at why this may be so. We speak many times of the dynamic between service to others—or the radiation of light in a free and spontaneous manner—and service to self, which consists in control of the self and control over others for the benefit of the self in a magnetic, attractive kind of energy which pulls those things which are needed to it and orders them carefully for the self's best advantage. We see the way of love expressing radiantly without stint, often foolishly in the eyes of the world, as opposed to that which may seem to be very logical and civil in the same eyes of this same world, the ordering, the controlling of the self for the benefit of the self, and of circumstances and individuals, also for the benefit or convenience of the self.

6: It is not usual that entities who are rushing through life have any conscious intention of behaving or providing catalyst in a service-to-self or negatively-oriented manner. Indeed, the rationale for moving without rhythm, but simply as quickly as possible, is that of service to others, that the utmost be done, and all of the things that are done are intended to be of service to others.

7: My friends, the work of disciplining the personality and purifying the emotions is subtle work. The entity which is yourself is not all good, nor is it all negative. The more positively-oriented an entity is, the more quickly it will jump to the conclusion that it is behaving in a negatively-oriented manner, and the more judgmental it will be with the self. Therefore, as we show to you the basic negative polarity of rushing without rhythm, without consciousness of the winds, physically and metaphysically, we also say to you, refrain from any judgment. Do not assume that because you see the negative cast of this attitude you are indeed a negatively-oriented or polarized person.

8: Under no circumstances should a spiritual student who is seeking the truth attempt to monitor its rate of success or its place within its journey or pilgrimage. What value could such self-judgments have? One looks into and pulls out of the same informational system the question and the answer, for the Creator will not inform any entity of its spiritual score. We may say, as this instrument would put it, that the Creator grades on a curve. It is not yours to know or to be concerned with the relative positivity or negativity of actions or intents. It is yours to desire and to make choices based upon the deepest and truest emotions, biases and opinions which one is capable of finding within the self. And, at this point, we are observing the amount of awareness of the rhythms of life mundane and life eternal which each entity might have.

9: Now, those who rush through an agenda, crossing things off the list of the day, may well not be very aware of the

the Creator loves best are those who are tested.

11: As wanderers, you came for two reasons: to serve and to be tested. If there is comfort in knowing that the path that is in front of each now is the appropriate destined path designed by yourself then please take comfort in that. There is always in the illusion the feeling that to be without the heavy body and heavy experiences of third density would be greatly desired, yet as soon as the incarnation is naturally over the seeking spirit gazes backwards and thinks, "Why did I not learn more? What a great opportunity!"

12:♡: Once upon a time, there was to be each seeking soul a moment. For each here this moment has come, the great incarnational decision has been made, the positive path will be striven for. Now that each is committed to love the source of all and to love the self and all other selves there now remains only acknowledgement of any emotional feelings, recognition and respect for the unique suffering of your own lives and the true peace which is not a comfortable peace, that peace which is the knowledge that the path of your destiny is true and its aim is straight towards infinity.

13: When this path is through desert wastes and bleak wilderness there seems no hope. We urge each to encourage each other in the faith that this seemingly disharmonious and painful situation is the correct and worthwhile path. The grass, shall we say, is in truth not greener elsewhere.

14:♡: We will come back to this instrument. However, we would wish to yield our speaking position in this instrument's energy web to an inner planes entity. Please accept the pause necessary to open this particular channel. We leave you briefly in love and light. We are those of Q'uo.

15:♡: I am Michael. In love and light I come to you to speak those words of comfort which we may offer. We would wish to share the acceptable to free will information that we can concerning the one known as R. This entity may now speak to some extent through this instrument...

16: I am so glad to talk to you, sweetie. Hi, I am with you. I am so pissed that I had to go and you had to stay. I wanted so much to stay if one of us had to stay. Why couldn't it be me? I want you to know that there is never a single, single minute that I am not inside you, where I always wanted to be anyway. I am in your heart and I will never leave you. I just wish that Carla could make some cigar smoke and you could see me but this girl does not have that ability so I will just say, honey, you hold on and just flow because things are going to turn out. We did everything OK, and I know you will keep on doing that. I have to go but you know I am with you. Can I ask a favor?

17: S

18: Yes.

19: Will you talk to me sometimes and say the special things? I would really like that, just tell me what you feel and stuff. Good-bye for now.

20:♡: I am Michael. We could not use this instrument further this day for inner planes work. We are sorry we had to cut the one known as R short of expressing the immense love and unity he feels. Yet he is well and the waiting will be only as a few minutes, so he is happily awaiting the one known as S when her learning is done in this incarnation and together there will be a new experience, new lessons, and new suffering so that the Creator may learn and learn and learn.

21:♡: We would leave this instrument at this time that the one known as Q'uo may receive queries. If the one known as Jim wishes to channel, we shall transfer to this instrument at this time. We are those of Q'uo, and leave this instrument in love and in light...

22:♡: I am Q'uo, and greet each again in love and in light. At this time we would ask if there are any further queries to which we may speak?

23: S

24: Yes, I do talk to Ron a lot, I'm bothered by the fact that I feel so cut off from him, when he was here I was able to feel his presence, whether I knew he was there or not. When I kissed Ron for the last time in hospital he was still alive, I knew he was not in that body, he was gone. I no longer felt what I knew (as Ron to be in that body, he was not there. And now I'm expecting, I think, to feel something when he's with me and I don't and that scares me, and I know on some level that he's with me most of...

25: (Side one of tape ends.)

26:♡: ...to approach you in the dream state and to communicate there his love and unity with you. There are many such dreams which are not in your memory but in which you and

he have moved as one. If it is possible for you to again open a channel in your heart of the love of this life and experience there will be an easier means by which the one known as R may make himself known to you.

27: Is there a further query my sister?

28: S

29: That's a tall order. Yeah I have another question. I'm really confused as to where... I feel unable to go on, and basically that sums it up in a nutshell. I lack the ability to go forward, I lack the desire, I feel a real strong sense of wanting to die, I don't know where, I've tried to... oh god, this is going nowhere. I feel like I'm lacking the ability to continue, it almost seems as if life has come to a point where the test is am I or am I not going to kill myself, which I really don't believe I will because I know there's a big price to pay for that one, so I find myself praying and hoping... you know, it's really strange that I watch a show on breast cancer, I'm thinking, gee, I hope I get that soon, you know, and I've just, I don't know where to go from here, I don't know where to get what I need to go on. I'm so confused and no direction seems right, but at the same time in practical manners, I don't feel like I can sit back and wait for something to be shown to me, you know. I don't want to wait to the point where I'm a bag lady, to hopefully get an answer, if it gets that bad, I won't be around for the answer. If you could make any sense out of that?

30:♡: I am Q'uo, and am aware of your query, my sister, and aware of the great pain and sorrow which are yours to bear at this time. We feel great sympathy for you, for the experience of love which you enjoyed with the one known as R seems at this time to have been cut short, when in the larger view of the lives which continue before and after this Earthly illusion there is but a moment's experience to complete within this life, though it may take what you call years to do so.

31:♡: We may suggest that you re-examine those basic beliefs which you shared with the one known as R. We are aware that you have brought many of them into question as a result of the death of your beloved, but we would recommend that you look to that faith most especially that each of you shared, that lives do continue, that there is a purpose, however seemingly absurd in this life for this life, and that you, in general, begin to build again the foundation of attitude and ideals that were your foundation with the one known as R.

32: There will be suffering and confusion throughout this illusion, for it is by such testing that these basic principles are forged in the fire of experience within each entity's heart. Be gentle with yourself, not expecting too much, yet placing before yourself the goal each day of renewing faith in the fact that there are truly no mistakes within this illusion. There are great puzzles and riddles and experiences of confusion and doubt which each seeker of truth will find placed upon the path and with which each seeker must grapple.

33: We encourage you in your struggle and would hope to give comfort with the suggestion that as this experience of sorrow and grief continues, that there will be born within you the ability to withstand it and even to overcome that which seems to overcome you at this time. There is a great plan within each entity's life which is the pattern, the dance within the illusion. Each entity has before the incarnation chosen this pattern in order that it might balance and intensify and refine those qualities gathered before this illusion that are felt to be of primary importance in learning of the mystery of creation and in the honor of service. Each entity must trust the destiny that has been chosen and fuel that trust with the will to persevere, knowing that even if confusion and sorrow and suffering have their day, there is the resolution at some point within this illusion so that each seeker will find the indication that it is truly upon the right path.

34:♡: We know that a great deal of anguish has been your lot for this past year in your time measure and we cannot express enough our sympathy, for few within your illusion have had the harmonious, loving, honest relationship which you have been privileged to experience and to lose such is to lose a great, great deal. But we encourage you, my sister, to persevere beyond confusion, beyond doubt, in whatever way you can find to do so, realizing that you have chosen well the path you travel, though it moves at this time through a deep and dark valley. It is only the shadow of death that haunts you, whether it be yours or your beloved's. There is truly no death, there is only life and the experience in this illusion has the purpose of verifying and ratifying the unity of the one Creator that can withstand even the most difficult of

the physical body. This incarnation which each now enjoys is a rare gift. We encourage each to respect and love this gift of intense time, of intensive actions, of deeply difficult choices made perform in the darkness of illusion. To escape the bounds of body is also to deeply blunt the efficacy of precious incarnational time, space and time where the questing spirit may make blind choices. This blindness, this darkness is precious, for choices made herein strike deeply into the infinite self.

10: I am Q'uo. Is there a further query?

11: (Pause)

12:♡: I am Q'uo. We find many questions in this group, but none of them spoken aloud, so we are not allowed to answer them. We own the terrible pun. What can we then do, having exhausted the queries, but bid you every possible blessing of love and light in your journey towards the One. We leave this instrument with thanks and this group ditto, in the love and in the wondrous light of the one infinite Creator. Adonai, adonai.

13:♡: I Yadda. I greet you also in the love and in the light of one infinite Creator. Greetings and salutations to so many solemn minds today. We ask you who are here why are you so serious? Be less serious. The importance of your work is like clothing; you have on too many clothes. Take off some solemnity! Yes? A vest of serious, a tie of responsibility. Away with these things! And when you are naked and no longer so solemn... solmn... solmn... so solemn—haha! We got it!—when you are not so solemn anymore then bounce and jiggle and jump for joy and feel the waters of love that you so solemnly seek now.

14: You know you keep yourselves from your own bliss by holding too tightly to the clothing of righteousness. We thank you for allowing us to share our thoughts with you, and would say good-bye with much blessing... blessing... ha! We are Yadda. Adonai.

15:

5.29 1992/10/14

0: The question we're considering this afternoon for S is why things seem to have gone so far astray from the path that allowed her to provide the most service to others, and that was when her husband R was alive she had the opportunity of being in a mated relationship and of helping a family to communicate and to live together and to grow together and she felt that in that role she was able to provide services that were hers to provide. Now that R is dead she is faced with possibilities that just don't feel like they are right—going to school and taking classes that she has no interest in and pursuing a career working outside the home, which also seems to be a dead end as far as interest and opportunity to be of service. The picture of her life seems to have a number of dead ends and we are wondering this afternoon what kinds of considerations should be foremost in her mind, what opportunities are presented by the seeming dead ends, is there something that she's missing, is there something wrong with this picture, and if so what is it?

1: I am Q'uo. Greetings to you, my special friends. We thank you for calling us to this circle of seeking and are most privileged to offer our opinions, with the understanding that we are not imbued with perfect knowledge. These thoughts are our opinions. Please choose those thoughts which aid and leave the residue behind.

2:♡: Once, as the saying goes, upon a time all of those things in heaven and Earth, as this instrument would say, were one, and yet all existed in chaos. Into this chaos came one great creative Thought: love or the logos. At this timeless time each of you and we were already created, the manifested universe no less than your manifested selves is the intimate abode created to house and offer an environment to the spirit that each of you is. For millennia your peoples have sought and sought to discover by what means they might find a comfortable, pleasant and productive existence, they have sought help from inspirational words and from the myths of their cultures, yet none who has awakened to a realization of the nature of evolution are very comfortable in this house of Earth created so carefully for spirits to dwell in and learn.

3:♡: How could this extreme discomfort be a part of the plan whereby love itself created an abode for those infinite parts of itself which it wished to offer experience to? How could such an unimaginably pure love create such pain and suf-

fering? Once upon a time there was a point in your planetary sphere's development when it became able to support third-density beings such as yourselves. The gift of self-consciousness was offered and accepted and the human animal form based upon instinct was sacrificed to the third-density consciousness. This consciousness is your infinite self. It does not work logically or sequentially but rather by deep feelings and the persistently held desires of a seeker. However, there are no outward signs which may tell you when your second-density instinctual brain is thinking and when your infinite consciousness is running the show, only by hindsight can a guess be made as to from what part of the complex being that you are this thought or action came from. The experience of loss, of overwhelming confusion may be received either by the brain which thinks in black and white and is forever subject to duality.

4: We pause to move this instrument somewhat deeper.

5: When the brain copes with pain and difficult suffering, it wishes either to attack or to flee or both. In contrast, the consciousness which carries with it eternity looks at the same catalyst, it functions as all self-conscious things do, to observe, to analyze, to figure out what is occurring. Once this has been done, the way consciousness works is to take all of this ideated material and let it sift down through the roots of the deeper mind so that at some point dreams, visions or certainties will be clear, clarifying in lucidity beyond words, not the particulars of transformation, but the feeling of surrender and acceptance of the catalyst which occurs.

6: As we blend with your vibrations we find that we need not spend long portions of our precious time with you in speaking of meditation and other spiritual disciplines. Indeed, we must turn about and encourage the consideration that short, even momentary times spent asking for the Creator and It's silent messages are extremely effective. The time spent in company with the infinite One is timeless. The purified desire that leaves the seeker to the momentary thought of the Creator is the powerful portion of the meditation. The long sitting meditations are far more for the purpose of becoming a fairer observer, not becoming one with the infinite One. It is desire that moves each to that close relationship and continuing conversation with the Creator.

7: It is often assumed by those who are not on a spiritual pilgrimage that the greatest boon of living a spiritually oriented life is the peace of having made such a deep choice and, indeed, there is that peace of commitment to a life in faith. However, what those not on the path often forget or do not know is that the pilgrimage towards eternity, while greatly speeding up the pace of spiritual evolution, is terribly uncomfortable and inconvenient.

8:♡: Each in this circle is already aware that he does not come from around here; that is, each is aware of being a wanderer. Into this particular experience come entities who must plunge into the darkness of illusion and live through an incarnation to be of service by the quality of consciousness. Each of you volunteered to be here. From the point of view beyond the third-density environment the suffering which each has gone through or now goes through seems to be a very small thing. Within the illusion it swells and seems to become overwhelming and as deadly as any disease of the body. We can only encourage each to turn from the questions of "why" long enough each day to spend a few moments or minutes with the infinite Creator. The answers are within and there is far more help than each here can imagine which is available to those who call upon loving positive discarnate energies.

9:♡: We encourage this leaning upon the invisible company of those who would support you. As you ask within you will feel that sympathy in the depths of your heart and so will know that truly no one suffering suffers alone. The invisible company of those who love is there just as close as the breathing or the thinking.

10:♡: Once upon a time two entities lived happily ever after. We know that few in the third density ever experience this fairytale, yet it is beyond all joy when such occurs. When one seeks hardest, on the other hand, for the fairytale romance then it comes that this is denied. This then places each, whether having loved truly or knowing no true love, in the position of wondering "Why?" May we remind each that it is well to seek the Creator's will and in that seeking there is guidance available. This guidance may be found in any of your planet's holy works. We would use this instrument's Christian bias to state that it is said that those whom

mundane or metaphysical wind. Thus, they may well cut themselves off from the dance that enlivens the rhythm that blesses and makes spontaneous and joyful the thoughts and the actions of each moment. If one stands ignorant of the wind, gazing only at the compass and saying doggedly, "This I shall do now, then this, one step then another; I shall go north, I shall always go north, I have my compass and I shall go north," one shall not go long before one runs into a tree, a bus, a child or some wind of destiny that, if caught, if heard, if felt, could indeed transform the experience—not from the level of the bio-program, but from the level of the meta-program, that deep program within each entity which has to do with the unique patterns of one individual who has a spark of the infinite Creator within, and thus is set upon a lodestar that cannot be seen by the self or any other, but must indeed exist awaiting that moment when the wind of destiny does indeed cross the path.

10: Perhaps the most characteristic feeling of one who is dogged and determined and unrhythmical is the feeling that one is deadening one's own experience, numbing one's own enjoyment, killing one's own gift of spontaneity. How can one lift one's feet from the ground and not throw away the compass, but place it amongst other instruments which will read the mundane and metaphysical weather?

11: Perhaps what we may suggest in this amount of time, as you call this measurement, is that one ponder at odd moments how one feels about the rhythms of life, how one feels about missing the dances, how one might feel about the possibility that one is unwittingly behaving in a way that is apparently along the negative polarity and gives others catalyst that is along those lines? For you see, the greatest hindrance to changing oneself is the honest and genuine belief that one is actually fine just as one is, and that there are things about the way one is that are more worthwhile than what would be gained by change.

12: The consensus reality and cultural values among your people are those dealing with a deep and endless illusion. All judgments made of the effectiveness of action using the rules of the culture—and of the self that has been taught by the culture—shall reflect the values of that culture and shall deal exclusively with illusion. Now, each of you is here because you feel that there is something deeper than this illusory experience, something of another order of being, something which does not fade, which does not die, which has not been born, but which simply is. Stubbornly, as you gaze at the bone-white graves of the centuries of people before you, the ideas that have gone down to dust before yours, oh so stubbornly, you stand in that dust and you ask, what is truth? What is real? What is beautiful? What endures? And praise and thanksgiving well up within you because you know that this question is a question that has more substance than all of life as you know it, regardless of the answer.

13: So, as you ponder the rushing and imagine the joy of the rhythmic dancing, of the chiming with the wind's blessing and motion, think of that field of beingness that you know enough about to seek. Think of the mystery of that deeper reality, and of the inadequacy of cultural wisdom to rightly value such things as getting things done. This will not eliminate your ability to perform tasks or to perform them well. But, if such thoughts are mused upon over a period of time, you may discover within yourself a burgeoning attitude which allows, while keeping to the polestar of existence, for the metaphysical and physical windage and weather of the body and of the soul.

14: What can you do to change that program of rushing? We would not suggest that you do anything; you are already doing too much. What would you not do? We would not suggest that you not do anything either; this is more subtle work. The biases within your consciousness are available to you for self-knowledge. Analyze them. Accept them. And if you feel that they can be better informed, ask yourself to open a little to the possibilities of further work in consciousness, of the self by the self for the self, in order that one may become more and more an instrument that chimes in the wind and less and less a heavy metal object screwed down to consensus reality and dead to the chiming of eternity.

15:♡: At this time we would transfer this contact to the one known as Jim. We thank this instrument, and especially thank this instrument for the care with which it challenged at the beginning of this contact. Some energy was required to purify the portals of contact from our end and we greatly appreciated the effort taken by this careful and cautious instru-

ment. Such care is that which makes communications such as this possible. We leave this instrument in love and light and would now transfer. We are those of Q'uo.

16:♡: I am Q'uo, and greet each again in love and in light. At this time it is our privilege to offer ourselves for any remaining queries. Is there a query with which we may begin?

17: Questioner

18:♡: In all that was said I didn't hear anything about how one may aid a companion or a loved one in this quest for feeling the rhythms of life. Am I to assume that it is not the place of another to do this sort of work?

19: I am Q'uo, and am aware of your query, my sister. It is appropriate to provide the atmosphere of support for a mate or a friend who is working, as is each seeker, upon some aspect of the self which is seen as less than balanced. Each entity must make the decision that work is necessary and then must set about to accomplish that work. One cannot work for another or change another, for that is neither appropriate nor possible. Each entity lives a life which is generated from those patterns of perception and experience that have been gained over the entire period of that life and, indeed, which have been set in motion by choices made prior to the incarnative experience. The free will of each entity is paramount in the pursuing of the life pattern and in the attempt to alter or transform that pattern in the desired fashion.

20: When one sees another that is close to one's experience, and, indeed, may be an integral part of the life pattern, and one wishes to offer the greatest assistance to that entity, we would suggest that one begin from a point of view that is as filled with compassion as is possible, so that understanding and support for the entity and the experience in all of its ramifications may be given without qualification. To give this kind of unconditional support provides the free and open reach for the entity seeking change and transformation and does not provide any other obstacle for this transformation, other than those that the entity may find within itself.

21: If one attempts to tinker, shall we say, with this process that is internal for the other entity, it is more likely that there will be the interference that becomes as the stumbling block where the desire to aid the other may become distorted into becoming a desire to change the entity in a fashion which meets your needs rather than the other entity's needs.

22: Thus, to provide the atmosphere and the freedom for the other entity's free will to operate is the greatest aid one can be in this situation.

23: Is there another query, my sister?

24: Questioner

25: No, but I would like to thank you for the clarity of that answer. I think that was really helpful to me. Thank you very much.

26: I am Q'uo, and we thank you, my sister. Is there another query?

27: (Pause)

28:♡: I am Q'uo, and we would take this opportunity to thank each present for once again inviting our presence in your circle of seeking. We are most grateful for this opportunity, for it allows us to see how valiantly each of you struggle within this heavy chemical illusion in which the mystery of life is ever present and the rays of light and illumination are treasured as they shine in response to your desire to seek that which you call truth. We walk with you upon your journeys, and we value you as companions. We shall at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends.

29:

5.7 1992/04/19

0: And, as another part of that question, how can we know just what our personal truth is when we dig down past habits, defense mechanisms, fears and other habitual ways of behaving that may be covering what really is the truth that we hold and the truth by which we act; how can we know what our truth is, and how can we share it with others in service to them?

1:♡: We are those of the principle known to you as Q'uo. Greetings and blessings to each of you in the love and the light of the one infinite Creator. It is our privilege to be able to be called to this group and to have the pleasure of working

with each of you, with energy, with your desire to know and with this instrument. We would say a preliminary word or two concerning the event mentioned previously by this channel. The perception of contacts during the process of challenging by a fastidious instrument is affected by subtle alterations in consciousness. One which affected the challenging this particular day of working was the song of tuning, as there was the focus upon the suffering servant. The tuning of the group was satisfactory, however, the tuning of the more sensitive, inner sensibilities of this instrument were gently affected towards perception of suffering. Consequently, that shining consciousness called Christ had taken upon it for this instrument the shadow of dark suffering.

2: When a challenge is made in the name of the consciousness of Christ the focus is upon the consciousness itself and not upon events to which this consciousness reacted. Therefore, the refocusing of the instrument's tuning was necessary in order to avoid what could be called a "voice of doom," in actuality not as negative as misled. We are grateful, as always, to this instrument's sensitivity to the process of accepting contact, for we would not have been able to speak through this instrument at this working had the instrument not accepted the contact as being less than that which it had tuned itself to discover, that being the highest contact it could stably carry.

3: We mention this at this length because you ask us to speak concerning the question "What is truth?" In something as central to this instrument as the truth of its most basic and life-giving faith, it had the ability to be swayed towards a perception of the savior of this instrument's choosing that celebrated a behavior at the expense of the truth of the one known as Jesus the Christ that informed the behavior. That is, the one known as Jesus is not a man upon a cross, suffering unselfishly, but rather an entity willing to do the will of the one infinite Creator at whatever cost to itself. This is the essential Christ consciousness.

4: Let us examine this consciousness. Gaze upon a consciousness whose personality consists of one query—"What is Your will for me, beloved Creator, Father and teacher?" Immerse yourselves in the feeling of this consciousness. It lacks salt, it lacks personality, it lacks any persona or mask. It is infinitely vulnerable, infinitely willing, and infinitely desirous of serving the infinite One. Does this consciousness not feel full of light, almost a quality of floating, of being lighter than the air which you breathe? Yet to bring the circle back to what you call so well your Earth, let us point out that the circle is not levitating, the circle remains glued by gravity and humanity to the illusion in which there is personality, in which there must be the persona, the mask. Each of you desires to know the truth in an illusion which will forever deny knowledge of that truth. In your incarnation you shall not know a factual, provable, repeatable truth. All your truths shall be subjectively perceived, subjectively proven, and subjectively held. They are not transferable.

5: Why would the Logos, that Original Thought which created all that there is, that thought of Love, create an illusion in which people make serious choices, and create it in such a way that the choices must be made without sure and certain knowledge of any provable truth? Let us attack this question from a completely different vantage point. Each of you walks alone, and if there were no ground, if there were no bodies, if you were spirits, yet still you would walk alone, perhaps without legs but certainly as spirits unto yourselves, each unique. Not precisely the "Monet" of philosophy, but certainly in any apparent way, solitary.

6: What is the situation of millions and millions of spirits who move in patterns and out of them again, intertwining with one another and moving back out of a pattern, moving into other patterns with other entities, perhaps back to the first, perhaps real while alone, the combinations freely chosen, freely left? If each of you is a light then it could be said that each of you is a version of truth, a wandering, questioning mystery in which the truth is, yet cannot be reached consciously.

7: As each light is light and has the quality of unchanging reality, so are all spirits one, yet each is unique. Each is the product of one line of experience, one set of choices made that lead to other choices that lead to others. Where, then, is the common ground, where is the truth? We have said already that the only truth that can be held in common is the common mystery of the sure and common knowledge that there is a truth worth seeking, that truth shrouded in mystery in this illusion.

8: Each experiences the impulse to know the truth, that certainty that there is one somewhere that makes humans moral beings. That stubborn impulse is the hallmark of your species and the glory of your kind, and it opens to you the possibility of maturing into the light of a reality that you seek and will not find within this incarnation, within this illusion. You seek that which you will not know until you leave this illusion, yet you seek it all and all of you shall experience it.

9: What is the ground of that which you seek? Where within this illusion of yours can the truth be said to be hidden? We would use this instrument's knowledge of its Christian holy work and recount to you the parable of the vine. The one known as Jesus said "And I am the vine, you are the branches." There is something called the consciousness of Christ—which is personified for those who choose to follow the myth called Christianity by the name of Jesus the Christ—that lies deep within each. It is rooted in that one great creative Original Thought, that Logos, and it makes all one. From these roots grow a vine and as the roots are made of love, so the vine is love, and entities discover within themselves that root and nurture it until it springs forth into the conscious light of consciously lived, philosophical, ethical, moral or religious life.

10: We ask you to call it that which is most comfortable to you. Like a young and wondering child, that spiritual self that is born within this incarnation, within this illusion, within this density, wakes up in the crib of experience and looks around, and its first thought is "What is truth? What is happening? I see between the bars of my crib but it all is so loud, so stunning, and so much, where is the sense, where is the truth?" And as that spiritual self begins to grow it begins to make choices. It may choose one way or another, and that which is now above the ground of conscious living begins to make a bend in that branch of vine that is rooted and grown in love, and still is love, but now is love veiled and unknown.

11: How many twists and turns to the branches of that vine make each of you consider the twists and turns of your life, the spiritually, morally, ethically based choices that you made. The ways that you have turned your leaves to the sun or felt that you must shelter them from the sun that burns, that is too intense. Think of those pesticides that you have sprayed on yourselves because you felt a threat, other vines that do not seem to be lovely, other branches of that vine that threatened. Yet, do not all the branches of the vine have the same root? Are there male branches and female, you ask. We say to you, in your culture, in your learning—yes; in any spiritually based sense—no.

12: Yes, we have talked about the archetypal mind, but the archetypal mind is that which is held in the root, not in the branches. It is used as a blueprint for that which is the deepest treasure of the mind, its deepest and most primal distortions as it looks at itself against the vast background of passing experience. It is not the truth, it is a categorization of attitudes which may aid in influencing behavior. Is the truth about behavior? Each of you says inwardly, "Nay, in no way can the truth be behaved." But we say to you that there are shining moments when each branch of the vine finds the grace that illuminates the self and makes the truth visible to others for one bright moment. That often is enough to change the course of a relationship or of a personal understanding on a very deep level within the illusion, so that one comes closer and closer to accepting that there is a basis for seeking the truth, and that it can be glimpsed in the behavior of the self and others at gifted, illumined moments.

13: Now, how may one seek to dwell within the incarnation in such a way as to make these moments more accessible? We ask you, as always, to move to the inner closet of meditation, opening the self to the silence, sometimes, yes, to speak. You call this prayer, but, oh so importantly to listen, to listen to that silence, to accept it, to allow it to wash over the self until the self is full and more than full, until the self begins, indeed, to feel that light, heady effect of fuller light, fuller life, what we have called the consciousness of Christ. Open inwardly if you would wish to open outwardly, for the straightest road to the roots of being is bathed in silence and in the listening in a focused and caring manner, full of desire, to that silence, that silence in which the creative principle of love ever speaks without sound and without words.

14: The more grounded that a spirit becomes in this root system of love the more this grounding may inform the persona and the more transparent that persona may become to the love itself. This does not make an entity, now matter how

it has become enlivened by the Potentiator. However, until this is moving through the Potentiator's blessing or enabling it cannot become catalyst, or, in terms of physics, it cannot work. The fourth cycle, then, is that area which may be profitably considered, not for windings of coils manifested, but for the personality of the facilitator of such designs. For in order for these to work the potentiating position must begin within the mind of the observer or facilitator of the process. This intangible set of mind, body and spirit, but for beginning study the mind, is necessary in order that the device that effectively works might be conceived and manifest.

25: These words are as slippery as the stem of a water lily, and we grasp them as one would who believes that where there are lily stems there are also water lilies in bloom. Before, during and after all attempts to manifest truth lies a shining, loving, powerful and wise mind which is in each of you. We ask that more and more you learn to rejoice not because of any one thing but because the true nature of creative love is more nearly truly expressed in joy than in most other states of emotional mind.

26: Let the point of view remain as closely (attuned) as comfortable to the nascent spirit to remain with this joy, for it abides within and is not simply a response to that which is without or beyond the five external senses. Seek always this steady state of balanced joy and the mind that is the higher mind will more and more find itself at home and more and more shall the small one that each apparently is become graced with the overshadowing unity of a larger oneness.

27: We, as always, emphasize the patient, persistent practice of inner silent listening which is generically called meditation. And, further, encourage the use of those who guide, not for outer information but for the homing towards unity which the disciplined personality seeks to become.

28: Are there any queries at this time?

29: K

30: No, there are no specific queries.

31: Does any have a query?

32: R

33: I don't have a query.

34: Jim

35: Not I. Thank you very much, Q'uo.

36: R

37: Thanks for the elaboration.

38: We are those of the principle known to you as Q'uo. It has been like riding the tiger to get this transmission through, and we ask that care be taken to keep this instrument quiet until the next diurnal cycle. As usual, this instrument would not quit when it became discomfited, therefore we needed to use the proper energy. However, though we thank this instrument, we would encourage it to be careful when it is uncomfortable with an acute difficulty in your future. We smile at this instrument's desire to continue, for it is charming. May wisdom more frequently accompany such charm.

39: Each of you, how blessed we feel by you, and in return offer our love and like blessing. Truly you and we are loved and all that we do in return is only that which has rippled through from you to return. This is your love, our love, your, our, your, our... until there is one. In this oneness greet each other, always.

40: We leave you and this instrument in the love and the light of the one infinite Creator. Adonai. Adonai.

41:

5.28 1992/10/04

0: Also, what would you recommend that the seeker of truth take as the attitude or position regarding out-of-body experience. Of what value, in another words, is it to a person to experience out-of-body experience, and what would one think of such?

1: I am Q'uo. Greetings, my friends, in the light and the love of the one infinite Creator. Thank you for asking for our participation in your session of working at this time. We are honored to be called to your circle and bless each with a whole heart. As always, we ask that our words carry no authority except that of opinion.

2: The out-of-body experience about which you ask is a subject which many are focused upon because of an underlying desire to be shed of the heavy chemical machinery of the third-density physical vehicle, or body. The spirit or consciousness of an entity is bound by choice to its physical ve-

hicle in order to persevere throughout an incarnative experience. It is no wonder that the consciousness often may yearn to be free of the seeming tyranny of flesh. However, there is much to be said for the consideration of that which is uncomfortable and inconvenient being also far more useful in the production of catalyst.

3: Let us look briefly at the experience itself, of moving from within the physical vehicle to observing the physical vehicle through the eyes of the finer bodies which are within incarnative structure, however are not necessarily tied within the physical vehicle permanently. The consciousness, as it were, in the most natural or easy way of egress from the physical vehicle may visualize the tucking and rolling motion of certain practiced falls or yogic postures. When the physical vehicle is exited and entered with this visualized method the trauma is minimal.

4: The experiences spoken of in the query, of the squeezing feeling and the tunnel, are those feelings associated with a less skillful method of exiting the physical vehicle. The imagination, if we may use that term, is helpful to those who would wish not to experience the less than optimal symptoms of exit and entry, by visualizing the tucking and gently rolling, both leaving and entering the physical vehicle.

5: In most cases of unintended exit of the physical vehicle, the finer bodies carrying the consciousness are within the same illusion, or, depending on the vibratory patterns of the individual, there may be the precise location which one enjoys in the third density but the out-of-body experience may be in fourth density. This still appears to the consciousness senses as a normal, solid, seemingly third-density illusion, and though the electrical nature of energies between people is far more apparent, nonetheless the work which might be done in this out-of-body environment is no more or less effective in creating new polarity than experiences within the third-density physical vehicle.

6: There is a very old tradition amongst your people of spiritual quest involving work done without the physical vehicle. For this type of moving out of the body a very precise and lengthy tradition or school of training has been followed by the aspirant to, shall we say, holy or magical orders. Within these orders the discipline of the personality is labored upon by visualization and austere practices which begin to reclaim the linkage between the physical mind and the mind of consciousness.

7: Perhaps we could use the term "brain" to indicate the natural thinking capacity of a second-density animal which your physical vehicle is, to differentiate it from the term "mind," the mind being that of infinite consciousness. The linkage between brain and mind is normally set within incarnation in a matrix which allows free communication from brain to mind and limited communication from mind to brain. The magical training—which may be called cabalistic or white magical traditional—attempts often quite successfully to restructure the matrices—we correct this instrument—the matrix so that the points of connection are denser between the mind and the brain so that subconscious material is made more available to the brain or that which controls the day-to-day living.

8: This application of out-of-body experiences is a form of information gathering. In and of itself we do not find it to be useful, however, when a desire is formed to examine the surrounding inner planes and the consciousness which is sent forth is carefully laden with instructions which move it into inner planes, then such a spiritual scientist may make notes and learn more of the subtle inner environments which in total make up the inner structure of the deep mind or deeper aspects of the self. We do not encourage entities to move out of the body without there being a spiritual goal involved, for as many have said before us, it is a crowded universe and many of the citizens of it are particularly interested in those whose life force of spirit and will dims before the life force of the physical vehicle.

9: The danger here is that those who do not yet value or respect the incarnation may yearn so to be spirits that the emphasis upon finding holiness and worship within the physically bounded experience is lost or tossed away, and instead the entity simply wishes to escape the bounds of the physical body. We encourage each to contemplate the manifold opportunities within the confines of the physical vehicle to be a spirit, that the house of flesh involved does not limit the desire to experience as a spiritual entity, a magical entity, but rather offers to such spiritual questing the sharpness and substance of experience which cannot be had outside of

personality is formed from session to session, according to those entities that join your seeking and the concerns that each brings with him or her. However, as a general practice it is well to offer this segment of questioning at the end of your session so that those queries that arise in the mind may be offered for our opinion.

26: Is there a further query, my sister?

27: Carla

28: No, that was helpful. Thank you very much for being here today.

29: I am Q'uo. Again we thank you, my sister. Is there another query at this time?

30: (Pause)

31: I am Q'uo, and as we are aware of no further queries we shall take this opportunity to thank each, once again, for inviting our presence and our opinions to your circle of seeking this day. We are most honored to have been able to join your group and walk with you always upon your journey of seeking as do many others, unseen to your physical eyes, but who wait for your inner call to lend their assistance and support on this arduous journey that you find yourself upon.

32:♡: At this time we shall take our leave of this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you Q'uo. Adonai, my friends. Adonai.

33:

5.27 1992/10/03

0:♡: I am Yom. Greetings in the love and in the light of the one infinite Creator. We are most happy and pleased to have the privilege of meditating with this circle at this working, and thank you for calling us to your session to offer our humble opinions in response to your call. As always, please use your powers of discrimination, as we are fallible. The clue which we had intended to offer was this: consider whether manifestation is a creature of the powers of manifested physical energies or a creature of what you know as mind.

1: May we respond further?

2: K

3: I have a further question, which is as follows: Is the vortical electrical coil suggested by Walter Russel worthy of research, or can similar effects be obtained using the triangular or pyramid forms?

4: We are those of Yom, and appreciate your query. In our opinion it is equally fortuitous to experiment with the vortical coil as the one known as Walter has discussed and to consider the pyramid energies if it be seen that the pyramid shape is the replicated shape of the downward portion of the gathering force of the pyramid. The physical, shall we say, pyramid then would be that which received the windings of both clockwise and anti-clockwise spirals as the unmanifest reflection or gathering or blessing portion of the coil then be able to use the reflected grid to complete the same double-phased energy as expressed by the windings of the vortical coil.

5:♡: May we say that it is, in our humble opinion, the work of the inner discipline whose moment in your space/time and time/space has arrived and that these energies shall meet with representational mind capable of ethical usage of power, not at this juncture but in the fourth density or density of the love or compassion vibrations more harmoniously and predictably being in balance.

6: Is there a further query?

7: K

8: Yes. I appreciate the need to become a transparent radiator of available light. Am I correct in believing that a closeness to nature will in my case aid this process?

9:♡: I am Yom. We answer in two portions. Firstly, the creation of the Father, as this instrument calls the second-density sphere and biota upon which you enjoy incarnation, is full and replete in undistorted love, therefore the Earth and its creatures are helpful whether or not the individual entity is aware of this aid. Secondly, to one whose spirit rejoices in the creation and the energies of this harmonious and beautiful creation these positive effects are many times magnified. We may note in this regard that the impulse to seek nature can be somewhat wayward when one finds oneself in a position athwart the forces of this natural, harmonious and sometimes inconvenient world of nature. Therefore, it is well consciously to pause in good weather and evil days alike, sun

and rain, to give praise to the infinite One for this perfected manifestation, and to offer thanks for beholding Its face.

10: May we answer further, my brother?

11: K

12: I have no further specific questions at this time.

13: I am Yom. My brother, we are limited in that which we may relate to you. This we realize you understand and accept, further, we feel that your intentions are pure. Consequently, we encourage your heart to remain pure, your goal to become more pure, and your manifestation shall indeed surprise you and delight as well.

14:♡: With our farewell we clear the way for our brothers and sisters of the principle known as Q'uo, as this entity is waiting to speak also. We leave this instrument and group in the love and in the light of the one infinite Creator. Adonai.

15:♡: I am Q'uo. We greet each in the love and in the light of the one infinite Creator. As our brothers and sisters of Yom have said before us, the honor of sharing this discussion with this group is keenly felt and your service to us in calling us to you is greatly appreciated and hopefully deserved, however, we request that our error-prone nature be considered in evaluating our thoughts.

16: We are called to this question not because of specifically physical work, physically oriented information which we have to share. We have nothing of that nature to offer; however, the structure of the empowering intention or desire of the one known as K inadvertently to this entity calls for a type of inquiry and way of viewing which we might share with some efficacy.

17: The manifested world may be viewed in a terseness and plangent depth by study of that portion of the deep mind which you and we have termed the archetypal mind. The myths of the Titans, of Lucifer, and many other mythical examples of light bringers show the bringing into manifestation of this light which allows the consciousness within incarnation to expand. As the gaze turns to the archetypes of the mind and the archetypes of the body it may be suggested that the powers progress through the vortical coil, for example, might be seen to involve the archetypes of the Matrix and the Potentiator of the mind or of the body.

18: Let us gaze at the archetypes of the mind. Firstly, the Matrix of the mind. This essence or energy is the untaught seeker, the beginner's mind, reaching, reaching and again reaching. For what? The Potentiator of the Mind is that which receives the desire and enables it by a process of reflection and blessing. The Significator of the Mind is then the result of the Matrix entity or archetypal figure reaching or intending that which can only be potentiated by the seemingly passive Potentiator, that seated figure which has within the bosom great wisdom.

19: Thusly, the Matrix of the Mind is able to record incoming data, and through the Potentiator once again is able to deliver to the archetype of the Catalyst of the Mind the catalyst which shall become experience.

20: In the archetypes of the body the process is reversed, the matrix of the Body being even-functioning or balanced. This equilibrium is moved one way or another by the interaction with the Potentiator of the Body which may be called informed judgment or wisdom. The Matrix then is the blessing, is, indeed, manifested perfection which moves it away from balance and the pattern repeats in reversal until we see in the Significator of the Body the entity which is completely suspended upside down, thus showering the manifested body energy with its treasure as it falls from the clothing of this archetypal figure.

21: This has a relevance due to the triple—we correct this instrument—the three-fold cycle which is the pattern within the thought of the one known as Walter; that is, the first cycle which is not until it is manifest by the second cycle and recorded in the third cycle.

22: We are having difficulty speaking upon this topic through this instrument and would ask this instrument to move a bit deeper that we may have a firmer contact. We shall pause. We are those of Q'uo.

23: (Pause)

24: We are again with this instrument. Within the context of the questioner's concerns we would suggest the consideration of a fourth cycle, which may be called the cycle of blessing or enabling. The Matrix, then, of the Mind would equal, archetypically speaking, the voided first stroke; the Potentiator of the Mind, the second stroke which makes manifest; the matrix of the Mind is then again the third stroke, as

spiritually aware, able to speak the truth on command, for, indeed, there is no such thing precisely, although one may live the truth of a straight branch, lifting itself to the sun of love and light that is eternal. That is essence, and there are no words and no behaviors that speak the truth which are essential. Yet, can you come ever closer to being the truth through the discipline of the daily turning within to being washed in silence. There the work is done.

15:♡: As you treat with each other, may we say it is our opinion that the greatest truth that each may offer each is the truth of fearlessness, for when one abandons fear and speaks from as close to the heart as one may find the grace to speak, and this does vary, one is as open as possible to that which cannot thrive in fear—honest and open communication. Shall you communicate that which is subtly wrong, that which is inaccurate, that which is less than perfectly understood within the self? Very well, what is to fear in that? What is to fear in any communication? One must always tell some onion skin of mistruth if one is speaking at all. But if one speaks that mistruth as carefully and lovingly and honestly as possible, then somehow every distortion is lit with the obvious good intentions.

16:♡: There is one last secret we would share with you. There is great truth in laughter. One who takes himself seriously and goes solemnly about the business of telling the truth will find himself with his leaves turned away from the sun, unfed by light and love. Take a light touch, each of you with yourselves. Love and care passionately, and burn for your highest ideals, but not for your own performances and behaviors. At these you may laugh, for to be human and to be foolish is to say one thing twice. You will be foolish. Enjoy the folly that allows you to care so much, too much, that you risk everything and leap into midair knowing nothing because of your love of mystery that you know only by faith and hope.

17:♡: How glorious you are in your folly, oh humans! How glorious is your search for the truth and how telling are your choices. We commend each of you as you courageously seek to know the nature of love, to know the mystery of faith and to find the gifts that you have that may serve the one infinite Creator and each other. To others you are the hands and the voice of the one Creator. Treat yourselves and each other gently, humorously and tenderly and you shall not be so afraid to let the branches that each of you are become close, almost as close in consciousness as is implicit within the root of the vine.

18: What is truth? Each of you is the truth, yet to be born. Nurture yourselves, and smile as you wait in care and intentions the days of understanding that are yours in what you would call "a life yet to be experienced." We do not believe there is any final truth, yet at each juncture of your path, at each death and entrance to a new life, you shall discover a larger version of the ground of being that informs the branch that you are, of the nature of your essence, and this mystery is the truth.

19:♡: May you love each other, may you love yourselves. We thank you once again for allowing us to speak upon this—we search the instrument for the word we wish—Jesuitical subject. Words to discuss that which has no words—that is, the truth—must of necessity be roundabout, intertwined and complex. We hope that out of this knot of reasoning and unreasoning you may have found the flavor of that legacy which we would hope to leave you with our opinion, that although the truth is not reachable it can be experienced and it can be your gift to each other when truth, that being love, chooses to give the gift of grace and illumine the self with sudden, essential meaning.

20:♡: We would at this time transfer from this instrument, thanking it for its service, and as always asking each to value our words only insofar as they have meaning for each of you, for we are not authorities. We are those of Q'uo, and leave this instrument in love and in light.

21:♡: I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the capacity of speaking to further queries, if there are any at this time. Is there a query to which we may speak?

22: Y

23: Yes, I have some confusion about truth not being possible in this incarnation yet possible in another incarnation, but then the statement later that there is no truth. Can you help clear the confusion for me?

24:♡: I am Q'uo, and I am aware of your query, my sister.

Within this illusion, the life that each of you leads, there is almost complete covering over of those basic qualities or truths which are the foundation stone of your being. That is, those answers to questions such as who each of you is, how you are related to the one Creator in a very fundamental sense, and how the power of love moves through each life to shape and form it in a way which is perfect, and yet which to each of you may seem confusing and out of kilter, shall we say, from time to time. There is the possibility of approaching these truths in ways which words cannot begin to assume, through a kind of experience which many of those of your religious orders have called the transformative or unitive experience, where the light of truth fills one's being, and one for the extent and duration of the experience is able to become those truths.

25: There are these opportunities presented to each entity, perhaps not in the current experience but in one which shall follow it in another of what you may call incarnations. This illusion which you inhabit is one which is by its very fabric one which causes you to ask these questions and to begin to make tentative assumptions concerning the quality of truth, yet the very fabric of illusion is one which only permits the beginning, for here you are as the student who first enters school at an early age and you begin this process which shall take you...

26: (Side one of tape ends.)

27: I am Q'uo, and I am again with this instrument, as it was necessary for it to accomplish the tending of the recording device. The one known as Carla is asked to speak that which it desires.

28: Carla

29: Thank you, Q'uo. I'd just like to restate M's question. There were statements that in reality there is no truth, also that there is a truth that will be experienced later in our evolution, and a third statement that no truth is final. Could you clarify?

30: I am Q'uo, and I am aware of your query, my sister. We can say that the means of transferring information which we use at this time—that is, words and concepts—are incapable of transferring that which is truth, and we can suggest that there will be opportunities offered to each as your journey proceeds for you to experience the truth of unity with the one Creator and All That Is, and we can say that as you continue upon this journey in that fashion that the creative power that is the one Creator shall learn from Itself those lessons that shall increase Its knowledge and experience so that that which was true shall be added to, shall we say, so that experience grows for all of creation as each portion of creation learns and seeks this one creative force, so that which has been true and which has become the foundation stone for one experience shall be built upon for further experience, further truth, and shall enhance that truth, so that in the ultimate sense, though all is one, all learns, all grows, all teaches and evolves in a fashion which causes truth to be enhanced, and in the sense of apprehending such a truth, there is no truth that can be apprehended and kept in a static and understandable fashion, for it is a dynamic universe and Creator in which we all live and move and have our being.

31: Is there a further query, my sister?

32: M

33: No, that's clear (inaudible) and involving God (inaudible).

34: This is so, my sister, as far as we are able to ascertain, and we are but the humblest of messengers for such a dynamic Creator.

35: M

36: Thank you.

37: We thank you, my sister. Is there another query?

38: Carla

39: One last one. So that is the reason why, as the possibilities of one creation end and all coalesces back to the one infinite Creator, there is always another creation, and the branches are sent out again from the roots of the vine. That's why it never stops, because the Creator Itself is infinitely learning, infinitely (inaudible) is that so?

40: I am Q'uo, and I am aware of your query, my sister. Again, to the best of our knowledge and the knowledge of those who serve as teachers to us, this is so, for all entities gain from experience and produce a seed, shall we say, of knowledge, and when all such seeds have reached the final ground of being in reunifying with the one Creator, there they are planted to grow again into another creation that stands, shall we say, upon the shoulders of preceding creation and the one Creator

harvests in a cyclical fashion those experiences from all of its portions and utilizes them in a learning fashion so that each succeeding creation becomes enhanced by all that which has gone before.

41: Is there a further query, my sister?

42: Carla

43: Not for me Q'uo. That's just a wide and wonderful picture, thank you very much.

44: M

45: And from me, thank you.

46: I am Q'uo, and we are also thankful and grateful to each of you for inviting our presence and presenting us with the queries which illuminate the journeys of all of us, for we also learn from you that which is of importance to you, and especially do you learn that great desire which you have for seeking that which you call truth. This desire also is felt, may we say, by all of creation, for each portion seeks to return to its source and that source of all creation seeks the knowledge and experience of each of its portions. Thus, this dynamic desire to seek, this yearning between Creator and created, is that force which propels all creation forward that the one Creator may be glorified by each of Its portions, and each of Its portions may know the Creator through each experience.

47:♡: We are known to you as those of Q'uo, and we again thank you for this blessing and opportunity to speak with you. We shall join you again in your future upon your request. We shall take our leave of each at this time, leaving each as always in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai.

48:

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0: What kind of consolation can one take in attempting to offer such a service to another person, knowing that the person, for one reason or another, probably won't remember it, won't appreciate it, and may not be affected by it in any observable degree? Is there some value in continuing to attempt to serve in this manner?

1:♡: We are known to you as those of Q'uo. Greetings and blessings to each in the love and in the light of the one infinite Creator whose intelligence is the intelligence of infinite love. We would preface this discussion of service by informing this instrument as to the reason for the gathering of other incarnate entities at this working. This instrument usually prays for all those unseen friends symbolized by the archangels to attend in strength in the purification of the place of working. On this particular occasion, this instrument asked for all of its unseen friends and did not ask for the archangels as symbols but as those among others who would be present. Consequently, this is a very crowded meeting. Each and all thank the instrument and the group for the privilege of being able to share in this meditation. And we thank this instrument that we may through it offer our service, that of humble opinion.

2: When the question is asked, "What service is not such a good service?" there are two general ways of approaching the query. One is from the viewpoint of that entity who desires to be of service; one is from the viewpoint of the actual needs of the entity which is being apparently served. Because the query is more centrally that of the one serving, we would like to address the confusion generated by gazing from the viewpoint of the one who is apparently being served.

3: The needs of an individual entity are never completely apparent unless the entity is transparent to all that is beautiful and true. Entities seldom know their own needs or how to judge them. So, it is not surprising that the third-density servant becomes confused and loses sanguiinity when faced with the task of attempting to determine what service is appropriate, what service meets the real needs of the entity being served.

4: From the most general standpoint, we might opine that true service involves working with spiritual principles that will in some way aid in teaching the one who is being served about what spiritual evolution consists in and what the process of spiritual maturation might involve. This teaching does not necessarily have to be a teaching of words. Silence and actions speak loudly also. However, if one who is a servant is ruled by the calm logic of spiritual principles in the abstract, one is moving from a place of impersonal compassion, and this attitude is conveniently and comfortably separated from a deep involvement with, and fellow feeling for,

the entity one is attempting to serve.

5: Thusly, we would not recommend that one approach each and every opportunity of service by using the calm and detached logic of the analysis of events in terms of spiritual principles. It is perfectly acceptable to inform oneself of one's opinion from this point of view, but it is the wisdom of the heart which moves the servant into open and full giving of the self without reservation, not the temperate demands of logic. This information may be helpful to ponder when one truly does feel that one is not of service. In this case, an analysis of the entity's situation in terms of the opportunities for spiritual maturation may yield telling results and we recommend it for this use.

6:♡: The weight of the query at this working revolves about the consolation one might find when performing a service which one feels is a portion of one's duty, one's responsibility, indeed, as the one known as Ra would say, "one's honor." It is an honor, a responsibility and a duty to treat with perfect love those companions of family, and the informal family of deep friendships, with the dedication to being the mouth, the hands, and the lifting and carrying shoulders in manifestation of the one infinite Creator which is forever unmanifest. The very heart of service is the request of the one known as Jesus to love others as one loves the self.

7:♡: If the self gives the self a bath or tidies its habitat or offers itself food, the need for thanks of self to self seems small. When one serves another self one does not interiorize the service, but rather perceives the service as moving from one field of energy, that being the self, to another field of energy, that being another separate self. This reach seems long to the servant and it is no longer of the relaxed mind of one who is hungry and so prepares itself food, or one who needs society and so calls a friend or goes to the amusement. Now it is one entity reaching out through space and time to a separate entity. It seems there is a transaction. The servant gives a service like a gift or a present to another self. Perhaps the reason is a desire to express love, to express loyalty, or to express some one or other of the many strands and kinds of emotion one feels concerning those things which one's personal character structure inform one's conscience that it is just, rightful, dutiful and honorable for the self to do.

8:♡: In actuality, whether one who is served is a parent, a child, a member of the family or of the extended family of friendship, or of the nature of complete strangers, service is always service if it is given purely. The challenge is to love others as one loves the self.

9:♡: When one is becoming spiritually mature, one loves the self without reservation, seeing in full the iniquity, the foibles, the insecurities and fears which it as a third-density illusory entity carries. Each self in third density does walk carrying a burden. That burden is its humanity, and that is a work which describes those things which the illusory self experiences as successful distortions of the truer, deeper nature of the mind, body and spirit as a unified being. The humanity contains all those energies concerning the self, the relationships with others and with groups of others, be they churches, nations or athletic teams, which affect the true entity—or may we say—more deeply true entity, by baffling, distorting, blocking or causing to be over-active the energies which must be penetrated by the energy of the Creator which is breathed into the being from the base of the energies and comes up into the heart to be used for spiritual work such as service.

10: Insofar as these energies of what we would call the red ray of survival and relationships with the self, of orange and yellow ray which concern relationships with self, other entities, and other groups of entities, all can be most confused. And insofar as these energies are allowed to remain murky, the power that moves into the heart will be less. It is only when one is able to release the so-called lower energies so that no grudges are held, no sorrows clutched close, and no fears ruling the nature, that the energy centers become clear and are able to pass on the full strength of the infinite energy which many call prana.

11: When this prana moves into the heart and then moves out upon the wings of service in full strength, there is no need for any concern on the part of the servant as to the relative success of the service. It is then that one may experience the treating of another as one treats the self. That which seems appropriate is done. If it is good food and is eaten and appreciated, very well. If the food is not that which can be taken and the plate must be refused, that is too bad, but not a reflection upon the service offered.

3: My dear ones, the energies of the biochemical mind are not all of your consciousness. The mind which lives and dies with your body complex is one geared towards knowledge which enables one to control its environment, to maintain survival and comfort, and to pursue goals within the reach of the horizon. It is your consciousness which neither lives nor dies but is infinite and eternal which asks the questions it cannot answer, which aims the incarnate self at goals which the self cannot encompass in total.

4: And the role within incarnation of this consciousness which is infinite is quite often reduced in efficacy because the intellectual mind complex is fairly (sure) that it may know and be sure of anything which it sets out to know. How confident you are in the efficiency of the intellect. Yet the experience of incarnation as it passes shows again and again the error made by any which assumes that because it knows truths it will be able skillfully to propagate those truths in a life pattern.

5: We ask you to gaze inwardly at the physical vehicle. Is the head, the neck, relaxed or do you strain for truth? Is the abdomen, the breathing, relaxed or is there tension? We ask you to breathe deeply and feel how the tension goes to a lower level with each breath. Allow the belly to become soft, allow the neck, the shoulders that carry so much thought to be relaxed and know in a completely non-mental way that you are receptive.

6:♡: Feel that emptiness that few of our words have created within each, that delicious, restful feeling of the empty cup. No leaves in the bottom of some forgotten, previous drink but all clean and ready. Ready for what? Ah, you are ready to accept and allow the fullness of love. Feel that sweet wine filling your cup as the many workers in the spiritual realm that are concerned passionately with you bend to you lovingly, faithfully, continuously, freshening that living vine of love within. Now, allow this visualized self to be held up to the light and feel the energy, the creative power of quickening, enlivening, space-giving light.

7:♡: You have friends you are not using, dear ones. You have covered your half-empty cups because of the fear engendered by the realizations that you shall not manifest the vision or ideal that lies within your faithful, open hearts. Why do you have this darkening, closing fear? You have it because it is needed. Your mind, the mind of the body, has said "This and this must be if I am to be as I wish," and then the mind judges because of a perceived error or a falling short of the ideal exists. Could it be that the self takes the self too seriously, and the irreplaceable, infinite ideal too lightly? To love the highest truth is very, very well. To love the self as the perpetrator and controller of this unlimited truth is a judgment error. Thusly, hold to the ideal but not to the extent that there are forces of judgment within which take the self into the cave of fear and thereby stop further catalyst from occurring.

8:♡: Now, let us return to the student coming from the cave. Into the sunlight comes the student, not perceiving any truth except the desire to avoid being beaten about the head. This is your situation. Into this situation come a great company of those who would aid, not far from you or unavailable during activity but as near as memory. You are required to ask for help. When help is requested, mentally, that help flows and the open heart receives it and feels its healing touch in every cell. As each knows, so to speak, it is not the vision that fails, not the love, the compassion, the ideals, but that self which cannot empty itself of the dregs of used up experience. Trust the plangent cords of memory to sustain the learning implicit in each and every perceived error and block. Then allow the self to open slowly, slowly, until the feeling of relaxation is such that you are not threatened by the act of will of uncovering the self within and allowing these dregs to be poured out. Visualize even if this helps that you are giving this distillation of disappointment, frustration, and other seemingly negative emotions into the all-healing Earth energy which is all about you.

9:♡: Now, thirdly, empty and cleansed, having released the fears of failures, accept the love and compassion of those mystical beings, essences and energies of spirit that wish to support you to aid in filling the pot with new, living compassion, its liquid crystalline, sparkling beauty, soothing, invigorating and enlivening the small human self so that this self may take its place in the full identity that you are, for you are all of these manifestations, concerns, and thought patterns, and you are pure consciousness as well. This help from guidance moves into the portions of the deeper mind, not the

conscious mind, so that help from without, in your way of discernment, finds the appropriate nodal (resonance) point which is the receptacle for that particular guidance form.

10:♡: All that comes to you, those blessings that touch the spirit with healing, touch not a human as you know yourself, but that portion deeper than the conscious human mind which profoundly resonates with the conscious mind if this is allowed, and enables you to see through moments of intense activity, as well as peaceful times, that all things truly are well. Allow your sources of help the invitation needed for you to be touched innerly and you will feel at the moment you ask the aid that is given. Gradually, the path winds as it will, difficulties and tests mount as the capacity to learn increases, but in those who have learned to pour out and leave behind now useless, inanimate dregs of exhausted experience, the marvelous, sparkling joy of one who is accepting of the gifts and blessings of and infinitely transforming energy of love.

11:♡: This love created, this love destroys. All that is within that which we must for lack of other words call love. This awesome and terrible love shall test and stretch each of you. That it does so with sure purpose is very hard to see. When you are emptied and the filling of your cup has begun, rest in the hollowness within, and allow the open heart to feel the peace of this one moment without fear. May you be sustained. As you are you shall be; transform the face of the Earth.

12: We would at this time transfer this contact to the one known as Jim, if the one known as Jim would wish to receive this contact. We shall attempt to transfer at this time. We are those of Q'uo.

13:♡: I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to ask if there are any further queries of a briefer nature to which we may speak. Is there a query at this time?

14: Questioner

15: How would you go about asking for guidance (inaudible) at the spur of the moment?

16: I am Q'uo, and I am aware of your query, my sister. For those who have little or no experience in requesting guidance from those whose honor it is to provide such, we would recommend that there be those times of meditations reserved for opening the heart in this seeking to the inner guidance, and during this time we would recommend that the seeker begin to familiarize the self with those sensations and feelings that rise up from within as this request is made. Thus, the seeker will come to feel the response to this request, and will come to recognize the feeling tone, shall we say, of those who respond.

17: During these meditations it is helpful if the seeker is able to begin the meditations by centering the self upon those qualities of the self which are, shall we say, more securely set and which can be used as the building block. By centering upon the qualities that are stable the seeker offers its call and is in a position to remain open to the response according to the stability of centering qualities, be they humor, balance, care, devotion, intensity of desire or whatever the seeker feels are the most stable and available characteristics. Then, when the seeker has become familiar with the feeling of the response, it is then possible to ask for such in the normal round of activities, outside of meditations.

18: Is there another query, my sister?

19: Questioner

20: Not at this time, thank you.

21: I am Q'uo, and we thank you, my sister. Is there another query?

22: Carla

23: I have one final one if no one has anything. I would like to have your opinion, if there is any opinion that you can offer, as to whether the longer group question is a better teaching tool at this time for this group, or questions that are answered in a shorter manner and then each question being answered leading to another question. Are you able at all to give some indication as to... how you feel about the efficacy of these two ways?

24: I am Q'uo, and I am aware of your query, my sister. We are, as always, happy to serve in whatever manner is requested if it be within our abilities. As we look at the changing faces within your group we can see that there may be instances in which the shorter query would be more efficacious, other instances in which the group question of the longer nature would be more helpful.

25: We must leave this determination to your group, as its

ment, however the contact is stable and we shall proceed.

2: The concern for methods of healing the effects of the indulgence of naturally destructive actions of humankind is certainly understandable. We find that what you might call destiny has rather overtaken the energies of those entities who have heard the sorrowing cry of the Creator's second density creation manifest before you. Further, it is greatly to be appreciated that there be visionary entities whose education and patterns of thought are scientific, focusing into issues concerning the removal of manyness from what is called scientific research. We shall come back to this thought but would like now to address the specific query insofar as we are able through this instrument.

3: It may be understood in our opinion that the key to the use of vortices for (weal or woe) depends in part upon that which overarches and overshadows the illusion which you now enjoy. The nature of light is such that within this density we have called third a relatively sparse degree or amount of radiant light is received into the gridwork of natural vortices within and upon your sphere. A portion of the information that is necessary to use the quanta of energy from vortices is unavailable to entities whose intelligences, shall we say, accept, recognize, appreciate and thrive under light that is denser than the light available within this density.

4: Given that this crystallized channel were to be found to speak to the essences which are full of life energy at each vortex, the crystallized entity must bid farewell to much, however, given that such a facilitator were present, some considerations might be interesting. The concept of the vortex, though not congruent in many minds with what is called pyramid energy, is indeed the same quality of manifestation. It may be helpful to visualize the shape of the triangle balanced upon triangle, both having the same base, then at the perpendicular to other triangles of the same base. When these four triangles are moved together, the outside of the figure is the square, indicative of the manifested illusion of third density, or, in many cases, of types of manifestation in other densities. The inner shapes are interesting, but the inner-most bears consideration.

5: The use of water connected with what you have called vortical energy, given the transducer of denser light, is benign, and it is probable that consideration of the crystalline properties of water and its interaction with qualities of light might prove helpful. The use of torque, while certainly practical in some ways, may be found to be not the dead end but the least desirable avenue of inquiry. We find considerations which cause us to refrain from speaking further at this moment.

6: However, we shall accept queries when we have finished our consideration of two things. Firstly, we ask each to consider the depth of the illusion. To a non-scientist it seems that the world which is inhabited is secure and permanent. To the careful scientist this picture alters due to considerations of the ultimate total lack of knowledge of first principles. The unlimited and infinite beings that each entity is contribute to the waking consciousness the urge or impulse to question that unknown area left by authority. This is a consideration to be pondered.

7: Our second concern is to speak of the preparation necessary to be a what may be considered a crystallized channel. We speak as those of the Confederation of Planets in the Service of the Infinite Creator when we say—not without regard or sympathy—that the key to the Law of One in its manifested form is, to our knowledge, not, nor will it ever be, any thing. Things may be created by a crystallized entity which would in history's memory overshadow that servant's identity or renown. However, the greatest single manifestation of the Law of One remains each of you. If you cannot master the universal self which you are, then other secondary manifestations will accordingly suffer.

8: To become crystallized is the work of an infinite number of incarnational experiences, no one number being correct. Even though the disciplines of personality are nearer to hand than the breath, yet such is most difficult to discover within one's self. Nothing that one may learn from another is sufficient to ignite the ultimate realization that places an entity in a state of purity of discipline within which allows all things to occur as the forces and tides of happy circumstance unfold. Much of what feels as though it were one's personal identity is stripped, not from the exterior of the worker in consciousness, but rather from the interior structure of self-perception.

9:♡: The releasing of effort is difficult for humankind, for it seems as though the harder one worked, the more one would prosper. In our understanding, the deep bio-programming alterations necessary to enkindle and engage the pure love within are those things which are sensed as deeply threatening to the outer consciousness. The time, as you realize this illusion, needed to move in one's inner life into a choiceless, compassionate position which transparently radiates a fullness of available light is long in coming. When it arrives, it is a probability that the crystallized seeker will then find laid before it the manner of its service, which in great probability will be unexpected.

10: We would enlarge upon that spoken, or entertain other queries at this time. Is there a further query?

11: K

12: I thank you for your deliberations, and I fully appreciate that in order to fully understand the Law of One, one must become the Law of One, and only then will one not need to ask these questions.

13: I am Yom. My brother, we do not perceive a question. If there be one, please restate.

14: K

15: There are no further questions at this time.

16: I am Yom. As we leave this circle we pause to thank each for the intensity of seeking which brings you to this domicile to offer this call to us at this time. Knowledge seems to be that which contains truth, yet that which is known is not truth. To move this seemingly endless paradox is the rightful work and learning process of the children of paradox, those within the creation you now dance through. To each of you fan out the paradoxes which create the dynamics for causing each in his own way to hunger for the truth. Hold to that divine hunger.

17:♡: One last clue, as the one known as K would say, is this: light is the first manifested thing, moreover, light is all manifested things. However, the energy that creates the whim of manifestation is inadequately but best described as love. We regret the nearly useless term, but feel each grasps that the one original Thought, the Logos, is unmanifest and remains the sole receptor of truth. You may embody that truth and then, through the quality of reflected love within the self, may open doors in service to one or a few or many entities. When light is considered, consider also that it is (not an) artifact of time and space nor does it transcend the illusion in the way logically or intuitively available to the educated mind. We encourage the consideration of... We must pause.

18:♡: We are those of Yom. We are again with this instrument, and find it has become uncomfortable enough to be less than adequate for good contact. Therefore, we thank and bless each with great affection. Thank you each for seeking with persistence and passion. May your journey be one which is irresistible. In the Creator's infinite love and light we leave this instrument. We are known to you as those of Yom. Adonai.

19:

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0:♡: We are known to you as those of Q'uo. Greetings to each in the love and in the light of the one infinite Creator. It is on wings of joy that we obey your call at this session of working. We so appreciate the blending of your meditative spirits and feel privileged to mingle our vibrations with your own. As we speak, kindly remember that we are not without error. Use your own discrimination and accept nothing that is not your own personal truth.

1: We shall speak a story taken from one of yours religious systems. There was once a seeker who found a guru in a small village in the mountains. This guru recognized the student and without much discussion took the student to a cave, and bid her to sit until she had learned all she needed to know. Each day he came to the cave and asked her if she had learned all that she needed to know. She replied in the negative, she had not learned all yet. At this the guru's hands raised high, holding a stout stick and the teacher firmly rapped the stick against the student's hapless head and went away.

2: One day he came into the cavern and asked again, for perhaps the thirtieth time, "Now, have you learned all you need to know?" "Yes," said the student, and ran from the cave. "Ah," said the guru, "that is all I have to teach."

12: Now see where each is caught. It is at the point where one wishes for one's service to be successful that one finds oneself suddenly separated from the flow and the process of the Self serving the Self by serving the other self. That is, the flow of the Creator, the capital "S" Self serving the capital "S" Self. This is true service to capital "S" Self, service to the infinite Self.

13: Linguistics can become confusing, but it is a point trenchantly to be considered that the left hand path is service to small "s" self, and the right hand or positive path is service to capital "S" Self. The difference is in the definition of the self, and as a small self serves another small self and does not remember that one is serving the capital "S" Creator Self by serving another Self, that service will seem incomplete without the thank you, without the good feeling of success. But if service is offered with the firm memory that one is serving the infinite Creator, one intends by the greatest desire to serve the infinite Creator, and one is simply serving other selves as a means to this noble end, then one can free oneself of the misery of feeling unappreciated and unnoticed. Perhaps the service is appreciated, perhaps it is not, by the self which is apparently being served. But in the generation of positive intentions in the great and ever more purified desire to serve the one infinite Creator in all of its infinite parts, one may more and more feel falling away from the self the need for recognition, the need for the thank you, for the justification of the service.

14:♡: That extreme good judgment of offering only the excellent service is a butterfly too elusive to catch. Better it is to gaze at one's duties, one's responsibilities, one's honors, and the ever present strangers in one's midst as perfect opportunities for service to the Creator Self so that service is not scattered among people and places and categories but, rather, service is a way of life expressing the spiritual principle of offering love to one's Creator and Preserver, offering the self to the Creator Self, and in return feeling the Creator Self pouring through the self in infinite energy so that there is always energy for more service, until this way of life becomes, may we say, self-perpetuating and the life glows with love reflected in love.

15: Now, this we realize is cold consolation for us to say, "Do not expect any outcome when you serve, for your desire to serve is that which is relevant." This is not emotionally satisfying. We may, however, remind each to think in memory of all the unexpected gifts of service which have moved into manifestation in each of your lives: the bread returning upon the waters again and again tenfold, a hundredfold, until you cannot count all the blessings which come into the life. The energy for these blessings is begun in the self's desire to give of the self. As it gives, it creates an energy which is forever spherical, and returns and returns and lifts one higher and higher each time it returns. The way of service is a way of spiritual evolution. To figure out how to be unselfish in an illusion—and a deep illusion, for it is ours also—where service to others is the most efficient of service to the self if one desires to evolve spiritually, is somewhat marvelous, is it not?

16:♡: May this bread returning upon the waters be a sign to you. When you see the manifestation of love given to you, hear that consolation, hear those energies being registered in the heart of the Creator Self, for all is one and as you serve one, those tender and merciful feelings, those gentle hands and soft, kind words, those strong supportive silences move out through whatever bafflement may seem to stop the service into the memory of your entire planetary sphere and become a part of that which is positive about your planet. No good intention, no desire to help is ever lost. Do not let the illusion's disconsolate, apparent nature cause you or any to stumble upon the path of service to others. But let it redouble your desire as you know that all your love has flown to the heart of the Creator Self of this planet and is immediately a portion of the light of the world.

17:♡: We would continue through the one known as Jim with thanks to this instrument. We leave it in love and in light. For the vast company here assembled, we leave this instrument, saying greetings from all and blessings. We are known to you as those of Q'uo.

18:♡: I am Q'uo, and greet each of you again in love and in light. At this time we would offer ourselves to those present for the purpose of speaking to any queries which may remain upon the minds or which have arisen as we spoke. Is there a query at this time?

19: M

20:♡: Yes. I'm having a hard time posing my question. My thoughts are from my work, when I see a person who is an over-functioner in a relationship or in relationships, usually this comes from their need to either please and be acceptable or to avoid conflict and cross words or rejection. The relationship gets out of balance, because one gives too much and the other takes, and it's crippling for both. So, what I hear from Q'uo is if we can only find love, possibly through the red-orange ray—that being the chakra—so that our heart feels love, we can discern the difference. However, many people don't know how to do that and don't stop the behavior of acting out of the need to please, to find something else. Again, I'm not sure what I'm asking, but if you can clarify this, I'd be grateful for the answer.

21:♡: I am Q'uo, and am aware of your query, my sister. Within the illusion that is your life pattern that each of you share, there is a tangle of mental and emotional relationships that has as its purpose the untangling and balancing of all relationships so that love without condition may move freely between entities. Thus, the tangle has value, and we suggest to each seeker of truth which wishes to balance relationships and release this power of love that the effort to do so be continued in the fashion which is most accessible to the entity, realizing that your life pattern is much like your ladder, where each succeeding step moves one upward to another point of viewing that is more comprehensive than the one previous.

22: When entities are confused as to how to proceed, then it is that we suggest that there be meditation without action so that the heart of each may be allowed to speak in the silence. The speaking may or may not take a verbal or conceptual form, but may express itself in a feeling...

23: (Side one of tape ends.)

24:♡: I am Q'uo, and greet each again in love and in light. We shall continue.

25: The feeling that develops from the silence of the meditation and which proceeds from those levels of one's being that are accessible only when the conscious mind has been quieted may serve as a direction so that the entity may begin a step that may be new or may be taken with a new attitude. As one becomes confused in the daily round of activities, the confusion is usually of the mental or emotional nature, and then it is that the silence and the meditation is recommended so that some small part of the tangle may be worked upon by those levels of those beings which are aware of the path that is being traveled and the appropriateness of the next step.

26: Is there a further query, my sister?

27: M

28: Thank you. The archangels that were spoken of, I'd like to know more about what that was about.

29: I am Q'uo, and am aware of your query, my sister. Many there are of an unseen nature who cherish and watch over the activities of those of your peoples as each day's activities are accomplished. Each entity has those guides and guardians, friends and teachers in whose care the entity has been placed, in a metaphysical sense, so that there is for each entity a significant number of unseen hands and hearts that join in your journey. In addition, there are those whose honor and duty is more of a light-bringing nature so that your experiences are blessed from time to time according to the invitations, shall we say, that you make with your seeking, with your desire, and with your observance of certain rituals, such as the attending to the church service, and, most especially, the attending to the ritual of the Easter season which has just passed.

30:♡: There are entities who are evoked and invoked at this time by this particular group in its gathering and seeking for information and inspiration. This group has many friends that rejoice at each gathering and which send wishes of love, light and healing as a normal part of their relationship with each in this group.

31: Is there another query, my sister?

32: M

33: Thank you, no.

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

35: Carla

36: I just wanted to clarify something that M was asking before. If you're doing something to please someone, but you think you're doing something to serve someone, is there a desire to serve, and is that part of it still pristine, and still part of the good of the planet?

37:♡: I am Q'uo, and am aware of your query, my sister. In-

deed, this is so, for it is the intention to serve that is the heart of all service. It is said that the uninformed desire to serve is, at its heart, foolish in nature, for it is not informed by what you would call wisdom, for wisdom is a lesson that is learned in a higher density after the lesson of compassion and love has been accomplished. It is necessary that the foundation of service be placed upon love, with wisdom refining it at a later time, in order that that quality which is strongest and most important in the seeking and serving of the Creator be emphasized and placed in its proper place.

38: As you become aware or informed by wisdom, it may be that your service becomes more effective, but until one has the pure heartfelt desire to serve and to offer oneself in service at each opportunity available, wisdom is useless. The desire to serve is that which begins the process in a manner which is, in the overall sense, most effective. That your service may or may not be effective according to your estimation from what you call "hindsight" is relatively unimportant. The important factor is that the desire is generated to serve. This desire is that which you have incarnated to find and to nourish as the seedling which later becomes the great oak.

39: Is there another query, my sister?

40: Carla

41: Kind of a half query and a half confirmation. So the pathology of trying to please or trying to avoid conflict and therefore doing things meets its own reward of exactly what you fear happening. In other words, you don't please and you do have conflict because you never can predict what is going to please somebody or what is going to avoid causing conflict. But still, beneath it all, there is that germ of desire to serve, which is healthy no matter what pathology is there. I think that's very comforting. Is that true?

42: I am Q'uo, and am aware of your query, my sister, and we would agree that this is the summation of our previous statement, though there is still a long journey to be accomplished. To begin with the desire to travel is of utmost importance. There will be times of testing that desire. The discovery that one may not be able to please another, even with a strong desire to do so, is such a test. But, each entity has carefully laid the groundwork for these testings and opportunities to demonstrate the desire to serve, so that in the larger sense there is always a progression of possibility so that the entity will have the opportunity to learn from its own experience, and to discover that the desire to serve is the primary quality that it wishes to harvest from the life pattern.

43: There is time enough in all entities' experience for the refining of service. The generation of the desire is the most important portion of this illusion's experience.

44: Is there a further query, my sister?

45: Carla

46: No, Q'uo. I think I would prefer to let the session end with that gem. Thank you very, very much for being here, and thank all the guys.

47: ♡: I am Q'uo, and thank you once again, my sister. We would also take this opportunity to express, not only our gratitude for the invitation to join this circle of seeking, but to extend the great and joyous gratitude of those entities present who have offered their vibrations of love and light to this group as well. We all shall take our leave of this group at this time, leaving each, as always, in the love and the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

48:

5.9 1992/05/03

0: And, as an adjunct to that question, how does this interaction of the Creator and the forces of light in our personal, mundane lives relate to the New Age, so called, now dawning where we are supposedly ending one cycle and about to begin another experience. Is there a relationship in the sorrow and the suffering that is going on now on the planet in its intensity and its widespread nature to this supposed ending of one age and beginning of another?

1: ♡: We are known to you as those of the principle of Q'uo, and we greet each of you in the love and in the light of the one infinite Creator. It is a blessing and a privilege to speak to this circle of seeking concerning the great "why?" of personal and planetary suffering, and the possible connection with the end of the age. We are the brothers and sisters of sorrow, and are part not of your answer, but of your query.

We would ask each of you to weigh our words as those without authority; friends, but not divine friends, merely those of somewhat more experience than you have conscious memory of at this, your present moment.

2: Let us begin with our name for ourselves. We have called ourselves "the brothers and sisters of sorrow," for we are social entities whose members have decided to move far from our planetary home to speak to those who sorrow, who stumble, who are faced with deeply central choices, when the surrounding atmosphere is one which is profoundly lacking in accurate, trustworthy information upon which to base choice. We speak to one entity at a time. "We are not those who will save the planet." You may put that phrase in quotations.

3: We witness the suffering, and, although we shall proceed to speak upon some portions of the answer or answers to, "Why is there suffering?" more important is it to us to verify and underline the centrality of this question, for it is not the starving, the freezing, the sickening unto death alone who are suffering. Each entity who is born into your third-density illusion begins immediately a process of loss, suffering, increasing limitation and ordeal, followed by physical death. Each of you recapitulates in a leisurely manner the misery of the starving infant. It simply takes many entities, born into healthier climes and circumstances, longer to complete the menu of suffering. And, oh, my friends, there are so many interesting entrees on this menu!

4: Why are you in the place of suffering? We ask this to bring each who listens into the same environment as those for whom one feels the compassion, to focus upon an instance of suffering close to this instrument's mind: each is the beaten, each is the one which wields the instrument of beating, each is the jury member forced to evaluate the incident, each is the rioter, each is the shopkeeper. Each of you lives a life that is seemingly personal, truly unique, but deeply planetary. Each entity's uniqueness lies not in the specific experiences alone or in the specific reactions in thought, word and deed to these experiences. But, rather, each is also part of a sea of consciousness shared by all who dwell within, upon and around your planetary sphere. You are beginning to become more and more aware of the connection betwixt the personal inner self and all consciousness upon your sphere.

5: The query, "Why is there suffering?" then can perhaps be brought back home (for consideration) to each of your personal journeys, as well as remaining cognizant of the (world's) intense and acute examples of suffering. The conversation earlier touched upon the term karma. Karma, in our opinion, is a kind of residual energy or momentum. An action which produces an imbalance betwixt the giver and the receiver creates a bond of imbalance. This is called a karmic bond. The momentum is often visualized as circular, and thus the term "wheel of karma" is used to describe the way that a balance is offered repeatedly to those who are imbalanced. Again and again, a situation will occur in which an entity may forgive the self and the other self involved in this karmic tie. When forgiveness is complete—that is, there is forgiveness of the other self and of the self in full and un-stopped measure—the wheel of karma stops.

6: There is a planetary karma also, for nation states and large economic, social and, what you term, religious groups of entities have offered unbalanced action to other groups of entities. Thusly, the individual karma and the societal karma mount to the level of the heavens. The planet as a whole does not at this time have one karma. Thusly, there is the opportunity for entities which wish to aid in the societal karma to do so, and many among your peoples are those which have incarnated to do personal work in consciousness, to make choices which further refine choices, to work for the one infinite Creator, and to serve in a healing capacity upon the level of the consciousness which is deep enough in the roots of mind to be that consciousness shared by all upon all levels of native being within, upon, and around your planetary sphere.

7: Why is there suffering by those starving in foreign lands? We may suggest that there are many who have chosen to incarnate for the purpose of suffering as intensely and as long as possible before the inevitable death by starvation or illness, not only in less technologically oriented cultures, but also within each culture, for within the culture which is your own there are those with short, hungry and brutal lives. These, may we say, Christ-like entities are pursuing a beautiful, poignant and terrible service, absorbing the deaden-

in its highest tuning because we worked with our energies to find a harmony which was euphoniously interactive with this instrument's ability to receive in-depth information. This energy is one which will not endure beyond this particular channel's use of us as we formed this union in order specifically to work with this particular channel.

6: We see the concept of the universal self as one which may bear some interest to you. When you receive a certain level of, shall we say, initiation or transformation a peculiar thing begins to occur. The self that has many, many details to concern the self with begins a little at a time to receive from the deeper mind—that part of the deeper mind which speaks consciously. You may have noticed the growing tendency of your own mind to have a kind of knee-jerk response in terms of how one looks at events and occurrences. Spontaneously, there begins to be a larger part of the self which sees each thing occurring as being part of an universal experience, that is, one common to all beings.

7: It is to this energy that we communicate. We have no right to interfere with your free will. For those who wish personal advice we have only spiritual principles to share, and often this is not satisfactory. However, we can only offer that which is rightfully ours to offer. It may be said that we who have been among your people have the right to be in your inner planes and speak from that standpoint. However, we see one kind of information as being, shall we say, horizontal and the other as vertical. The inner planes attitude is level with the mundane experience but has, in addition to the mundane, further mundane-oriented information which applies and somewhat crystallizes thinking about situations. We chose as each of two planetary groups to refrain from inner planes' work for our, shall we say, gifts lay more in the vertical or the transformative, universal information. The worth of this information, as all sorts of information, remains at the level at which it was delivered. Truth seen through various biases of contact and channel does not go out of fashion. It is a matter of entities choosing to continue to improve their abilities as channel which limits the excellence of the channeled material, not the cosmic rhythms which have to do with the perusal or use of such material. There are more entities attempting to create teaching tools and resources at your space/time present than at other earlier or later times. However, the material is timeless insofar as the channel has held to the universal viewpoint while preparing to make contact.

8: ♡: If, for instance, this instrument asked us if we came in the name of Christ but did not love the universal Christ as well as the specific entity Jesus the Christ, we could not use this instrument. An inner source could, however, use this instrument very well. For us to accept a call the necessity is for the instrument to be aware of the omnipresent, omnipotent Creator, ever invisible and ever mysterious. This instrument has this point of view at a strongly fundamental level, thusly the contact is stable and we have enjoyed the privilege of communicating through this instrument for some time.

9: Do you then wish to be universal entities? This question is valuable to consider at this time, we feel. Are you able to look calmly upon the gradual decrease of a strongly personal service and judgment of service in favor of a nonjudgmental and nonpersonal attempt to be, in a spontaneous enough way that experience will be tempered in their formation by inner gifts of universal awareness?

10: ♡: In this regard we remind each of the request of the one known as Jesus the Christ, that if a man were to follow this entity it must hate its mother and father. This is what we speak of. The spirit of universal love and service speaks in silence, yet its urgings are strong and the time inevitably comes when the seeker must choose between personal preference and doing the will of the infinite One. This decision does not have exceptions for family, friends or convenience. It merely is offered without any tangible reward for turning one's back upon sources of financial plenty, emotional comfort or other excellent mundane benefits. It offers only the impersonal satisfaction of being totally willing to do the will of the infinite Creator.

11: ♡: Not all entities aspire to this type or quality of service. It is especially frustrating to those who seek a feeling of truly being of service that there is no one service more beneficial or high than any other service; the service is completely within in the total loving dedication of heart, mind, soul and strength to carrying into manifestation the Creator.

12: Consider that which this instrument does to prepare to

channel. It always asks that it be completely transparent, so that all that flows from its mouth may be the words given by the spirit of the infinite Creator and not the instrument's own opinion. This seems an act of self abnegation, yet it is the key to this instrument's ability to receive fairly advanced material. Were the instrument to be requesting very wise-sounding material, wishing to be thought of well, inner planes energies would then be attempting contact with this instrument. We do not deal with those whose personal—or what you would call egoic—nature is the primary mover causing the entity to seek contact. We are able to make good communication establishments only with those who have surrendered to the will of the infinite One, to the point if nothing occurs the entity will simply carry on without any feeling of being less of a channel.

13: For those who are living in continuous prayer or meditation or are truly attempting to do so our help is ever present as a kind of keel underlying and strengthening the ability to be stable which each entity has in its seeking. This is perhaps the most used of our ways of communication, and we are not identified as a source other than the self. That is because selves who can receive us in this inspiring manner think of themselves in a universal way.

14: At this point we would ask if there are questions which may help to clarify this material. Is there a query at this time?

15: Questioner

16: Not from me, thank you.

17: ♡: I am Q'uo, and am again with this instrument in love and light. Perhaps the heart of this session's query is a consideration of the nature of service to others. It is obvious that this instrument serves as it channels. It is not obvious that this instrument serves as it observes and reacts to sense impressions by creating mental formations which bless charitably those events observed and reacted to. In each entity's life pattern there is the inevitable assumption that dramatic services are more important than non-dramatic services, that those who are healers or teachers are somehow more advanced than those whose service is to tend machines or to aid other entities in menial and mundane tasks. The truth is that what is most of service is the attitude of the heart. Each entity must work within its own self to create the holy of holies within, to become aware of that occasion within the self and to move gradually, a little at a time, the heart and the seat of the mundane self into the holy of holies that is being prepared within so that the life experience is mundane experience seen from a standpoint which is stably spiritual in its structures of perception.

18: ♡: As we have said, this is subtle work. We feel it is an appropriate direction, and encourage each to contemplate what true service is. Is there truly a necessity in order to be one's very best? To be obviously a leader among humankind? Or does it feel more likely to you that true service is involved in the surrender of the self, moment by moment, to the inspiring energies of the universal self. The universal self is all of you, yet you are the universal self alone. You are holy and profane, you are as such a mystery as is the Creator. Your mystery and your service may be contained, convenient and finite, or you may choose the high road of attempting to universalize modes of perception so that you move more and more into an acceptance of that which the mind brings. Full and loving action in the face of circumstance is your path of service. Each is on that path. Sudden changes take place in such paths and the scenery changes. As long as the attention is kept upon the will of the infinite One whatever service lies before you will feel most blessed. It may also feel inconvenient, uncomfortable and not at all fun. The persistence and even stubbornness of entities as they move through paths of service which have encountered difficult terrain...

19: (Tape ends.)

20:

5.25 1992/09/27

0: ♡: I am Yom. Greetings to each present in this circle in the love and the light of the one infinite Creator. We thank you for the privilege of this invitation to share our opinions with each of you. It is a service to us that we cannot overestimate, and we are grateful for the opportunity to attempt to be of service. We ask that it be accepted that our opinions are fallible and that each use his own discriminatory faculties.

1: We are limited in what we can verbalize using this instru-

exists because there is a fear...

19: (Side one of tape ends.)

20:♡: ...only to observe it. Allow this observation to remain nonjudgmental. Allow yourself this fear that is. See it. Rest in it. Gather and collect your consciousness. And when you are moved by positive feelings to explore once again the unprotected consciousness beyond the cave of fear, allow that impact upon the senses to be felt. Is there fear now? If so, again honor it by paying attention to it, loving it in you. As you allow love to flow, you may find the need for fear to be less. Thus, you can observe and note more of your moment, and your tapestry of experience is thereby enriched. Little by little, you may lead yourself into the heart of right action, even as you become more and more aware that nothing is occurring, but all is.

21:♡: You and we, my brothers, are alike: those who move and experience only by accepting illusion. This illusion is a brilliant and kindly way for that which is infinite to be reflected to Itself in some finite, dream-like form. Welcome to a dream so beautiful, so brilliant, and so crystalline that we could sing praises forever and never express our awareness of the wonder, the excellence, and the beauty of the illusion. But we share this joy with you insofar as we can and welcome you to the tenuous, lovely dream of becoming.

22: At this time, we would open the session of working to questions.

23: Questioner

24: Sometimes cancer is said to be caused by holding anger. I wonder if there is some cause, in general, for colds?

25: I am Q'uo. The energy that is in motion, shall we say, when the cold is experienced is, more often than not, the manifestation of intense requests upon the energy of the self, which in some way seems uncharitable to the body complex or to the spiritual complex. The body—or in some few cases, the spirit complex—then reacts by lowering the immune response to bacteria, for it is experiencing reluctance to move at that intensity. Thusly, it physically slows down the mental processes and requests a less intense configuration of all energies.

26: It may be seen that in any illness and its treatment, care may profitably be taken gazing at the energies in motion with regard to one's own movements. Evaluate each request made of the self. From what point of origin comes this request for action? What honing mechanism sharpens the desire to intensify with this particular energy? If this analysis is assayed when the body complex is expressing imbalance, insights often may occur.

27: May we answer further, my brother?

28: Questioner

29: No. Thank you, Q'uo.

30: We thank you also, and may we say how much fun it is to answer a query from the one who usually has all the answers.

31: Is there another question at this time?

32: Questioner

33: My query concerns feelings of fear and emotion coming over the physical body. Do they manifest as feelings of tightness in certain parts of the body that are where the energy centers are? Could that be used as an indication of where the work needs to be done? And is the disappearance of such a feeling an indication that progress has been made?

34: I am Q'uo. Rather than these two being always together, it is truer that sometimes the blockages of a certain chakra may affect the physical vehicle in the same general location. To diagnose and treat the self, judging the illness by its position in the body and working on the difficulties within the emotional and mental complex which apply to that center, is to oversimplify the nature of the physical vehicle. Secondary energy centers create many subtleties. Furthermore, when any of the centers is going through a certain kind of process—for instance, the desire for control of a process—then that which is affected, whether it is work in red ray or in indigo ray, will be of a control position in the yellow ray of the mental emotional vehicle and will often show as difficulties with the stomach. We mean here to show that a stomach problem may be caused by any of the chakras that can be worked upon, being in the midst of a functional process.

35: May we answer you further, my brother?

36: Questioner

37: No, thank you. I'll have to think about that. But I want to also thank Q'uo for answering the original question in such a way which seems to reply so exquisitely to that which is in my mind at this time. I express my appreciation.

38:♡: We are those of Q'uo, and we find ourselves simply wishing to close the circle of love. Please know that as you find our opinions excellent, so we find your desire exquisite. We thank you for your single-mindedness, for your passion, and for your persistence. Merrily together, we move within stillness, we go forth within a circle, we exalt in illogical and infinite love of the fictional, yet all-important, road onward in our joint pilgrimage to light and love, and, ultimately, to the Source and Beginning of all that there is. Thank you for your companionship. May each of you be good, loving companions as you are at this moment. No more could be asked.

39:♡: We leave you in the infinite love and light of the Logos. May you gird yourself in that love and light and go forth rejoicing. We are known to you as those of the principle, Q'uo. Adonai. Adonai, my friends.

40:

5.24 1992/09/20

0:♡: We are Q'uo. Greetings to you in the love and in the light of the one infinite Creator. We greatly thank you for requesting the presence of the Confederation at your meditation, and are honored to share in your vibrations at this space/time. As we answer your question we, as always, request your appreciation of our fallibility and our hope that discrimination will be used in assessing the worth of our opinions in your own seeking for the truth.

1: As we begin the consideration of what our service to humankind consists in, we feel it wise to express that we and you who listen alike have the same service, that is to do the will of the infinite Creator, to live in such a way as to be continuously focused upon that will, surrendered to that will, and willing to either act or wait as the spirit makes itself known to you to do. That being said, we may turn to details of our particular service to humankind at this space/time.

2:♡: We have chosen for a season to attempt communications with your peoples. The communication is of several levels, and these begin with the level of introductory material having to do with the infinite love and light of the one Creator being all that there is and the author of all that there is, concluding with the need for daily, regular and persistent meditation, contemplation or prayer. This is perhaps to be considered as the kind of instrument such as this instrument's so-called telephone answering machine. When there is a request for this information which is below a certain vibratory quality, the automatic information begins flowing. This is, shall we say, in place about your sphere and has been for some of your years. It is only when entities begin attempting to realize their universal self aspect that we begin to be able to communicate more advanced material, whether it be in thoughts or images.

3: By universal we mean that there is a distinction between personal sources of information and inspiration and universal sources, such as we. The inner planes of your sphere have many greatly wise inhabitants—and many not so wise—all of whom are moved to at times become involved with a living—that is, incarnationally lying—entity. These inner plane beings and energies have a right as those of a native land to be very frank and personally helpful to the extent of their knowledge with those to whom they may speak. We may speak to those whose vibratory level and ability to receive information is of a certain quality. Let us then look at this quality.

4:♡: The path of seeking moves each seeker through the trials of regularizing, crystallizing and clearing out the basic and central energies of self, self-love, love in relationships with others, and relationship with the society in groups and as a whole. The clearing of the heart and its opening is exceedingly important and usually much of a seeker's time is continually spent in keeping this heart energy flowing and radiant. The work turns, then, from the obviously radiant to a more tightly focused radiance in the development of communication skills which are based upon a certain depth of personality or depth of a point of view, that is in the blue-ray center.

5: We do not say that an entity has blue-ray energy simply because the entity speaks a great deal. The communication of one working in spiritually vibrant blue ray is of a certain quality or order. This in turn is based more upon work done in the brow or indigo-ray energy center than simply upon the open heart. Thusly, we are able to address this instrument

ing, merciless, pitiless and ruthless service-to-self distortions which have caused motives of greed, revenge and slaughter to erupt into actions against groups of other selves through, what you call, your history.

8:♡: Others there are among you who do a great deal of work within, calling it prayer or meditation or worrying or concern, sending love and healing to those who watch and suffer and wait and perish. There is a lovely orison sounding, with millions of souls blending at all times; your planet prays without ceasing. Always, in every night watch, there are those millions unknown to you who keep the watch for humankind. When others sleep, you may well be raising your internal voice in praise of the infinite One in thanksgiving and in intercession for all who suffer. And so, by lives lived in some part sacrificially, the societal karma is being, to some extent, alleviated through the heartfelt caring of very many of your peoples.

9: We know this query is far-ranging, but we would attempt a focus upon the heart of the query before we leave this instrument. Gaze with us at the pattern of the incarnation you now enjoy. There is the pain of the learning, the growing, the changing to fit new heights and weights and emotions. Then, seamlessly, there begins the long decline of the physical vehicle which carries your consciousness about from the first health of youth to the last breath before the physical vehicle is no longer viable. In the space between, one experience after another challenges, baffles and confuses the mind, the spirit and the emotions. Each may dream of utopia, of the Garden of Eden, yet each is soundly thrown out of it. This is your circumstance at this time.

10: Why does the infinite Creator place you so firmly and decisively in a milieu of loss, ordeal, limitation and eventual dying? We ask you, what gets your attention: the perfect halcyon day or the moment of toxin, the alarm, the adrenaline and the sudden movement to cope, to save, to defend? Each of you has two minds: one will keep you in this density forever; the other will evolve. Your two minds sometimes have very different ways of dealing with circumstances. The first mind is the intellectual mind. Its soul purpose is to manipulate the environment in order that you may survive, find shelter, be fed and have comfort. The other mind is that mind best described as the "wise heart." This heart's wisdom is that portion of the mind whose roots move into racial, societal, planetary and Creator mind. It is this mind that is always and forever.

11:♡: The suffering, the ordeal of living, is specifically designed to grab the attention of the intellectual mind and then proceed to baffle it so thoroughly and completely that the intellectual mind gives up, and the thrust of inquiry moves to the heart. In the heart lies that beingness which gazes at this experience of third-density illusion and chooses, in faith alone, to be a part of the love—the good, if you will—of the personal, societal, planetary mind.

12: There is no "why?" in the heart's wisdom, nor is there any answer. The heart sees suffering and embraces it, for, to the heart, any entity who is thirsty is the Christ waiting for a drink. Any entity who needs clothing is the Christ waiting to be covered. Thusly, the ordeals become opportunities for service and are seen as challenges worthy of attracting one's attention.

13:♡: We glory in the beauty of your sunny day and of the peace each has found within the heart. But more, my friends, we glory at the suffering that each encloses. We ask each of you to touch yourselves with loving and forgiving hearts, to be healers of the self, and to allow that healing which is from eternity to eternity to move into the ever-wounded conscious self so that each may become a healing expression and manifestation to those about each, not by word, but merely by the point of view. Let your hearts be those open channels of love, and may you love each other, for the suffering is part of learning how, truly, to love and, eventually, how to be love.

14:♡: We are pilgrims with you in this quest. We thank each and this instrument for calling us to you in this matter. We are at this time happy to speak to your further questions, but find that this instrument grows weary. Thusly, we would transfer this contact to the one known as Jim. We are those of Q'uo, and leave this instrument with thanks in love and in light.

15:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time, we would offer ourselves in the attempt to speak to those queries which may yet remain upon the minds of those present. Is there a query

at this time?

16: Questioner

17: I'd like to ask about the changes that will be taking place in this area around the year 2000.

18: I am Q'uo, and am aware of your query, my sister. We are not those who have the desire or ability to describe in detail those changes which are as the weather at your graduation. These changes have begun many of your years ago as the planetary entity itself is also making the graduation, shall we say. There has long been upon the surface of your planet populations of entities who have engaged in disharmonious relationships even unto the war, and have, through the heat of the emotions, transferred this heat into the crust, as you call it, of the planet itself, so that as the planetary entity attempts to make its own movement from this density of light into the succeeding density of light there is the necessity for the reharmonizing of the planetary garment that will allow for the release of the excessive heat in a variety of means in order that the planetary entity shall remain and retain in its whole nature; that is, shall proceed into the next density of light intact.

19: Thus, the release in a controlled fashion of heat energy is achieved as those natural, shall we say, catastrophes, as you call them, are experienced in the form of eruptions of volcanoes, the earthquakes, the heating and cooling effects of your geothermal forces, and other forms of the release of energy that will allow for the continual harmonization of this planetary influence as it moves through this period of transition.

20: Thus, there is much of choice on that part of the populations of this planet that will determine the precise location, duration, intensity and nature of heat release. As entities and groupings of entities are able to resolve difficulties and achieve a more harmonious perception of relationship, there will be less need for the drastic, in your terms, release of this heat of emotion energy. Thus, it can be said that these releases of energies shall continue. As to their location, etc., this is, as you would say, in the process of being determined by the movement of thought...

21: (Side one of tape ends.)

22: I am Q'uo, and am again with this instrument. Is there another query, my sister?

23: Questioner

24: What visions do you have for the New Age which is approaching?

25: I am Q'uo, and, though the query is most general in its point, we would suggest that the nature of that which you have called the New Age is one that is quite different from the experience which is now enjoyed by the population of this planetary influence. We shall attempt to give only very general descriptions, for this is a large field of inquiry.

26:♡: There is the graduation into and use of a physical vehicle which is more densely packed with light than the one which you now utilize in your current experience. This vehicle is that which is associated with the fourth energy center or chakra, that having to do with the heart, so that the primary influence of this body and its experience is that of learning the lessons of love, compassion, mercy, understanding, forgiveness and acceptance so that entities will have a greater opportunity to see the Creator in the creation about them, and to see and express that Creator within the self as well.

27: This perception and expression shall take the form of the communication that is more of the, as you call it, telepathic nature where the transmission of concepts is accomplished much as you would transmit the contents of your field of vision in a moment and this picture would include the feelings and responses that you would have to that in your field of vision. There is in such a form of communication no ability or desire to hide those feelings and thoughts which an entity may entertain. Rather, there is the great desire to blend the individual energies and abilities with others so that there is created what might be called a society of memory-complexes or social memory complex that allows each entity within the grouping access to the memories, talents, experiences and abilities of all others within this grouping.

28: The grouping of entities itself has chosen the means of further seeking the Creator in that there is the great desire of such groupings to serve others by utilizing the expanded knowledge and abilities that are experienced at this level of being. Further knowledge of and learning of the creation and the Creator is gained primarily by seeking to be of assistance

to other entities who may not yet have reached this level of understanding. Thus, there is the waiting for the call from such entities, be they individuals or civilizations, upon planetary influences such as this one.

29: We feel that this is a good general description of that which awaits this planetary population, and would ask if there is a further query, my sister?

30: Questioner

31: If you talk on the subject of going home, returning home, and explain that, I would appreciate it.

32: I am Q'uo, and am aware of your query, my sister. We are aware of the feeling that many entities within this planetary influence experience of being away from home, and may suggest that there are many, many entities upon this planet that have journeyed here from elsewhere, that is, from another planetary influence. In the majority of cases, this journeying has been as a part of a grouping of entities that has sought to complete the cycle of learning that this third-density planet offers, and these entities have sought to complete that cycle upon this planetary influence as it was beginning its third-density cycle at the time of their joining it. This is true for the great majority of entities upon this planet, for you see you are not all of one source or origination as far as progression from a second-density influence into the third density, and this accounts for much of the difficulty in relationships between societies, nationalities, races, religions and so forth upon your planetary influence.

33: There is also another grouping of entities that has come from elsewhere, either within this solar system or outside of this particular solar system, that has chosen to return to a third-density planet in order to be of service to the entities upon this planet, even though those who return have progressed beyond this third-density experience. As we spoke to the previous query in suggesting that those who proceed into the next density of light seek to learn by serving others, there are many of these kinds of entities within this planetary influence at this time who have come from elsewhere to be of service in a certain manner as they join this planetary influence. These entities offer their light and love just as a portion of their very being glows more brightly with the honor of standing closer to the light of the one Creator. This service is offered, as we said, as a general kind of lightening of the vibrations of this planetary influence.

34: Each such entity also has a specific talent or service to offer that is accomplished in a unique way for each entity, whether this be by teaching, by healing, by communication, or by any of a number of means of being service-to-other entities. These entities also pass through that which you call the "forgetting process," so that as they enter this planetary influence they are completely the citizens, shall we say, of this third-density planet, and do not retain those abilities that would seem to this planet's population as being that of a paranormal nature in general, so that there is an equality of status, and no entity's service would be accepted without question simply because it came from one with abilities that were obviously in excess of what is the norm on this third-density planet.

35: These entities, however, have within them the distant and dimly lit memory of their origin as being from elsewhere, and in many cases this feeling is in the form of what you may call a kind of homesickness or alienation from the planetary influences and vibrations that are of a more disharmonious nature within this third-density influence. However, each entity in the heart of its being is aware that, though there is a home that may be located elsewhere, that the true home of all seekers of light and servants of the one Creator is within that service and within that light that comes from only one source, the one Creator, and each may take solace in knowing that the Creator resides within each entity and shines the light of love and service to all equally.

36: Is there another query, my sister?

37: Questioner

38: So, you were just saying that, basically, home is within us, is that right?

39: I am Q'uo, and am aware of your query, my sister, and this is correct, that the home is truly, as your peoples say, located where the heart is able to love.

40: Is there another query?

41: Questioner

42: When I was referring to home I was referring to returning to the First Cause... passing through Christ consciousness and returning to the First Cause.

43: I am Q'uo, and am aware of your query, my sister. This journey, that of returning to the First Cause, is more closely aligned to the latter portion of our response where each entity becomes aware that there is a Source from which each comes and towards which each moves after the great cycle of learning and experience has been achieved. For each portion of the Creator that becomes an individualized portion of consciousness moves out from this Source with the desire to seek and to serve the one Creator, for it is felt within the tiniest portion of each entity's being that it is the great desire of the Creator to know Itself, and that each entity is a means by which this Creator shall know Itself.

44: As each entity moves through the various densities or dimensions of light, learning each lesson that is possible there, much experience of a various nature in intensity and in type, all having to do with the qualities of love and light, are gained. And as these experiences are gathered, the individualized portion of consciousness that is each entity then takes on these qualities and widens the perspective or the "eye-shot," the point of view, shall we say, so that each entity, then, is able to see more of the other entities and experiences about it as the Creator knowing Itself.

45: As the final lessons are learned in the last of the densities of light, the entities begin to take upon themselves that which you may call a spiritual mass so that there is the great desire to move into complete union once again with the one Creator, and this union is achieved so that each entity brings each experience with it as an offering or glorification to the one Creator. Each such offering, then, taken cumulatively, becomes the seeding of another great octave of experience and cycle of beingness, as the one Creator once again sends out portions of Itself to gain in experience, to learn that which can only be learned by the giving of free will choice to those portions of Itself that venture out as pilgrims into what is to each the great unknown and mystery of being.

46: Is there another query, my sister?

47: Questioner

48: No.

49: I am Q'uo. Is there another query at this time?

50: Questioner

51: I'd like to ask a question. I'm trying to focus back down into what you were saying and trying to apply it to Rodney King and the events in L.A. and around the country. If I'm applying this correctly, please tell me, and if I'm not, just briefly tell how I'm not. The victim, Rodney King, and the victims—all the shopkeepers, the people whose places were burned—the people who, at some level, were accepting acting as a safety vent for energies that otherwise would have been worse, resulting in, say, a revolution within the entire nation... The ones who were doing the negative—the shooting and the beating and the burning and the looting—where those who had the impulse to do that but, also, at some level, who were accepting the karmic results of that, perhaps as part of the same equation...

52: I'm really fuzzy on this. And all of the people around the planet—and I know that they are all around the planet—who are praying for peace and for justice and to save the Earth, these energies were aiding in keeping the venting points open so that the energy, the heat, could be vented safely and not trouble the entire nation or the entire planet, in this case, the entire nation. Is that a fair application of what you were saying to current events? That's why the suffering—it's kind of like a safety vent?

53: I am Q'uo, and am aware of your query, my sister. We find that there is indeed some confusion in the interpretation in that which we have spoken, and would attempt to speak briefly to alleviate the confusion. The experiences of sorrow and suffering of whatever nature by any individual or groupings of individuals upon your planet is the result of those learnings and services that have gone before and which have been improperly integrated or incompletely assimilated within the individual or grouping.

54: All experience within your third-density illusion has the purpose of teaching some facet of love and acceptance. As entities move through various experiences there are those challenges or testings that further teach those areas that have previously been lacking in their balance or refinement. The more difficult the challenge or test, the greater the possibility for learning love and acceptance. The traumatic conditions, such as that of your warfare, offer great immediate opportunity for entities to see the possibilities of love and service to others, such as when a soldier would jump upon

the small village, much less the abode, much less the physical vehicle's awareness. And continue now, moving faster, until you can see the sphere upon which you dwell as it moves like a spinning ship through the ocean of what you call space.

3: Now move still farther away from this planet of your nativity until it disappears but the sun is still visible. Stop and reflect upon the particular essence of light and love that is the gift of your sun being. And now move, once again, away until the surrounding stars eclipse any one small star and the galaxy gradually becomes visibly conjoined; and further back, until you have no reference point. Stay there. You have no reference point. This your mind can give you, this degree of removal from detail. This process is helpful to remember to use when reference points seem to be confusing. For fast, fast relief from the agony of unacceptable confusion, we may suggest this alternative to counting to ten, for it not only allows time to elapse, but also space.

4: We would bring you now back into the manifested universe through myriads of stars, galaxy upon galaxy, until the sun system of your Earth is entered and the speed of travel is slowed to allow a gentle reentry into the planetary energies, those energies so colored by the unique beingness of your sun. Move into the atmosphere, and as the planet rotates upon its axis, gently enter into the arena of your particular life stream once again. There is your nation state, there your village. Slowly now into the energy vortices of home, friends and kindred. And, so gently, rolling, rolling softly, move into the physical vehicle and again take up the experience of sensation. You are now again aware, to a greater degree, of stimuli and of your individuality.

5: What have you learned? What has the distance taught you? Perhaps you may see that although distance is that which offers relief from confusion and frustration, it is not the teacher that speaks loudly. Indeed, that which teaches was simply quiescent during this expansion of the viewpoint—merely observing, merely recording, not coming to a cusp where a decision should be made. A great many things are to be honored about having a very wide point of view, but the clearing and crystallizing of desires and the schooling for choices perhaps may be seen not to reside in the distant, observing consciousness which gazes in safety at the tiny time-bound confusions of a living entity. However, there is likewise little of immediate value to confusion deep enough that it stops the mind and the heart from thinking and feeling in a coherent manner.

6: Now come again with us to the imaginary ability to stop the process of time. Imagine that this instant is captured in a photograph, or, shall we say, a frame of your film. The instant is, and is no more. Look at the picture. What is there in this picture to cause all this confusion? Let us again choose this instant, take a picture, look at this picture. What in this picture is causing the confusion?

7: You may profitably consider time and space to be illusions, for it is our opinion that confusion lies in the illusion of motion. In this motion, you learn and choose and learn again. But to value the process is one thing, to use it maximally as a resource is another.

8: When you allow the self to move on, choosing and feeling very intensely and continuing not to resist the seeming flow of catalyst, the spirit is often weary and battered. However, when the catalyst is resisted, the resulting confusion and pain is far worse and less helpful. So, we do not advise the moving back from the situation as a kind of "doppleganger" that is wiser than the actor in the midst of the catalyst simply because neither point of view is more revealing of deeper wisdom than the other.

9: In the close point of view, you often must act and make intuitive guesses far beyond any logical ability to reason correctly. Yet, the process of transformation occurs better and in a way more attuned to your heart's desires. The pulling back from experience to control or affect the chosen actions taken, though sometimes necessary to solve ethical questions, removes from experience the richness of observed catalyst that can be retained in what you would call the matrix of your mind.

10: However, the deepest reality that we ourselves see is that there is no motion, but the present, rather, is. The still picture of each moment is as close to manifested reality as that moment can manifest. This means that if you perceive something happening, the truer statement is that this something is. And, rather than observing a process, you are, in the deeper sense, observing the essence. Nothing is occurring,

nothing is happening. This is the standpoint from which you may most helpfully work with your own understanding of the self as it reacts to and creates more catalyst.

11: The truth is that all that is, is all that there is. Nothing comes into consciousness; nothing leaves consciousness; nothing is happening. You are experiencing an illusion. When you can see, in the moment, that a complex stack or series of levels of feelings and actions is at this moment adding up to a very rich tapestry which is being observed and recorded, and, at the same time, can sit and simply allow this tapestry to be as it is, you have within you what we would suggest to be a useful asset to use in moving, as one who is grateful, in the motion within the manifested illusion of time and space.

12: The influence of desire and emotion may be honored. You are here to honor as well as observe and experience the incarnation. That which occurs so often seems cantankerous, wrong-headed, deliberately cruel, or simply confusing beyond words. Can you allow this richness to abide? Can you allow the illusion and also allow that it is illusion? It is this dynamic that enables you to choose which of the avenues of action is appropriate to this particular moment. Perhaps this moment is one where distance is needed for relief from too high a level of stimulation. If you allow the fullness of this moment to enter deeply into you and engage you, you shall perhaps know when you need the protection of distance.

13: We suggest it is better to stay distant until you are not overcoming any resistance as you walk into close, intimate experience of catalyst. As long as there is fear, the fear that produces all of the confusion, you may do wisely to honor that feeling—to allow protection, the protection of mental distance. Perhaps at another moment, you find you can move closer in mind to the present moment, for you are no longer threatened and off of your center, your balance. Then move closer.

14: The closer, the richer the experience; but the need is there to be able to experience and not to close the mind and say, "No, no, it is too much." Find your own balance, moment by moment—the balance between being too distant to feel the wealth and infinity of the moment, and being too close to experience this wealth as any quality but injury. You do not wish to be without experience, nor do you wish injury. You then use this technique of remembering to poise the self at the threshold between fear and its precincts, and chaos and its wilderness.

15: It has often been said that contemplation, meditation, the listening to the still, small voice within, is the greatest asset to one who wishes to accelerate the process of spiritual evolution. Why is this force within—which one finds access to in meditation or prayer—called "still," but that it is a descriptive term which applies to the source of aid and comfort which you find in the love and light of the one infinite Creator to which you have access through this technique. It is from infinite intelligence that the still, small voice broadcasts its silent message of harmony and peace.

16: We encourage each to refrain from judging the self as it moves off balance into fear or into unwise haste. These are illusory movements within an illusion, dreams within a dream. Allow this dream to remain fluid. Allow as much motion as you find optimal for comfort and desire. See the ideal of the balance, always. And take comfort, not in your judgments of your own progress, but in your focus upon observing and paying the infinite gift of loving attention to that which seems to be occurring with you.

17: In reality, nothing is occurring, but this fact gives the Creator no information. The Creator infinitely loves you and feels enlarged in Its infinity by the burden of information that comes to It through the receptor of your unique consciousness. From the close point of view, lean into the wind of catalyst when you can freely and lovingly. When you cannot, remove yourself to the place where you can receive the most information, however distant that needs to be. But remember always that the gift you offer the infinite Creator is the still photograph of each moment.

18: How well do you observe? How deeply are you moved to praise, to thanksgiving, to new awarenesses? Or to pain, to horror? If the former, then we have no more advice on this topic. If negative emotions, so-called, continue to be part of the rich photograph that is this moment your complete sum of awareness, then perhaps you might wish to examine more closely each negative emotion to find the source of the discomfort. See that discomfort as an area which dependably

your time to shine upon your upturned face years after that star has disappeared.

5:♡: The gift of love and light radiates to you from elsewhere and from other selves. You, in turn, radiate in essential being and in your thoughts and actions to serve as a channel for that light and love that inspires, comforts and soothes others. There is no way to keep an account ledger to be sure that what is given out is again received—not because there is not balance, but because love and light do not contain in themselves quantity but only quality. They are essences, not things to be measured: infinite qualities, rather than finite forces of a certain magnitude.

6:♡: Each is personally aware of the many inspirations received from others. We would reassure each that as each attempts to be of service, the attempt fosters and encourages the essence of each self so that even when efforts to serve and love seem to fail, yet that desire, that will, that love is effectual. It not only moves others' hearts in ways you do not ever know, but adds to the planetary transparency, to the limitless light of the one infinite Creator.

7: Thusly, we encourage each to offer thanksgiving continually for blessings received, for inspiration received, for all blessings are that which comes to one. By no amount of exerted control can one control one's infinite source of all good.

8:♡: This instrument has, at this point, asked us to move on as this instrument feels the energy would be better spent in a shorter transmission. Therefore, we shall move on to the second truth concerning inspiration, towards loving and serving in new and expanding, changing ways. The door to the deep self is fairly carefully closed when a spirit enters into manifested third-density incarnation. Vision fails, awareness recedes, finely tuned senses within are muffled with flesh, and the incarnation grows darker as the child grows to be the adult. Yet, the small being survives in the growing complexity of the personal universal awareness that is the self's awareness of a subjective universe.

9: In that first look at one's universe, the outcome is dim. Things look dark, difficult and dreary. There is work in all directions to support the physical self, to corral the emotions, to find the truest heart of self amidst all the vicissitudes of change. Yet, there is within a universe of suns, of, shall we say, energies that represent, and in a holographic sense are, the vibrations of wisdoms represented by the outward sun and stars.

10: This door to the deep mind where this universe revolves and can gradually be seen is opened by the self and the self only. That is, it cannot be opened by another person in incarnation. Yet, in the inner room of meditation, when silence is truly reigning and the spirit somewhat freed, the desire to find inspiration taken into silent meditation yields an inner guidance. Inner resources come into more and more developed usefulness.

11: This occurs over a long period of time, and though one may sometimes feel one has made a breakthrough, yet always the most effectual ally is persistence. Patience, dogged persistence in practicing one's way of approaching infinite values and truth, becomes more and more clear with time, for the effort necessary to put aside that time says to the outward being that this being values the resources of the deep mind. Thusly, inspiration is felt by the self's efforts as the asset of the deep mind. It begins to be used constructively through looking at dreams, through ways of listening to one's own hunches and intuitions. Faith, then, does breed faith. The use of will aids greatly in the next use of will.

12: We spoke of a resolution to this seeming paradox, and there is truly the most lucid resolution; however, it is not logical in the usual sense. Those other selves that inspire and teach you are also allowing to move through them the same energy that is the energy of the deep mind's wisdom. In your illusion, you may look at all other selves not only as teachers, but as mirrors also, reflecting yourself to you. Thusly, those things that inspire you in someone else equal those things that would inspire you from within if you were able to have access to the appropriate depth and location within the deeper mind. When inspiration comes from another, you are listening to that which you have already thought but were not able to bring close enough to surface awareness to deliver to yourself.

13: The desirable way to look at this is perhaps to be thankful and grateful and full of praise for those you feel teach and mirror to you well, while allowing these teachings that enter your awareness to stand not as the teachings of another

given to you only, but also as the goad, the encouragement, or exhortation which coaxes you into a more persistent and regular attempt to work within the self to find deeper and deeper stability of awareness within the self. For the more work done within the self by allowing the infinite guidance to speak to you, the more you have your incarnational time free so that you may spend more time gathering new information and offering this awareness of yours, so long sought after, to be shared with others.

14:♡: The query ended by asking whether there was a recurring cycle of circular nature or a spiral of cyclical nature. We agree with each in this group that the lessons of a particular incarnation are largely of the spiraling variety. When a lesson has truly been learned in an incarnation, then it may not appear in that same form. However, the undertones and overtones or connotations of a lesson concerning how to love unreservedly are such that the layers of meaning are always capable of being added unto, and that original lesson seemingly learned moves into a challenging state regarding the next seeming lesson. Look carefully, ask lovingly, for guidance. Listen to teachers and see yourself in the faces of others, and you will find that the learned lesson has become the jumping-off place for the present challenge.

15: We feel that all is one. That is so simple that most cannot understand it. The faces, voices and all sensed impressions from the outer world and you are one. The guidance from those sources which aid you—whether they be called the spirit, the inner guide, or any other name—are you. Your nature seems limited; your life, abbreviated, begun and ended in the wink of an eye, cosmically speaking. Yet, you did not begin and will not end, and the learning goes on infinitely, with the truth always receding before one.

16:♡: So, we encourage each to rejoice in the faith gained. Some has been due first to the inspiration of others; some has been the product of patient courting of the resources within one's own heart. All are of the one infinite Creator and partake in Its nature, which is love. May you love one another and love the self just as much, for inspiration comes from both places and is still of one piece.

17: We would leave this query and this piece at this time, and open the meeting to any questions that you might have. Are there any queries at this time?

18: (Pause)

19:♡: We find that we have no "takers" for our wise answers, so we had better get on our horses and ride back to our own identity. How we have loved being with you, dear ones to us. We thank you for your courage, and encourage you to see changes as parts of an ever-rising spiral into the light. We leave you in that love and in that light. We are known to you as the principle of Q'uo. We leave you in the Creator's peace and bid you adonai. Adonai.

20:

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0:♡: We are those of the principle known as Q'uo. Greetings in the love and in the light of the one infinite Creator. How blessed it is that we are invited to your circle this afternoon. Our enjoyment of your vibrations is surpassed only by our humble delight in accepting your invitation to share with you our opinions. Please remember to use your personal discrimination as you hear these fallible thoughts, and together we shall serve and we shall learn.

1: We would ask you to come with us in your imagination as we take a mental journey. Begin in the seated consciousness that sits in your circle. Absorb the experience of feeling the energy, moving around the group, the sounds spilling into the ear, the many details that would meet the eye, were it open. Now move with us in thought away from the seated physical vehicle. Remain in the dwelling, but gaze at the seated figures below. See the postures, the way the hands fall in unconscious emotion and desire. See the quiet, waiting figures that house your consciousness.

2: Move again now with us to an imaginary place somewhat above the dwelling in which you now are seated. Gaze down upon the abode in its nest of trees. Is the dwelling as large to the eye seen from this perspective, as large as it felt when your consciousness looked through your physical vehicle's eyes? Move again, far enough into the ethers to observe the village as a whole. And again, move until the topography of the terrain becomes clearly visible. No longer can one find

that which you call the grenade to save the life of a friend. This is the greatest service.

55: There is a variety of response available at all times to each entity in any experience. Each experience shall offer the opportunity for the entity to demonstrate his or her level of understanding, and this shall be demonstrated by the spontaneous response to each situation. Thus, the difficulties that may be experienced within your illusion are as the catalyst for a process of learning that occurs, in the larger sense, to the metaphysical or spiritual entity that each of you is. The experiences in your daily round of activities are those physical or mundane means by which metaphysical lessons are distilled.

56: The venting process, of which we spoke previously, is the process by which the Earth itself as an entity has absorbed the heated vibrations of disharmony and difficulty over many, many generations of many, many civilizations. This absorbing of disharmonious vibrations has created a difficulty for the planetary entity in its transition from third to fourth density, as those populations that have inhabited it for many, many millennia have had their own difficulties in reaching harmonious resolutions to differences between entities, races, religions, nations and so forth. Those difficulties are of an extreme nature at this time and require the periodic venting of this heat energy so that the planet may remain intact, shall we say, as an entity as it passes into that experience that you have called the fourth density of light, the transition into a new age.

57: Is there another query, my sister?

58: Questioner

59: So, people don't have the possibility of becoming part of a venting, a safety valve, to relieve pressure on the birthing process? Just the planet itself?

60:♡: I am Q'uo, and am aware of your query, my sister. These processes are interrelated, and as entities are able to find, what you may call, a higher or more harmonious choice to each of the testings or difficulties that face them, each entity then adds to the harmonious vibrations of those who pray for peace and send light and healing thoughts to entities in distress. Each time an entity is able to increase the level of spontaneous, harmonious response to a difficult situation, there is a lightening of the vibrations of this planetary influence that aids the entity that is the planet itself as it also makes its transition into that density of love which now beckons.

61: Is there another query, my sister?

62: Questioner

63: Just one last one, because I noted something that you said and I didn't quite understand it. I believe that you said that we as a people had personal karma, societal karma, national karma, racial karma, but didn't have planetary karma. Is that just because we haven't blown the Earth to a cinder or actually blown it apart? Is that what it would take to have planetary karma?

64: I am Q'uo, and am aware of your query, my sister. All entities that will remain with this planet in its transition are a portion of the planetary population or personality, shall we say, that does indeed gather about it a certain quality or nature as a result of those experiences, those lessons and those services which have been learned and accomplished. This quality of personality may also be seen as a kind of karma, for as all karma is that which moves one in a certain direction, there is also the direction that is determined for the population of this planet by its own choices and experiences that are taken in a cumulative manner, shall we say. Thus, in a more general sense, there is indeed a karma or quality of being that adheres to this planetary influence.

65: Is there a further query, my sister?

66: Questioner

67: No, Q'uo. Thank you.

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

69: (Pause)

70:♡: I am Q'uo, and we shall take this opportunity to thank each for inviting our presence to your circle of seeking, and we thank each with a glad and joyous heart, for we are greatly honored at your invitation, and especially at the queries that reflect the deepest desires of your heart to know that which is the nature of your journey, your beings, the Creator and the creation. We shall take our leave of this instrument and this group at this time, leaving each, as always, in the great love and ineffable light of the one infinite Creator. We are

known to you as those of Q'uo. Adonai, my friends. Adonai. 71:

5.10 1992/05/10

0:♡: I am Q'uo, and I greet you in the love and in the light of the one infinite Creator, the One Intelligence, the one original Thought which is love creative. We greet you in all that there is, seen and unseen forever.

1: How blessed we feel to be with you, to feel the blending of your meditative vibrations, to experience amidst the complexities of each of your conscious minds the single-minded desire for truth. We thank you, for this is the call which brings us to you and enables us to offer our humble service—that of our opinions. We only ask of each one thing, and that is that our words be taken as opinion and not fact, for there is no authority in outer words, but if our words meet with your feeling of remembrance of truth, then you may trust your own authority. Otherwise, we ask that our words be left behind.

2: People of passion and courage sit in this circle, each desiring and hoping for the most lucid life of service and the most beautiful and rich life of conscious learning and spiritual evolution. Passion and courage should not be confused, and we shall speak to this.

3: The experience of moments which have added up to years constantly informs the mentality of a seeming continuity of direction, or a seeming discontinuity. When a possibility of discontinuity becomes attractive and provocative, then the mentality says, "Let us by all means cast ourselves into the new effort with all our hearts." However, passion has one central lack. Although passion seems to come from deep within the heart, the conscious mind untutored by certain practices is not capable of discriminating between the passion of the emotion, the passion of the spirit, the passion of the mind and the passion of persuasive circumstance.

4: Therefore, as any approaches a personal or services oriented cusp of decision, it is well to know that one has the requisite passion to accomplish what shall be and the courage to see it through. But then one may step back and ask the self to pause so that the spirit may go into the inner room and take all adornments off—all things of the world, all the trappings of circumstance, all of the aura of success renown, of reputation and of desire itself. Lay it to one side and become of a quiet mind and a quiet heart, and say, "Here am I, what would you have me do? What is that highest and best that I may achieve and remain a stable person? What would you have me do?"

5: A few moments spent in this tabernacle asking this simple query aids one enormously in fitting into the regalia of life's circumstances, girded within with a promise to do that which has been desired in the highest way. One may then don the garments of reputation and success and be unswayed and unimpressed by the patter and the tap dancing that all of us are capable of achieving in one way or another.

6: When one faces that choice which seems to be the fork in the road, it is especially worth considering to move into this place of asking and dedication of self both individually and as a group, for you see, the attempt to desire well is that which is done by faith alone. The attempt as a group is also done by faith alone, and entities which converse consciously may not be aware of the power and utility of conversation in the silence of the tabernacle of asking and dedication, for no words are spoken, only "What is your will?" and "I am your servant, send me." Yet, as you sit together physically in the silence of this shared imaging, there is set up betwixt the group lines of communication that will not stop humming when the conscious minds leave that tabernacle of asking, for after the choice is made and destiny is being followed, yet still, there are choices every moment that work towards harmonizing energies or do not. And every shared moment in this holy silence together is productive of deepening and ever clearer channels of communication which are blessed with a more informed viewpoint, that of your higher selves, and aids in information, and that higher self that is you as a group. This may well be respected and time and attention paid to it.

7: We are aware that the personal portion of this query is just as important to each and so would turn to the query of service long enough to speak of the personal choices, the coming to them in the most appropriate spiritual manner.

8: In each personal spiritual evolution there is a repetition of information, a pattern to the individual lesson. If the seeker always got the message the first time, there would not be the repetition. However, your incarnational circumstance is a deeply illusory one designed specifically to addle the brain and confuse the mind totally, so it is not remarkable that almost no entity in your density understands the main thrust of incarnational work the first time the lesson is presented.

9:♡: As an example, we would give the lesson which your culture feels certain entities should learn. Still within your peoples' cultural minds there is an opinion that males learn love by learning to provide physical safety and comfort for those whom they love. Females learn the lesson of love which involves sacrifice of the self to the life path of the provider. We use this specific example not only to express our direction of thought, but to express why one cannot generalize concerning personal lessons.

10:♡: In your density, lessons all have to do with learning to love in society. The society begins with self. You are your main company. Are you a good friend to yourself? Do you treat yourself well? Do you care deeply about yourself? As you are able to fall in love with your, shall we say, human self, that is the persona or shell of personality through which your spirit expresses itself in this experience, just so will you be able to treat other selves.

11:♡: When one is in pain, be it physical or spiritual, the instinct is to avoid it. However, compassion and love do not grow from avoidance or neglect, and trouble avoided is the unlearned lesson of love which shall even more surely and more clearly be presented to you again. The more times a certain pattern is avoided, the more marked will be the characteristics of that lesson presented the next time around. Consequently, it is well, we feel, to take situations where compassion is lacking into the meditation time of the inner room. Not only speaking and conversing with infinite intelligence concerning this situation which you dearly hope and desire to find a way to manifest love in, but also to bring it into the silence, for words unheard have deep, deep effects upon the conscious ability to manifest as you desire. The key is silence. The door that is opened is that door which you desire. You may not recognize the room on the other side of that door at first, but answers to prayers are various, though always to the point.

12: Thusly, the personal pain and trouble in relationship—be it with the self, with one other self or with a group self—is that in which the self is...

13: We must pause. We are known to you as Q'uo.

14: (Pause)

15:♡: I am again with this instrument. I am Q'uo, and greet you again in love and in light. We wished to allow this instrument to move to a deeper state. It is well.

16:♡: Whatever the level of self you are dealing with, it is a self to which you wish to connect with love. Therefore, the pain and the trouble are those things which attract the attention and let the self know that here is an opportunity to learn and hopefully to manifest the results of that learning. Much has been learned by an entity, even a young entity, for much is brought into incarnation—biases towards certain choices and away from others. Yet here sits this intractable, irritating seemingly negative outer other self or aspect of self—a stone in the shoe, an aggravation. One wishes to take the walking staff and stomp away and say, "I go around this, I am not here to climb rocks." But each is here to walk a stony path, to experience the loss of much, the various limitations that occur, the ordeal of the pilgrim on the pilgrimage, and this entity is there not to please, but to be welcomed as an opportunity, no matter how challenging.

17:♡: As you consider how to make a compassionate response, let the mind dwell on images of compassion; the wise old man in the desert who sits patiently aware that there is no escape from the merciless heat, and therefore composes himself in blissful meditation to await the change of consciousness from the life in the physical body to life in another body; the tears falling upon the body of the wounded as the nurse and medic attempt to save the life, tears of deep love, of frustration and of gratitude when a life is preserved, yet those tears bless those whose lives are not preserved.

18:♡: Now gaze at yourself. You are an object of compassion. Does the sun not shine upon you whether you are happy or sad, feeling virtuous or distinctly unvirtuous? Does the breeze not lift the tendrils of your hair from your neck? Do the trees not give you oxygen no matter what your condition?

You are objects of love and mercy and infinite compassion because you are part of love—part of a Creator. If you move from your humanity, from your shell of personality, you shall quickly run out of compassion, for you have it in small supply within your ratiocinative mind. But if you can open your heart and sweep aside the pretensions and blockages of self, of relationships, of all those things which would seem so important, and move to yourself as the object of love unlimited, free flowing and infinite, then you are merely that through which compassion moves, and you shine infinitely.

19: Now, this, this is the answer to both queries, for if you shine with that which moves through you, you are doing your utmost to manifest compassion in your personal evolution and learning, and you are also in the mental, emotional and spiritual situation, from which standpoint you are directly adjacent to the inner room of asking. How can you give more than infinite light? How can any choice made in this frame of heart and mind be incorrect?

20: We do not recommend sitting and waiting as one among you said before the meeting. We grasp the point of the working on one's behalf to ask to move forward towards the desire. Yet we ask each to consider the natural compliment to this energy, which is the utter receptiveness of the request to do the will of the one infinite Creator, whatever that may be.

21:♡: As you open your eyes and greet the world again and move into your daily round of activities, the first challenge to your manifesting compassion may be an obstreperous child, a difficult co-worker, or a pile of dishes, none of which seem particularly central or worthy of all of the machinery of dedication of self to the loving way. Yet all services are equal. To love the dirty dishes is worthy, just as to offer instruction for healing to many is worthy. There is no quantity to right action or just service, but only the quality of unrestrained compassion.

22:♡: We would at this time transfer this contact to the one known as Jim, thanking this instrument and this group and leaving this instrument in love and light. We are of the principle of Q'uo.

23:♡: I am Q'uo, and greet each again in the love and in the light of the one infinite Creator. We would offer ourselves once again at this time to any who may have further queries upon this topic or other topics that are of interest. Is there a query at this time?

24: Carla

25:♡: I have an obvious one to start off with. In J's case, before she said the word, there is somebody who simply doesn't like her. I know you can show compassion just by feeling compassion. Is there any way that you can address an already, you know, in place feeling from somebody else—that he just flat doesn't like you, other simply than forgiving him that and loving him anyway? Is that the extent of it?

26:♡: Let me ask the question more specifically. Could you write the person a love letter and then drop it down a well and expect it to do any good? Is there anything active you can do on the personal?

27:♡: I am Q'uo, and am again with this instrument. We are aware of your query, my sister. The writing of the love letter, as you have put it, can be effective if that letter is written in the heart's true compassion, for, indeed, all are one, and as you search your heart for the foundation of your feelings, you open a pathway to the entity that is the focus of concern, and offer to that entity upon the metaphysical levels the gift of your love, which will, in what you call time, so move both that entity and your own entity in the daily round of activities in a manner that will allow that love which has been found at the center of one's being to move to the more mundane and daily round of activities. There is the need, however, to be certain that the seeds are sown in true and honest compassion, thus, the need to explore one's own heart first.

28: Is there another query, my sister?

29: Carla

30: No, Q'uo, thank you.

31: I am Q'uo, and we thank you, my sister. Is there another query?

32: Questioner

33: I have a query. I feel that I am on a... I am at a turning point, not only with my spiritual life, but I feel even in my everyday work I have, I am close to a turning point there also. I very much want to be aware and keep in touch, and perhaps I've come here today for some words of wisdom about this.

34:♡: I am Q'uo, and we feel the concern and the dedication

47: Just a clarification. I take it that you mean not to attempt to move into that which is going on in your thoughts, not your actions. You're not talking about the world of manifestation here, you're talking about the world of internal thought, right? Because you obviously wouldn't want to allow yourself to give into your impulse to kill your employer or something like that.

48: I am Q'uo, and am aware of your query, my sister. You are in the large part correct, for we do not advise the losing of the self-control to the point of infringing upon the free will of another, but were suggesting that the internal experience which moves you so mightily is that which must needs be expressed in order to be examined at a later time for the fruits of such experience.

49: Is there another query, my sister?

50: Carla

51: Not at this time. Thank you very much, Q'uo.

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

53: Carla

54: Yeah, one more. No prejudice intended—could your answers not possibly be more direct and to the point, being as we here on the Earth plane think that way? Do you understand?

55: I am Q'uo, and we are not certain that we grasp your query. Could you find another means of stating it?

56: Carla

57: No. Thank you anyway.

58: I am Q'uo, and we shall speak to that which we feel we grasp. Our responses are tempered by two features of this illusion, the first being the limitations of the instrument and the language with which it is familiar; the second, being more important, and that is the free will of each entity, so that as we speak in response to any query, we give that which will inspire thought, rather than that which will completely sate the hunger, wishing not to do another's work for that entity, for it is the work that is the value of the decision-making and the choosing.

59: May we speak in any further way to any other query, my sister?

60: Carla

61: No. Thank you.

62: I am Q'uo, and we thank you. Is there another query?

63: Carla

64: I have one more. You're talking about having already opened the heart and working in communication and inner work, but I don't feel like my heart's open all the time at all. I feel like I'm frequently screwing up and blocking energies or over-spiking them so that they're overly active and so forth, and that my heart isn't always just great. I don't really feel that I could really say, "Well, yeah, I'm doing lots of inner work now because I'm all done with that open heart stuff." I'm not. Could you comment on that, because I don't feel like I'm "here" and not "there." Maybe I'm "there," but I'm also back down in blocked personal relationships and stuff, too.

65:♡: I am Q'uo, and am aware of your query, my sister. As you learn any skill, whether it be how to open the heart in unconditional love, how to juggle, or how to cook a certain meal, there will be those expressions of the skill which are better done, shall we say, than others. There will be the dropping of the ball for the juggler. Yet, if the juggler can accomplish a certain skill or procedure, the ability is present. And it is to the entity that has moved into the opening of the heart that we speak in relation to the seeking of truth and the serving as an instrument or vocal channel. If an entity has the ability to do this, called "loving without condition," it is not important that the entity is not always able to express this loving without conditions, but it is important that the entity has the desire to do so and will examine its experience with that desire foremost in the mind.

66: Is there another query, my sister?

67: Carla

68: Just sort of a left turn into the question about why can't you speak more simply? Let's see how to put this. I realize that you want to teach and not do our learning for us. There are often teachers around that give you a very simple—and something you can hold onto—type of answer, and they seem to have real success in being able to deal with spiritual questions a lot of times. Does the infringement of free will sort of "catch up" to you after awhile, is that what you're saying, when the spiritual student goes over these own issues himself, looking basically at what you have said just for princi-

ples that he can use as resources... that the student has then done a better job than if the student just heard somebody that was absolutely brilliant just telling him everything, and said, "Okay, I'll believe that"? There is a difference between those two? If you both have the same belief in the end?

69: I am Q'uo, and am aware of your query, my sister. In a large part, you are correct. However, we are as we are and we must, in order to remain true to that which we are, speak in the way in which we speak when given the constraints of the language, the ability of the instrument, and the free will of those to whom we speak. There are many teachers. There are as many teachers as there are entities and experiences, and each will teach with a certain voice, a style that will be unique to that teacher. Those words which have value to the student will find their way to the student's heart. This is why we always recommend that each student discriminate those words and concepts which we offer, and forget those that have no meaning, saving only those which ring of truth for that entity. We recommend that each student find those teachers with which the student is comfortable, for all teach and all learn.

70: Is there a further query, my sister?

71: Questioner

72: No. I thought that that was a really helpful answer. Thank you very much.

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

74: (Pause)

75: I am Q'uo, and we feel that the queries have been exhausted for this session of working, and we would take this opportunity to thank each for inviting our presence in your meditation this day. We are greatly honored to be so invited and we cannot express to you the joy that we feel at the opportunity of walking with you upon your journey, even but a step, for as we walk with you, we walk with the Creator, and are overjoyed at the opportunity to learn from you as we share with you of that which is ours to share.

76:♡: At this time we shall take our leave of this instrument and this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

77:

5.22 1992/09/06

0: So, what we would like to know is how this process actually works. Is it true that we can provide our own inspiration for this journey? And do we continue to work with the same kinds of issues as we make transitions in our lives, simply making them on different levels or with different applications?

1:♡: We are those of Q'uo. Greetings to each in the love and in the light of the one infinite Creator. It is a great privilege to be called to your group for this session of working by seekers such as you. We so enjoy sharing in the meditation of your circle. We would greet those from places distant upon your sphere to this domicile, and wish each love, peace and many blessings. You offer us a wonderful opportunity for service by asking for our opinion. We make mistakes; consequently, we would stress that these words must pass the authority of each seeker's own inner discrimination. If any thought we share is not your personal truth, we ask you please to lay it aside.

2: There are two truths concerning the inspiration to will and faith. We shall offer them both. They contradict each other, which we have found to be a sure mark of true spiritual territory, for that which is mystery is self-contradictory and illogical, as all enigmas are. Yet, there is a resolution, if not solution.

3:♡: The first truth is that you inspire others; others inspire you. In your holy work called the Bible, the master known as Jesus spoke of sowing where one did not reap. There is no possible way to avoid taking others' fruit from them. This is a central lesson of love. When love is given, it is given away. It seems quite often not to be returned. That is due to the illusions of time, space and personal identity.

4:♡: The love coming to you can be thought of as the light of stars. The light of the nearby star which is your sun burns hotly from such a relatively close distance, and, perhaps, within the wisdom of this light, there seems also a danger. But the light from the distant stars is cool and moves through

But for them to be full of your true power you truly need to become clear within your heart about your choice of path, for there are many, many paths to the one infinite Creator. For instance, we are such a voice through this instrument. This instrument spent some of your time in moving carefully over its basic faith, its basic way of relating faith theoretical to life specific. This instrument challenges us in the name of Jesus the Christ, and because, to this instrument, Jesus the Christ is the way, the truth and the life, we may then say to this instrument, "We come in the name of Jesus the Christ; Jesus is Lord." We can say this because this is this instrument's true heart. There is no equivocation. This instrument has chosen.

23: If you were to form your spiritual life upon conversations with your bedpost, we would have to come into harmony with what you and your bedpost conceived to be the way, the truth and the life, and we would see that this bedpost had given you the energy to move into serious consideration of the infinite nature of your spirit. And for you and you alone, we would, silly as it may seem, need to come to you in the name you had given your bedpost. This is very simplistic. However, we are attempting to crash through the barriers of words to express that when you speak to guidance, you must test it.

24: And do not think that, because you know the energy of your guides, that they are necessarily your guides. There are negatively oriented, spiritually advanced entities who are excellent mimics, shall we say, who work with as much light as do your guides, and their guidance moves in to those who do not take care, first fooling the instrument with positive information, then gradually de-tuning the instrument, asking it to turn from imperishable ideals to specific dogmas and doctrines, be they obviously spiritual or tangentially so, as in thoughts about the diet and the ways of being healthy or unhealthy. Eventually, an untested voice may well become quite negative. This occurs only to those who are already listening to the silent wisdom of guidance. This protects those who have not moved to a magical point, a powerful point, in terms of the infinite spirit, the journeying seeker within; ignorance is truly bliss.

25: To each of you, more knowledge has meant more care, for as you become powerful, you attract attention. As you serve and create light and radiate love of the infinite One, you also cast an ever sharper shadow. You become harder upon yourself, setting yourself up for the forgiveness of the universal self. My beloved ones, know that this query is one asked by those who already love and are already upon the path. Know that you now are working with the discipline of your universal personality. You are beginning to set archetypal habits for yourself and building, ever more polarized, a channel for compassion.

26: As you do this work, we hope you have the light touch, the sense of humor, the ability to take yourself lightly, for attaining the keys to learning the correct and appropriate use of personal power is a long, long process. You have moved into an area that will be continued in your development for many, many incarnations, and through at least one more density. This situation of loving, serving and trying to become the forgiving universal self, and, therefore, the forgiven universal self, is a sacred and a monumental task, and you are working in the all too dim light of inner work.

27: You now plumb the depths and wait for the flashes, rare though they are, of perfect realization. May you have faith in this process. May you help each other to bear the burdens and to meet the testings of this process. And may you see always before you the love that surrounds you, the support of that infinite love, and the utter clarity that is possible to achieve when once you have freely forgiven, forgiven and forgiven.

28: We know that we have spoken overlong, and this instrument has been very formidable in her disapproval; however, this was a subtle query and we could not leave it until we had said at least our outline. We thank you for allowing us to keep you in this circle, and at this time, if there are any queries that you wish to raise, we would answer them. However, we find that this instrument is very willing to transfer this contact to the one known as Jim, and, therefore, we shall take this opportunity to thank this instrument and transfer. We are known to you as the principle of Q'uo.

29: I am Q'uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query with which we may begin?

30: Carla

31: Can you give us some kind of insight on how to hold onto the humor and to not get so intense that we can't see where we are?

32: I am Q'uo, and am aware of your query, my sister. The sense of humor that is so valuable an ally upon the spiritual path may be described as a sense of proportion which allows you to see beyond the moment in which you are experiencing one motion, event, experience or another. This perspective allows you to place each individual experience within the larger continuum that moves ever onward as the river flowing.

33: Look then at any moment in which your humor has seemingly evaporated, at the entire situation in which you find yourself. Look at the world about you, seeing those entities and events which are momentous and powerful. See yourself placed within the context of a Creator which has made an infinite variety of entities of Itself which seek their identity and the nature of the Creator through myriads of interactions that may or may not make what you call sense, and which may reveal to you the humorous nature of the human creature.

34: This creature is one full of desire to know the truth, full of the energy of inspiration, full of the confusion of the illusion, and yet which moves valiantly forward, sideways, up, down and around in order that it might progress yet one step further. See the anguish, the confusion, the joys, the determination, all of the emotions that comprise the resources upon which you draw. See them moving with you as colors of the rainbow. Look at yourself upon this rainbow journey and remember that that which is of value is the love which you create in each moment and all else shall fall away, having little of impact in your future. As time progresses, only the love remains.

35: Is there a further query, my sister?

36: Carla

37: No, thank you, Q'uo.

38: I am Q'uo, and we thank you, my sister. Is there another query?

39: Carla

40: To follow that one up, I would like to ask if there is a way that we can trigger remembrance of all that you have said in the middle of having a fit of some kind, being intensely, overly involved, the way we all do get sometimes, and not seeing anything funny about anything? What kind of trigger can we use to get out of that intense and ever-inwardly spiraling kind of way of concentrating and frustrating ourselves?

41: I am Q'uo, am aware of your query, my sister. We are of the opinion that it is well for each seeker to experience fully the emotions of the moment without contrivance or control, for it is in these spontaneous responses to life's "slings and arrows," shall we say, that the truer nature of your inner self is revealed. And, as this nature is revealed, then you see those areas of strength and those areas of weakness and may work more successfully upon your weaknesses having them thusly revealed.

42: Thus, we would not suggest that one attempt to impose a sense of humor, or of any other kind of control, upon the moment in which the experience is "hot," shall we say, and the emotions are turbulent.

43: However, to remain with such turbulence overly long provides the difficulty, much as the electrical circuit that has had too much voltage in the weakest point (and overloads). Thus, it is at this time that we would suggest that the humor be invoked by any means which has value or shows efficacy. These possibilities would include the making of a taped reminder to yourself while you are feeling the inspiration of the overview and have with you the ally of humor. This tape could then be played back to yourself as a reminder that that which you have experienced has value. And when the value has been determined, then the humor may be invoked.

44: It may be that you find there are others in the field of consciousness expansion which have written upon the subject of humor and which give an overview that is felt by you to be valuable and which could be referred to at the appropriate moment. It may be that there are certain moving pictures that bring you this sense of humor and relief from the difficulty of the moment that might also be utilized. Find that procedure or method which has value to you and use it when you feel that the time is appropriate.

45: Is there a further query, my sister?

46: Carla

for your journey that you have expressed, and would comment by suggesting that when it is felt within one's being that there is the opportunity to progress upon the path and to become a new being in seeking and in service, that one be especially vigilant for the opportunities to serve and to see the Creator about one in those areas in which one may not commonly look or expect to see the Creator. This is to say, that in all transformations—or as they are often called amongst your peoples, in all initiations—there is the testing, the opportunity to express the quality of love and acceptance that are yours to express. These opportunities oftentimes present themselves in situations which are commonly viewed as difficult, confusing and disharmonious.

35: In such situations, it is easiest to respond in a manner which is, shall we say, of the world, in that there is the expression of hostility for hostility, anger for anger. When you become aware of any situation which is not as you would have it be, look carefully for the place that your love may be put so that that which is the highest and best of your offering may be that which you give freely. Look at those who seem separate from you, and see not only the Creator there, but see yourself there as well, and feel the compassion for that entity that you would feel for any honest and sincere seeker of truth that has for the moment closed its eyes to the heart of love.

36: In such a way, may you aid your own transformation, for as you are able to see yourself and to see yourself as the Creator in all that surrounds you, thus you aid the shedding of the old ways which were an useful step upon your journey, and thus do you aid yourself in taking a new step and in donning new garments of light.

37: Is there a further query, my sister?

38: Questioner

39: No, thank you.

40: I am Q'uo, and we thank you, my sister. Is there another query?

41: (Pause)

42: I am Q'uo, and we thank each for inviting our presence once again to your circle of seeking. It is an honor most great to be so invited, and we cannot thank each enough for this opportunity. We again remind each that our words are but our opinions, and though we offer them freely and joyously, we wish each to take only those words which have meaning and to leave behind those which do not. We are those of Q'uo and at this time shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

43:

5.11 1992/05/17

0: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. How blessed it is to be with you at this circle of seeking. We offer each of you blessing and thanks, for by calling us to respond to your query you offer us employment in the service of the one infinite Creator. This is our dearest desire and our chosen mode of learning, for as we teach, we learn, as we serve, we are given service by your beautiful hopes, ideals and single-hearted desires. You cannot imagine how manifold are the blessings we receive, the learning we receive as we do what is called teaching. We share opinion, not truth, and would not do any the disservice of asking for the status of authority. Please discriminate among our opinions, choosing those thoughts which seem useful and discarding the remainder. This we would appreciate.

1: As we look for an entry into the wide question asked this day we find that we first would wish to examine the terms male and female as sexual terms, for these terms create a kind of stumbling block to grasping more thoroughly the actual goal of the seeking for the wisdom within. Each, as you sit in this circle, is biologically male or female. The self-consciousness concerning this is at a minimum, yet there is within each some distortion concerning the relative excellence of the body which carries sexuality, and the mind, emotions and spirit which are given masculine and feminine characteristics, seemingly somewhat separated from the consideration of biological sexuality. To lift the stigma of physicality from sexuality would be a well-conceived effort. The sexuality of the physical vehicle expresses very well, very beautifully, and sacramentally the dynamics which are seen in the

mental, emotional and spiritual journey. Yet, because of the vulgar use of bodies by their owners and by those who would possess bodies, the body is seen as beautiful in its sexuality or innocent of sin, if you would use such a word, yet this sexuality has much to study in its possibilities in this incarnational pattern.

2: To many cultures, the eroticism of hidden genitalia and physical forms in general is considered a positive beauty, a pure truth, and were each biological male and female to value the body sacramentally it would become clear that human physical sexuality is an information resource which like any other speaks of the love and the light of the one infinite Creator. Therefore, as one turns to face the mystery of the deep mind there is a close resource, that being the seeker's own sexuality. As each seeker moves along the highway of the Father's mystery seeking love and truth it is well to encourage the self to love and accept the self, beginning with the physical body, its sexuality, its every curve, dimple and seeming marred place or imperfect place. Loving the self within the skin is far more readily attempted when one has loved and accepted the skin, the shell of physicality which carries about the consciousness which you truly are and which manifests within this illusion your field of consciousness, desires, questions and often cryptic answers.

3: To this end, let us pause and let each feel the heavy, familiar physical vehicle. This is that which has given itself that you may think and feel and express your free will and your choices in this life experience. Feel the breathing, the limbs resting, the muscles as they are supported. You may perhaps feel as if you are driving a car all of a sudden. This is a feeling we would like for you to experience. You are not your body, but your body is a second-density form. Every cell of this body vibrates with the love and the light of the infinite One. Take this moment to thank this beautiful animal form for the sacrifice of its instinctually lived life. That life you have tipped upon the ear, and that life is not possible. This body of yours is living your life and dying your death.

4: Very well, if we have been able to encourage feelings of acceptance and respect and love for the gallant body, then it is time to move on to the seeking of that within which seems archetypically female. Within each culture the male and female dance a somewhat different courting dance, play somewhat differing roles. It is not well to generalize, and we hope to be accurate, but insofar as one can be general, the male feels that it has chosen a female. The female waits for the choosing. When one applies this to the seeking of the intuitive wisdom of the subconscious one may focus upon the male portion which chooses to reach for the chosen one, the pearl among all other and less entities, the very most nearly perfect of all possible choices. It is with this lover's delight in the right choice that the conscious mind reaches for the lovely, gentle and very powerful subconscious.

5: The subconscious is coy, hidden and not always immediately responsive. The first feminine characteristic, therefore, of the conscious mind's learning is patience. There is the reaching, but not the immediate grasping, not the rapid, obvious success, but the long, patient, tender courtship of these qualities within which are lighter, freer and more wise than conscious plodding thought. How difficult it is to be patient, how weary one is of the waiting. At this point the second feminine quality is evoked by need, that is, the faith that patience is deserved and appropriate. Faith is a fruit of the wisdom within the spiritual self of the deep mind, yet it cannot be reached except by faith.

6: Thusly, as the male portion of the self—and we are generalizing—as the conscious mind reaches for the unconscious, intuitive heart's wisdom it uses faith, that which it believes it does not yet have, yet the very reaching for this perfect bride of wisdom evokes that principle and faith is found and persistence is able to be sustained. In the journey of the seeker there are times or periods when the spirit within seems to burst into bloom and flowers appear in the conscious mind, the blossoms that are daughters of the patience, the faith, and the waiting. The farmer cannot say how the seed germinates and grows, nor can the seeker say how inspiration has come, yet the farmer knows to collect seeds of the appropriate type when it is planting season, and so the intelligence of the conscious mind chooses its seeds in the fastidiousness of its courtly, loving and patient approach to the fertile subconscious.

7: Let us use a sexual image to further focus upon the fertile aspect of the spirit of truth. The desire of the con-

scious mind for truth, for information about how to love the Creator, how to know the Creator, how to serve the Creator, may be further and further purified as seeking proceeds. The questions do not change but the process of seeking the answers can be more and more refined so that the lover of truth has ever more abilities to penetrate in a gentle yet fruitful way the recesses of the unconscious. The reaching becomes very single-pointed, very courtly and very passionate, and the fruitful wisdom within is made into a living being of new concept. Something is born, something that as a unit may rise through dreams, through daydreams, or for those whose thresholds of consciousness are permeable, simply through the limen of the conscious mind. The desire truly impregnates intuition.

8:♡: There may perhaps be a figure which may explicate this feeling. The guide or teacher has been seen in your spiritual studies often as angelic, wise, without a body or with a light body, but certainly that which comes down from the higher planes to touch the hearts of seekers. See that consciousness within which is the spirit of truth, the unconscious as that which is touched by fire, that which becomes the fire so that as the seeker seeks within itself it is aware that that which it seeks within is a miniature, holographic representation of that highest truth which is the infinite Creator, the intelligent infinity which moving through ethers and ethers, dimensions and dimensions, stays true to its spirit as octaves stay true to their tone so that the subconscious or unconscious is in a fruitfully thought of way the Creator, the Highest Self, and this Creator may create, and you as co-creator may co-create and invent and manifest so that as you seek within, the unconscious organizes itself according to the gentle, loving courtliness it has received from the conscious mind, and becomes attuned towards wishing to give the outer or conscious portion of itself more information so that the way in which you approach wisdom creates the precise kind of information you shall receive. You are creating your own information because you are the spirit you seek.

9:♡: Now, the other portion of this figure is that when information has been reached for lovingly and received with respect and molded to the self's person, or spirit, or character it may then have a strength which is not simply your own but which contains higher octaves of spiritual wisdom, so that as you are able to manifest the blossoms and fruits of the subconscious these retain a quality of infinity and are able to refresh and renew not simply the self but other selves as well, and this without tiring in any way the conscious self. 10: The more the conscious mind becomes impatient for knowledge, the more knowledge will recede from the spiritual seeker. The instructions are to desire greatly the wisdom of the heart, yet one is not rewarded for translating great desire into eager and impatient great desire. In this kind of desiring we ask each to consider the value of feeling the beauty and purity of this desire, appreciating it in and of itself, seeing its virtue and knowing that no matter how long it may seem that the search goes on before results occur, this desire, this stance, this way of being is in itself a witness to a life lived in the heart, for is it not a value of the heart to wait patiently upon wisdom, knowing that it cannot come at an appointed time but must always surprise the seeker? Dwell peacefully with the desire without taking away the intensity, so peacefully and intently await the impregnation of the heart by your desire. Seek and ye shall find. These words of your holy book are true. The time factor is not mentioned.

11: A portion of your query looked into how to aid others concerning the seeking and learning of and from the unconscious portion or deeper portion of the mind. In this regard it is well to reflect upon the entities which have aided the self. Perhaps within there was the need for reassurance, but insofar as the teacher took responsibility for your learning, just so did the teacher vitalize the progress made by creating a false dependency, so when one gives counsel and is able to act as an effective catalyst for deep learning, the overwhelming response of the client or patient is gratitude and the giving of credit away from the self to the catalyst.

12: The way in which this dynamic is handled by the teacher is potentially quite helpful and potentially quite disempowering. To empower the student, the client, the patient, one may do one of two things. Firstly, one may smile and say nothing. The lack of feedback will be catalyst for the student to work through the realization that a blank wall cannot be given credit. The other, and perhaps more seemingly humane method of dealing with this situation, is to explain the action

of the self with the self when it strikes a catalyst. The catalyst remains unchanged, the work and the reward are both those of the reagent, in this case the mind and portions thereof of the student.

13: In either case, only so much can be affected by any means of communication. Entities which wish to be dependent will simply choose to be dependent. In those situations it is well to know the self well and to protect the self as if from the biting insect. The repellent is thought, a simple thought that catalysts are only that, that responsibility cannot be taken, that much as one would like sometimes to have effects upon others, one's work is always with the self. Dwelling in this realization, giving thanks for it, and praising the infinite One for the harmony and resonance of this aspect of the Creator's universe seats one in this fluid thought, marinates one in the precious well of self-knowledge. The limits are here and here, this is peacefully affirmed and known, and like balm upon the skin which insects will not choose to taste, so do the hungry dependencies of students find themselves unable to fasten upon you.

14:♡: In the world of metaphysics, thoughts are your tools. We began with the sexuality of the third-density physical body because the process of spiritual evolution is sexual without the stigma attached to that word among your peoples. The wisdom of the heart is not touched but absorbed, and it does not move in a linear fashion to inform, it is born and its DNA is coded by the purity, patience and lovingness of your desire.

15:♡: We realize we have barely scratched the surface of this interesting query, yet the instrument requests that we move on. We would leave some portion of this working for queries, however, this instrument is somewhat fatigued, and we would prefer to transfer the contact to the one known as Jim. We thank this instrument and leave it in love and light. We are known to you as the principle Q'uo.

16:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time we would ask if there might be any other queries to which we may speak. Is there a query at this time?

17: J

18: I have a query. I am curious as to the nature of restlessness, restlessness and always constantly needing to (inaudible), boredom in things and this (inaudible) (different work that I do, I do it for a while and become bored and must move on to something else, and I do that for a while and there never seems to be anything that I am settled in for very long (inaudible) (is there something that I can do to become more rested and settled?

19: I am Q'uo, and I am aware of your query, my sister. As we look upon the characteristics of any seeker's life pattern we see that there are those which are understood in some degree and not understood in yet other ways. Each entity, as it journeys upon the path of seeking the truth, will find that there is a pattern that develops that will inevitably create the web of information and service opportunities that was desired before the incarnation began. Thus, we are cautious in attempting to give information that would infringe upon this process, in that there would be the loss of opportunity if certain characteristics were altered. However, as we look upon the query which you have offered to us, we may comment by suggesting that within the personality structure that you have adopted for this incarnation there is the need to gather a great deal of information in a variety of fields so that there is a resource available to you upon a very deep level of your own being that will allow you to create a mythology, shall we say, that is various, that is full, and that is of a balanced nature so that you are able to express feeling tones and emotions and desires in a way that is satisfying.

20: We can suggest that if you feel that this quality that you have described as restiveness is playing a detrimental part in your overall process of growth that you examine your desires to move from one endeavor to another very carefully within the meditative state, and that you picture that which is your current experience as fully as is possible and see this experience from a point of view that looks at relationships of self to others, self to concepts, self to the environment about you, and begin to see this experience as one portion or piece of a larger puzzle. Look at those areas that have been enriched by it, look at the possibilities that depend from it, and then look at that feeling that has grown within yourself that you describe as boredom and follow that feeling as it were a trail, exploring each turn and tangent that is touched as you

intuition, certainly not a clear-cut process. Rather than working upon opening the heart to all that there is in service, the initiatory lessons have to do with solidifying the nature of the self, of envisioning and seeing the more desirable pattern or way of being the self, and, overarching all, the pattern by which the seeker chooses personally and only for the self to discipline itself.

9:♡: The personality is a magical thing at this spiritual level. It is not the personality of your culture, the right word, the ready joke or laugh. We speak rather of focusing into the true unique nature of you, this one seeker. For you, the joy that awaits at the end of each choice is an enlarged vision, not only of the self, but of the nature of service. You know in your open hearts that you love very, very deeply, to the core of your being, the one Source of all that there is, the one great Thought that initiated and continues creation. You wish all good things. This is always so.

10: Yet, the later lessons are often tedious to the impatient spirit who wishes to get on with being of service. Yet, as you gaze backwards and see a completed initiation and testing and feel the enlarged strength and stability of your compassion, you feel that all the subtle inner discussion was, indeed, not pointless and not irritating and certainly not a sign of laziness or personal weakness, and you are encouraged by a feeling of inner strength. You see yourself not only open-hearted, but free, for the open-hearted one has not yet dealt with the murderer, the thief, the traitor, all of the negative possibilities that lie within, except by closing the door upon them.

11: The last artifact of negativity in the open heart is the unforgiven universal self. You think you are serving all those you meet, and you are; but, in more advanced learning, you discover that you serve and are served with no breath between the two, that service is another way of saying praise or thanksgiving or intercession for forgiveness, and you begin working on the universal self within.

12: Now that we have described the basic path as we feel it to be, we can zero in a bit upon the so-called "voices within." Let us place them in three categories. Firstly, there are those voices within which are memories from very early times within this incarnation and sometimes having the feeling of experiences not limited to this incarnation. These voices of parents and those in the early world of incarnational time come plangently and persuasively across any number of years to tell you the first things that you heard regularly again and again. These voices may have been wise or unwise, or, as in most cases, a confusing mixture of acceptance and non-acceptance, of forgiveness and of punishment, of stability and abandonment, of security and insecurity. The tangle of emotions wells up within those who are parents and the child remembers so well.

13: In this first category of voices within, the voices are often fairly easy to pick out, for you hear almost the voice of that early authority speaking. It is fairly clearly not your voice, although you allow it to be so. In this first category of voices, it is well to examine the thought welling up within you for any possible aid. And if there is no real justice, fairness, or help in this voice, it is well to remove it regularly and for a period of time by saying, "You are my mother; you are not me," or whatever the entity and its relation to you is. These voices may be respected, but need to be taken very lightly, for now you are making these choices and that voice speaks to a young child no longer in need of harsh measures of protection.

14: To allow these voices full sway is the equivalent of failing ever to pick up the matchbook when you are cold and could start a good bonfire on a forest journey because the father or mother said, "Do not use matches." You are now in charge of your equipment for life. The use of any fire to warm body, soul or spirit can be both helpful and destructive, so you must be careful in your choice. Yet, to fear to pick up the tool by which you create the light and warmth is to refuse to move further upon your path.

15: The second category of voices within is the category of, shall we say, the stray negativity which surrounds and envelops the third-density illusory experience which you call life. Within your density you are specifically guaranteed to be kept off-balance, continuously to encounter situations that baffle and confuse your mind and make it necessary to abandon the intellectual logic and move into the feelings of the heart wherein lies wisdom. There is always the illusion of more negativity by far than positivity, for in the illusion it is

often so that loss and limitation cause the spiritual seeker in its pain to do more good work in consciousness than it does during easier times. The easy times, so-called, are seldom well used. May we say that many of those issues which have been brought up this day at this working are of this type.

16: When the time is fairly joyful, the spirits and will to serve are high. Within this period of experience many entities slack off in their spiritual work. Each of you is expressing an extremely good aspect of spiritual seeking by focusing in, for the purpose of learning, on those motifs that keep reappearing in the inner life that are exceptions to your basic joy. That you not stress these difficulties is good. That you realize them and respect their value enough to do work in the indigo ray or brow-level area is that which will bring you more sharply into the position of initiation where a new key, an enlarged realization of the clarity of the pattern of the self, may begin its process of transforming you by enlarging your stable point of view. We hope that each values these voices that are not parental but are those inner portions which observe the self and speak to the self of patterns not yet fully realized, not yet fully conceived.

17: You see the pattern by the incompleteness which moves into manifestation in conscious life as the "fly in the ointment," the inner ambivalence, the something not quite comfortable. There need be none of this process, but, if there seems to be the need for some fear, then allow and accept that you have a concern, that there is something that makes you feel the negative rather than the positive. Allow this, for it is a part of the process. Only end always with the realization that the process is positive, and the resulting seeker—that is, you—will learn from this quiet, constant testing, not any large detail of spirit, but, rather, the undergirding patterns that support continued spiritual evolution.

18:♡: As you evolve, the race which you are a part of evolves. You are all entities within your planetary sphere in that, as you evolve and are able reliably to be more of a clear, transparent channel for the infinite waters of love, so you shall be both less yourself and more yourself. You are attempting to move from the personal self to the magical or impersonal self, and these small voices within tell you of the pattern that you are just missing.

19:♡: This is subtle work. Do not be discouraged, but move forward, and in forgiveness of self—not the forgiveness of one who may confer from the outside, but forgiveness of the universal self by the universal self. To serve love is truly freedom; yet, to perfect that freedom, you move into and through the large choices involved in opening the heart in non-judgmental compassion to the realization that beyond all these choices there is a universal nature which includes all things, and as all-self there is forgiveness of the forever incomplete all-self being perceived as becoming. The more you become, the more freely and gladly you will take on this subtle and essential task.

20: The third category of voices within is peopled by those presences to which you become sensitized. These are not, in your way of speaking, parts of the self. They seem to be people, entities, energies which are apart from you, which have their own lives, their own bodies and their own thinking. It may be useful for you to think always of your inner guides or the Holy Spirit, or whatever you find to be your guidance. If that be so, then stop right there, for that is an excellent way to relate to these essences, these energies, these people. They truly are here to serve you as a seeker, to aid you in attaining that perfect clarity which lets the Creator shine through undiminished and undistorted.

21: There are, however, many who find it useful also to feel kinship with or to find themselves to be part of these presences. The way to consider them then might well be that there are energies, essences and traits within yourself which draw and attract these entities, energies and so forth to you. It is well always if a new voice is heard—and all voices are new until challenged—to be clear about being in charge of either accepting these voices or requesting that they leave in no uncertain terms. If you find a portion of guidance—one of the guiding voices—to be destructive, then you must do that which is natural for you to do to remove that voice from the opportunity to speak further. To do this is a matter of knowing where your essence lies so that you can stand solidly upon the spiritual rock upon which you have placed your journey and say, "By this imperishable ideal which I take most seriously, I command you to go and stay gone."

22: You are not without power. Your thoughts have power.

ence which I had in California in which I...

39: (Side one of tape ends.)

40: I am Q'uo, and am again with this instrument. We are aware of the information which you shared with this group, my sister, but do not choose to read further before you have given information, for we do not wish to infringe upon any entity's free will and therefore will respond only to this information which you have spoken and to which you wish further response. How may we speak, my sister?

41: Questioner

42: My query has to do with... getting in touch with... whether this is something with which I might continue or should continue?

43: I am Q'uo, and I am aware of your query, my sister. Our response, in order to assure your free will in its action, is of necessity general. We may suggest that, if there is an interest in this kind of information and its method of transfer that indeed you may pursue this type of seeking. We would suggest that if there is a question or doubt upon your part that this is a topic upon which meditation would be helpful. For those areas of inquiry, which are of value to the seeker, will cause a feeling of rightness to rise from the subconscious to the conscious mind where it will become apparent that the next step upon the path is the one in question.

44: Is there a further query, my sister?

45: Questioner

46: I feel the doubt is only in my own ability, because there is definitely a desire and an interest in pursuing this.

47: I am Q'uo, and we would respond by suggesting that it is appropriate that each seeker feel a certain amount of doubt as it approaches a new experience upon the spiritual path. For this kind of doubt or questioning is that which prepares the seeker in an inner sense to take the step from the cliff not knowing whether the foot that steps shall rest upon firm fundament or not. Thus, if there is interest upon your heart and doubt in your ability, we recommend that you rely upon that desire which you feel and that you put aside for the moment the doubt in order that your journey may continue along that path which is designated by the passion and desire within you. Is there a further query, my sister?

48: Questioner

49: No further query, and I thank you.

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

51: (Pause)

52: I am Q'uo, and as it appears that we have completed those queries which have formed in the minds of those that are present, we shall take this opportunity to thank each entity for inviting our presence in this session of working. We are most grateful to be able to join you and to walk briefly with you upon your journeys of seeking. We applaud each entity's efforts at moving through this illusion which is filled with mystery and confusion, for it is a valiant effort which you make within such a heavy chemical illusion.

53: Each has friends, guides and teachers that walk with each, whether seen or unseen. And we can assure each of you that you are never alone upon this path though each will feel a loneliness many times during the journey.

54: Each time you are calling inwardly or outwardly for assistance, your calls are heard and if you will listen carefully with your inner ear, you will hear the response, for the one Creator cares for each of its children and hears each call. We shall take our leave of this group at this time, leaving each as always in the love and in the light of the infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

55:

5.21 1992/08/30

0: What value do these voices have as we go through our daily round of activities, and how can we make reliable decisions concerning our service and our growth as we listen to the variety of voices in our heads and in our lives?

1: Each of you is and how grateful we are that you would wish to call us to share in your meditation and to offer our service of speaking upon the topic of the inner dialogue and its reason for being, its way of working, and its relevance to your spiritual journey. To say that we are offering a service is true; yet, we

also wish to say that we are fallible. Therefore, if any opinion of ours does not seem right to you, it would be very gratifying to us if you would leave it behind and keep for thought only those things which seem helpful and right to you, for each has a personal discrimination which is far wiser in its instincts than any outer authority.

2: As foundation for this collection of thoughts, we would ask you to visualize the seeker that you are in meditation with the entire universe of meaning, both without and within you. You are perhaps more used to thinking of an inner and an outer experience. Yet, the outer experience is, at a deep level, formed sometimes decisively by the inner self. Thusly, the visualization of the self in meditation, bringing the outer world within by allowing, accepting and forgiving outer experience, becomes half of the self's realization that all of the infinite creation is within each seeker, each self-conscious entity. The outer struggles seem light except when those outer influences come too close, and resemble too much, the difficulties of the self within. The outer experience is most usefully thought of as a mirror reflecting to you your inner situation and the joys and challenges of it.

3: Within you lie all qualities: those that you think of as contradictory, those you think of as good and as bad. All imagined possibilities of self lie fallow within each person. Each is completely universal. You are all that there is. Within your consciousness lies this knowledge. Yet, as you come to your work of spiritual seeking, it is not usually one's desire to begin with the broad and untamed bewilderment of self-contradictory forces. Far more natural to one seeking is the urge to move into a positive service and love-filled environment.

4: This is a good instinct, and for the student who is beginning to be aware of the choices that can be made, it is a functional and practical point of view. The decisions are normally fairly simple in an ethical or philosophical sense. Faced with a choice between loving behavior and self-serving, lying or other negative behavior, the student will either choose, usually, to do the positive thing or to fail to do the positive thing but to remember the preference in 20/20 hindsight, as this instrument would say, looking at the undone thing that would have been positive or the error that was not positive and saying, "I will remember to affect future decisions because this decision did not satisfy me."

5: However, the query that you have asked is about those times when there is no obvious positive choice. That control of choosing the positive thing is a kind of artifact of one doing work while attempting to open the heart. The choices at that level bloom like flowers and are often irresistible. The virtue of service, the joy of giving, the desire to make those you contact feel better—these are the choices made easily, lovingly and freely by those moving to open the center of heart energy.

6: Yet, the spiritual path of evolution becomes like the planet that you rest upon—creatures of night as well as day—and after the heart is first opened on a reliable basis there yet remains the traversing of the twilight and evening and midnight of the spiritual journey. As you advance in your choices, they become less than obvious. The deepest, most profound darkness lies upon the advancement of the spiritual path. Within this darkness there is one light: the reflecting light as of your moon to this planet of yours. This spiritual reflective essence may be called your higher self, the larger self, the all-mind. It may be called the Christ within or simply guidance. Whatever it is called, it does not cast a clear and bright light, but casts an often deceiving, very subtle moonlight of the spirit. And in this light, with only your guidance to have faith in, you make the more subtle, more difficult, and very important choices having to do with the energies of communication and inner work. Most of the inner work is done in this spiritual, deep-shadowed twilight.

7: Why is this so? The gates to learning the truth open only to those who are able to use the keys. The first key is the silence of meditation. And after the resources of meditation, contemplation and prayer have aided the seeker enough to open the heart, then the choices become those focusing into the universal nature of the self and an archetypal understanding that allows the seeker to have more keys minted and placed in the spiritual grasp.

8: Each period of learning at this level is called initiation by your people, and it is, indeed, the beginning of a new subtle pattern which you shall choose. Yet, this choice is not simple, for it is a choice of an entire pattern, a pattern of thought, of

explore it so that you come to a more complete understanding of its origin, its process, and its consequences.

21: Thus, as you accomplish this meditative examination you may inform yourself as to the step that you are taking and become aware of its significance upon a level which is more fully informed than would be possible if you merely moved upon the impulse with a more cursory kind of examination.

22: Is there a further query, my sister?

23: J

24: No, thank you very much.

25: I am Q'uo, and we thank you, my sister. Is there another query?

26: Carla

27: Is there a principle here to look at? Is it probable that each time we think we have a fault or that something is inconvenient to us, if we follow it through we see that it's one side of the coin, the other side of which is our greatest opportunity?

28: I am Q'uo and we are aware of your query, my sister. In general, this is correct. It is easy within your illusion to see feelings and experiences as separate from the overall journey that is being made so that there is the possibility that one portion of value may be discarded as irrelevant when, in fact, it has a close connection to the primary program for the incarnation if more carefully examined. Thus, each portion of the experience presents the opportunity for discovery of the self and of the great Self from which we all come and to which we all return.

29: Is there a further query, my sister?

30: Carla

31: No, thank you very much.

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

33: R

34: How does one find lessons for the self in frustrations encountered during the seeking?

35: I am Q'uo, and I am aware of your query, my brother. The lessons that are before one, oftentimes as they are becoming apparent, are in large part hidden so that what is necessary is the continued application of attention and effort by the seeker upon that which is the source of frustration, for there is within each frustration a trigger point or place of beginning which is the key to unraveling more of the nature of the experience that is before you. If you can look—and again we suggest the meditative state for this looking—at the experience which provides the frustration and look at that experience objectively so that it is but experience and see the frustration that comes to you as that which you have created and which is not inherently contained within the experience, then it is more likely that you will see the point at which frustration becomes the experience for you.

36: This examination will provide you the means, once again, of following a trail. The trail begins at the point at which frustration is noted. Look at the series of events, the relationships, the entities involved at each of the portions of the experience before you. Look at them not only in their practical and mundane senses of everyday activities but look at them also as symbols of higher principles that are at work within your incarnational pattern. The more carefully you have observed patterns of all kinds within your incarnation the more easily will you be able to connect the relationships of these patterns to the nature of the lessons that are yours to learn and the services that are yours to offer within your incarnation.

37: The point of frustration is as a sticking point, shall we say, at which time there is more that is not understood than there is that which is understood. If you can explore what qualities within yourself have brought about the response of frustration in relationship to the experience before you, you will have informed yourself of the basic relationship that can yield more understanding of not only the experience but of yourself as well. If you can, shall we say, cross-reference the various causes of this frustration you may begin to see themes repeating in your pattern of experience, and as these themes repeat you may discover that there is a certain quality within your character or personality that you are developing and that the feeling of frustration is a kind of friction that wears away those lesser qualities, those which are no longer useful to you and which provides you a more polished surface so that you may see yourself more clearly. Thus, frustration can be an indicator that there is an opportunity to expand one's concept of self, of service, and of learning within any

particular experience.

38: Is there a further query, my brother?

39: R

40: No, thank you very much.

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

42: (Pause)

43: I am Q'uo, and as we have exhausted the queries, we would take this opportunity to thank each of those offering queries and each present for inviting us to join your circle of seeking on this afternoon. We are most honored to do so, and feel a great joy of walking with you upon your journeys. We feel a great affinity for seekers such as are gathered here this afternoon, for the desire that is evident to know the nature of your paths and the desire to be of service as you travel them are most inspiring for us to observe, for we know that the paths that each of you travels during an incarnation in this illusion is a path that is filled with mystery, is a path that is filled with difficulty, and is a path that has much confusion, for most of the qualities of the one Creator that we all seek have been covered quite carefully by the nature of your illusion so that those lessons and services that you are able to discern are far, far more valuable than would be lessons and services within an illusion that were less heavy, less dense, and less filled with mystery. Your challenges are great, yet we see that your desire is greater, and we commend each of you for your stout-heartedness, your good will and your cheer upon this difficult journey.

44: At this time we shall take our leave of this instrument and this group. We are known to you as those of Q'uo, and we leave each of you, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

45:

5.12 1992/05/24

0: Is there a value to what we might call this fearful or fear-filled approach? To some apprehension? To anxiety? Is there some way that this might be used in a positive fashion by people who are preparing to set out on a new adventure, to undertake a new challenge or opportunity? Or is it better if the person completely relies upon what we might call blind faith and just has the optimistic point of view that everything's going to be all right no matter what it might look like to begin with, and that if we just believe that things are going to be all right that this is the proper attitude with which to meet any challenge? Or is there a dynamic tension between blind faith and anxiety that brings out the best in us? Is there a balance that can be achieved to increase our efficiency in problem-solving and in meeting new challenges?

1: Each of you. Greetings in the love and in the light of the one infinite Creator. We are grateful this day to be called to your circle and to be able to speak upon the subject of the usefulness of fear and pessimism as regards entities looking at situations and needing to make decisions. As always, we ask each to be aware of the paucity of our wisdom and the fallibility of our statements. We offer the best opinion of which we are capable, but this opinion is flawed by our own distortions, which do in some measure continue. We thank each for allowing us this luxury, else we could not in good conscience speak.

2: Our statement to you that we are fallible is an example of our use of pessimism. We find there to be occasion to use what seems to be pessimistic thought at times when we are dealing with ourselves or other selves in a way which may cause a difference to be made in the decision-making processes of spiritual evolution. It is not likely that any would consider our words infallible, but, as this instrument would put it, the worst case scenario is that an entity would take our words out of context and literally, and, using them rather than the entity's own discrimination, make a choice which would have an impact upon that entity's spiritual evolution. We hope to have the impact upon your people's spiritual evolution which your people choose to take from us, thinking for themselves. We do not at all wish to ask any to take our words on blind faith. Thus, you may see that we cannot give an easy answer to your question.

3: Let us consider the aspect, nearness of decision. Many are the times when one creates mentally a possible future situation. It may not be probable, and, if probable, it may not occur. And if it is most probably to occur, it will be long

enough in coming that consideration of a decisive kind is premature. In this case, the use of consideration which could be called pessimistic of many possible scenarios is not recommended, as it is not utile. When there is simply a concern or worry on the horizon, it may be seen as weather—the storm cloud which is over someone else's land, some other farmer's crops, some other person's hapless head. It will not impinge upon you.

4: This concern or cloud is real. Far more real in the thought world—or, as some perceive it, the world of spirit—than it is within your continuum. However, only damage can be done by the application of rational intelligence to a situation which has not yet become susceptible to rational thought. In this circumstance, the appropriate frame of mind or attitude would be prayerful and affirmative. That is to say, that any storm cloud of difficulty not directly impinging upon one can, with good results, be placed in the heart, be taken into meditation, and be contemplated with affirmative visualizations concerning its eventual process of outcome. In the example we used, it would be appropriate to know that the cloud brought rain to the farmer and watered his crop well, but that lightning did not strike the farmer while crops were being so fed.

5:♡: When a worry, anxiety or concern enters the mind, therefore, the first question to put to the self is, "Is this a concern which has come to the proximity wherein I must needs consider and choose a plan of action?" If the answer is "No, this situation is not proximal, but is further from the entrance into imminent illusion than that," then the persistent and gentle effort may well be made to downgrade concern until it becomes that which is the concern of one who prays in faith, holding all things up to the light and asking for light so that the possible situation dwells in thought in light, and the self possibly overly-concerned about this question dwells also in light in the beneficial rays of faith's connection with the spiritual riches of an inexhaustible Source of love.

6: There is another category of considerations which we shall mention, for those considerations are important; yet, they have but a slender portion of the percentage of room in an entity's usual considerations. These are general questions which one may have concerning keeping one's word, being a certain way, dwelling with a certain point of view, and then noticing that one has emotionally or mentally slipped away from this standpoint or point of view. We may use the example from your holy works of the ones who awaited the bridegroom, each supposedly a bride to be. Each had, in this story, a lamp which used oil. Yet, some who hoped to marry did not carry the fuel to light the lamp. Others were prudent and had both light and fuel.

7: In this case, it is always well to look most pessimistically and firmly upon one's perceived lack of forethought in fuel-carrying. One's principles are the result of choices already made. They are your lamp. They are what you hold up before you as you await marriage with the present moment. However, without the fuel to light this lamp, the bridegroom of the present moment cannot find you in the darkness. Your forethought, your energetic concern in backing up previous ethical and metaphysical choices with the fuel to keep them fresh and lighted, are your way of being prepared for the usually unexpected arrival of a present moment, the bridegroom of which has need of your light, your face, your ethical positivity, your polarity in consciousness.

8: One who seeks the truth cannot rest upon the previously found truths or previously made ethical choices of one's pilgrimage, but must continuously be prepared to meet that present circumstance which uses all past choices and demands then a living witness of your own polarity. Your choices without the energy of your will are like lamps without fuel and are not useful. Thusly, in your theoretical, abstract, metaphysical being, be very conscious that the entity who seeks shall be tested and the seeking shall go forward when the test has been passed, the passing of the test being the responsible and reliable remembrance and embracing of past choices which have increased positive polarity.

9: The third consideration in wondering about the wisdom of pessimism is the largest of the three considerations, for it is the one which needs balancing and which has an impact upon the decision-making process. As in many things, there is the balancing act. Let us divide this third kind of pessimism into two parts: firstly, the situation where a possible difficulty is intuited clearly as being present; the second, a situation which is proximate and has come to what may be

called a "turning point."

10: Firstly, there are those things about which one may have lucid intuition. A well known example within your culture is also found in your holy work, the Bible. It is the situation in which Joseph of the Many-Colored Robe is asked to interpret the dreams of a ruler. The young Joseph does interpret the dreams of the ruler in such a way that the dreams seem to have an internal order and consistency and to point to right action. Therefore, the ruler and Joseph move upon this dream's suggestions concerning an unknown future. Seven bumper crops are first to be harvested and plenty is to rain. Then there are predicted in the dreams a like period of drought and consequent hunger and even starvation. The response to this clear dreaming is the preservation of enough food to buffer successfully a drought, should it indeed occur. This is a right use of what you might call fear or pessimism.

11: If there is a lucid and clear dream or process resembling clear dreaming wherein a precaution seems wise in the taking, and if this precaution is able to be done without destructive impact upon the integrated life of the self or family or society as a whole, then such a precaution is well made, as long as the effort is made not to dwell upon such a possibility being inevitable. The example in this instrument's mind closest to its surface is the placing of the matches and the lighting instruments such as candles and lamps in case your electrical power fails. It is not foolish to prepare for this possibility, and shows prudence rather than random fear.

12:♡: In the case of being faced with the necessity for making a decision, we hope you may see that much of the concern evinced in this query is irrelevant. When a decision must be made, there is no fault either in blind faith or in worst case scenario spinning. The movement of a personality through third density provides each entity with various lessons concerning loving. What love is, how it may manifest through one, how it may come to one, how it can be discerned, are all questions which the pilgrim of the king's highway must needs ask. In some cases, an entity's lessons are those in which an entity must learn to be less wise and more faithful.

13: Let us give the example told by Jesus in your holy work where a master gives several servants money. One servant buries the money. The others create, through enterprise, interest compounded to the money. When the master receives again the money, those who acted in faith that their judgment in investing for their master was adequate were rewarded with thanks and more duties, more services to perform for the master. The one who buries the coin, the pessimist, has what it has had, that and no more. And then the master takes even that coin away. This seems, in your logical terms, to be a harsh penalty. However, within the parable, the point is being made that one who acts without faith will not progress in polarity. The use of faith as a portion of each decision is a central requirement. The faith may show itself simply as a compassionate way of expressing wisdom, but it is centrally important that this impulse be respected and nurtured in each and every situation.

14:♡: Upon the other hand, many are the lessons of love wherein an entity moves foolishly and quickly, in blind and unreasoned faith, thereby abandoning tools and resources which have been given within the illusion in which each lives by the infinite Creator. These faculties of reason were not given in order to create excess. These abilities of reasoning and questioning are valuable tools. Thusly, when one must needs make one's personal choice, one first ascertains that the time has come to make the choice. If the time is not yet, the mind should remain out of gear and the concern given to the heart, to the inner room of prayer, and to the affirmative workings of an over-reaching faith in the rightness and goodness of all that there is behind and beyond the visible illusion.

15: The second consideration is that of one's principles, one's spiritual or metaphysical facets of one's gem of spiritual or magical personality. Are these principles upheld with the enthusiasm of one with the fire to light the lamp of builded, metaphysical structure? If such principles are in place and are not being subverted or denied, then this consideration may be closed. If one sees oneself slipping away from a truth which one has responsibly perceived, then efforts must needs be made to restore the firm potential of builded polarity for further evolutionary choices.

16: If a concern still rests within the mind, then there is a decision to be made. We can only suggest to each that when

up the attention and move your consciousness off the balance upon which you walk, balancing the various positive and negative catalyst which you receive, so that you may work with this catalyst and at your own pace continue the evolution of spirit. The evolution of third-density physical vehicles is at its end. Further evolution is all spiritual.

6: It is written by one who was close to the master known as Christ through vision that you should look not at those things that are seen but at those things that are unseen. For those things which are seen are temporal, while those things which are not seen are eternal. Let us look at this thought, spoken by the one known as Paul, the Apostle. When you wish to work with spiritual evolution, you take that which is before you, say a mismatched relationship apparently or a great chasm betwixt boss and employee. There is a tendency to focus upon the physical, chronologically arranged events which have caused the disharmonious feeling of being swept off of balance, of being tumbled by (lies).

7:♡: It is much more difficult to look for the heart of the dilemma. To gaze not at the topology and chronology of the disharmony but rather to penetrate the illusion to move by faith alone through the veil of forgetting. And to by faith ask for help from the world of the spiritual on the level of those things which are not seen. The workings of the heart are not seen. The self-acceptance or lack of it is not seen. The love or hunger for love in relationships is not seen. Circumstances only are seen. There is, my friends, a reason for this. The design is to so baffle, frustrate and confuse the intellect with all the data of the senses that the student will be forced to move the center of investigatory energy from the intellectual mind, which is a creature of this illusion only, to the wisdom of the deep mind, which is vastly more informed and which resides in what you would call the heart energy center. This center is the gateway center wherein, when the lower energies have been cleared, the gate becomes opened so that you can effectively focus the heart's wisdom upon the situation you wish balanced within you.

8: Each of you is aware that it is well to keep the mind's eye upon the moment which is now. And many are those who feel guilty that they do not spend more of your time in the meditation, contemplation, prayer and simple reading of inspirational material that has been valued by you. The world, you say, is so much with me I cannot do these things which take too much time. We ask each to release the self from this judgmental frame of mind and firstly to realize that there is no physical time to seeking but only the energy of intention and desire. Secondly, that this can be called upon at any moment during which you are aware enough of how to judge and discriminate to choose what to look at. This meditation of the moment is not a will-o'-the-wisp. It is the dipping into the deep pool of peace in a moment, so that you may turn again and face the illusion without being drowned and overwhelmed by the information pouring in from your senses. Your body's mind would, if it could, speak only of the illusion. Thusly, it is only by conscious choice of the point of view that you may have the option of looking at what forces shaped the situation at the present moment.

9: This, my friends, is not a theoretical training ground for soul! This, your third-density illusion, is boot camp for souls! You see, in third density you have one choice to make. It is the choice between service to the self and service to others. Upon this choice depends millions, of what you think of as years, of future evolution. For both the service-to-self path and the service-to-others path are viable ways to become one with the one Creator which is the source of all that there is, and indeed is all that there is.

10: Again, we shall pause as we find this instrument going to sleep. We shall bring the level up a bit. Please allow our apologies for another pause. We are Q'uo.

11: (Pause)

12: We are again with this instrument. We cannot wake this instrument up. Therefore, we feel it best to speak only a bit longer. For while this instrument is perfectly safe, we wish not to intrude upon this instrument's free will. And as we are in trance with this instrument, she has no free will. This constitutes an unacceptable contact, for we believe above all things in the free will of each individual and would not speak our thoughts to any which did not ask. Nor would we enter into the trance state with an instrument without the prior agreement. Therefore, we simply will sum what we have said and then transfer.

13:♡: Whether in channeling or in living, the focus upon the

principles governing that which occurs rather than (on) that which seems to be occurring will yield to you the more accurate point of view from which to use your personal powers of discrimination and choices of action, so that you stop reacting to the illusion and begin the freer and more transforming activity of acting as you believe in the present moment to be your deepest understanding. This process is guarded by the one who loves you very, very much. The protection of the seeker is grounded in love. You are loved infinitely, and you are channels for infinite love. We thank this group for allowing us to speak, and we thank this instrument and would now transfer to the one known as Jim. We leave this instrument in love and in light. We are Q'uo.

14:♡: I am Q'uo, and greet each again in the love and in the light of the one infinite Creator. At this time we would offer ourselves in the responding to any further queries which those present would have for us. Is there a query at this time? 15: Carla

16: I have a question. Could you tell me what happened? I was channeling and then suddenly Jim pulled the microphone away from me and so I assumed I came to a dead stop. What happened?

17: I am Q'uo. I am aware of your query and your confusion, my sister. We were unable to bring your level of consciousness up to a sufficient degree away from that level you call sleep, so that we were of necessity bound to complete that portion of our message through your instrument. We can assure you that you did not stop and could have continued if we had wished to infringe upon your free will by utilizing the trance state. Since we had no prior agreement with you to utilize the trance level of communication, we found it necessary to give a summary of that information which we had been transmitting through your instrument and then transferred our contact to this instrument in order that questions and answers could be entertained, as is the practice of this group in its relationship to us.

18: Is there a further query, my sister?

19: Carla

20: Yes, Q'uo, could you please speak to me what I did incorrectly to bring about this situation. This has not happened before.

21: I am Q'uo, and I am aware of your query, my sister. We find no error upon your part. Only the body's response to the opportunity for rest as it is suffering of that which you call the infection, which has weakened it significantly, and we applaud your desire to serve under these conditions, and that which occurred is not unusual in this instance. Therefore, we do not suggest any corrective action or further concern upon your part.

22: Is there another query, my sister?

23: Carla

24: Yes, a last one. Is there a desire, is there a need in your opinion for any, let's say, series of special sessions in trance, such as we have done before, or is conscious channeling that which the Confederation prefers at this time, through me?

25: I am Q'uo, and I am aware of your query, my sister. We do not recommend the utilization of the trance level of contact for your instrument at this time but would continue with the conscious channeling as you have called it.

26: Is there another query, my sister?

27: Carla

28: No, Q'uo, thank you very much. I appreciate it.

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

30: Carla

31: I do have one more before you stop. Do you wish to speak upon this subject again, to finish what you had to say?

32: I am Q'uo, and we find that as with all topics (laughter from Carla) there is an infinite amount of information available. At your request we feel that we have given a good beginning upon this topic, one which offers each food for thought shall we say and we shall be happy to speak further if it is requested of us.

33: Is there another query, my sister?

34: Carla

35: No, Q'uo. And I thank you and am glad to talk with you as usual.

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

37: Questioner

38: I have a query. First of all, are you familiar with my... inquiry or... ah, earlier what I was speaking of as an experi-

this kind of method of seeking difficult for some to utilize and makes it more attractive for others, for there is much notoriety which has been associated with this phenomenon through much of your recent past. We find as we observe those not only within this circle of seeking but the great number of conscious seekers upon your planetary sphere that the movement into the utilization of channeled information has as its natural continuation the opening of each seeker's channel for finding the personal and internal sources of information so that each seeker is more nearly an instrument of a purified and rarefied nature, which is to say that all catalyst—such as channeling, astrology, tarot, numerology and so forth—serves as an intermediary for a certain portion of time for the seeker. Thence there is the movement towards refining that channel which is ever and always available to all seekers, for each entity upon your planet channels the life, channels the responses, the activities, the words, the thoughts, and so forth. This channeling of the life then provides the basis by which each entity may refine this movement of energy and inspiration through the life pattern.

25: Thus, we would respond in short to your query by suggesting that channeling as a life endeavor and as a personal process is far more important than is the channeling in which we now engage, for we wish to serve as catalyst, and as each seeker channels his or her own journey there is where the treasures are truly found.

26: Is there a further query, my sister?

27: Questioner

28: No, thank you.

29: I am Q'uo, and we thank you, my sister. Is there another query?

30: Carla

31: I have one. I was surprised a little bit, even though I was the one channeling—when we talked about the question beforehand, I had thought to myself that there is probably going to be some channeling on, oh, just surrender to that which was required of one or desired of one by the infinite Creator, just a faith in that, and I was sort of surrendering to faith instead of trying to work with things, and I noticed that in talking about how to deal with this particular question there wasn't any talk of surrender. It was really pretty well focused on the ways and means that we can work within our own minds and our own parts. I wonder if you can speak to that.

32:♡: I am Q'uo, and I am aware of your query, my sister. As we spoke on the query for this session of working we observed that each entity present was well aware of the value of the surrendering to the undeniable circumstance, for each has journeyed long upon the path and has felt the force and momentum of the daily round of activities, so that the need to surrender to that which seems inevitable and right is obvious to each. We wish, therefore, to build upon the concepts of action considered in the light of surrender, for all activities that you accomplish within your life pattern are of a nature where there is a necessity for interaction of some kind. The conscious seeker of truth will wish to give the effort that is of the highest quality, reflecting the essence of its deepest being and wishes, to know how to form the response that is loving, intelligent and flexible in any situation.

33: Thus, we spoke to activity and response as those means whereby entities may gather their resources, shall we say, and utilize them to the fullest within the boundaries of the illusion in which you move, and with the recognition that the surrendering heart and mind are the attitudinal components, shall we say, by which all such activity may be accomplished. Thus we thought to provide the paradox how one may act with the attitude of surrender.

34: Is there a further query, my sister?

35: Carla

36: Let me just sum up and have you say "Yes, you have an understanding" or "No, you don't." You say that it is the living of a life in faith or the attempt to live a life in faith which is continuous surrender that enables one to raise the question "How can I best find honesty and acceptance in my personal interrelationships?" Would that be a fair summary of what you just said?

37: I am Q'uo. Not only would we suggest that is a fair summary, but an eloquent one.

38: Is there a further query at this time?

39: Carla

40: No, you old charmer, thank you very much. Q'uo, it's a pleasure to talk to you.

41: I am Q'uo, and I thank you, my sister. Is there another query?

42: (Pause)

43:♡: I am Q'uo, and as we assess the energies and lack of queries at this moment we feel that we have spoken for the appropriate length of your time, and we thank each entity for providing us with the desire to know that which we have to offer and with the patience to listen to what we are aware has been a somewhat lengthy discourse. We are always grateful for the opportunity to speak to this group and to any group which seeks so wholeheartedly for the love and light that will illuminate the journey yet one step further. We cannot express our gratitude enough to each present. We thank you, my brothers and sisters, and we shall take our leave of this group at this time, leaving each, as always, in love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

44:

5.20 1992/08/16

0:♡: Greetings, my friends. We are known to you as those of Q'uo. We greet each of you in the love and in the light of the one infinite Creator whose property is to be infinite, invisible, everlasting and intelligent. We greet you in the love and in the light of this everlasting intelligence because that is all that there is, love and manifestation. Love in a manifestation built with light. We ask you to pause momentarily as we wish to take this instrument to a deeper level, so that we may speak more clearly through this instrument. We shall pause for a moment. We are those of the principle of Q'uo.

1: (Pause)

2:♡: I am Q'uo, and we are again with this instrument. Again, we greet you in love and in light. It is our great privilege to be called to this circle of seeking to speak upon the question you have posed. Indeed we are with your peoples for this purpose alone, and you give us the precious gift of an opportunity for us to serve and to learn. For we in our density also have lessons to learn. Ours are those of wisdom, whereas yours are those of the student learning to love and be loved. We ask you to realize firmly that we are prone to error, not great or exalted, but pilgrims upon the dusty road of spiritual seeking. You seek an accelerated pace of spiritual evolution. All beings evolve; that is their destiny. It is within each seeker's control to choose the rate of learning and the rate of changing or transforming. We happily share our thoughts with you; but use your discrimination. Any thought that you find not to be useful, we ask you to discard it. For you will not learn from us. We are only the catalyst for you to remember your personal truth. Thus, take only those thoughts of ours which you recognize and feel "Yes, I knew that, I only forgot!"

3: All in third density begin with a vast forgetting, then see only those things which are visible, hear only those sounds which the ear may transmit to the brain—and so forth through the senses. Your physical vehicle was designed to deal with this illusion, this grand illusion, this carnival which passes in third density for reality. However, at the very heart of all that is visible is both metaphysical and physical awareness that nothing can be truly understood on its larger terms. That is, telescopes show to the eye that which the eye cannot see, yet those scientists which use those telescopes always stress how much more there is beyond the limits of their measuring devices. Similarly, as the microscope becomes more and more powerful, it begins to see smaller and smaller particles.

4: The cyclotron throws the atom, seeking the sight of the first particle which has mass. Yet, we hear from these scientists that only the path of energy of these electrons can be documented. Mass itself can not. This is because all things are created by light, by the revolutions and buildings of revolutions of the unit of light, called the photon, which has never yielded any suggestion of mass—only the wave of energy. Your illusion is perfect. It offers you that which you need to act out the learning which you came to this lifetime to receive.

5: You are old, old souls and you have given yourself your own choices of those relationships and environments which you feel will give you the most opportunity for learning. This is done by the friction of difficulty and trouble, frustration and other seemingly negative reactions, those things which trip

that self which is uniquely you sets out to choose, both the faculty of faith and the faculty of wisdom may usefully be invoked. If a balance can be achieved quickly, very well. If there is a continuing disquiet, then there are two ways in which one may learn more about one's true desires. Firstly, one may refuse any thought concerning this choice for a limited period. This neglect allows the deep unconscious roots of mind to express deeper wisdom. The other technique is to choose on one diurnal period to spend every free second espousing a positive choice. In the next diurnal period, one must then take every free moment espousing the wisdom of a negative choice. This over-stimulation of the mind's duality—yes, no, yes, no—achieves the same inner quiet within, and, again, a way is made for the wisdom deep within one to rise to the surface either through dreaming, a sudden feeling, or, as is more nearly the general case, a growing awareness which soon amounts to certainty that one particular choice is the appropriate one for the self at this crux.

17: We do not disparage the intellectual mind. We do not disparage the uses of fear. We do not disparage the uses of faith. We point out to one who wishes to be an ever more radiant person in the citizenry of the universe that both faith and doubt are necessary in the discovery of the true self and the truth of that self by the becoming, birthing being that is the universal citizen known locally as the self.

18: Each of you builds for eternity. Make haste, therefore, slowly, knowing that the safety of corrected error is absolute. Any self may feel, after the fact, that a choice has been wrong. Another choice shall come. The same procedure is available and the self-perceived previous error is that for which one may give thanks. It is the homework problem solved wrongly, explained to some extent by the teacher within or without, granting the self better tools and resources for making the choice again.

19: You gaze upon our perception of the entire point of the third-density experience which you now enjoy. Each present moment brings its burgeoning harvest of possibility. Some moments are over-burdened with the need to choose. Let your faith keep you as unflustered as possible. Let your skills at using reason keep you aware of mundane concerns. But, above all, realize that both are but tools. The decision, the choice, is best made when it is made not only by you, but by such a deep portion of the self that one is one who knows, one who has a quiet mind because there is an inner sureness, "Yes, I have opened the heart to faith, the mind to rational consideration. Decision is not mathematical. Beyond a certain point, I cannot defend my choice. However, I know and feel sure that it is the one I need to make."

20:♡: If this luxury may be yours in times of hard choices, then truly have you done all that one in your life experience can do, for you have used your resources and then opened the self to the greater compassion and wisdom which lies within in that portion of the self which is a portion of the one infinite Creator's love reflected in love, as this instrument would say. You are all entities of love reflecting the Creator to each other. Be aware as often as possible of the nature of the self and other selves. This is one of the greatest resources for spiritual evolution which exists.

21:♡: We would close this working through the one known as Jim. We thank this instrument and would transfer at this time, leaving this instrument in love and in light. We are known to you as those of Q'uo.

22:♡: I am Q'uo, and greet each again in love and in light through this instrument. We realize that we have spoken overly long and wish to ask if there might be any queries with which we may complete our presentation this afternoon?

23: (No questions. All thank Q'uo.)

24:♡: I am Q'uo, and again we shall take this opportunity to thank you, each one of you, for your patience, your dedication, and your desire to know more of that which you call truth. That which we have shared we share with great joy, and also share with the admonition that you take only those words which have meaning to you, leaving behind those that do not. At this time, we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

25:

5.13 1992/05/31

0: So, we would like some information today about the qualities within us and within the creation around us that are dependable, that are real, that are sustained, that we can look to in times of difficulty to support each other and support ourselves on the journey of seeking the truth.

1:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a privilege and a blessing to be with each of you, and we greet old friends and new in the name of the infinite One.

2: We speak to you this day upon a subject difficult to deal with by means of words, for any discussion of what unity is must needs be undertaken in the fragmentary sense created by your various ways of speaking. The letters of an alphabet are several, but the words of a language very many; yet each word tends to separate thought rather than unify thought. The language itself, then, tends towards divisive understandings. However we shall offer our opinions with the request that all that we offer be taken as opinion and not as authoritative fact. We do not have that sort of authority and are prone to error. However, insofar as our thoughts may be of use to you we offer them with gratitude and a feeling of honor that we are called to offer our service to you.

3: The pebble drops into the pond; the ripples flow out from it. So is each monad of personality, which you experience as a self, a pebble with its own ripples impinging upon the ripples of other pebbles dropping into the pond. This is the experience each has of interactions upon the social scene. The mate, the friend, the group does not know how to move in synchronized perfection, but rather each self and its energies ripple into the energies put out by others.

4: The way these energies meet has a great deal to do with how the two entities view each other, and what information of themselves or of their opinions the two are liable to share. One is one person to self A, and seemingly quite another description to self B, and so forth; each entity receiving a somewhat different facet of the projected energies of the self and connecting with those energies in a way comfortable to the energies projecting from that other self. So no two of your friends know the same person in you.

5: Nor do you know yourself as the same person, even though you seem to be a pebble, a solidity which impinges upon the societal world. Yet, also within your self there are many pebbles being dropped at various levels of consciousness into that admixture of personae which make up the mask of personality which defines, refines and confines one within the illusion you now enjoy. Therefore, you define and redefine the self again and again and again, yet never do you even know the self in its entirety.

6: The crux of this point is duple: firstly, it can be seen that the same perceiver sees all of these differing selves within the self. Here lies the first unity. We shall return to this thought. The second corollary of this process of statement is that as each entity sees many differing views of other entities, and even in a simple small societal complex there are misunderstandings, confusions and disagreements as to events very commonly, it is not difficult to see the same tendency repeated in larger and larger groups of entities.

7: Why does a group form? Supposedly, a group forms because there is a vision, an ideal, or a set of principles which the group all wishes to express honor for and respect for. However, entities which place great emphasis upon things that can be known will have the chronic tendency to define the precise nature of those ideals, principles and so forth that they wish to honor.

8: That which begins in the generous outburst of honor, respect and devotion, soon becomes that which has been defined, and ceases its growth. It then has a hard carapace, a builded structure which will not accept expansion or the movement into different shapes.

9:♡: Consequently, faith of all kinds periodically eschews and sheds the exoskeleton of dogma and doctrine, and begins retelling the great story or myth which is used to focus upon the great set of spiritual or metaphysical principles which each wished to honor. And so the faith, free in the individual urge, and free in the first communal urge and the moving together under the banner of a great principle such as love, soon becomes prey to the desire to nail down and put structure to a system of believing which can be built as a model airplane, and admired, painted, viewed and discussed.

10:♡: In the moving from the first rapturous experience of

love for this principle to the desire to codify it, the entity or group has moved from the open heart to what must always in the end be the closed mind. The trip is typical of your peoples, who are not encouraged by your culture to dwell, abide and trust in the wisdom and compassion of the heart, but have learned through many dealings with other entities to put up the structures which are ways of communicating belief systems easily, and are therefore capable of being discussed more easily. The intellectual discussions concerning belief systems is circuitous and tautological; however this only makes the pursuit more appealing to many who simply do not wish to change, but rather to consider endlessly the various delightful aspects of a certain and known truth.

11: Consider, as each sits in this circle, what each thinks of the nature of the self; of the nature of the environment about the self; of the path upon which the self is journeying; of the purpose of this path. Although there would be many points of agreement, there would also be radical points of departure as each entity has its own way of perceptions, its own way of weighting and valuing perceptions, and its own way of creating, recreating, or reacting to these perceptions.

12: It would seem thusly that for factions to occur divisively is inevitable in any group situation. The inevitability of this pulling apart is, in service-to-others organizations which remember their polarity, a dynamic which is matched by the adherence to, and overriding respect for, the free will decisions of each, and an underlying respect for the power of the metaphysical principle which has brought these souls together. Thusly, in a spiritual family there will always be the disharmony which can be tempered by daily, constant remembrances of the power of that great original Thought which brought the group together.

13:♡: Though this thought is called by many names, and has many faces, may we simply call it love. The Logos, the creative principle, is in our opinion, love. Not the dead love of fixed romance, nor the friendship, or any definition which lies within the parameters of your experience, but love as a fiery creative principle which has dynamically created and set free the universe, which moves endlessly from its source back to that same source, dwelling always in what has been called a cloud of unknowing.

14:♡: We gaze at what may be helpfully said about the eternal diviseness of spiritual and all other groups, and can only refer each again to the inner diviseness of the self. When the self has so far learned its own nature, and accepted that nature unconditionally that it can love the self, that self is then ready to become part of an unity of selves which shall remain unified; not in the deadened sense of agreement to a dry, creaking structure of words and creeds, but because of adherence to love. That love is diverse; each self which loves itself unconditionally is unique, yet each is love.

15:♡: When entities can rest comfortably within their own skins, shall we say, then shall the peoples come together; not to become clones, all reciting the same credo, but gloriously various, with all the colored strands of ribbon imaginable, to fly together as the rainbow, strengthened by love and blessed by a lack of judgment.

16: Entities who fear the diviseness within the self will also fear the diviseness within societies, and will choose to adhere to one group within a society to which it can belong and with which it can be sure of acceptance. Then when another way of believing is offered this self, it rejects that other way for fear that it might lose its safety, its haven, its structure of faith. The faith that becomes one is the faith without structure, without an initial cause or reason which can logically be explained.

17: Entities may come together in faith in the mid-air of absolute faith. Not the faith that says, "I believe this and this and this," but the faith that trusts and believes that all is as it should be, all is truly well. This quality of faith survives war, disease, loss, limitation, death and the myriad other ills facing one in physical body form.

18: A faith which describes limits unto itself will not comfort the sick, the lost, the hurting, the pained; for there is, in any prescribed set of virtuous ways of behavior, the implication that other ways of behavior will be punished.

19: You see there is a marvelous richness of reasons for the diviseness nature of your density's societal structures. That which is true for the self will reflect upon the society. As the self is divided over against itself, even so shall this be reflected in the dynamics of the social structure created by such entities.

20: Those who wish to be peacemakers may work upon the self, gazing patiently and without judgment at the activities of the emotions, the mind, the stirrings of conscience, and the desires of the physical complex. Over a portion of your time, such an entity shall learn that it is by its own set of standards quite iniquitous. This is a helpful realization, as it opens the way for true humility. Not that humility which abases itself, but the humility of one which knows itself, and without judging the self for being imperfect, acknowledges that being within incarnation, and being veiled from knowledge of the true nature of things, the self will necessarily be somewhat confused, and full of unknowing and doubts.

21: The first act of the peacemaker is to have faith in this dubious seeming self. When faith has been found in the self, then the entity has no more point to prove; no more battles to win; no preferences which reach the point of necessity to receive or promulgate. Such an entity then is a likely peacemaker, for with a humble heart such a self listens to divisive speech and by its nature finds the point of balance wherein each party departed from the unifying principle. The means of making peace then lie in an accurate observation of the spiritual principle from which two seemingly warring entities have departed. The path back to unity from discord lies in the calling to remembrance of this unifying principle.

22:♡: We feel this is sufficient for the first general statement, and at this time would leave this instrument and move to the one known as Jim, that queries may be asked, if indeed any would wish to do so. We are known to you as those of Q'uo, and we thank this instrument and leave this instrument in love and light. We transfer now.

23:♡: I am Q'uo, and greet each again in love and in light through this instrument. May we ask if there are any queries to which we may speak at this time?

24: Questioner

25: Yes. From what I understood of what you said before, it sounds like all systems, philosophies, religions and principles that we in our density follow arise out of the present moment and are presentations of that present moment. In order for us to be able to continually relate to these, in a certain sense we need to come back to the present moment and revive them from that present moment. As soon as we try to codify them, put them into words, and then study the words, we are no longer in the present moment and they lose some of their validity. Is that a correct understanding?

26: I am Q'uo, and am aware of your query, my brother. We would agree that you have well stated that which we have spoken in regards to this afternoon, for it is the great strength of your intellectual mind that it may analyze and observe many phenomena and relate them in an infinite fashion. Yet, in all this complexity, there is the tendency to move one's experience from the moment in which all occurs to a distant and objective reality that is created by this work of conceptualization and relation. Thus, we have suggested that it is well to leave that kind of mentation for a time in each diurnal experience for the practice of that which you call meditation, in order that the mind might be quieted, be brought back to its source and experienced in its new and untouched fashion, thus opening to the meditator the doors of perception of the present moment.

27: Is there a further query, my brother?

28: Questioner

29: Yes, but this is a question on something I have observed in the two sessions that I have attended. I noticed that in my first session it was very difficult for me to stay present with this experience, that my attention and consciousness would tend to wander, and that in some respects I felt that I fell asleep. I have felt that today I have had to make a conscious effort to keep bringing myself back to this experience, because in a certain sense I felt a loss of focus when I was present in this experience. In looking at the people with me today I felt that a similar process—although from the outside it is hard to know—seemed to be happening with them. I wondered if you could tell me what is going on that creates this kind of an environment that makes it hard to keep one's attention focused?

30: I am Q'uo, and am aware of your query, my brother. We must assume a good deal of the responsibility for this phenomenon, for our manner of speaking is that of giving information at a set and uniform rate, shall we say, which has the effect of causing some of that which you call sleep or the attaining of a hypnotic state, for the conscious mind that you possess is oftentimes easily led into a more relaxed state by

to deal with disharmony it softens the heart and makes more fertile the ground for harmony to move in realization that in the simplest illusion things are simply arising and dissolving and that you have got a portion of what is arising and are dealing with it as it dissolves. But you are not getting the whole picture, you are not responsible for getting a whole picture; you are not getting it entirely accurate, nor are you responsible for such.

6:♡: In this way you may already take a short moment to smile at your predicament, for you don't have all the facts, you are not hearing anyone else's sum total of all his facts. There is no possibility of perfect communication because there is no possibility of perfect realization within the illusion. There are those who seek perfect realization, but within the illusion we have the opinion that the purpose of the illusion is to present you with difficulties and frustrations in order that you may test the wings of your love and desire to serve, and test also the structure of your belief system of ethics, how you put into action the tools and resources you have gathered about you as ideals, ethical points of view, and tenets of faith.

7: Now, when one is asked to accept the self or another self there is fundamentally, precisely the same difficulty, but because of the self-consciousness so important to your learning experiences within third density the work done in regard to the self and in regard to the other self will differ somewhat. When working with acceptance of the self there is the push towards a complete self-honesty. This is not so difficult for the spiritual seeker to accomplish. Then there is the desire for acceptance of and desire for the self. This is very difficult for all entities in third density to achieve. The ability to accept the self is hindered by the feeling that since the thoughts of the self are ever imperfect it seems reasonable not to accept the self totally but to continue to judge the self.

8: In your density you are not privy to the private thoughts of other selves. You may think that other selves have more pristine thought processes. This assumption is likely to be false, yet you are able to forgive and accept other selves a hundred times more easily than you are able to accept the self. We say to you that you do not need to accept the self all at once. Since you are home to yourself at all times you have a long relationship with your own student persona. Trust in that relationship, and be to yourself as the excellent teacher, one who encourages the student, one who accepts the student's errors, pointing them out and then giving another quiz or test which the student now may pass with honors, having learned the facts as opposed to erroneous and mistaken facts of a given situation.

9:♡: Lean into the persona of the nurturing teacher to the self, the nurturing parent, the nurturing authority, and in the end, the nurturing Creator, and realize that you have no need to consign yourself to some perdition because of errors. The moment for an error comes and dissipates, and the process of healing may begin as soon as you allow yourself the charity that must needs accompany the beginning of such healing. This is important to your polarity in service to others for you have been told by the master known as Jesus to love others as you love yourself.

10:♡: Learning to love the self in the midst of perceived imperfection then is, we suggest, a key to going about the steady work of one who is of service-to-others polarity.

11: Now, gaze at another self which has assaulted the senses with unexpected hostility or simply has presented some situation which is awkward or in which there is a high degree of possibility for miscommunication. If the life is a story, then it is well to tell the story to each other when there is the possibility for missed signals and confusing conversation. If there is an accepting ear and a willing communicator on the other side of the equation of the self and other self we suggest taking the time, and time is most valuable, to communicate in vulnerability and honesty with the other self, allowing yourself to be shinningly clear. This means not defending the position that you find yourself in but simply stating it and asking for clarification from the other self. When there is such a one there is formed at that moment a true bond. Two entities have entered into a heart-felt transaction, and that which was difficult has become clear, for there is open communication, there is an open heart, and where there are two open hearts there is always exchange of energy and the healing of breaches which were experienced.

12: If the entity which is the other self is not at this moment ready to communicate openly and clearly but rather contin-

ues to be accusatory or frustrating or simply puzzled in some deleterious way then the matter is imperfect yet concluded, and the rest of the work is done within the self, forgiving the self for being unable to create apparent harmony, forgiving the other self for the same, and accepting in the self the desire to control the harmony of the situation even though this control is positively intended and ends up seeming to be a negative value since control exercised without resolve is more apparent in its manipulatory aspects.

13:♡: Gaze at that seeming manipulation and realize that with self-consciousness comes the manipulation of objects and of thoughts to understand, to accomplish. The manipulations are not all of the same kind nor are they to be judged the same way. Negative manipulations are carefully to be recognized, but the attempts towards harmony, if not carried beyond the first attempt, are certainly not negative, except that each entity has the responsibility to manipulate the world of illusion, to mold it in love and in light. Mistakes may seem to be made—simply keep the intention high and the efforts to understand the other self intensive and persistent.

14:♡: As for the recalcitrant-seeming other self, we suggest the use of prayer; realize that one which runs from love and compassion is a sorrowing and hard-pressed entity. The root causes of this sorrow or misery are not necessarily known even to the other self, yet you may pray that light may bless this self, that love may touch the heart of this self that you have no way of understanding unless that self speaks clearly to you, yet always is there the strength of praise and thanksgiving for the opportunity to hold another in the heart and offer that held other self up to the love and the light that streams infinitely from the infinite One.

15:♡: Energies in a confrontation feel like jagged lines. What one wishes to do as a positive entity is to attempt through clear communication and the right use of compassion and compassionate manipulation to cause a mutual feeling of dancing in one spiraling circle, upwards in the light. When this is not possible you simply continue this dance by yourself, swirling and dipping in the rhythms of the eternal with a keen and loving ear to the music of love and light. This way of speaking of prayer is hardly literal but this is the sort of feeling we encourage in the prayers. One does not always know for what to pray for another's needs, yet one may, when in the flow of the eternal, pray those abiding prayers of love, praise and thanks for each and every experience which has been experienced with this entity, thereby offering this entity to the Creator in order that the Creator's love and light may be felt more and more in that other self's life to the end known best by the other self and its Creator.

16:♡: At this time we would transfer this contact to the one known as Jim that it may conclude this session of working. We thank this instrument and this group again, and would at this time leave this instrument in love and in light. We would transfer now. We are those of Q'uo.

17:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the capacity of attempting to speak to any further queries which those present may have to offer us. Is there a query with which we may begin?

18: Questioner

19: Yes, I have a query. Is channeling—the way Carla and Jim do that here—is this something for everyone, is this the way of the future, or is this something that derives out of the desire upon the entity (inaudible) to do?

20: I am Q'uo, and we are aware of your query, my sister. Each seeker upon the path of truth seeks that which is most helpful upon the journey, and by far the great number of seekers is that kind of seeker which you would call unaware that there is a journey, and these entities utilize the daily round of activities in a sense which is less efficient, shall we say, but more filled with the mystery of the journey, and these entities utilize that which circumstance provides as they attempt to find a sense and a center to the life pattern.

21:♡: Those seekers who are conscious of the journey and who place themselves there in faith and in love utilize tools, methods and teachers which are drawn to them according to the manner in which they seek, some finding great comfort in the process which you have called the channeling and which we at this time partake in. This kind of catalyst is of an unusual nature in relation to the great number of alternate...

22: (Side one of tape ends.)

23: We are again with this instrument. We shall continue.

24: The unusual nature of the channeling process makes

lations present themselves.

63: In this way, we feel that you may begin to follow a trail, shall we say, which is being left for you by your subconscious mind which has been alerted by the conscious mind, through your intensity and desire of seeking, that information is desired in regards to a certain kind of level of seeking. This trail is that which is of importance. Follow the trail to the best of your abilities, realizing that the methods used are those to which you are the most susceptible or most able to glean information from.

64: Is there a further query, my sister?

65: D

66: The only other query I had was in reference to the dreams. You had mentioned earlier that we were a series of complex illusions of dreams within dreams. In reference to the (framework of information between my self and my higher self, how can I go about deciphering what seems non-sensical dreams? I find patterns that I begin to recognize. Carla has been a great help in reference to helping me to decipher some of these. But is there a better way, is there some kind of thing, seeing as I have a tendency to work in the dream field... It's very natural to concentrate on something before I go to sleep so that I may be able to attain the highest clarity of connection between myself and my higher self, so that I can begin to also work in conjunction with meditation and prayer. When I do this, is there a method of visualization or something that I can do just prior to sleeping—while just on the verge of going to sleep—so that I can mentally attune myself to receiving the highest or the best work, for either that particular day or for the particular situation that I'm in where I need help?

67: I am Q'uo, and am aware of your query, my sister. We feel that you have well prepared yourself for the work with dreams, and can only suggest that you provide yourself with the tools for recording your dreams as soon as you have experienced the dreams as is possible. The repeating and reminding to the self that you wish to remember the dreams is most important. And the preparation for the dreaming by mental contemplation upon the topic of most concern is also recommended so that the brain will have access to as much information as is possible to feed into the dreaming process. This is helpful as a preparation at all times.

68: Is there another query, my sister?

69: D

70: Yes. I've experienced, in the past, hearing telepathic messages through my dreams from what seems to be various different entities when I've asked certain questions. One of the reasons I've refrained from doing this for the last year was the caution involved. But there were times when I telepathically received things. Was that coming from my higher self? Was that coming from guides? And should I continue to attempt to work with those who have obviously worked with me in the past through dreams, or should I really within the next year continue as I have been doing, working directly with the higher self and from the higher self into God?

71: I am Q'uo, and am aware of your query, my sister. We must apologize for being unwilling to give advice in this regard, for it is in the area that is of most importance in the exercise of your own choice-making ability to determine those practices which are more helpful than are others in your seeking. Thus, we leave these choices to you, reminding you that you are aware that your higher self portion does indeed communicate with you in your dream state.

72: Is there another query, my sister?

73: D

74: No, but thank you very much for all the information.

75: I am Q'uo, and we would ask if there are any final queries at this time.

76: (Pause)

77: I am Q'uo, and once again we shall thank each entity for the honor of spending time and opinion and inspiration with you. We are inspired by you as much as we hope that you are inspired by us, for you seek within the illusion of the third density, where so much of the Creator must be sought in darkness and in mystery. Brave and courageous souls are you who so seek...

78: (Tape ends.)

79:

5.19 1992/07/19

0:♥: I am Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. We are gratified to be called to this session of working and especially greet the one known as C and the one known as J, who have not been with this group for some of your time. We are honored to offer our humble opinions on the topic of some of the balancing of relationships appropriate to those seeking polarity in service to others, and ask only that you be aware that our opinions are prone to distortions, as are all opinions. We therefore ask each to use the inner discrimination in evaluating our suggestions and thoughts; we would prefer you to forget that which we said rather than attempt to accept an opinion of ours that did not feel right for you personally, for you and you alone recognize your own truth and we would not put a stumbling block before any.

1: We shall begin the consideration of the balanced and non-controlling handling or treatment of seemingly disharmonious situations with some suggestions for consideration. We suggest that you retreat in mode of thought from the conscious self that sits in this circle, retreat until you have gained a stance outside of your circumstances, outside of your personal conditions in life, and gaze at the phenomenal illusion which you incarnated to enjoy and are enjoying. See that distance between that which phenomenally occurs and the way you construe in thought formations those many things which have risen in the phenomenal world. There is, shall we say, a world of difference between the two. We suggest that in your considerations and from this stance of increased objectivity you look at the long process that is long in description though seemingly very, very quick in your time, that proceeds from the original sensations by the physical body and its senses of the phenomena that are arising and the thought formation.

2: Many, many things arise in each moment. Feel with your senses now the sense of touch responding to the slight breeze of the fan, the pressure of gravity upon you as you sit in meditation, the comfort and discomfort of the position held. Listen, there are vehicles moving at a distance from this dwelling, there is the drone of the fan, the calling of a bird and so many other small sounds, even those within your own body. Follow this thought through the senses not covered by sight, through the sense of smell, the sense of taste. All of these sense impressions are thrown at you moment by moment, millions and millions of bits of information, ninety-nine percent of which you automatically tune out because they do not impinge upon your needs for survival, for comfort, for courtesy, or for those other qualities that you have prioritized in your own programs of what you will pay attention to.

3: We suggest that each thought that is formed within you is in actuality the result of many, many calculations based upon sense impressions largely ignored, the one percent of sense impressions remaining being distorted by the somewhat biased attitude of each seeker, including yourself, towards the issues of survival, personal comfort, and so forth. When put in this way it may not seem outrageous for us to say that in a very substantial way your thought formations are not experience but recent memory, not that which is occurring but the carefully worked out summary and recapitulation of that which has occurred.

4: As each knows, when four people witness a traumatic event there will be four different versions of what occurred. They will agree on some points and disagree on others. Those instances wherein there is disharmony between people, part of the disharmony lies in the basic distance between the arising and dissolving of phenomena and the arising and dissolving of thought formation. That which you sense is not that which you live. In some we are suggesting the consideration that life and the experience of living is a story which you tell to yourself. Even in the most clear minded, quiet and objective individual this will hold true to some extent, therefore, that feeling of absolute surety that is the basis of righteous indignation and certainty of various kinds is, though useful and sometimes needed, also less than completely accurate, for if life is a story told to the self then there is the haunting knowledge that all thought formations coming into your mind are already biased.

5: When two biased entities interact, a portion of any seeming harmony or disharmony will be what you might call real, and what we would call less of an illusion. Then the portion that is already distorted, which we might call an illusion within an illusion—or less real, thusly—if there is the need

such regularized input of stimuli, thus there is that portion of the experience for which we are of necessity responsible.

31: There is also the quality of what you may call a kind of spiritual fatigue that many bring with them to sessions such as these, for those seekers of truth which are attracted to these gatherings have long sought that truth, both within themselves and in the world about them in their daily round of activities, and are much worn, shall we say, by the persistence that...

32: (Side one of tape ends.)

33: I am Q'uo, and am once again with this instrument. We would also suggest that there is the physical fatigue that also works upon the mental processes, and tends to lead one so fatigued to the state of sleep or drowsiness. And we have observed that the kind of personality that pursues the metaphysical quest with persistence, also in many cases pursues the physical experience with an equal amount of energy expenditure, thus wearying the physical vehicle, so that the sense of communion, peace and companionship that is offered in the group meditation is also a quality which allows the physical vehicle to relax to the point of drowsiness.

34: We commend those present for exercising the focus of the attention and the intention that is necessary in order to remain aware of the information and its direction. We are grateful to be able to speak to groups such as this, and willingly accept the, shall we say, drawbacks, that are necessary by the nature of your reality and ours blending at these times. We assure you that though you may find difficulty in consciously following the train of thought at these times, that your subconscious mind is absorbing many of these concepts in a more fundamental structure than the speaking of words allows. Thus, there is an understanding that is gained upon that more subtle level that can enhance the conscious apprehension of the information which we share.

35: Is there another query, my brother?

36: Questioner

37: No, thank you.

38: I am Q'uo and we thank you, my brother.

39: (Tape ends.)

40:

5.14 1992/06/07

0:♥: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are transformed with joy that you have called us to offer our opinions at this time. We do ask each to be aware that we are imperfect, sentient beings such as yourselves. Our store of memories and experiences is consciously greater than your own, but our opportunities for error precisely the same. Therefore, we ask that all of our thoughts be understood to be opinion and not fact. We ask that each discriminate within the self to take up those ideas which seem welcome and useful and to leave the rest behind. This would be doing us a great service.

1: You ask of the ethics of control. The foundations for such a question must move back to the larger view so that we may begin from a sturdy foundation of thought. It has often and often been noted in scientific, nonscientific, brilliant and foolish ways that the universe is in one way or another in balance: the stars in their courses, the galaxies in their huge orbits, the seas within their limits. All speak of the immeasurable amount of control with which the universe is created. The tiny fertilized egg has the life and the death of the body it shall become written in miniature within its tiny self, just as the seed knows precisely what form of plant it shall grow into, the manner of its blooming, and the nature of its fruit. Thusly, the universe is set upon its course with an intricacy the finest watchmaker could hardly conceive.

2: Against this fundamental dynamic is its echo and that which offers the opportunity for balance; that is, the freedom which all sentient beings have within the Creator's universe to choose that which they shall pursue, that which they shall think and choose. Were the universe to relax its discipline, there would be no universe. Yet, the fixed quality of stellar events and cycles is the backdrop against which is played out the choices of humans for themselves, for their families, for their communities, for their nation states, and for the sphere, the world, at large. Therefore, each entity has both more power and less power than it may think it has.

3: No entity may stop the sun in its course. No entity may control the stars or the tides. Yet, the cosmic influences of

star and planet and moon move the tides of the blood within each entity's veins. The various energies within an entity create cross-tides, cross-currents, the flooding of emotion, the desert of blocked emotion. These things are offered not simply by fate, not by predetermined laws, but by the series of free will choices which has been made by the seeking individual as the individual walks upon the path of spiritual evolution. That each free will choice is one's own means to each seeker that it is powerful in its choice-making. This power is underestimated.

4: The effect that entities have when controlling or attempting to control other entities is far from fixed, for the relationship betwixt the two entities shifts constantly as your experience and your time seem to pass; and the relationship, the connection, between two entities shifts and grows as constantly and restlessly as wind or tide. Therefore, the ethics of choosing to control another, or choosing to attempt to control another, are ethics of a corollary nature, the primary ethic being the control of the self.

5: The ethics of the control of the self may be seen to be a careful and subtle process of learning and making choices. The advent of consciousness into the physical vehicle, which is the body of those in third density such as you, creates a situation where a self-conscious, sentient being lies helplessly within a nearly completely useless physical vehicle. Thusly, from babyhood to adulthood there is a continuing spiral of the attempt to order and control one's universe: the small universe of the infant with needs for comfort and food; the larger world of the toddler, the world of parents and personal ability to say "no"; the larger still world of the young, learning, growing child with friends and teachers, and a growing sense of the self; until finally, one day, the culture in which an entity lives says to that entity, now you are legally and officially an adult.

6: At this point, the adult is the product of many, many choices which have been played out against the dramatic interplay of the child needing and grasping enough control of the self to be comfortable, and those who are concerned for that entity attempting to describe boundaries within which choices may effectively or safely be made. Suddenly, the shoe, as this instrument would say, is upon the other foot. This young adult moves into environments of work, of bearing and raising children, of mated relationships, of far more group participation, in that adults are more often asked to help make decisions for church or community or charity, or in some way take part in making social choices.

7: The, what you call, political system is an example of theoretical free choice-making. It is to be noted that the concept may become overburdened when too small at one end and too large at the other. Your societies tend to spin like tops because the balance point of power is small, those over whom power is held, many. In this regard, we may say that for the ethics of control to be more nearly applicable to yellow ray social decision-making, the communities in which decisions are made must needs be small, small enough that each entity choosing has some small idea of who and what sort of entity each person is.

8: We move back to our image of the young adult discovering that now, instead of being the radical or rebellious youngster attempting to be free from constraints, the situation now is that there are times when it is ethically correct to attempt to control others to some extent. This is a shock, indeed, to many a young parent in particular.

9: As an entity gazes at the choice between allowing another entity to make what seems an unwise choice, questions may helpfully rise to the mind in this process of ethically controlling or ethically refusing to control. The first question is, "Will my inaction prevent this entity from surviving?" There is no case where there is any negative karma, shall we say, which is accrued from the attempt to keep another from becoming unviable. To save another, indeed, is a hero's or heroine's service. But, usually, the questions are more subtle.

10: Ethics is a system of thought which describes those actions which are appropriate. So, one may ask, is this a situation in which I should attempt to control because of an appropriate end? Appropriate ends are suggestions that may aid someone in achieving spiritual maturity, suggestions that may aid another in a savings of time or other valued commodity. Perhaps you see the general tendency of this word "appropriate." If control is used when it is appropriate, then, regardless of whether the entity controlled is in fact able to be controlled or not, the choice has been well made. If,

on the other hand, an entity desires to control another from fear—that is, the fear that another is not doing the correct thing spiritually, politically, socially or economically—then this choice of control may be seen to be inappropriate.

11: The term “war” may be seen as the largest written, broadest spanning, example of inappropriate attempts to control others. The choices for spiritual, economic political, and social movements that have only rhetoric and ideas behind them are those things which one need not attempt to control. Look at how much control is attempted to be exerted by those who would that others do as they do, believe as they believe, dress as they dress, behave and so forth.

12: When teaching the child what is appropriate, many are the choices made for the child. When gazing at an adult, it may be seen that these choices have passed from the need for outer control. When an entity has the discipline of the self and the personality is touched and quieted by the surrenderer to that great original Thought of love which is the nature of the infinite Creator then questions of control become far less necessary, for the more centered, self-knowing, and quiet-hearted an entity, the less fear this entity will have that entities seemingly different from him will in some way harm or hurt him or his sensibilities.

13: Intolerance, prejudice and the cant of religious rhetoric are based upon fear. The ways in which individuals with fear may see themselves controlling may well be that of love and concern for the other self. Yet, no entity can learn for another, be safe for another, or do another’s work. Suggestions can be made. There is no harm in suggestions. If the expectation is that they will be taken, then the matter must be referred to ethics: is this desired result appropriate? Is this desire appropriate?

14: Leaning upon one word, love, one may learn a great deal about ethics. In your own way, you aid the infinite creation in its path. Each individual’s consciousness, if it rest in love, is more and more a part of that infinite, eternal, constant creation of the Father. As the whirlwind within the mind and emotions of living calms itself, and spiritual maturity advances, that part of each self that is of the infinite Creator and is an holograph of the infinite creation begins to manifest itself without words. Yet, this manifestation of love, flowing through one in infinite measure, gives to those entities whose discipline has been towards maturity an authority that makes it unnecessary to attempt to control, in most cases. For, as one is more and more the authority over the vagaries of the human self, just so does the heart within that self find itself peaceful and open and, therefore, a shuttle through which the love of the infinite One may flow freely.

15: We began with the image of the planets in their courses. We would end with a view of the constellation of the self. Gaze within. See the starry heavens of your own fixed universe as an electron microscope would see it. Your physical vehicle, all that is massive about you, is as the infinite creation: tiny, tiny apparent specks of matter in a vast, vast area of space. Each cell of your body is unimaginably vast compared to the particles which give it, through their motion, a field of electromagnetic unity. Within each of you there are subsystems or galaxies: the heart, the stomach, the liver, the musculature, and so forth. Each has its instinctually given work to do for the good of the whole. The liver does not sit down and say, “I will not work today.” Barring accidents of ill health, the liver will do what livers do, the stomach what stomachs do, the muscle what muscles do, all directed involuntarily by the primal mind, much directed by the conscious mind. All this space within, all these fixed orbits within, and you as controller over all.

16: You are a co-creator. Step back from the constellation of the self. See the constellation of your own mind. See the unimaginable number of choices that have brought you to this moment. And see that you will treat others as a corollary of the way you treat yourself. As you venture forth within this incarnational experience you are enjoying, see and feel the dance of interstellar space, of the constellations of the body and the marvelous structure of the mind, and realize that you enter the present moment powerful within yourself. As each fear is noticed, addressed, blessed, accepted and eventually dropped away, for it is unneeded, there will be fewer times that the constellation that unifies as yourself finds, through fear, that it wishes to control an inappropriate way. Look always first to the discipline of the self and the acceptance, blessing and forgiveness of the self, as the self is imperfect, so it seems. Then when you gaze upon a fellow being there

will not be the blinders of fear to distract the thinking or blind the eyes of judgment. As this instrument often says, free will is paramount. Let this and love be your guides.

17: There is more material upon this subject if subsequent questions have a meaning to the group. At this time we shall depart from this instrument, thanking it for its service, and leaving each through it in love and in light, and would transfer to the one known as Jim. We are known to you as those of the principle of Q’uo.

18: I am Q’uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to offer ourselves for any further queries that may be upon the minds of those present. Is there a query at this time with which we may begin?

19: Questioner

20: I’d like to ask how does one let go of one’s self-control, to learn to contact personal guides like you are or just get in touch with your own feelings?

21: I am Q’uo, and am aware of your query, my sister. We would suggest that one possible technique would be for the entity wishing to release that which it sees as control that it does not wish to retain within its behavior patterns to enter into the meditative state and to look at the patterns that the entity has developed throughout its life pattern, and to see these patterns of behavior as a web of rituals or habits which have given comfort to the entity for a large portion of its experience. Look at this pattern and the barrier that it presents to further experience, in that there is the holding of the thought and action of the entity within the pattern. Imagine the experience that would ensue should the pattern be altered. Look to those areas where there is the desire for inspiration, for innovation, for the breaking of the patterns and the introducing of new experience. Feel how this breaking of old patterns and the introducing of new behavior would affect the life, the feelings, the concept of self. Imagine this process mentally.

22: Then, when you feel that you would like to experiment with such innovation, allow yourself a period of time that is unstructured so that whatever feelings or intuitive inclinations might wish to surface may do so. Move with these feelings as you wish, as feels appropriate. Explore in this safe arena of unstructured activity and thought all the attendant feelings and activities that move into the mind as you are experimenting. Repeat this process a number of times so that you begin to get the feel of releasing comfortable patterns and the feeling of accepting that which is new and unknown within one’s self. Become aware of the intensity of feelings that result. Explore the feelings and their ramifications within your life experience and within your being.

23: Then, again, in the meditative state, look for other areas where there is the possibility of introducing new behavior or of releasing old behavior without knowing that which shall follow. As you become more familiar with the feeling of letting go of control, you will find that there is a kind of skill developing, much as you developed the ability to ride a bicycle as a young child.

24: The ability to release that which is structured and safe and accept that which is new and unstructured can be learned by any entity that has the sincere desire to release that which it has held onto for a great portion of its life experience. The meditative reflection before and after entering into this process prepares the deeper self for this experience, and, once the experience has occurred, seats the new learning at that deeper level of the self so that it can become a portion of the patterns of behavior that are your tools for processing catalysts, for learning, and for being of service to others by utilizing that which you have learned.

25: Is there a further query, my sister?

26: Questioner

27: No, thank you.

28: I am Q’uo, and we thank you, my sister. Is there another query at this time?

29: Carla

30: (Carla talks about how she has helped many people with such concerns as that of the previous questioner, and has noticed in her work that others give her more authority in their lives than she feels she should have. She asks Q’uo if there is something that she is unconsciously doing that she could learn more about so that she would not have inappropriate, unwanted control or authority in others’ lives.)

31: I am Q’uo, and am aware of your query, my sister. We would suggest that a large portion of your fear of assum-

vised to look at the overall perspective of each incarnation, and the creation as a whole, as that which is made of love. Any deviation from that love is, in some form, a distortion of love which may be discovered by the persistent application of daily meditation and the review of the experiences of each day’s round of activities. There is no fear buried so deeply that the love-inspired seeker of truth cannot uncover and balance this fear with love.

37: We do not mean to seem to be naive in this regard, for our recommendation in many instances where seekers feel confusion and fear is to focus upon the fundamental quality of love. We continue to recommend this focusing upon love as the foundation stone of all creation and all incarnation, not only because this is so as we have experienced it, but because it is well for each seeker to look for that love within the life pattern in order that the desire to see and to seek this love may perform its part in attracting this love to the seeker. For it is a metaphysical principle that you shall find that which you seek. We recommend, therefore, that as you plumb those depths of mystery within that you remind yourself that you move within a creation of love, a creation which is in harmony with itself and with you.

38: These fears that motivate from the depths of one’s being have power only because they are distortions of the power of love. When you are able to untangle the distortion of love, then you shall see how this distortion was first caused. The cause is almost always within the early portion of this life experience in accordance with choices that were made before this life experience regarding that which one wished to learn.

39: Is there a further query, my sister?

40: Questioner

41: Not at this time. Thanks.

42: I am Q’uo, and we thank you, my sister. Is there another query at this time?

43: Carla

44: I have an observation and a query. Being the channel, I couldn’t really catch everything, but it seems to me that in describing the way you go about getting through transformation it’s a lot like the way you go about channeling, in that all of the work that a channel does is done before the channeling ever begins, and it has to do with cleansing the self of human opinion and world opinion and just the junk of everyday thinking, and trying to tune oneself to the highest and best in one, but then also to ask for the highest and best that one can carry in a stable manner. And when you were talking about change it seemed to me you were saying that the work that you do is done before the change really begins—it’s when you desire to change something about yourself and that desire is purified to the point where it actually starts a change occurring. And, at that point, your work is over and what you need to do is, in the midst of your desire, to say that you want to approximate your ideals—the highest and best that you’re capable of—and the change that you’re capable of in a stable manner. Is this a just observation and is this a valid point?

45: I am Q’uo, and am aware of your query, my sister, and we can agree wholeheartedly that you have made a point that is quite valid. For each seeker of truth is a channel for the life experience, and when one finds oneself in the midst of change or transformation, this experience is the result of much desire previous to the beginning of the change, for first must come the recognition of oneself as one is at a particular moment. Then there comes, or perhaps does not come, the desire for change in a certain area of the life experience. Only after these recognitions have been achieved is the seeker able to undertake any portion of the change, which then may be manifested to the eye, the ear, or the emotions of the seeker undergoing the change.

46: By the time the changing and the frustration that comes with change is noticed, most of the work of the seeker has been accomplished as regards setting the change in motion. The work that remains for such a seeker, noticing the change within its being and experience, is the work of moving in harmony with the change. For this reason, we recommended the lighthearted approach which tends to see that all is well, that discomforts can be humorous and certainly can be survived, and can be survived most efficiently when there is this lighthearted approach.

47: Is there a further query, my sister?

48: Carla

49: No, Q’uo. Thank you very much.

50: I am Q’uo, and again we thank you, my sister. And, as

we appear to have exhausted the queries for this session of working, we shall take this opportunity to thank each seeker present for inviting our presence into your meditation and circle of working this day. We are very happy to be invited and privileged to partake in your seeking. We offer our words and opinions freely, with the only admonition being that you take those which ring of truth to you and leave behind those that do not. Again, our great gratitude for your desire to seek and for your invitation to us that we might seek with you.

51: D

52: Wait! Before you go, can I ask another question?

53: I am Q’uo, and we are happy to entertain another query from the one known as D.

54: D

55: Okay, great. We were discussing earlier about tones and things that we receive here, and I guess as we become more aware, at least in my own experience, I’ve become more aware of certain things that would not seem to be the norm to most people. The discordant tones that I heard in one particular instance—which were all very loud and buzzing in my ears—I wanted to know why that occurred? What was happening when that did occur? What happens on other occasions when just one single tone occurs? Does this have something to do with discord always, or are there various reasons for these particular things?

56: And the other thing that I’ve been lately experiencing which was the freeze-frames of patterns which I see, which have only happened in the last couple of months. Is that just another awareness happening? They’re interesting when they happen. They seem to crop up more and more as I become more aware, and I was wondering if you could define these? And, if there are reasons for the discordant tones, is there any way that I could work with them when they do occur so that I can either rebalance myself when it occurs, or is there another reason that it occurs?

57: I am Q’uo, and am aware of your query, my sister. To begin, we must speak carefully in these queries, for we do not wish to infringe upon your own free will discovery of the symbols which your subconscious mind provides to your conscious mind as a means of focusing the attention. Those tones which sound disharmony are often utilized to signify just this. Look at that experience which was most important and which preceded such tones in your previous experience and correlate those experiences with these tones. As the number of tones of disharmony increase, look at this symbol of increased disharmony.

58: The query concerning the freeze-frames is one which we must be most careful with, for this means of communication from the subconscious mind is one which is more specific in its indication of the need for attention. Look at the frames. Meditate upon the images. Make the correlations which appear within your inner view as you meditate upon the images.

59: Was there a further query, my sister?

60: D

61: Just in reference to the freeze-frames. Right now, at this time, they appear to be so fast I can’t grasp them, perhaps because it is just meant to be an attention-getter, seeing as my attention is not always there in meditation. Should I focus on attempting to draw them out so I can recognize those as patterns, or is it just occurring because my attention span is not where it should be when I am meditating? It’s not just when I’m meditating though, it happens all the time now. So, when I close my eyes, and whether I eat or go into prayer or just attempt to close my eyes for a few minutes, they occur. And they occur quite frequently, so I take it as some kind of signal that I should be doing something, but I can’t seem to grasp it. And I can’t seem to grasp the patterns because they are so instantaneous. They’re almost quicker than a second. I’m just not sure as to how I can do as you said and take those frames and meditate upon them, when I can’t even seem to catch them.

62: I am Q’uo, and am aware of your query, my sister. To meditate upon that which moves quickly before the inner eye is perhaps to move into a different kind of meditation. That is to say, that as the images move quickly, rather than attempting to stop the movement and capture an image, it would be helpful to feel the feeling tone that such rapid moving images leave as their residue. Perhaps an image will remain with a feeling tone. Perhaps just a feeling. Perhaps just an image. Perhaps a series of images. Whatever is the residue, the charge, the power of the experience, then, take that residue and meditate upon it and make whatever corre-

Honor them. Comfort the self experiencing them, but do not deny them their appropriateness.

20: Why should you not feel the difficult process happening? Why should the changes not cause many bumps, stops and starts, and discomforts, which express themselves in manifestations of fear, anger and frustration? When the unknown has been penetrated by desire, the new country cannot even be seen. A transforming individual is mapping for the first of many times the new and changing territory of its road. The way is mazed and muddled, and, in many ways, the sensing self is blinded by so much incoming data concerning a novel situation. The computer mind of the physical body gives many, many alarms when receiving this kind of data from the meta-program. The resulting fear, anger or frustration is completely understandable and acceptable, at least to us.

21: We hope we have enabled you to have compassion upon yourselves. You have asked a question which can only be asked by those who are consciously working within themselves and who have accomplished to have purified the desire and begun to co-create a life in faith. We speak to experienced wayfarers and we say to you: When did you expect to be perfect, comfortable or settled if you wish to be a pilgrim on this particular road to infinity? You know well you expected none of those things. Comfort yourself, therefore, through the frustration. Love yourself through the anger. And cherish yourself through the depression and the grieving at the loss of the old, familiar ways. Above all, release the spirit pilgrim from the strictures of perceived time and know with every fiber of the being that the Creator's time will become your time at the absolute moment of manifestation of transformation. Watch, wait, pray, praise and give thanks. Always give thanks. And this thanks and praise will inform to a great degree the attitude that must lighten up the load of negative emotion.

22: We cheer you on in your desires and we are sympathetic with the painfulness of transformation, but we realize you wish to know not only comfortable words, but uncomfortable ones, if we feel them to be true. We do feel that it is just to experience negative emotions in an illusion which seems chaotic. We exhort you to lean on praise and thanksgiving, and then, filled with this buoyancy of spirit, gaze again and again with compassion on the weary, weary traveler that is your outer conscious self.

23:♡: We apologize for taking this much time with this query, but we felt that there was no quicker way to express what are a fairly complex and subtle series of points which attempt to ground you in a new way of perceiving the spirit self in transformation. We would, at this time, thank this instrument and transfer from it that the one known as Jim may conclude the session. We leave this instrument in love and in light. We are those of Q'uo.

24:♡: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the capacity of attempting to speak to any further queries. Is there a query at this time with which we may begin?

25: Questioner

26: When one is cycling in the negativity, understanding that there may be a judgment of self occurring, a lot of times that manifests in the physical. One can feel it through tension headaches or through difficulty with stomach or intestines. It will affect you in the body in some manner. There's concern as to whether that negativity that is festering... obviously it's turning into internal damage in the physical body.

27: How do you define the difference between healthy negativism and negativism that actually goes deeper, and, in effect, ends up being destructive to that self who, in essence, is only trying to heal the self? It seems to be a paradox. Are there ways in which you can either attempt, through that period of negativity when you don't seem to be able to get to your higher self and understand the higher concepts... is there some other way or other methods that you can work towards healing the physical aspect of what you're feeling and what you're doing to yourself in terms of being able to block that from happening so that you don't further self-destruct with the negative patterns while you are attempting to heal yourself of being negative?

28: I am Q'uo, and am aware of your query, my sister. The overriding concept, in our opinion, as regards this query is the feeling that is at the heart of the entity as it is attempting to move itself into a new pattern of being, perceiving and

doing. There is that fear of not living up to the ideals that is a kind of angst, which we have suggested may be utilized by the seeker in a manner which will have the overall effect of enhancing the transformation. This is that small, quivering fear that remains at the corner of the mind reminding one that there is the need to give the best effort at each moment. This kind of fear we find to be not deleterious in the usual sense, but that which spurs the entity on to its best effort.

29: The kind of negativity that takes center place upon the inner stage of being and thinking, and tends to cause a gathering about it of further fear, is the fear which begins to rot, shall we say, various connective points within the mind/body/spirit complex, and eventually causes physical degeneration of those organs connected to the emotional bodies, as you have been studying them. This kind of fear is that which is indulged in by those who have either little reign upon their inner doubt or who have a tendency from time to time to indulge in self-destructive, as you would call them, behaviors and thoughts, tempting the good intentions of the entity itself, so that the entity becomes divided within itself as to how it shall expend its energies, attempting for a good portion of time to affect those positive changes in which it has invested its ideals and its concept of self, and, at the same time, seeking to undermine those ideals and the effort to match the life pattern with them.

30: This darker side of fear is that kind of fear which has given a certain sort of pleasure to the entity in its previous experiences, a kind of punishment of the self which the entity has seen as necessary according to those experiences with the parental and other authority figures within the early life experience, so that the entity does, then, when there is the challenge that presents itself in the form of transformation and change, is to behave in a split fashion, so that one portion of the self exhorts the self to move to those high ideals, and the other portion of the self, for a variety of potential reasons, assumes the punishing parental figure and punishes the self with the kind of fear that not only undermines the desire and effect of the change, but also can cause the physical disease as well.

31: For this kind of fear, and any other behavior or thought that moves one into the areas of disharmony and imbalance, we recommend the daily meditation and use of the balancing exercises which each in this group has utilized for some portion of time in the past. This looking at the inventory of mental and emotional experiences for each day can find the roots of such fear and remove them by balancing them with their polar opposite in the manner which those of Ra gave as the balancing exercises. We recommend the daily review in the meditative state of all thoughts and behaviors that have passed through one's being, as the water moves through the river channel, so that disharmonies may be detected as early as possible and balanced in a manner which makes more whole the entire range of experience of the seeker.

32: Is there a further query, my sister?

33: Questioner

34: I think I understand what you're saying, and the split I well understand. The only other question I have, I guess, are fears that I seem to have and confusion in reference to being able to identify them. I will certainly attempt to do so during my meditations. The only other concern I have is, are some of these fears so deep-rooted that I may not be able to consciously find them in my day-to-day experience? Are they things that will come up in the future as I do these practices? Or are there certain fears that are innate and part of the incarnational experience that will eventually cause this continued split? Is there a way to mend the split in this particular incarnation or is this going to be part of the learning lesson that I must experience? And are some of the negatives that I seem to be experiencing—are they "old" negatives that I seem to be harboring or are they just a continued perpetuation of a lot of little things that seem to add up and turn into a pattern, that seem to coagulate into this big huge pattern that then seems to self-perpetuate itself?

35: I am Q'uo, and am aware of your query, my sister. Within each entity there are fears, not because there is the necessity for fear to be a fundamental portion of this illusion or any incarnation, but because that which is mysterious, hidden within the depths of the self, unknown and which has obvious effects upon the conscious seeker, is that which poses the potential threat.

36:♡: The seeker which moves upon the journey of illumination and which moves into the depths of the self is well ad-

ing too much authority in the eyes of others can be quelled by simply reminding each entity that that which you share is but your opinion, and, though joyfully and freely shared, is but opinion. Once this is stated and understood, both by yourself and by the other self, then we would recommend the free sharing of that which is yours to share without further concern, for over-concern in this area may simply become a stumbling block for yourself.

32: Is there another query, my sister?

33: Carla

34: (Carla follows up with the statement that with some people, the more one says that one does not have all the answers, the more respect one is given and the more people will take what one is saying with weight, and she doesn't know a way around that. She notes that Q'uo may share this problem as well.)

35: I am Q'uo, and am aware once again of your query, my sister. This difficulty we find is that which resides not in the one seeking to offer assistance but in those to whom the assistance is offered. Not all learning or all experience of any kind shall be free of difficulties. Thus, we suggest the going forth bravely without over-concern for this feature of many student/teacher relationships, but continuing in the open-hearted giving without this concern. For, as one shares in a free and open manner the, as they have been called, "clay feet" will make themselves apparent time and again so that there will no longer be the necessity for the reminder to say that the feet are made of clay and the opinion is prone to error.

36: Is there a further query, my sister?

37: Carla

38: No. Thank you very much.

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

40: (Pause)

41: I am Q'uo, and as we appear to have exhausted the queries for this session of working, we would take this opportunity to thank each entity for inviting our presence in your meditation this day. We are most grateful for the opportunity to walk with you upon your journeys of seeking. We are always filled with great joy at such opportunities, for in this manner we are privileged to experience the depth of your seeking for truth and the intensity of your desire to be of service to others.

42:♡: At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

43:

5.15 1992/06/14

0: We are wondering how the person receiving this energy or another wishing to help this person receiving this negative energy would deal with it. What is the best attitude, the best actions and the principles that need to be considered when dealing with negatively oriented visitations, whether of an entity or an energy?

1:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most blessed to greet each of you this day, especially welcoming one new to our circle, the one known as K. Those of Oxal greet the one known as H, and are with this entity in silent enjoyment during this period. We are honored to have the privilege of being called to your group to speak of negative entities among your own people, and to speak also of those non-physical principles and entities which may be called upon by those within your density who are polarizing upon the path of service to self or negativity.

2: Let us first define the term black arts or black magical art. The metaphysical—both of the service-to-others path and the service-to-self path—is that which takes place upon a field which appears to be dark. The background of metaphysical work for both polarities is a metaphysical environment of darkness, for the metaphysical consciousness of the living spirit within third-density illusion is hidden within the deep and unlit roots of mind. Consequently, both those who seek the darkness and those who seek the light begin in a common ground of darkness, the darkness of that which is not known.

3:♡: Upon this level of seeking for energy or power the search for truth is conducted in night conditions. The moon's

dimmest light is the brightest illumination as one seeks spiritually. It is extremely subtle and difficult work to distinguish truth from (inaudible) or outright falsity, to distinguish the positive leaning towards the love of the infinite One in service to others from the same activity which may seek service to self. Many are those metaphysical seekers who expect that the seeking towards the positive truth will be done in noontime sun metaphysically speaking; this is untrue. The metaphysical search is not clear, obvious or simple. Each of you here who listens to this voice speaking our thoughts knows of the case of mistaking apparent truth for truth, and can recall instances in which that which one thought one had discovered to be a shining light was instead relatively valueless and not filled with light or power.

4: In the dim moonlight, shadows can be deceiving. The metaphysical search, then, is one in which faith is the great illuminator, that faith which cannot be given by one to another, that faith which each gestates within the spiritual part of the mind and body so that there becomes a faith which is personal, founded by the self.

5: Now we return to a view of how to deal with negative entities. As a positively polarized person living a life in faith, one is prone to feel safe in the arms of the good, the true and the beautiful. However, the entity upon the negative path feels that there is no safety, feels that there is no haven, feels that it and only it shall be the one to be counted upon, relied upon. Therefore, this entity wishes to build personal power with a greater initial reason and impetus for building a magical personality. Furthermore, this magical personality is simpler to build than the positively oriented magical personality. The negative entity need only attempt to (inaudible) to the self all possible power of any kind whatsoever without the need for discrimination or judgment.

6: The positively polarized entity instead is moving through processes of balancing the seemingly opposite of all things to ascertain the most careful balance of truth, of beauty, of goodness, for to the positively oriented entity it is clear that the illusion has the appearance of a bias toward negative events and circumstances. In order to clarify right action and the positive use of power, careful balancing of all stimulus needs must be done. Thus, each of you has the seemingly more difficult task in living a chosen life of faith, for both paths are given by the one infinite Creator. Although the Creator offers suggestions implicit in experience that the positive path of serving others is preferable and more to be desired, the negative path beckons and it too is (inaudible), as this instrument would say, godly in that there is no energy (but) that of the one infinite Creator.

7: Further, the (inaudible) of your experience in third density offers simpler beginnings to a metaphysical base of power for those which choose negativity. What is not obvious is that the negative path becomes more and more difficult, until at last it is a road impossible to be walked, whereas the positive path is eternal.

8: Therefore, one who is assaulted by word, dream, feeling or other action by a negatively polarized entity of third density is dealing with not only a godly person but his own self, for all are one in the creation of the Father. In each mind, body and spirit which together make up the person there is all that there is. Each person is an holograph of the creation, the created and the Creator.

9: Thusly, when negative greeting is known or suspected the positively oriented person of power sits down and prepares itself to reckon with its own universal nature. It is fully capable and fully supplied with negativity. The perceived negativity from the outside in is successful when the positively oriented intended victim knows not that it is being greeted by its very self. If a ravening beast comes at one's body, one attempts to slay that beast to save the self. If a metaphysical ravening beast attacks one in the manner of magical arts, one reckons with this attack by visualizing this creature, welcoming it into the self, and accepting fully that this horrible monster is a part of the self.

10:♡: When one chooses a path one has the full spectrum from which to choose precisely because one contains all that there is. The first defense, therefore, is to visualize this negative power and fearlessly to invite it to take up a loving absorption within the very heart, for positive power is power balanced by knowledge of the self. The decision not to attempt power over another is made when the entity grasps that there is no need to have power over others, for all of creation expresses its power in the self. All magical work,

therefore, is done upon the self. There is no need to manipulate, teach, control, move or advise other entities. The need is only to do these things within the self, disciplining the self to a more and more balanced and clear acceptance of the universal nature of selfhood, and therefore choosing lucidly and clearly to serve others, to withhold judgment of or control over others, and to practice loving the self, accepting the self and allowing the errors perceived within the self to be self-forgiven.

11:♡: As one forgives one's self, one then is able to forgive all. As the negative greeting is seen, then it is visualized and made materially real within the metaphysical world of thought as a creature of the night, a mythical creature which then is lovingly absorbed, accepted and forgiven. The forgiven selfishness becomes harmless. This alone is enough to dissuade most negative third density entities who are wishing to control others, for most are not particularly skillful. Being accepted is (inaudible) to a negatively oriented entity, who gains power by causing fear, anger, hatred, disgust and other negative reactions of emotion.

12:♡: When this entity's selfhood is seen for its blackness, yet lovingly, compassionately accepted, absorbed into a strong goodness of self and forgiven, the negative entity experiences loss of all (inaudible) power and chooses to attempt to control others who will be satisfactorily afraid and terrorized by such. In the case of the very few who have the energy and endurance to pursue the path of control over others to the point where they are able directly to contact metaphysical sources of negativity, the situation, while no less solvable, is not as easy and simple to deal with from the standpoint of the one greeted. Again, in the unthinking person of third density, the response to perceived attack is counter-attack.

13: It takes a good deal of wisdom to be able to calmly and objectively gaze upon the face of metaphysical malevolence, for those who have contacted those metaphysical sources which are of fourth density have garnered to themselves two things. One is a third-density personality within incarnation of sureness and confidence. There is in such entity a true blackness of spirit, a honed hatred which sees no shadows. The positive path is full of shadows, of questions and doubts, of continual learning and balance. The choice for positivity is not the choice for simplicity of early lessons. The choice for negativity is a choice for simplicity of early lessons. Thusly, an entity which is negative has an apparent advantage once it has progressed to a certain point of being absolutely sure of the self without the need for faith, whereas the positively polarized entity is still dealing with the endless and confusing shadows of the spiritual landscape, which is lit by the dim star of hope and the thin, delicate moonlight of faith.

14:♡: In this situation where there is not only the living incarnate negative entity who greets one but also the spirit of higher density cooperating in its peculiar manner in this negatively oriented entity, the positive path must be seen to be a place of hope and faith which are accepted without proof. The positive pilgrim takes into the heart a strong desire to leap foolishly into the abyss of the unknown, unprotected by certainty, facing in mid-air the seeming destruction of personal safety, clinging to nothing but a faith that all is well and that there is nothing to fear. Many are the loving and positively oriented souls who yet are not able to do this. When such entities are greeted by these relatively powerful negative sources the most—we search this instrument's mind for the appropriate word—practical solution is to find one among your people which is positive in nature and is steeped in rituals of positivity, which include in their language the seeking of the greeting of fourth-density or higher positive metaphysical entities. Such people are the so-called priests of various of your religious belief systems which believes in the war between good and evil. This war is fought by fourth-density negative entities and fourth-density positive entities which still believe that a battle is appropriate.

15: Before we leave this topic we would focus once more upon the (inaudible) and fertile land of spiritual choice, the dark world within. Each of you gaze within. Do you feel magical? Do you feel powerful? If the answer comes too easily it is likely that there is that within you which would choose the easy way towards power, that is, the path of negativity, for each step upon the negative path seems from within to be positive: one wishes power so that one may help people; the way to help people is to give advice, give teaching; make sure that all is well by controlling various people and circumstances. All these things feel natural and good. Most begin-

ning negative entities have no idea that they are embarking upon the path of negativity.

16: Contrasting with this is the positive path, where power is accrued by being the weakest, (inaudible) greatness is achieved by being the servant of others, where advice and teaching are given only when offered. How many among your religious systems, caught up in the fervor of rightness and righteousness, judge, condemn and control many for their own good? How few there are in your belief systems of religion who (inaudible) doctrine and dogma and seek to serve each entity according to its requests when it can, and offering only benediction, forgiveness and acceptance when it cannot. Yet to those few who know themselves well enough not to judge, not to control others, but to work on the self, to these few come strength, magical power and illumination of incandescent light which shoots through that darkness of metaphysical field like lightning. The world, as this instrument would say, cannot see that lightning. Only each individual pilgrim upon the positive path who moves into a life in faith, a life without fear, may be illumined. It moves through one, it does not stay with one. And such entities are channels of joy and peace.

17:♡: Whether the greeting of negative entities seems, or seems, or seems not to succeed, such entities are forever safe in spirit. We are those of the positive path. We are also dusty pilgrims who have searched long in the shadows of hope and faith. We do not expect third-density entities to be without fear. We simply ask entities who wish to live in faith not to be afraid of their fear, not to be ruled by their fear, but to accept this fear, to love this fear, as part of the universal self, and to move on, leaping foolishly into the next step in blindness and in faith. May each of you find each step to be one which is offered to the infinite One as a gift, a testimony of love, for if the Creator is love, then the choice of fearlessness is always correct.

18:♡: We encourage each to be patient, (forgiving), accepting and slow with each fear that keeps it from progressing. Take time to work through the balancing of that fear, overcome it never, but take it within the self, love it, accept it, and gently, strand by strand, part the curtain that keeps the self from progressing fearlessly. This is slow work but it moves one ever towards the truth, the good, and the beautiful.

19: We would at this time transfer this contact to the one known as Jim. We thank this instrument and the (inaudible) and in light. We are known to you as Q'uo.

20:♡: I am Q'uo, and greet each again in love and in light through this instrument. We are aware that we have spoken long and apologize for the length of our delivery. We are aware that we have fatigue in the circle (inaudible). We are, however, privileged to offer ourselves at this time for any further queries that you may have for us. Is there a query at this time?

21: (Pause)

22:♡: I am Q'uo, and we shall take this opportunity to thank each once again for inviting our presence into your circle of seeking this day. We are most filled with joy to be able to walk with you upon your journey at this time. We shall now leave this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

23:

5.16 1992/07/04

0: This evening we have Jim and Carla supporting the work of S's intensive meditation channeling...

1:♡: (I am Laitos.) We greet you in the love and in the light of the infinite One. We are most happy to have been given this opportunity to speak through an instrument which was not prepared for our presence but had anticipated instead the presence of another with whom it is more familiar. It is the mark of the maturing instrument that it shall recognize the nature of the call it is offered, and it is the—we correct this instrument—it is the mark of an instrument that is willing truly to serve that it place itself in the arms that are proffered.

2:♡: We have come to offer a kind of comfort that (we) feel we are able to uniquely to offer to this group at this time. We wish to offer this comfort in a preliminary way and then to make room for those of Oxal who are also prepared to speak. We wish to give encouragement to a group which has known much ordeal in the past brief measure of your time and which

it more like the picture the seeker has in the mind.

5: When a seeker becomes an actor—not only of desire, but of grasping the life as it is being lived, and attempting to help the process of change along—the seeker is standing athwart what may loosely be called “desire-driven destiny.” The resulting cross tides of confusion are a mechanically-created artifact of this stance. Yet, each seeker wishes to so live the life and so cleanly make each choice that it is in charge of the life experience and gives it up to the infinite One as a beautiful gift.

6: Of course, seekers wish to help along the process of transformation. But if the seeker can pull the point of view back far enough to gaze upon the conscious self living through the confusion of change, which has been put in motion because of purified desire, this seeker may see that once the desire is honed and tempered then there comes the time of faithful patience. The intellectual mind may rush ahead and seem to predict accurately outcomes which are not actual outcomes, thus creating confusion on top of the necessary initial confusion which accompanies any change.

7: How much better to respect the work in consciousness which has been done, and then to see the self as the first neighbor, the nearest one to the observing portion of the self. The conscious seeker moving through the frustration, pain and anger of not yet understood changes is a weary, broken, tired and needy traveler. Yet, there is a portion of the self which may remember to forget the rush towards the next appointment, to let go of the control of happenstance, because there is a neighbor, a self—which happens to be the self, rather than an other—which needs aid and comfort in his travail.

8: The seeker is so eager to go through the process of transformation, yet, it is a long, subtle process. The implications of any one decision seem, on the surface, limited; but, when one is transforming the being, the seemingly limited ripples of effect give way to a much more complex field of interwoven options or varieties of tone and color in the, may we call it, “sub-programs” within the mind, which are in fact effected by seemingly simple changes in the way of being.

9: To change an action is relatively simple in its effect upon the essential core meta-program of beingness. It often does not touch any deep programming to change a behavior. But you are asking about changing a beingness, changing the way of perceiving and experiencing one's own essence and this is endlessly subtle work.

10:♡: You can, and may well, take the uncomfortable self and visualize the giving of healing and love to this self. You would do just such for another. You also may do this for the self. When the self is somewhat comforted, the gaze again may be turned to the observation and watching of the working out of the destiny requested by the purified desire already spent. Faithfully and trustingly place the deeper observational self, with eyes clear and alert, at the right hand of all that occurs; but ask for the patience and the faith to remain an observer while a process seems to be working itself out.

11:♡: All your work as an entity of spirit is groundwork laid in before confusion overtakes one. Once the cloud of confusion is there, the realization simply may be maintained and remembered that this was asked for, this is occurring, and this is a time-bound phenomenon. In this way, you are able to affirm your own desires, to comfort your own discomfort, and to position the heart open and lovingly addressing the confusion in tones of faith in the process and trust in the kindly nature of the Creator, which allowed you as co-creator to create this vortex of transformation and to go through it, powered by desire.

12: You ask, “What can be done to aid the process of change, to ameliorate the discomfort of the confusion?” Firstly, we do not recommend attempts to become comfortable. If change is comfortable, it is likely not to be effectual. One wishing change is dealing with power which is moving in one direction. This power and all its ramifications are being asked to alter their vectors. In any study of movement of things with weight, one can see clearly the mechanics of turning to be those of the braking, the balancing, the changes in the steering, and so forth. A good deal of dynamic work is done when there is momentum to overcome and a new direction to be taken and then to be accelerated in the new direction.

13: So, too, when doing work in consciousness, you have a certain amount of spiritual mass which has a certain amount of momentum. When change is desired, prayed and asked for, visualized and preparations made, then there is a very

graceful moment available when the realization may come that the spiritual visualization preceding change has been completed, and now the spirit, along with the conscious self in incarnation, must hang on for a bumpy ride, for there will be the braking to overcome momentum, the proper shift in direction which takes several adjustments, and then the process of gradual addition of power to the direction so that the pace is accelerated once again. The one who attempts to wrest change too quickly is doing work against the self and subverting his own spiritual, purified desires.

14: The various heels mentioned as possibilities—such as working with dreams, changes in diet, and so forth—are valuable individually insofar as they offer to a seeker a comfort. What is most uncomfortable about confusion? It is the disorder. It is the feeling that one is out of control. Those who seek tend to see this feeling, which is natural, and say “I should not be feeling off-balanced; I should be clear.” But “should” is not an helpful word. The way one should be is the way one is. We do not mean to split hairs, but to take one word out of the language would be perhaps rewarding to those moving through change, and this word is “should.” The heart has a wisdom concerning time which the mind lacks. Thusly, it is well to let the heart choose what form of comfort it may appropriately and skillfully take to bolster the endurance while going through transformation.

15: Such things as the cleansing of the diet may well give one a feeling of more control. The keeping of the dream notebook is a way of glimpsing the material which the deeper mind is discovering, recovering and restructuring, and this may give one a deeper sense of some control in understanding the process. But, intrinsic to the process are two things: the willingness to endure through discomfort, and the faith that invokes unlimited patience, for the time of change is, in spiritual terms, timeless. Yet, that instant which in time/space exists for so long, being fully potentiated to come into manifestation in space/time, occupies a variable amount of space/time in the experience of one in incarnation. Thusly, there is not a standard waiting period, and patience needs to be given without limit.

16: One thing we do recommend for all who experience confusion is a very well-encouraged sense of humor. The most helpful point of view for a changing spiritual seeker is light-hearted irreverence. Play with that which is occurring. Be playful. Allow the vision to relax, the eyesight to become less than entirely single-mindedly keen when the pressure mounts and the anxiety builds, when frustration and anger begin to accumulate. Lighten your own load with laughter. And if you can laugh with another, the strength of this joy is doubled. Part of the service spiritual seekers may be to each other is to exhort and encourage each other to take it easier with the situation and the self.

17: Many are the times when a serious seeker feels very inadequate to that which he wishes to accomplish. The earnestness begins to become more tight and urgent. The seriousness is taken further and further until this beau geste consumes one. To a point, this intensity is helpful. Beyond that point, it always needs to be remembered that the most serious things in a life experience are made more clear and understandable by the enhancement of turning the spotlight off the seriousness of the situation and onto the beauty, the praiseworthy beauty, of the overall plan.

18: When one may praise the plan and give thanks for going through the necessary confusion, one is then taking very seriously and single-mindedly the transformation itself, but has let up the pressure on the self to do “such and such” or not do “such and such” in conjunction with this transformation. To take the principles, the ideals, seriously is excellent; to take the self seriously is folly. Let the self be human. Laugh at this humanity. Love it and see that it is perfectly normal to fear that which is painful.

19:♡: In this group there is not the holding of the fear to the self, for which we would need to request correction; there is only the judgment of the self by the self as the self sees that it has fear. May we say that, in our opinion, fear is a normal and healthy reaction to pain. When you were small you recoiled from the touch to the oven. This was wise. Now you put yourself to more subtle testing of the boundaries and nature of your journey. You will frequently touch something very “hot” and have the healthy fear which allows you to recoil and remove the self from spiritual or mental pain. Allow yourself to move naturally and vulnerably through the unknown. Accept and love the fear, the frustration, the anger. Note them.

the Creator forgive and forget both? Is there some way we can not only forgive ourselves, but forget the pattern? Could you comment at all?

41: I am Q'uo, and am aware of your query, my sister. This is a query to which a great deal of information could be given as a subject of its own, or a query to which a brief response may be given as food for further thought. As we are aware that you have exercised a great deal of patience as a group this afternoon as you listen to that which is a significantly lengthy discourse, we shall give that briefer query to suffice for the nonce.

42: As you see yourself repeating those patterns of behavior which you have designated as non-desirable, or as those which you wish to change into a more harmonious configuration within your being, you may take note within that portion of yourself that sees and observes all your behaviors that there is once again an opportunity to refine that which you feel you have learned. For as the dancer moves through each part of the choreography attempting to reproduce each step as it has been designed, there is the need to repeat this dance a great number of times, so that there is no need for thought when the time to perform the dance arrives. There is the need to put these steps into the, as you may call it, body memory, so that there is the automatic moving through each portion of the dance without thought. When you see yourself repeating behavior patterns that you wish to change, notice that there is the chance now to express the pattern in a new fashion, beginning at the moment of notice, so that you have in effect a biofeedback device before you, noticed by your observer, commented upon and altered accordingly.

43: There is a great deal of work in the metaphysical sense that is necessary in the changing or transforming of any perception or behavior so that it becomes automatic within your being, so that it becomes seated at the deepest portion of your being, and available for future reference. Do not be discouraged when you see the need for further repetition, for this repetition makes the groove, shall we say, somewhat more deeply etched and engraved in a manner whereby you shall have it as a resource to call upon.

44: Is there a further query, my sister?

45: Questioner

46: No, thank you very much, it was wonderful to hear.

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

48: Questioner

49: Yes, if I may follow up on that just a little bit. Sometimes one finds within oneself, in addition to a weakness, perhaps, that causes one to repeat a behavior that is not desired, something amounting even to a resistance or defiance almost. When one finds this within oneself, is the same course of action recommended, or is there another possibility in dealing with this kind of (inaudible)?

50: I am Q'uo, and am aware of your query, my brother. Each of you has a number of aspects to your being. Perhaps it could be described as portions of personality that have been gathered about you from different times, during this incarnation especially, and perhaps previous ones as well. You look at these facets of your being if you look with the broad view, as the parent looks at the child or the children that are in its care. At some portion of your life experience there has been that imprinting of experience which has caused whatever kind of resistance you feel, whether it be the stubbornness to accomplish the task, the anger at being forced, the sadness at the not understanding, or whatever the resistance might be, there is that imprint which carries a charge, a power, shall we say, within your being.

51: When you find it, it is well to look at that portion of yourself that is as the child that has been somewhat damaged by an experience and needs a certain understanding from the parent at this time. It is well, then, to look at this child in the meditative state so that you may see where this child was born, shall we say, and how the birth occurred, looking at those events that formed this response in this child. Perhaps there will be the need to look into the subconscious through dreams, through hypnosis, or through your deeper meditations to discover these experiences.

52: It is well, however, to follow whatever memory you have of these experiences as fully as possible in order to achieve the understanding of how this resistance and this child came to be. When this understanding has been achieved, then you may look with a clearer and more compassionate eye at this portion of yourself as you seek to learn, relearn, balance or

harmonize certain behaviors or thoughts that you are working upon as a portion of your journey of seeking.

53: Is there a further query, my brother?

54: Questioner

55: No, thank you very much, that's very helpful.

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

57: (Pause)

58:♡: I am Q'uo, and we feel that we have exhausted both the queries and this group's attention for this circle of seeking this afternoon. We are most grateful to each for the invitation to join your circle, and we thank each for this great opportunity to walk with you upon your journeys and to speak that which is our opinion, hoping that in some fashion we might be able to serve you by sharing that which is our opinion. Since we do share opinion, we wish to reiterate that we do not wish to place a stumbling block before any seeker. If any word we have spoken does not ring of truth to you, leave that word behind quickly, saving only those that ring of your truth. We are known to you as those of Q'uo, and we shall take our leave of this instrument and this group at this time, leaving each, as always, in the love and in the ineffable light of the one infinite Creator. Adonai, my friends. Adonai.

59:

5.18 1992/07/12

0: It seems to be a self-perpetuating cycle, and we're wondering if there's a way that we can make the process of change one more easily accomplished; or is there some necessity for change, in order for it to be seated in our being, to become a tumultuous sort of experience? Are we supposed to be in turmoil? Is there some benefit that we can gain from being in turmoil? Is there some way to deal with the turmoil that is erroneous? Can we communicate with our higher selves through dreams? Can we do exercises? Can we watch our diet? Can we meditate more? What can we do that will make our perception of our change more balanced and harmonious? How can we accomplish change in the most efficient manner as seekers of truth?

1:♡: We are those of Q'uo. Greetings and blessings to each in the love and in the light of the one infinite Creator. We wish you the peace of heart and mind that seekers have, yet often know not that they have, and would offer our thoughts in reaction to your query upon the ways of dealing with confusion when the changes in life feel as though they were coming too quickly to understand or guide. As we offer our thoughts, we remind each that our opinions are fallible, and, if any thought disturbs any of you or feels misplaced, simply to omit it from your memory, as we would not offer even more confusion of an unhelpful kind.

2: We imply that change can be helpful, confusion can be helpful, and do so on purpose. There is a difference between discomfort and injury. The confusion of incarnate life, in general, is massive, and was meant to be so in order to challenge and successfully baffle the intellectual mind, which thinks in black and white, yes and no. The point of this baffling effect is to coax the seeker into opening the heart to the processes of thinking, evaluating and decision-making. Those with unawakened hearts may reason perfectly, yet come to inappropriate or inefficient decisions and conclusions relative to their own deeper desires. The spiritual journey is many things, but is not linear or logical.

3: Earlier this day, this instrument was thinking of a story within its holy work. It is an apt tale to share at this time. It concerns a traveler who was robbed, beaten and left upon the road. He was passed by a very well-placed gentleman who had an appointment. The man left the traveler on the road, as did another wealthy man. But there was a stranger who found the man, and although he was not from this particular region, the stranger took up the robbed and beaten man, carried him to a place of safety and succor, and made sure the beaten traveler had what he needed to recover.

4: In the context of the Holy Bible's story, this was an answer to a question concerning who one's neighbor is. The answer indicated that all were neighbors, not simply those clustered geographically around one. In the context of the query concerning confusion in a time of change, the story may be seen to be an inward representation of a frequent circumstance which occurs when the seeker attempts to monitor, review, analyze and interrupt the process of change in order to make

has nevertheless courageously persisted in its seeking and its intent to serve. This kind of dedication offers opportunity upon opportunity for those of us which are, as you would say, incarnate, to serve in the small ways which are given us to serve through the instrumentalities not only of highly concentrated efforts like that which you undertake today, but in the myriad ways of everyday life dedicated wholly to service. We ourselves are comforted by your dedication and would offer this our blessing to you in love and in light, a brief silent offering. We pause.

3: (Pause)

4:♡: I am Oxal. We feel now the instrument has profited by the steady influence of our friends of Laitos. We greet you in the all embracing love and in the purest light of the infinite Creator. It is our privilege this evening to be called forth in response to a query that weighs upon your minds, this being the question of the nature of the role of the spiritual teacher. We most happily would address this question, but first we would ask that all present be aware that we ourselves are spiritual teachers only in a very, very limited sense, for all too well we know our own feet to be of clay, and we ask that you too be aware of this and use discrimination in taking in and weighing each of our words, for our words can have no greater effect than to resonate with what each here already knows and is willing in some measure to examine more closely.

5: The function of the spiritual teacher cannot be separated from the more general process of spiritual seeking. In the density that you enjoy this process of seeking spiritually has certain features that are unique to it, for in the third density seeking occurs from a position that is unknown to the seeker. The seeker gropes blindly and has but what is, at first, the faintest of inner lights to guide it. The process of seeking is one of allowing this inner light progressively to illumine more and more of the path, until the path, though it is never fully mapped out, seems sure and certain to the footfall as you walk ever more in faith, ever more in a dedication to service.

6:♡: We find, however, that this experience can be a very lonely one and that the temptation arises again and again to seek in the reassuring words of one who would lead one to find more than comfort, more than solace, but also direction. Now, it is the best of our understanding that, in truth, direction can never be gathered from another. There is, indeed, the wonderful mystery of paths of seeking that cross and intertwine and run together in a mutual love and compassion which gives great comfort. We find, however, that all too often it is the case when one doubts one's own way one relies rather too heavily upon another, which one puts before one as the teacher.

7: Thus, one has arising amongst your peoples traditions of religious worship which set the teacher so far above the seeker that the seeker has effectively abandoned all native power and given it over to the teacher. When this occurs, it is but a short step to hardening the words of the teacher into rock solid doctrine, which may then be slavishly followed and used as a basis for judging self and other. This leads inevitably to a loss of seeking. Like a stream bed no longer fed by the flow of water, dry and barren the seeking becomes.

8: Having said this, we wish to add, however, that in the relation of pupil to teacher, disciple to guru, there can be something of value and of spiritual importance. We address this point in light of the concept of sacrifice, for if the student/teacher relation is maintained with the most delicate of balances, the teacher being scrupulously to keep in perspective the fact the teacher, at best, is a gateway or a channel for that which lies beyond the teacher and which is as—we correct this instrument—which is as accessible to the student as it is to the teacher, and, in addition, the student must keep in perspective the point that the teacher is but a mutual seeker which has perhaps a certain steadying influence upon the student that contributes to a more stable pattern of seeking, within the context where these cautions are scrupulously observed, the student may look to the teacher in such a way that the teacher inspires within the student a certain highly potentiated kind of humility which the student expresses by deliberately setting aside those known personality features which may tend to distort or disrupt the seeking process.

9: When this process is being consciously directed and intensely perused in a sheltered environment, the teacher or the guru in this respect may accept the sacrifice or the laying aside of the Earthly personality in a symbolic way, un-

derstanding that what there is to be offered coming through the teacher is further empowered by this act. Now, this process can be successful only when the teacher has similarly laid aside the Earthly personality and is willing to join hands with the student in a fashion which allows each to participate in a sense of a greater reality to appreciate the unity that is all embracing. The strength of the teacher flows back to the student even as the student's gift of its devotion to the teacher further empowers their function of the teaching.

10:♡: We find then that this group was quite correct in its surmise that the greatest gift that the teacher has to give is the beingness of the teacher. As soon, however, as this beingness is contracted into (mere) personality which the teacher may claim as its own, it has been lost and lost as a source of inspiration to the student even though the student may continue to take it as such. There are connections of energy that connect student to teacher, though we find in principle that these connections are not different than those connections of energy which prevail from one loved one to another, and just as the lover must be prepared also and equally to be the beloved, so must the teacher be prepared also and equally to be the student. All are fellow seekers in the spiritual world. All of the distinctions which can in the veiled experience seem so important vanish into utter nothingness, leaving but a full democracy of spirit. One seeks, then, with all of creation, and the seeking of all creation is within one.

11: We ourselves seek with you as we attempt in reaching out to you and in reaching within ourselves to touch this center of seeking, and to allow it beingness that it may be the more our beingness, which we most happily share with you as you have most happily shared your beingness upon this occasion with us.

12: We find that there is so very much more that could be said upon the topic of the guru, but what we have said serves as a sufficient beginning, and we would ask if there are more specific queries to which we may address ourselves in response. Are there queries at this time?

13: Questioner

14: (Inaudible).

15:♡: I am Oxal. It has been our very great pleasure to be given the opportunity once again to speak through this instrument which desires to serve, but finds itself frustrated in this capacity. May we offer the encouragement that what has happened, is happening, and will happen, is but part of a much larger process, and the entire process can be viewed as a mode and a moment of the same service. We thank this group for its dedication and its persistence. At this time we take our leave, leaving you in the love and in the light and in the all embracing glory of the one infinite Creator. Adonai, my friends. Adonai.

16:

5.17 1992/07/05

0:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We find great joy in joining in your circle, blending our vibrations with your own, and experiencing the unity of your seeking and the beauty of your meditation. You ask this day if we have some thoughts upon how to nurture the self, as well as nurturing other entities. The service-to-others path through the fourth density of love asks the question in this manner, and by this way of asking, points directly to the core of confusion. For the question, when wisdom is applied, becomes "How do we nurture other selves, if we are those who nurture the self?" Yet, we do not encourage you to feel foolish by putting others before self in thought or action.

1:♡: We wish to note for your benefit the stance which you rightly and justly, as developing spirits, take. The lesson of compassion is learned first, then the larger lesson of wisdom. You are those seeking in the school of love, therefore this query is central. The beginning of grasping the way of nurturing the self is, however, implicit in the question. We have said to this group before that the one known as Jesus taught that there was a new covenant, a new set of commandments, which superseded the commandments given to the one called Moses. The commandments were two: to love the Creator with all one's heart, all one's soul, all one's mind, and all one's strength; and to love the other selves within your environments as you love yourself. The second of the commandments was not to love yourself as you love others, but to love others as you love yourself! Thusly, this master of

compassion suggested the turning of mercy inward upon the self, prior to asking the self to expand the manifestations of mercy outward.

2: The way of those within the illusion wherein one cannot usually hear the thoughts of others is to take others at their word in trust, and to take the self not at one's own word, but with each and every thought which is unexpressed held like a load upon the back. Thusly, it seems appropriate to serve others, but there is a chip upon your shoulders in your attitude toward yourself.

3:♡: One set of suggestions concerning the nurturing of the self is nurturing systematically each chakra by vivid visualization, and not only by meditation, but by contemplation also. Let us demonstrate using this instrument to avoid infringing upon free will of others. Each needs must make assessments of chakra strength and clarity for each. The first chakra is always the root or red-ray energy center. Gaze at this center which loves life, which breathes the air and has appetite for preservation and procreation. This root energy is anything but base. It, as this instrument is fond of saying, contains the first sacrament, as all energies are potentially sacramental. This energy gazes—we correct this instrument—this instrument gazes at this energy and finds it very strong and clear.

4:♡: There being no visualization to do, this instrument proceeds to the orange-ray energy center or chakra. Here there can be seen those muddled energies which, though small, yet block some energy from moving into the open heart. How can one gaze at the shadows that dog one's path? If one turns about to look at them, they shift. They cannot be directly confronted, for they are shadows, yet the more firmly excellence is striven for, the darker will seem every small imperfection. This instrument then must contemplate indirectly the cause for shadows. This is the area of relationships person-to-person. Whom is this instrument not in good relationship with? The answer comes by reflex. The instrument is not in good relationship with the self. There ensues a forgiving process. Why should this instrument forgive? Intellectually, the instrument can say, "I am forgiven because I am a child of the Creator." To the heart, no reasoning is necessary. One evaluates the self. First, may we suggest that the self be visualized as being held in the arms of the infinite One, lovingly, firmly and comfortably, rocked in eternal rhythms and loved with infinite love. When one can see oneself as the child of eternity, one can see oneself at the correct distance.

5: How important the instrument finds the environment of the present illusion, and how typical this is, indeed, how necessary to the growth of each spirit. Yet, in the nurturing process the reestablishment of the point of view of infinity, eternity and mystery is central, and can bring order and simplicity out of chaos.

6: We linger at this energy center because in your particular nation state, the outer forces which compromise free will are comparatively lesser, so that the most common blockages and over-activations of energy which confound the open heart are those of orange ray.

7: Now, this instrument is willing to forgive the self, and we know that each is willing to do so for the self. However, this willingness is time limited because within the experience which has become memory of your peoples, it is almost without exception that this state of self-forgiveness is lost. The attention shifts, the polarity is lessened and forgotten for the moment.

8: The instrument moves to the yellow-ray energy center, and gazes at the energies which deal with the societal groups which affect it. This energy in this case seems fairly under-energized, but quite clear. This is normal in general for entities to have certain energies which are not the forte, not the strong point of an entity's service. Yet, they do need to be visualized to be sure that, though relatively small in influence upon the learning process, the energies are clear.

9:♡: Moving into the heart chakra, the green-ray energy center, the instrument visualizes a nearly fully open, very strong heart energy which is normal for this instrument. The entity finds it sparking at this time, and realizes the effect of those in a group which love one another, causing the heart energy to dance and shine. This is the portion of the nurturing of the self wherein others move in help from whatever other energy center is being used, the blue ray of communication, the orange ray of interaction in addition to communication, and so forth. All then comes through the heart chakra to others and

from others.

10:♡: It is to be suggested by us that when one sees the heart fully open, one then may do well to suggest to the self the beauty of giving and receiving of love. The reception of love, it has been noted this day, is often very difficult. When the orange-ray center is blocked by self-judgment, then the shining love of others is blocked from entering the heart. Loving gestures, thoughts and words may batter against the heart closed to itself in vain. Until the entity is willing to open the door to comfort by ceasing to judge the self as unworthy of comfort, no comfort can move into effective service.

11:♡: Thusly, service to others directly denotes the allowing of others to love the self. This is often the most difficult relationship lesson of all, for if one is not in love with the self, how can one believe or have trust and faith in the illuminating light and love pouring into one's heart from another? There is no basis for trust, for the self is not willing to trust the self. It is an irony of the third and fourth-density illusions that more and more energy is consumed in the desire to love, to open the self to more and more complete service to others, while there remains the grudge against the self. It is as though each were running away from the self, throwing the self into as many seemingly good actions as possible, in an attempt to even the terribly lopsided score of unworthiness of the self.

12:♡: However, worthiness is not a quantitative matter, and is not available to the point grading system. There is no amount of service one can be to others to offset one's own self-judged lack of worth. Until one forgives and accepts the self, one's service will be stunted; one's heart will be darkened, even in the fullness of the most loving service. Perhaps this points to the centrality of the learning of self-nurturing ways.

13:♡: Moving into the blue-ray energy center, this instrument sees its strongest center working well, and not in need of further balancing or energizing. This is the center of communication. It is most often blocked by those who would communicate that which has not been requested. It is well to have opinions and thoughts on every conceivable matter; this is the fruit of an active mind. It is not loving, however, to answer questions or address seen problems which have not been asked about or advice sought upon by the one to whom the entity is attempting to communicate. Service to others is very much a matter of waiting and having the patience of being the quietness of mind to feel and respect other entities' freedom to make choices.

14:♡: If there is a great desire to communicate without there being a request, it is possible to enter into conversation about whether the entity you wish to serve would be glad to hear an opinion. If the other self agrees, then an appropriate channel has been opened. If the other self does not agree, then woe betide the spirit which plunges ahead regardless, for this is specific infringement upon free will. Remember that other selves and the self come into the valley of the shadow of death that is third-density life, not to be comfortable or correct, but to make mistakes and thereby learn the lessons of how not to express love and how to express love; how not to accept love and how to accept love; and most of all, how not to conceive oneself that is as unloving, unlovely or unloved, or how to picture that same self loving, lived and love itself.

15:♡: The violet ray is fixed, and can simply be assessed as a good indicator of the balance which is present in the energy of your own self as a whole. If it seems weak, then meditation upon power, that is, the aspect of the self which expresses power, is recommended. Although, as in the material this instrument has recently read, it is recommended that meditations about the power aspect of the self not be accomplished more than once in a row, rather, if the power aspect needs work, then one works upon the love aspect and the wisdom aspect in two subsequent meditations before returning to the power aspect. This is recommended, as in the work of the one known as Butler; to avoid the distortion of the personality which is the spirit's own attempting to find itself on what this instrument would call the King's Highway.

16: Now, this is one way in which the nurturing of the self can be done. This way is important in that it is completely inner in the nature of its work. Just doing this work, that is, taking the time and the energy to do this series of visualizations, is a way that moves deeply into the self's perception web of saying that the self is indeed considered worthy of attention. Often the service-to-others path is strewn with those who have paid attention to every opportunity to aid others'

needs, but have not given the self the same gift—the gift of time, the gift of energy. Outer ways of nurturing the self—the new dress, the new car or computer game or trip—is a very kind and good gift to the self. But nothing moves more deeply into the area of the self which deals with self-judgment than the self sitting down and taking time to pay attention to the self's spiritual health. This is subtle work.

17:♡: Now, you may note that we moved from blue to violet. That is because that of which we are speaking, the time to work with the self, is the function and the only function of the indigo ray! This ray works completely within the self, and only upon the self. To find the discipline to spend time upon the self's spiritual welfare is more of a challenge than finding the time to attend to another's spiritual or bodily or emotional or mental welfare. We cannot stress enough the importance of this point. Think you that one of the highest of energies possible within the self, in terms of subtlety and strength, is somehow to take the very back seat, nay, even the trunk of the automobile of life? Please see and honor the instrument that you are, no matter what outward way you treat yourself, you love yourself, you give to yourself.

18:♡: The first gift of the spiritual wayfarer is the time and the energy to move within, to work upon the discipline of the personality, that more and more of the personality may be imbued with the indigo ray of joyful accepting love of self. Consider the usual indigo ray of the underdeveloped student as a pool. The polarity of service to others fills this pool, but it is simply rain falling into a conserving receptacle, a still pool within one, until it has been enlivened by the acceptance of love that is beyond the possible love when judgment remains. Until this block is removed, this pool of polarity remains still and lacking in appropriate propinquity to the...

19: (Side one of tape ends.)

20:♡: ...There's a moment when the pool of polarity within is opened to what lies beyond acceptance of the self. Then it becomes a truly potent force within the life, as though a fountain or spring came forth from that still pool, and sprayed and dropped like rain into each present moment, so that no key must be turned to start up the engine of self-acceptance which opens the door to unconditional channeling of infinite love through one. The key is already inserted. The work is being done within in such a way to genetically affect the energies of polarized beingness.

21:♡: Thus, if you now feel that you are accepting yourself over and over and over, the secret may be that the gifts you give yourself do not include the appropriate concern for inner loving work. Not so that discrimination becomes judgment, but so that the powers of discrimination within you may help you to become that which you are, but have not realized or allowed yourself to be. And why? Because you fear to look too closely. You have heard those thoughts. So, all becomes fearful at a deep level.

22: We ask you to free yourself from this fearing of thoughts deemed unworthy. We assume in general that entities in service to others have largely mastered the techniques of avoiding manifesting of unacceptable actions, and so we concentrate on what is considered by the self to be unacceptable thoughts or intentions. Let us gaze for the last of these thoughts at this fear. The one known as Aaron, as spoken through the one known as Barbara, has said in this group that fear is not a bad or wrong thing; it is therefore a reason, it is a good protection until the self is ready to deal with it. Then and only then, may one sit down with the fear, gaze at it, picture the self within the cave with the—we correct this instrument—opening to the cave blocked by many bands that hide the light from one.

23:♡: This is the fear, and no fear is greater to the good, gentle and kind of heart than the fear of finding the canker within. It need not be thrown away from the mouth of the cave all at once, for this might do damage to the fearful self. Take one band away, and see if that much freedom from fear is comfortable. When it is, move to take another, and another, but have the patience with the self to accept less than perfect deliverance from that fear of unworthiness at any one sitting. You have infinite time to do this work, but in each present moment, you have only that moment to do this work. Therefore, be impertuning for the present moment, yet patient in the long view. If the self cannot or is fearful to do this work now, return to the image of being held in the arms of the infinite One, and rocked and lullabied and loved, for this is your true state at a deep, deep level. How you are loved! How you are loved! Feel that. Know that. Spend time

with that. When you feel how much you are already loved by the infinite One, how treasured you are, then you can gain courage to go ahead and walk the King's Highway, and do the work of falling in love with the self, even in its illusory rampant imperfection.

24:♡: What an illusion you have, my dear, dear ones. What a magnificent bubble of utter confusion. You are brave souls to sail forth in this chaotic illusion. May you be to each other the beacons that bespeak love for and to each other. We send our love and light to you through this instrument, and would at this time transfer this contact to the one known as Jim, that it may conclude this working. We are those of Q'uo.

25:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to offer ourselves in the attempt to speak to any further queries which those present might have to offer to us. Is there a query at this time?

26: Questioner

27: I would like to know more about the polarization (inaudible).

28:♡: I am Q'uo, and believe that we have a grasp of your query, my sister. The polarization of the mind, in brief, is the process whereby the desire to be of service is set forth as that which is foremost of all desires that one may have and exercise during the incarnation. The means of clearing the centers or chakras of energy by the use of the polarization of the mind is that process whereby you take that desire and move through each chakra in turn, utilizing this desire to find those distortions or imperfections of manifestation within each center of energy, and seek for that moment to visualize or imagine the balanced expression of energy that is appropriate for you at that time in that center, assigning to each center those properties that are appropriate for each center, beginning as we said, with the first, or root center, and looking at this center as that which is the love of life, the expression of the desire to be, to move, to breathe, to do.

29: Moving to that center of interpersonal relationship next, that of the orange ray, where you put yourself in balanced relationship with one other being at a time, so that there is the one-to-one exchange of energies.

30: Moving therefrom to the yellow-ray center where you are in relationship with many others, with groups of beings with whom you share interest, energy and activity.

31:♡: Moving from this center to that of the heart, the green ray where your love of others extends beyond any group that you may have association with to all entities simply because they exist.

32:♡: Moving from this center to that of the throat and the blue ray of communication, where the love that you feel for all creation is expressed in a means of communication that is freely given, and which speaks in inspirational tones to those about you as a result of your feeling of the love of the green-ray center.

33: The indigo-ray center being that of the brow, where there is the work in consciousness that each seeker achieves when it begins to use the force of its will and faith to move its attitudes and perceptions into alignment with the ideals that are its guiding star.

34:♡: Therefrom moving to the violet-ray center where the totality of the being is expressed as a measure, a mark, or a register of the entity. By utilizing this desire to serve others in balancing and harmonizing each center of energy, you have cleared this path for the flow of the love and light, or the prana of the one Creator to move cleanly through your centers of energy, in order that you may be a smoothly functioning reflector and creator of the love and light of the one Creator.

35: Is there a further query?

36: Questioner

37: (Inaudible).

38: I am Q'uo, and we thank you, my sister. Is there another query?

39: Questioner

40: I have one, but it might be a question that needs its own time, and that is that the times that I get maddest at myself, the times that I get the most aggravated and judge myself the most harshly, are times when I'm repeating errors. Not only do I see the error that I've made, but I think to myself, "Again? You know that you're not supposed to be doing this, you know that that's self-destructive and self-defeating and you're doing it again." I see the pattern, yet I don't change the pattern. We have this phrase "Forgive and forget." Does

to do poorly, not at all. You asked yourself to experience this exact incarnation. This is your responsibility, to experience as fully as possible each moment—to be hungry for food, that food being all that you can pay attention to.

6:♡: Therefore, the first thing we would say about change and the entity changing is, remember that the changes are apparent as great and sweeping (inaudible) changes in direction, but in a more true sense you are simply moving from car to car on that train of destiny. You are beyond all changes secure, safe and held with the greatest tenderness by the love of the infinite One. When all overwhelms you it is well to remember that you need do nothing but rest in those arms. As change occurs the disoriented and torn consciousness which is often experienced can be most unsettling, yet there is always beyond the unsettling emotions the comfort which you may claim, that comfort of the one who loves, the one (whose love is greatly (inaudible) of you. Love created you and love loves you.

7: This resting and abiding certainly can heal the most tattered spirit, but the gaze must be shifted away from the torn and bleeding circumstances, relationship or whatever is perceived as changing and making vulnerable and afraid that self which is your conscious self. To attempt to get a true grounding from the other passengers, shall we say, is not to invoke the higher or more overarching energies, rather, to turn to the infinite Creator for solace and comfort is the effective action, for consider that each entity who you interact with is also on that train which his destiny has chosen.

8: Let us now gaze at who it is that changes, and who it is that records or witnesses change. Imagine the self standing in the desert at night. The entity you (are) imagining reaches one hand to (inaudible) sky. Moving finally from this (inaudible) attitude this figure begins to dance, and as this figure dances and spins, the stars above begin to whirl (inaudible) until all of creation is drawn star by star into the self. This figure, then, has all within, all of star, all of space, all of emotion, all of life, all within. This is the entity which witnesses change. You see the manifestation of yourself, it seems to have dimension, to be the daughter of time and space, or the son of time and space.

9: We say to you that in actuality all that you have experienced as rock, as tree, as human, as what you call angel, as sun, as Creator, all of these things are the witness that flings the hand to beckon the stars. All that moves moves and has being in an instant and within this instant the millions and millions of years of a whole creation beginning, (inaudible), and ending has taken place. You now experience the instant before the Creator coalesces once again. Time is an illusion, space is an illusion. The witness knows at some level the depth of this illusion, and through all change it keeps its feet steadily upon the desert floor. There is that within you which has such power that you could not image or believe this selfhood to be yours.

10:♡: You ask how to meet change? We say to you the second thing that is you do not have to meet change. You have only to remember who you are. You are the witness; pay attention. Remember the desert floor and the out-flung hand, remember the stars spinning into your consciousness and meet change with love, for you have nothing to fear. You commanded this change.

11: The third and final thing we would say about change is most skillfully taught by the one known as Jesus. This teacher said to worry not about what to eat or what to wear or what things to say, for food and clothing and words will all be supplied as the destiny kindly arranges one day at the time, as this instrument is fond of saying. Yesterday's change is moving away behind you, tomorrow's change is not imagined. You need only focus upon the present moment as you perceive it.

12:♡: The impulse of the manifestation of yourself which is human has the instinct to grasp and hold those things which are perceived as being needed. There is the stretching and the reaching for enough to withstand what might occur. Yet change does not happen well to entities which are holding on to anything. What if in this instant the gravity you experience was reversed. Would you do a somersault or would you fall all over yourselves while explaining that this was impossible. How much of change is painful because it is resisted? There is in the makeup which you have supplied yourselves with a great tool; as always, we mention this tool, that being meditation. The levels upon which are lived the life are several. You see, to unite the spirit, the mind, and the body to pro-

mote that unity which appears as health, that health may be greatly aided by the frequent remembrance of the ground of being during meditation, even if it is only for a second. The various pieces of self are knitted up in that opening to the presence within that loved you before you ever hoped to love it. How precious each of you is.

13:♡: It is as though within the meditation, regardless of how scattered it seems, there is a pure and distilled waterfall of light which irrigates and illumines cell by cell the body, mind and spirit. It is like being rinsed and polished to relax into that presence which is holy. And do not simply confine the self to one kind or form of meditation, for various experiences request various kinds of coherent illumination or meditation. Sometimes you may wish to contemplate a certain eye-catching thought or question, sometimes the meditation may be very active, the sacred dance, the sacred song. Sometime the true need is for the self to rail and complain bitterly to the infinite Creator, to say, "This does not seem to be a lesson in love at all. This hurts, this is painful, and I don't like it." Complaining is allowed, my children, complaining is encouraged. Too much is made of the wonderfulness of the infinite Creator and not enough said about the intimate love of this love itself that engages you in conversation and responds caringly and intricately to the way you speak your experience and tell your story to (it).

14:♡: We encourage each, especially in times of dislocating change, to tell your story either mentally or out loud to the infinite One. The infinite One is never happier than when being addressed, and you, in addressing the infinite One, receive reflections you cannot imagine, reflections of the highest of truth and beauty. Each of you is waiting to flower and bloom from moment to moment. To most ably assist the self in (blooming) through change we encourage each to remember who you truly are. Remember the true magnitude of your infinite self. Remember the impossibility of ever judging a circumstance or combination of feelings in any accurate way, and shed the responsibility for that. You are responsible only as you will yourself to pay attention to that which is before the eyes and then to address that situation, curious to find the most love within the self and the most appropriate way to share that love—first with the infinite One and then with the self and others, looking in times of change for ways to love and ways to be love, and accepting all with a brave heart.

15: (Inaudible) in the deeper and deepening consciousness of the witness self that watches all change yet remains the self within the rock, the self within the Creator and all points between. Then may you be tossed about by experience only a little, only to the extent that you accept with a high and courageous heart. We feel you cry out in this change's occurrence. We feel the pain within the voices that ask "Why?" and we do not wish to be cold-hearted. Yet, it is the perception of the animal within that change is dangerous, and that mind which is the mind of the second-density animal which carries your consciousness about in this lifetime resists and demands a cessation of change, for it does not have faith, is not self-conscious. Its instinct rule and its intellect rationalizes instinct. Yet, you are not this life-form but another. You are consciousness, and you have accepted partnership with this entity which walks and talks and moves about.

16:♡: It is not wise to be driven by this animal or its very capable mind. Retain the awareness of that consciousness that does not resist destiny, and school yourself as far as possible to create the response to stimulus which is positive and says, "Yes, I will accept this change and will be sustained in it by the presence of love." Call upon your own faith, feel strongly the hope which abides, and attempt to remember that all those changes have to do with lessons about loving. You are experiencing manyness; you seek infinity. You are experiencing concern and questioning doubt and worry. Bring in, too, remembrance, love. All things will pass away except love. You are love, you just don't know it yet. Give yourself and the illusion time.

17:♡: We would at this time leave this instrument and transfer to the entity known as Jim. We thank this instrument and leave it in love and in light. We are those of Q'uo.

18:♡: I am Q'uo, and greet each again in love and in light. It is our privilege at this time to ask if there may be any further queries for us from those within this group. Are there any further queries at this time?

19: Carla

20: I just—I have one question. Is there something within women that is fundamentally different than men, in that

short, you are looking for the highest proportion of any opportunities to experience helpful catalyst and to offer these gifts and talents which are yours to offer on others' behalf.

7: We feel that at this point a further direction in the form of a further query would be helpful, as we are through generalizing. We would therefore ask the one known as R if there is a further query on this topic?

8: R

9: I will mention a line of thought that is coming to me, and will ask Q'uo to comment on it. When catalyst is experienced and is considered and an action or an active change in a direction comes to mind, when it stays there and seems to be harmonious, is it then appropriate to make the change within the illusion? To be more specific, how do you metaphysically know, feel or recognize the manifestation of reaching the point where there is a need to do rather than to surrender? Is that clear enough for a further comment?

10:♡: I am Q'uo, and feel that sufficient amount of questioning has occurred for us to grasp your query, my brother. Perhaps in speaking to this point we may offer our opinion that either doing nothing and continuing with experience as it flows in the present moment, and making a change are viable and good options. The lessons of love which are yours to be exposed to shall be yours upon either path. Where skill can be learned is in the evaluation of the opportunities in each situation, based solely upon the feelings which come together in a moment during which the choice becomes perhaps not clear but distinct, in that whether you can explain it or not, you have found a peace, and this peace is the satisfactory validation of your end decision.

11: The emotions are treacherous if experienced only at face value. However, the emotions contain and can be refined so as more to contain enormous, infinite stores of wisdom. When the issue at hand has come into a place where one option makes all of the heart rest in an emotion of purified, dynamic peace, then you may feel you have done that which you needed to do. The decision is made. If there is no discovery of any peace, then the conservative suggestion would be to stay precisely as you are and continue doing that work which lies before you while awaiting that moment of inner insight which renders the whole entity—soul and body, shall we say—peaceful and relieved.

12: To act when the situation is not enough clarified within to bring one to peace then you simply realize that you may have chosen a more crooked and bumpy detour upon your path. This does not mean that you have lost your way, but only that you may choose the harder or rougher or more catalyst-heavy road.

13: The free will seems just a joke, and a cruel one at that, when one is looking at one's limits. However, when one moves within to the point of present infinity and can see the starry heavens rather than the place two inches in front of the nose, or even the city or nation state, then one has become larger within and has given the self more room in time/space in which to allow this decision to become obvious.

14: It is well to do nothing until some insight into the fears and other emotions concerning this choice have become part of self-knowledge that can be first gazed carefully at and then surrendered. As long as any portion of the seeker is withheld from the inner surrender there will be that proportion of things occurring with extra bumps and fits and starts. Thusly, if one were able it could be said that the best way to make decisions is to wait and continue doing that which you are doing, while opening the self regularly and repeatedly in simple offering of thanks and praise and the desire to be sent forth to allow light to shine through you. As you ask for this light to shine through, you begin to have the feeling that any road is good as long as this light is shining through you, as there is no exhaustion of spirit as long as the heart lies open and the incoming undistorted light is then able to move through the transparent personality and out into the waiting and thirsty world. You yourself are thirsty for the light, yet that thirst in itself is a beginning of the deepest service.

15: May we answer further, my brother?

16: R

17: I would ask for one additional comment along the line of ... When this process is going on and there is apparently another entity involved, to which extent is it appropriate and helpful to communicate with the other entity of the process, of the work that you do, the work that you have to do on your own? I am looking for a comment on how this (work) affects another being. Is that clear enough for a comment?

18:♡: I am Q'uo. My brother, there is not a decision you can make which holds for any other person besides the self. When decisions are made they need to be considered upon the merits of the situation for the self and for maximizing the self's opportunity to learn love and to offer love in service to others. If there seems to be another or others involved in the decision then the decision has not yet the maturity to be ready for the decision-making process. Before one may seize, shall we say, the moment and act in a spiritually wholesome way one needs to focus upon the self and gaze at those things which in freedom of will are options to one. In other words, as each seeker is responsible for the self, decisions are, shall we say, in our opinion better made focusing upon the direct and simple situation which is the harvest of removing, one by one, those things of which you as a seeker do not have control. Only those things which are yours alone to control come under the provenance of your own decision-making process.

19: May we speak further, my brother?

20: R

21: No, Q'uo, that is a lot of thinking to do for me, and I thank you very much for your comments. I would yield my place to other questions, if there are any at this point. Thank you.

22:♡: We thank you also, my brother, and can express only encouragement and our love as you seek to become more clear and more filled with the true freedom which is whole-hearted service to the infinite One. If that service and that center are maintained the result will be a calm and steadfast heart in the end.

23: May we take any other queries at this time?

24: Jim

25: Thank you Q'uo. I don't have any. I appreciate what you have to say.

26: I am Q'uo. Thank you, my brother.

27: It is our great pleasure and privilege to speak to you this day. We realize that choices are the essence of third density and that they do not simply disappear. Passive decisions are also decisions. However, we would ask each to reflect upon freedom, the freedom of the self, and attempt to see where this freedom comes from. If one is free in a chaotic way one will either be random or somewhat destructive, than somewhat positive. However, if a deeper singularity of self is sought, a deeper connection with unity, then many puzzled pieces which are not relevant to your decision-making can fall away and the true nature of the decision lies then uncovered in far more simplicity. The connection between freedom and the basic decision of serving the infinite One shall give your heart a strong structure and the best possible way to seek the understanding to move forward in support of your own spiritual evolution. Because this is far from obvious we simply wish to emphasize this consideration.

28:♡: You have your homework now and we thank you once again for allowing us to so tease you. Although we are, as always, reluctant to leave this group it is indeed the decision which we have reached, that it is time for our service to withdraw from this instrument and subside into that passive carrier wave of love to which each may avail itself during meditation. We are with you in silent love and support when you ask, and we feel very blessed that you do ask. We leave you as we began in the love and in the light of the infinite Creator ...

29: (Tape ends.)

30:

6.8 1993/02/14

0:♡: And as an addition to the question on what the definition of life would be, in a form that we could understand here, we would also like some information on how the death and removal from this illusion of any one of us would affect the others that we have incarnated with who don't remember the pre-incarnative plan; and who especially if, say, a child dies at a young age, the loved ones that are left behind may engage in some expression of grief as a result of the death, that would have effect on their karma. How does the life that we live affect other people, as we remove ourselves from this illusion through the death process?

1:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. What a pleasure and a privilege it is for us to be with you in your meditation this afternoon. The mingled vibrations are such a blessing to us, and it is a privilege to join in your circle of seeking and light. As always, we are

sharing our opinion, and ask that each use his discriminatory powers in listening to this or any material offered for spiritual seeking. Trust in your discrimination, take what is for you—what seems remembered instead of learned—and leave the rest behind you, for we would not be a stumbling block for any.

2:♡: We speak to your query about a definition of life. My friends, the subject, like all metaphysical subjects, defies the use of your words. However, if this be understood as a necessary limiting factor, then we may proceed in good humor, tripping over the nouns and verbs of your illusion. The most comprehensive definition of life is this life, is manifestation. To put this another way, life is movement. Because we do not feel that this basic a definition is helpful, we shall go further, but it is well to remember that all that is, is alive—that all was created by a thought which was the character and nature of the infinite Creator. This thought we call Love, for there is no appropriate designation. However, this Love is as terrible as it is filled with wonder, and loves as passionately destruction as it does creation, for the love that is the nature of the Father, shall we say, is a love that embraces the creation as a whole process, so that all phases of this movement are equally lovely.

3: To focus more in on a definition of life that might be helpful, we would consider the way in which third-density entities come into the energy web of a physical vehicle. In terms of human existence, the human life is joined when the vibratory nexus of what you may call the soul enters into and mingles with a permanent bonding with a physical vehicle. There is a life of the body complex. This is inextricably enmeshed with the life of the spirit or soul, and the resulting harmony of vibratory patterns becomes a living being.

4: Similarly, when the movement of the spirit has ceased and separated itself from the energy nexus of the physical vehicle, that human being is not living. This occurs sometimes before the physical death and sometimes at the moment of physical death, and in some rare circumstances where there is a soul very tenacious of consciousness within this particular illusion, there remains the clinging of the soul to an unviable physical vehicle. This is usually described as a ghost or a haunting, and is a result of the spirit being unwilling to move forward.

5: Because there is the energy for more directed querying possible, we would like to open the meeting to a series of questions, if this is acceptable to each. We ask now if there is a query to be asked, or if each would prefer for us to go on with our, shall we say, sermonette, on our own. Is there a following query to guide our giving of information?

6: (Pause)

7: I am Q'uo, and we see that this circle wishes us to proceed. We shall. As each rests within this illusion, the questions of, "What is life?" and, "How fully am I living?" seem bright and obvious and pointed. The life looks to be obvious. If a person moves and thinks and expresses, this person is alive. If this person is not breathing, not thinking, and not moving, this person is not alive; however, this is not the simple truth. The truth is simpler, though still a mystery to us, and that is that all which proceeded, is proceeding, and will proceed from the one great original Thought or Logos of Love, lives, and this life moves with an ever more characteristic energy pattern as it moves through sub-densities of incarnation and experience, moving into matter or space/time coordinates with time/space coordinates within, and by your science largely unexplored.

8: We would if we could suggest in a specific way, that, "The key to further grasping the life that is within the illusion which you enjoy ..." however, we cannot. We can only point the way for those who would consider and do investigatory work along these lines; and that is that the so-called "inner planes" are time/space coordinate areas, shall we say, in the twin illusions of time and space, which are precisely out of phase in a sequestered but complete harmony which echoes the manifested space/time life, so that there is a strong bridge, a common center, shall we say, which connects space/time catalyst and time/space beingness, in such a way that that which occurs in the incarnational experience of the living being is able to have a skillful and complete interfacing with the appropriate coordinates of time/space, that is, of the metaphysical or inner bodies and beings of the entity, or spirit, or soul which is living this incarnational experience.

9:♡: This is an enormous aid to the ongoing and eter-

nal spirit, for by this conjoining of the inner illusions and the outer illusions, material may be refined and refined, again and again and again, until the mystery begins to be seen—that mystery which is beyond all definitions of life, and yet a mystery which gives all life and absorbs all spent life within itself, with no loss of coherence or energy, so that in no way, regardless of the passing pageantry of changing existence, is there any iota of beingness lost, no way of learning and loving and giving ceasing or at an end.

10: The tools which humankind has to work with during an incarnational experience are those which can limit one. The tools of the intellect—or to use a more neutral term, the intelligence—the intuition, the learning by experience, are all good, sound tools which will be faithful workers for the entity which, in seeking, remembers to focus first upon the mystery which is Love, so that the incarnational experience begins to be pointed towards allowing the living to become the being, and the being the living. Or, to put it in more emotional terms, to allow the manifestations—whatever they may seem to be within the illusion of which you as a seeker are conscious of within yourself—to become the living, so that you are not living "this and that" in life, but rather, you have become the purified, refined essence of the incarnational experiences, which, by faith and persistent request, have become more and more deeply grounded within the energy nexus of both physical self and spirit self.

11: In this way one ceases being the questioner and becomes the question, and within that question knows that it is also the implicit answer. Thusly does the creation roll itself up until it is complete within you. Each seeker has its own infinite creation, and all of these unique creatures, in turn, are rolled up until there is no further manifestation and all has coalesced beyond that which knows or moves or manifests.

12: We would wish to focus briefly upon the query concerning the rainbow and why its spectrum seems backwards. This instrument wishes us to go ahead with this thought, so we apologize for the bad joke. No, we think it is too bad to tell. We shall move on. "Now, seriously, folks," as this instrument would say, consider if you will, the tree: its roots moving down gathering food, nourishment coming up into the tree, the leaves turning to the sun, pulling life from the surroundings, turning to the light ... Now, consider the tree of what you may call life, for that is a technical term used in your white western magical tradition. Its roots are where it gets its nourishment. The Logos, descending through the bole or trunk of the tree, (be)comes light in all of its manifestations; and the most articulated of this light becomes conscious of itself in third density, and begins not only to turn towards the light but to turn in whatever way it might choose, gaining its light, its nourishment, leaf by leaf, not by instinct alone but by free will.

13:♡: That which you know as light comes from the Logos, and is the first manifestation of love of the infinite Creator. It draws its life from the center of love and moves into all of the vibratory quanta which comprise the arrangement of the universe which you behold; thusly, its frame of reference is not yours. To the metaphysical way of thinking and expressing Truth, this which you now experience is the final fruit of love's traveling into manifestation. Thusly, as through a mirror you see a reflection, so your living, your experiencing, is by reflection; and all that you see, in a metaphysical sense, is, shall we say, upside down or backwards. You see, feel and think by reflection, not by direct perception.

14: Now, this is a large area and perhaps it would be well to stop before we begin another entire subject, and again ask if there be any queries at this time. We are those of Q'uo.

15: (Pause)

16: I am again with this instrument. I am Q'uo. We thank each for the energies brought to this circle this day. We have spoken of life. All is life. We have attempted to focus into the way of thinking about being a living human being. Firstly, the seven grosser aspects of life that is its basic definition, and secondly, the living of a life to the fullest, metaphysically speaking. We can share your hope that entities in the appropriate time/space shall decide to manifest within your illusion, to create instrumentation to measure those conjoining points between space/time and time/space which show to the eyes of those who can see what you call the aura, the existence of a human being as opposed to a physical vehicle whose silver cord has been severed. In a living being whose silver cord has been withdrawn, the aura lacks the motions characteristic of space/time time/space juncture—these junc-

ture rect this instrument—Earth around solar system are similar; there is not the importance placed upon the connection between these two similar numbers. The timing, shall we say, of cycles of spiritual living or advancement are as they are because of quite sensitive factors involving the energies of the group of entities moving through third density. In other words, since your Earth sphere has certain populations of entities from various planetary influences the timing of these cycles of spiritual evolution is set in such and such a mold. As the group populations' biases collectively are altered through what you know as time the timing of the cycles also evolves. 10: The setting of these cycles is ever liquid and is regulated quite, quite precisely according to every single entity and thought of each entity. This energetic whole has a nascent life which expresses its times of blooming and learning in such and such a way while stars wheel above in the heavens according to your physical sight, the constellations of thought and intention infinitesimally added until a towering largeness and fullness of information has been assimilated. This living entity expresses as a field and this entity's expressions create the exact timing of the cycles of learning.

11: The cycles of learning have only tangentially, again, to do with the concerns of healing which we believe we understand these questions to be directed to. It is difficult to express how this perfectly logical seeming set of correspondences actually has an effect because the archetypal mind is most deep and for that reason most difficult to penetrate. We are happy to work upon the metaphysical implications of cycles concerning the archetypal mind, however, it is our feeling that this is not germane to a study of healing except as a rather advanced and subtle portion of healing which has to do with abstract or mental body healing at certain levels. We would suggest working from other assumptions than the assumption that cycles of spiritual learning are correlated with the cycles concerning healing.

12: Is there a further query?

13: Jim

14: He also mentions a 206,000 year cycle and he would like to know if there is any relationship between this 206,000 year cycle and Arcturus or Aldebaran and if there is a metaphysical significance to this cycle.

15: We are those of Q'uo. We do not find the comparisons listed to be useful.

16: Is there a further query?

17: Jim

18: Yes. He would also like to know if there is any significance in a 26 million year cycle and if it has any relationship to a specific star or location.

19:♡: We are those of Q'uo. And again we do not find a significance to the 26 million year cycle. Perhaps we could suggest that the center of the universe is the center of each entity's heart. The open heart of the great Self which each self is is that center which is a unity. All of the portions of the Creator, shall we say rather misleadingly, seem to themselves to be in time and space each unique, each separate and each apart. Yet, in truth, the center of the constellations is the open heart. All measurement, all numbering, all ways of detailing and patterning the observed creation fall to dust before the open heart. Love is of a certain nature. The fullness, breadth, depth and height of the nature of love is both revealed and concealed by its visibility and ready accessibility for each self contains this center without distortion within the open heart.

20:♡: It is both blessing and curse that those who seek so longingly and yearn so profoundly for scientific information to aid in being of service must have their hopes thwarted by the illusive and ever receding face of spiritual knowledge, for this knowledge is not that which has to do with the kind of measuring which is used to calculate the hierarchies of the observable, physical universe, but love moves and its traces dwell within all things. The keys to healing echo the ways or nature of love itself.

21:♡: We find that to speak further at this juncture is to infringe upon the free development of the awareness which would ask further queries upon this healing subject and consequently we feel that to speak further at this working is not appropriate. We thank this instrument for bearing with us while we attempted to use some concepts which stretched the instrument's ability to understand, if we may again use this term. We also thank the questioner and encourage study and further queries on this interesting subject. Our hearts are full of a love and desire to be of service, as always, and

we are most thankful for the energy and desire and longing to be of service that this group expresses with these queries. It is truly a privilege to be able to blend our energies with your own and we cannot thank you enough.

22: Is there any other query at this time?

23: Jim

24: Not from me, Q'uo. That was very good. I'm sure he appreciates that a good deal. Thank you.

25: We are those of Q'uo, and we greatly appreciate your kind words. May we close by simply spending a few moments stating the wonder, the marvelous wonder of hope when hope is not logical. The wonder, the miraculous wonder of faith, when the faith is not logical. May we encourage each to live in hope and in faith, forgetting not one iota of the darkness perceived but knowing that no darkness eradicates light. Live, then, in light, for (inwardly) you may always be standing beneath the bright sun.

26:♡: As your spirit basks in its intelligent warmth the body is most positively effected. So may the time of cold and darkness be for you lighted within by the sun of hope and faith. We leave you rejoicing in this faith, in the love and the light of the one infinite Creator.

27: We are known to you as those of the principle Q'uo. Adonai. Adonai.

28:

7.2 1994/01/16

0:♡: Greetings from the love and the light of the infinite Creator. We are those of Q'uo, and we are privileged to bless you in the love and the light of the infinite One. We thank each for calling us to your meeting this afternoon and cannot adequately express our feelings of honor, for it is privilege indeed to be able to blend our vibrations with your own and to share our humble opinions with you. As always, we remind each that we are fallible beings prone to error. We need to request that each choose those opinions which seem to resonate within the unique web of energies which are your evolving self and to lay the rest aside, for we would not be a stumbling block before any.

1: This concept of change is interesting. Imagine if you will the unity and infinity which characterize the creation and all within it. That which is various is infinitely various. That which is infinite is made of one thing. Where, then, is the change? Where the manyness? Each entity focuses within itself every energy within the unified creation. Within each unique and infinitely precious soul lies all that there is.

2: Thusly, the changes and chances of incarnation take place against a grand backdrop. You now see this backdrop as though it were the universe; you cannot see the stage beneath your feet for it seems to be Earth, nor can you see the self within each character that you play, nor can you see each character that you choose not to play, for you are of tho(se)—we correct this instrument—within the train which spends its speed into gathering twilight, the cars filled with light, the travelers talking and drinking and eating and sleeping and gazing out the windows at the passing scenery.

3: How much of this landscape that you see have you made yours? This image is intended to funnel your conceptual mind into a configuration within which you may see that the incarnated experience which to you seems greatly various and changeable is in a more light-filled illusion—which is your metaphysical counterpart at this space/time—straight as an arrow. The change you perceive is just that: perception of change, not change. You are on the incarnational train. It is not a local. It does not stop until you disembark. The concept of destiny is (inaudible) to most who chase under its heavy hand. Yet, we say to you that this (inaudible) destiny is your greatest ally. This train which shall keep you on track regardless of what scenery you view will ride through its destination well in mind, all the curves, and mountains, valleys and great chasms that seem to toss and fling you through life are the scenery of your spirit's learning, the visual aids of the great college which is your incarnation.

4: To focus upon change is skillful for the one who works to accelerate the rate of spiritual evolution, but we greatly encourage each to couch this focus upon change within the larger picture in which you may see that there is a strong and substantial reason to trust and have perfect faith in destiny. 5: You have put yourself on this train. This trip is planned by you. You did not ask yourself to be happy or sad, to do well or

allows the self to remain sturdily within the incarnational set of biases which define the perceptions of self to self at the moment.

39: Is there another query?

40: Jim

41: The last portion asks: "My own opinion on how to best appreciate this experience is to continue to meditate on the observations and items of experience that depended from it. What else, either in my considerations or actions, might be beneficial in this same quest?"

42: We are those of Q'uo, and we suggest, first of all, that the skill which is able to move forward from such a dream-vision is encouraged, for to stay with the lesson, which is today, tomorrow and tomorrow and tomorrow is that energy which is baffling the natural flow of ongoing experience. Thusly, in the most general sense, it is well for the mind to open the hand, as it were, metaphorically speaking, to release from any bondage or prison that great gift which has been given to the self by the self. This self will continue to supply to the conscious mind that material which ennobles and illuminates the experiences now causing catalyst or material for the self to push and wrestle against and learn from.

43: It is more efficient to cooperate with that ongoing flow, to open the self forward and gaze into the present moment and the near future, having faith that that which has been harvested and accomplished within is safe and cannot be denied or stolen from the self.

44: In terms of those studies which move positively from this recorded group of images called the dream, we again suggest pondering and musing over the archetypal male and female roles played by each, whether reluctantly or gladly, throughout the incarnative experience.

45: Let us pull back then, and gaze at this experience. What is it to be male? What is it to be female? What power lies within the female? To what, within woman, does man bend the knee, and rightly so? And what within the present experience mimics these archetypal images in quality or feeling?

46: May we ask if there are any queries from those present?

47: Jim

48: None from me, Q'uo. Thank you very much.

49: We thank you, my brothers.

50: Q: As we take our leave of each for this working we rejoice with you that you are able to pursue that spiritual quest which is every man's with joy and faith. We applaud the courage it takes to persist beyond any limitations in intending and desiring with a whole heart to learn the truth, to witness to the light and to live serving in love for love's sake.

51: Q: When dreams occur there is a glamour cast over the experience. The dream is fantastic, immediate, the speaking a reality beyond that which you may see with the physical eyes. Yet this waking world into which we speak at this time is the place where, as this instrument would say, the rubber hits the road. This frustrating, confusing, chaotic, ongoing experience which entities rush through, calling it life only if it is thought about, this is the ground upon which lessons are learned, love is taken in and given out and all of worth is collected through the webs of perception.

52: When studying something like the dream about which the queries were asked, always keep in mind that respect which one has for a teacher, no matter how difficult. This illusion is your teacher. Your ability to learn is enhanced by information such as is within this dream but this information always turns back into the waking self, pointing the way for further service, defining the nature of passages of seasons within the learning self.

53: Above all things, respect the incarnational self. Respect and offer homage to the intransigent and often negatively seeming face of everyday life. The mind turned towards the present moment with respect and charity is that mind which is ever closer to the veil of forgetting. That which accepts and reaches for the conscious life with gusto, though that gusto were for seemingly petty and everyday life, expresses great wisdom. You need not cling to any information but allow the information to travel as it will, occurring and recurring, and when recurrent, thought about.

54: Yet, what does the entity hope for from the physical incarnation but the opportunity to make and remake the choice of how to serve?

55: Unbind the mind always and ask it freely to ramble. Then each day do some reflective considering of the flavor of the day's perceptions. By such means the material of the day is seated and works down into the roots of mind. The unexam-

ined in life is far less likely to be used by the subconscious to teach the conscious self, so look to the perceptions. How are the biases of the seeker that you are in mind affecting the priorities which order the perceptions which are allowed into the conscious mind? Look always, when reflecting upon experience, towards ways to improve that gathering of perceptions so that there is better information given to the self which makes the choices. And always, as always, we encourage the steady, persistent, daily meditative times, be they short or long, for these meditations seat and stabilize learning and open the door into the silence which births the creation.

56: Q: We leave you in this silence, above all things. It is made of the love of the one infinite Creator. And we leave you in the builded and constructed universe, which is all light. We are those of Q'uo. Adonai. Adonai.

57:

7 1994

7.1 1994/01/02

0: Q: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We feel pleasure that we have been called to this session of working in order to share our thoughts with you. Thank you for this honor. Please, as always, take what is meaningful from our opinions, discarding the rest.

1: The physical makeup of your visible universe is most impressive, the systems, seeming rigidly hierarchical until there is a closer look, at which time anomalies begin to mount. The part of the crystallized creation which is withheld is great. This withholding is not in order that visibility be restricted, rather the withholding is due to the lack of sufficient sight, or opportunity for sight. In other words, neither the third density physical vehicles nor the consciousness inhabiting these physical vehicles is at your present equipped with receptors capable of assimilating the amount of data which exists.

2: Q: We say this because the attempt to match perceived cyclical hierarchies is made non-useful by this fact. It is indeed so that that which exists, as you say, above, is indeed reflected in that which is, as you have said, below. However, that which is above is other than can be conjured or mentally figured out. That energy which created all that there is may be seen to be the center of all that there is. This field of love is of a nature which is reproduced and is the stuff of all levels of vibration which stem therefrom.

3: Q: This nature is an essence or a fullness of field. The energy is saturated, that is, there is fullness of love. You seek in understanding cycles to better understand healing. However it is an understanding, shall we say, of fields and of the amount of saturation or fullness of love in the fields, in field strength, shall we say, that aids in the efficacy of healing. That is, the more saturated the awareness of love is the more fullness of health there is.

4: To work on the influences of heavenly objects, as you call these, is instead to do fairly subtle work in the area of the archetypal mind. The influences upon these archetypes from celestial objects varies according to the native ground or earth of a particular entity and the study of these correspondences yields a wealth of detailed information in each individual which undertakes such study.

5: This touches only tangentially upon healing information in that it is so that in working with the archetypes and their relationships there is much opportunity for the skilled student to take fire from a newly perceived gracefulness of relationship that clarifies in some way the student's thinking or, as you so often say, understanding.

6: May we ask if there is a further query?

7: Jim

8: A minor harvest cycle is related to the solar year which is the amount of time it takes our sun to go around the zodiac, about 25,000 years. The master cycle is said to be 75,000 years. Is there a star around which our sun or solar system moves that is the center of this 75,000 year cycle and, if so, can you tell us it Alcyone or some other star?

9: We are those of Q'uo. While it is so that the numbers 25,000 and the turning of sun about solar system—we cor-

tures moving with emotion and thought in such a way that the resonating energy centers within the physical body are affected either by being regularized, spun more quickly, given more energy, given blockage, or given a glut of energy which creates its own interference difficulties.

17: These things can be seen by those who have become aware of their ability to see the inner plane bodies, most especially the electrical body as you have called it, or as we would perhaps prefer, the form-maker body, which is so often worked upon by those who work with the aura, with color and so forth, in their healing modalities. The instrumentation for this will, undoubtedly, bring great relief to those who wish to know objectively and in a stable and provable manner the estate of the soul within a physical vehicle. In the meantime, we may simply say that there truly is no incorrect choice when determining life or death in the medical sense, for so much is beyond the ken at all times. When faced with what seems to be a life and death decision, it indeed feels crucial to be right. The intention of being right is central. The accuracy of rightness is acceptable in its variability. Because this is so much upon the heart of the one known as (name), we include these hopefully comfortable words. The following of the hunch, the knowing within and waiting for validation—these tools will aid. The use of what you call clairvisual entities to determine whether or not space/time and time/space nexi are still conjoined ...

18: (Side one of tape ends.)

19: ...that clairaudient ability, like any other ability, has its good and its not so accurate moments. Instrumentation rather than psychics, shall we say, will alone satisfy the mind of the scientist.

20: We would move on now to some brief consideration ... This instrument laughed at us ... perhaps a "not-brief" discussion, of the query concerning the karma and what patterns it assumes when a young one is removed so quickly from incarnational experience. Instead of focusing upon a mother and child, we would wish to look at the term "karma." A misperception which seems quite widespread among your peoples is that karma is a way of keeping metaphysical books, that karma is a ledger which must balance—debits and credits equaling. However, this is not our considered opinion of the concept karma. It seems to us that karma is the energy of action. An action accelerates an energy within some combination of energy centers, and creates within the incarnational experience a conjoined movement betwixt the body, mind and spirit complexes. It is for this that each came into incarnation.

21: Q: You see, my friends, you are here to witness to the light and the love of the infinite One. Yes, there are more and less skillful ways to witness this love and this light. Those with a certain lack of metaphysical rhythm or harmony may well spend an entire incarnational experience off-guard, behind, and confused, and without any seeming learning taking place, but rather simply aimlessly buffeted about by catalyst. This person would be seen to be collecting much karma, for its acts towards itself and others might or might not be centered in love and compassion. However, this, as well as the wisest sage's life, is full of witness.

22: Q: Now, certainly such an entity asleep within the dream of living shall awaken, and see that it has accelerated itself in a non-cohesive manner and is scattered in its energies. In the next lifetime, then, this entity shall co-create with the higher self or infinite One, an incarnation which addresses the illusion in such a way as to go over the same material again. Entities do not run out of chances to learn a given lesson of love; further, when all that has been accelerated within has been grasped, the lesson taken, and the impetus of karma ceased, yet still, there is a—we correct this instrument—an irretrievable and permanent karma or acceleration which is the movement from source to source or from the Creator to the Creator.

23: Q: Mistakes appear to be numberlessly numerous, endlessly occurring, and it seems most risky to enter into the veil of illusion, to live the life and attempt to learn the lessons of love with no true knowledge or remembrance of the agenda. However, there is a keel, a rudder within which knows surely its destination; and from whatever place any seeming imbalance or karma might take this entity, from that precise place lies a straight and sure path along the lines of the lessons desired to be learned within the incarnation, so that what matters, metaphysically speaking, is not whether one chooses more correctly or skillfully one's actions; rather, what mat-

ters is the purity and genuine authenticity of the desire to express as a channel of the love and the light of the infinite One.

24: Q: Begin to allow yourself to see that you are the Creator when you are in any emotional distress or state of anguish, just as much as you are when peace is a loving, living river within, and you have the uplifted knowledge that all is well. The report card, shall we say, is not dependent upon your abilities as choice-maker, but very much dependent upon your desire to love and serve the infinite One. This opportunity does not cease under any circumstance, and there is always an equal, whole opportunity in the present moment to choose life, and not the life that comes into manifestation and leaves, but the life that is One, and is infinite and eternal.

25: Q: It is in that life, that love, and that light that we would leave this instrument and take leave of this group at this time. It has been a true pleasure to work with your queries, and we thank you for calling us to your group. If it is desired, we are very happy to be with you in meditation as a carrier wave, and that, too, is our pleasure. At this time we would leave so that our brothers and sisters of Hatonn may speak briefly. We are those of the principle of Q'uo. Adonai. Adonai.

26: (Pause)

27: Q: I am Hatonn. Greetings in the love and in the light of the one infinite Creator. How beautiful your mingled vibrations are. We join you in joy and rest within each of you, for you do give us rest. The giving of service is our rest and our freedom, and we thank the one known as (name) for hoping that we would be with you at this time. Each of you is so radiant, so full of love. You do not know what you do as you seek and hope and love, but you are lightening the consciousness of your entire planetary sphere. We encourage each of you to consider yourselves worthy, to consider yourselves helpful, to acknowledge that you are channels of light. We do not say this to puff up the pride, but to stay the heart in trust and faith. We encourage you to make valid to yourself your nature, to know and affirm again and again that you are in the Creator and the Creator in you, and that as you breathe in and breathe out your entire creation is changed.

28: Q: How delicate, how fleeting is your evanescent life within this beautiful illusion. Be of good cheer and merriment, my brothers, and share love with yourself and with each other, for that is your nature, and you simply are chipping away that which lies outside the radiant portion of your nature just as the gem is embedded in the living rock. Within the rock the gem lies whole, complete and fully functional. It simply is not seen. Then someone mines it, chips away what seems to be dross, facets the gem according to its makeup, and lo, it becomes obviously radiant. You are gems embedded in the rock of living flesh and bone, living thought and intellect of the body's brain. Graciously, gracefully, as you feel the losses and limitations of life, know surely that dross is being melted away, and the gem within will be that much closer to being visibly radiant.

29: Q: Know that this process takes many lifetimes. Know that you are as you are—perfect, entire, whole and invisible—most of all to yourself. You see the rock. Breathe in, breathe out love, and though your vision shall always be clouded as you view yourself, perhaps to the world, you shall more and more by your desire become a light that truly lightens the consciousness of your beloved planet and of all creation. May you rest in the peace of that knowledge, and forgive yourself for being born into rock with the gem tucked safely within forever.

30: Q: We are those of Hatonn, and we thank you for calling us to you. We make errors, so we ask, as always, that our words be taken lightly and used when they feel correct. We are those of Hatonn, and we leave you in the love and in the light of the infinite Creator. Adonai, my friends. Adonai vasu borragus.

31:

6.9 1993/02/28

0: Q: We are those of the principle known to you as Q'uo. Greetings in the light and the love of the one infinite Creator. What a privilege and a pleasure to join our essence with your own in the warm and embracing circle of your meditation. We thank you for calling us to you this day, and hope that we may offer something of benefit, but as always, we wish for each seeker to choose carefully that which is taken in of what we

or any may offer, for none that speak words is without error.
1: You asked us to speak of moderation. To set the stage, we move to your myth of the Garden of Eden. Within this garden all was of a plain and pure vibration. The mother and father of the race of humans was described as being tillers of this perfect paradise. The so-called fall of humankind came about because that described as Satan, or the Devil, suggested that the pure, innocent tillers and gardeners of this place could know of good and evil and yet still live. The choice of humankind was in this parable to know of good and evil. It is into this arena of dynamic opposites that humankind is, therefore, all born. The very foundation of third density is based upon what is described as a mistake; that is, a choice to know good and evil and, therefore, to die. All of the third-density environment is necessarily founded upon dynamic opposites and the choice for or against the radiance of living and dying as opposed to the magnetic pulling and grabbing at life and the fearful pushing away of death. It may seem that this choice to live and die, to be imperfect and to choose between imperfectly derived essences may be a foolish choice, but it is this very environment which creates the test conditions for the growth and the learning of that within each which may be called the seeker or the higher self, that is, that self which aspires to move more and more fully into the radiant energy of the one Creator.

2:♡: This first pair, then, were immoderate, and the spiritual journey as well as physical, mental and emotional journeys of humankind may be seen to yield the greater fruits to those which seem immoderate. Examine, if you will, each his own story within this incarnation. The most productive of the choices made can be seen in retrospect to be immoderate, full of passion, and deeply, strongly felt. So our first point is that the essence of third density is dynamic balance between two extremes, and progress upon the seeker's path is aided by immoderate, full-hearted action moving towards choices which polarize the seeker's heart towards reaching out for the light and being a transparent conduit for that love and light that is the Creator.

3: This being said, we move to the examination of what virtue moderation might have. Perhaps we could define moderation as that activity within which there is expressed an awareness of the limitations which pertain to the sort of moderate activity being sought. If an entity, for instance, is very, very strong a moderate exercise might be the careful, evenly paced climb to a great height of one of your mountains. Moderation, to one physically limited, might be walking for a short length of time. The mountain climber and the amble through a field or two have nothing in common about their rightness. Moderation, then, is a subjective thing. Similarly, moderate activity for one of extreme intelligence or creativity might completely ruin the mental abilities of one whose resources are limited, and that which would be moderate to the latter would be starvation for the former.

4: Perhaps you may see the same as being so of emotional and spiritual capacities. Moderation being always subjective, judged only by one entity which is in command of the knowledge of itself, its native capacities and its rate of enlargement or learning or development. Addressing the specific query of the one known as Carla, we point out that the activities which have been obviously immoderate for this entity are not, in and of themselves, immoderate. For one of perfect health, these activities would barely be noticed and would not be more than just and moderate.

5: When entities are self-destructively immoderate what seems lacking may be the willingness to accept and use the accurate evaluation of the limits of one's capacity. It is this inaccuracy with regard to the self which sets the stage for those discomforts which come from having done so far too much of an activity that the abilities of the self are not only stretched but broken. The result of this lack of accurate evaluation of the self, then, is a further limiting of that particular capacity, thus requiring a new accurate evaluation of capacity. Failure to be accurate in the self-estimate causes the cycle of being able to do less and less. Finally, at some point, the seeker is forced to reckon with the failure to be an accurate assessor of the limits of capacity.

6: Looking with these eyes at the spiritual life we may see that the seeker's goal, then, is not to press so far beyond the bounds of the present ability, but rather to move to the limit of what the instrument which has been given to the seeker in this incarnation can bear without injury. Thusly, the one who moves persistently, taking the small but frequent

steps towards enlarging the spiritual capacity is that entity whose heed of moderation has allowed it to continue slowly but surely to press the envelop of personal limitation so that there is a maximal movement towards more and more discernment, compassion and transparency which allows the radiant energy of the One to flow most freely.

7: Now why would entities wish to abandon accurate sense perceptions? Why would entities reject their own situations? Why is there intoxication, that is, great immoderation resulting in lack of function? The reason for this, basically, is that always that which may be termed the Devil or the negative principle delights in suggesting to the seeker that one can do that which one wishes as much as one may fantasize, even if it be forbidden, for this will not kill; this will aid in greater expansion, in greater expansion of living. This temptation moves deeply within the sea of consciousness of each. It is the energy of spiritual greed. And it says to the conscious self, "Eat of this. You will not die." And so those who heed this siren call do the equivalent of getting in one of your automobiles, moving the gas pedal to the floor, and when hitting that curve or that cliff or that rock which cannot be maneuvered around, the crash does kill, and there is an overwhelming sense of loss.

8: We suggest that it is well, then, to heed (the estimate of one's own abilities, neither puffing them up nor undervaluing them. One last thought. There is one avenue in which moderation is not suggested. That is in the area of what you may call moral or ethical judgment. When faced with that which from within speaks to one of right and wrong, this sense within may be heeded without moderation as one searches for the choice which will polarize. In your holy work there is the admonition to let your yes be yes, your no be no. This immoderate firmness reflects not upon any subjective limitations of capacity but, rather, is the examination of the abstract principle. When this feeling of right and wrong is awakened, respect that ethical sense within and allow the yes to remain purely yes and the no to remain purely no. The importance of respecting this ethical impulse within cannot be overestimated. It is the foundation stone of the whole world of spiritual principles which simplify themselves more and more as experience is gained in trusting that sense of ethical rightness or justice.

9: Now, when one moves from the examination of a principle to the consideration of the application of this principle, then it may be seen that moderation again becomes a valid and central concern. Yet, even in the application of the principle there is virtue in immolating oneself because of the sense that the incarnation itself has moved to its center and martyrdom of some kind is necessary in order to witness to the spiritual principle. So even when one attempts to live a strongly felt life holding one's convictions and expressing them moderately there is virtue in having an accurate enough sense of one's destiny that one may know when immoderation to the point of loss, or martyrdom, is appropriate.

10: The tool most handy for use in applying the principle of moderation may be as simple as the use of the clock. To set the beginning and the end of activity of one kind or another. But any tool must be used by the self so that the self needs first and foremost to come into the accurate awareness of the capacities of the self. That this awareness is avoided is, shall we say, human, and those most immoderate by nature are often those whose capacities in some senses are extreme so that no effort seems to be immoderate. However, this sense of the self as indestructible must be avoided in favor of a more accurate gaze at the various kinds of capacity which make up the complex of activities of the self. Above all, this search for accurate perception takes the light touch. There is humor inherent in limitation. It is starkly compared with the joy of utter intoxication. One wishes to move somewhere between that intoxication and a lack of any use of an inherent capacity.

11: We ask again that that which we say be considered as opinion, and would ask if there are further queries before we leave this instrument?

12: All

13: No. Thank you very much.

14: I am Q'uo, and we too are filled with joy at being part of the give and take of spiritual seeking. We have found this instrument to be somewhat fearful about channeling concerning its own queries, its own concerns. Insofar as this has escalated to a fear of being a poor instrument this concern has been regrettable. Why is there a fear of getting it wrong?

tation.

5:♡: The female is the doorway through which all life essences stream. Within the heart of the father, then, is that which acknowledges the high position or ruling standard of the feminine. Before that door, that gateway, all men kneel, all give homage. Toward the female, then, is felt an irresistible love, often experienced as a darker or more convoluted love bearing in its folds the pain of that within the male which is not alive as is the female.

6: Thus, we encourage the one known as (name) in its consideration of the various female archetypes to illuminate this search for self and further to illuminate that within the self which now stops searching.

7: (Pause of thirty seconds.)

8: The three images of father—that which is rough, that which is strong, that which is wily—are not mutually exclusive images, yet what, archetypically speaking, within the male is rough, is wily? What depths do these words suggest? What divisions within the self do the unification of these three characteristics foreshadow? We suggest consideration of the mind, the physical vehicle and the spiritual self, moving always back from the detail to the essence, from complexity of detail towards unity of wedded understanding.

9: To the student which has achieved comes the clear dream which points both to the completion of one season of the self and to the moment of beginning, the next season of the self. In what way, then, does the incarnation, as its events lie in the present moment, provide resonances with this dream of mother and of fathers? These considerations may well produce further queries.

10: May we answer further at this time?

11: Jim

12: The second part of the question is: "What of an helpful or clarifying nature could be said regarding my spirit mother's answer to my question about the constancy of my experience of being?"

13: Carla

14: Could you read that again?

15: (Repeated)

16: The metamorphosis that occurs in some life forms is far more striking than transformation within the third-density consciousness. When the tadpole becomes a frog, there has been quite an obvious change. When the pupa becomes a butterfly, there is an obvious change, but when a seeker has unwittingly fulfilled an archetypal task, the transformation is not obvious or even visible, necessarily.

17: Further, this transformation takes place at two very different levels of being. In one level, the subconscious level, time/space holds sway and there is no veil, so that clarity of color and detail is seen. However, the portion of the personhood, shall we say, which is conscious is like that of the iceberg. The conscious self is often tempted to think of itself as it sees itself in the mirror as the whole self. However, most of that which makes a seeker that particular and unique seeker lies forever hidden, and as an entity continues to do work in consciousness, great magnitudes of change are seen below the threshold of consciousness and rainbows of colors detail this marvelous melodrama of evolving selfhood, while above the threshold of consciousness the changes are muted and the desire to see these changes, be it ever so keen, must make itself comfortable working largely with the palest and dimmest of hues compared to the richness of color in the time/space portions of consciousness which lie below the veil.

18: Thusly, it is well that there be in a seeker attempting to learn new ways the willingness to accept upon—we correct this instrument—on faith alone that the work done faithfully and persistently is indeed creating new selfhood below the veil of forgetting, even though that which appears within the conscious experience may not at all times have the brilliance and clarity which is instinctively felt as the work of seeking revolves and moves the seeker in its orbit of evolution.

19: It may be seen, then, that on one level a state once experienced becomes the basic state and further evolution holds this value as its ground value. On the conscious level, however, the value which is stable subconsciously seems to be anything but stable as the conscious entity working within this shadowed valley of existence which is your normal waking consciousness must work to understand what it can amid the ever changing emotional mind-sets which bias most entities' web of perceptions according to those defenses and adjustments which have fed into the increasingly eccentric

and individualistic web of characteristics which is the evolving personality of the conscious self.

20: Thusly, there is always change, but the fruits of these changes, the completion motifs of cycles within incarnation, though steady and stable within the deep self, will not seem stable at all within the conscious life. How to evaluate oneself with regard to this holding of the steady state? We encourage any seeker with this kind of query simply to lay it aside, for the least among your peoples can judge the self but the greatest among you cannot judge wisely. Therefore, we encourage the lack of the taking of the spiritual temperature and also the releasing of the opinion concerning which state it would be best to be in.

21:♡: Certainly one wishes to always run the straight race with a pure and full-hearted effort. Yet we suggest that the running of this race is in itself that satisfaction which truly endures. The grasping or holding on to that which has occurred, we suggest, is not necessary, for such clear dreamings generally signal the ending or completion of one cycle of learning and the momentary or new entry into the next cycle which shall be the next lesson of love.

22: The entity which began the cycle, now ended, is no longer that which calls itself (name) and now that this cycle begins, to turn back and reach for these experiences felt within the dream queried about is just a holding on to that which is rather a signal, a fairly complex signal, which suggests without specific delineation the nature of what may be called the initiation which has been gone through.

23: May we ask if there is a further query?

24: Jim

25: The third portion asks: "How did the nature of my question to my spirit mother constrain the form that her answer took?"

26: Carla

27: Could you read that again?

28: (Repeated)

29: I am Q'uo. This instrument is not aware of the content of this particular part of the dream, so we shall have the difficulty of working without this instrument's awareness of what we refer to within our words. Therefore, this response is less than complete.

30: Let us consider the archetype of the two women, one of the negative polarity and one of the positive polarity. The central figure which is male has his hands crossed across the breast holding in each hand one of the women's. The moment comes when the choice between these two women, between that which they represent in all of its richness, must be made. The particular energy which goes into that moment of choice constrains or configures the shape of that level or way which opens before the male which has made the choice. Therefore, we suggest a consideration of this archetype known to this instrument as The Choice, one of the tarot images.

31: May we ask if there is a further query?

32: Jim

33: The fourth portion asks: "Why did the experience occur in the dream state instead of during waking hours?"

34: We encourage the one known as (name) to rejoice, for the dream which has been given is of a certain level or kind in which what may be called reality or ground of reality is enhanced so that there is a reality to the dream which is greater than the waking reality.

35: In actuality, the subconscious is always far more fully conscious than the waking entity. So the, shall we say, syntax and vocabulary which in ...

36: (Side one of tape ends.)

37: ...which informs these images is of an order impossible to contain within the waking state. Were this material to be given with this degree of clarity within the waking state the consensus reality which the self depends upon would tend to be greatly shaken, the energy of this harvest being that which the waking self could not bear.

38: Thusly, were this same information to be given in a waking vision, there would of necessity be some bias within the self which would form the pattern for the translation of these bright images into the grays, the pearl, off-white and tan of human experience as you know it, all the shades of gray and tan, the colors of shadow, rather than substance. Yet that which is so gray seems to the physical eye quite bright. Imagine the impact of that which would make the colors of your sky and your sea, your land and your earth, seem drab. Such brightness pierces the eye and blinds it. Thusly, the dream is skillfully knitted up for the self by the self in the way which

hourly, moment by moment, to live the life of faith, as witness. And in that witness, whether by expression or aura or any word or deed, may you celebrate that imperfection which is the perfect outworking of a life lived in faith and service.

16: Do you seem to need repetition? Very well then, my friends, repetition it is. And with each repetition, the total of Love does not expand but simply intensifies, so that as each lesson is repeated, new and deeper graspings and understandings are found. The entity has not been dealt, may we say, that can do the same thing twice—not in the world of spirit.

17: We ask each to lift the criticism that is implied in being aware that you are working towards an unattained goal. Feel each day both the perfection which is the true nature of all things, and the imperfection which is consciousness expressing through a medium. The medium of third-density is that which consciousness can do very little about, comparative—we correct this instrument—compared to its action upon other densities. Therefore, allow the self its nature, and be at peace with the repeated lessons.

18:♡: We would at this time transfer this contact to the one known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

19:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time may we ask if there might be any further queries for our consideration?

20: Carla

21: I didn't understand what he—what they meant, when they were talking about the deep mind. The images ... It was just unclear to me about the deep mind, and the living, almost like beings in that deep mind, which are living. Somehow there was the suggestion that they're not precisely us, they're living like fish in the water of us in the deep mind. And I couldn't make anything out of that so I didn't express it. And I wonder if you could try again through Jim, because I was interested in that image but I couldn't express it well enough to use it.

22: I am Q'uo, and am aware of your query, my sister. And we would agree that this concept is one which is difficult to comprehend within your normal reference points of existence, for there is little of the deeper mind that your peoples choose to investigate beyond the individual subconscious. However, if an entity is successful in traveling to the roots of the mind beyond that that can be called the personal subconscious, there is the racial consciousness of its own kind, shall we say, and here there are experiences that have been gathered by those of the same racial heritage that affect the individual entities of that grouping ...

23: (Side one of tape ends.)

24: I am Q'uo, and am again with this instrument. We shall continue. Beyond the racial mind there is the planetary mind that is different than the racial mind on this planetary planetary influence. For, as you are aware, many there are upon your planet that have had their beginnings elsewhere upon other planetary influences, so that there are various racial minds which compose your planetary mind. It is possible for a third-density planet to evolve with only its original second-density population progressing to the third, so that the racial and planetary minds are more alike if not identical.

25: Moving further into the roots of the tree of mind, we come to that portion which is called the archetypal mind. It is here that the blueprint for your evolutionary process is found, so that the influences that you experience from this source are of a fundamental nature, and provide insight and inspiration into your daily experience only in the form of echoes, hints and shadows. At the level of the archetypal mind there is the participation, both of the individual entity such as yourself and entities of quite another nature, though all are one in truth. The creative forces or intelligences that are responsible for this portion of the creation in its very essence are those which work upon the level of the archetypal mind, refining that cosmic mind of the one Creator in such and such a fashion, so that there is the possibility that the Creator may know Itself with greater variety and intensity than if the cosmic mind did not experience further refinement.

26: It is here, at this level, that we were speaking previously in suggesting that there are concepts that are basic to third-density experience which have their origin at this level of archetypes. And because of this similarity of lessons to be learned there is the seeming repetition of experience for the seeker of truth within your illusion. Thus, you draw from the same well waters that nourish your life-being and give it its

flavor, its élan.

27: Is there a further query, my sister?

28: Carla

29: No, thank you. That was fascinating.

30: I am Q'uo, and we are grateful to you as well, my sister. Is there another query?

31: Carla

32: Not from me, Q'uo.

33:♡: We are those of Q'uo, and are aware that we have spoken for a goodly portion of your time this day, and we are most grateful to each of you for inviting us to do so. We are overjoyed at this opportunity, and we can assure you that though it seems there is repetition upon repetition within your illusion, that the effort you make to greet each experience with love and with light is unique, and adds its own portion not only to your experience but to the experience of the one Creator. And each effort, each breath, and each thought that you take is treasured by those who observe and have responsibility for this progress as your teachers, your friends, and your guides, shall we say.

34:♡: At this time, we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

35:

6.53 1993/12/19

0:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are privileged to attend your session of working at this time and gratefully thank this group for calling us to share our opinions with you. It is our privilege and we are most heartily pleased and blessed by the company, asking only that our opinions be accepted as just that. So we ask each to consider what we offer, rejecting those things which do not immediately seem to aid in your particular spiritual journey, and if there remain any which do aid you, then we are most delighted.

1: We speak this day concerning the interpretation of a dream. Such is often the platform upon which information necessary to a spiritual seeker is offered, the dream state being marvelously outfitted and equipped to handle complex and shifting values and concerns which are being considered by the seeker on many levels, some conscious and most subconscious. This dream state, then, is marvelously wrought for maximal lading or layering of information. To one who is not yet working with the dream state, dreams may seem ephemeral, nonsensical and useless. However, to the seeker who spends the care and attention to prepare for remembering and considering dreams this resource of the mind is a stout friend and a wise teacher to the conscious self, expressing in rich detail the tapestry of deep energies which move through the self within the incarnation.

2: The denizens of dreams have various identities when gazed at from various points of advantage. In a very real sense, and perhaps one of the most important, all figures within a dream are the self. This seems confusing at first glance, for if all figures in a dream are the self, then where is the dynamic which expresses thought and carries instruction? Yet the self is a large entity, an entity of a level or order of complexity which is difficult to express. Within each self there exist the pre-traces or foreshadowings of all potential possible states of mind, all feelings and emotions, indeed, all situations.

3: In a dream in which all entities are the self, then, the interpreter of the dream is looking at the characters of the dream with the hope of penetrating the symbol or figure or motif which the figure represents. In this regard, it is helpful to have some familiarity with the archetypal mind in one of those disciplines, such as the tarot, which attempt with some degree of success to capture the complex and many-layered values and colors of this tapestry of the self.

4: When one gazes at a mother, within the dream, looking for the archetypal match for this particular entity one may perhaps find some degree of success holding each archetype in mind and allowing the dream figure to be matched to it. The figure of mother contains, shall we say, the essence or heart of the dynamic called female. Those incarnate—we correct this instrument—incarnated in physical vehicles which are female contain the world within them, for to their wombs and through their wombs all must come who come into manifes-

Why not the giving up of the self in complete trust? In each seeker's life there are times when the answers seem very, very important. Yet there need be no fear concerning the gathering of information about this matter, whatever it may be. Wherein this instrument, the lack of fear has worked against it in its evaluation of physical limitation, its fear has worked against it in the gathering of information about how to correct its behavior.

15:♡: We ask each to embrace an attitude that does not partake of any fear, and further ask that in each spiritual seeker the moderation employed in moving toward spiritual goals not be the result of any fear but rather be the embracing of freedom. As the prudent and enthusiastic course is chosen and the choices made never decide through fear, but, using the subjective knowledge of the self, choose by means of the illumination of spiritual principle and the confident application thereof in the activities of the loving and radiant life.

16:♡: We thank this group and this instrument for this opportunity to share, and may we say, reluctantly leave this vibratory nexus. We are with you in supportive silence at all times in which we are mentally called. This, too, is our abiding joy and we thank each for these opportunities to serve also and will be with each in meditation as requested. We leave you in the love and the light of the infinite One. We are those of Q'uo. Adonai. Adonai.

17:

6.10 1993/03/07

0:♡: Greetings in the love and in the light of the one infinite Creator. We are those of Q'uo and feel most privileged to be called to this working to offer our thoughts upon the subject of the juncture betwixt the illusion which you now inhabit and that of reality. A couple of introductory comments seem appropriate. Firstly, as always, we ask all our opinions be considered with an open mind but not taken as authority. Your discrimination is your authority. Secondly, the format of querying is acceptable.

1:♡: As we approach the question we note that the wording of the question moves our reply towards a vector probably not intended by the questioner, for the juncture of three-dimensional illusion with reality is within the spiritual complex only, and it is that direct linkage through the shuttle of intelligent energy to intelligent infinity. To move to intelligent infinity is to enter reality, however, it is also to cease being aware of the self or anything whatsoever. Intelligent infinity is all that there is with no variation within the infinity. Though there is unlimited intelligence, there is only the one Thought, or Logos of love. All other states whatsoever are illusory.

2: To move from this statement, we go to what we consider may more be the intent of this query and that is where the juncture might be betwixt the space/time, conscious awareness of third density and the time/space or inner planes (levels of awareness) which contain the light bodies which govern the physical vehicle in space/time (This non-physical awareness is partially a creature of the illusion itself, that is, (it contains) the resources, both physical and mental, of the creature which is your physical vehicle. There is, however, an overshadowing influence upon this physical vehicle and its life which is of the infinite and eternal creature which is your consciousness. This consciousness is carried in time/space during the space/time in which it is connected to the particular physical vehicle of this incarnation by an inextricable connection which is popularly known as the silver cord. The energies of the chakras, then, are a blending of the natural health or lack of comfort of the physical and mental state of the being in incarnation with the complex additions of those resources and biases brought by the consciousness into manifestation during the incarnation, so that the aura, as seen by those with clear inner sight, displays not only the physical, mental and emotional state of the entity, but to a variable degree, shows the native density of the wanderers, and overtones, shall we say, of vibration which belong not only to one incarnation, but to the continuing pattern of this image (or) being which goes through many incarnations.

3: The connection is not broken except through death. It may be released at some point slightly prior to physical death or shortly thereafter. However, the nature of this connection is such that it simply withdraws from a non-viable physical vehicle.

4: Before we can speak further to this we shall require a further query. This concludes this discussion, however, we would open the meeting to any other queries which might have the interest in asking.

5: (Pause)

6:♡: We see that there are no queries at this time ripe for the vibration. We therefore thank each. May we say that although sometimes the questions seem to be working upon a subject which has little inspiration in it, it is our opinion that there is no subject which cannot be viewed with a feeling of reverence and love. When those who attempt to be healers come to the study of spiritual principles of healing, they often are trained to be very accurate in a scientific manner. The ways in which your culture's medicine work are detailed and mechanically and biochemically complex. There is the concept of exactitude and a tremendous respect is given to detail. When someone working from the spiritual consideration of life or eternity then turns to the consideration of spiritual healing, such an entity moves as a poet or a dancer, expressing in generalities of grace, rhythm and aesthetic beauty. These two approaches harmonize to become synthesized as one broad holistic way of viewing health concerns.

7: The physical body is the child of the form-maker body, which is the creature of the infinite and eternal unique consciousness that expresses the "I Am" of one entity. This entity's disease may be approached through iatrogenic measures—we correct this instrument—through allopathic measures, through the workings of such remedies as laughter, meditation and visualization, or by fasting and prayer. What we hope may be seen is that all disciplines can work together harmoniously and cooperatively, not one being greater than the other, but all being used as appropriate. As each approaches its own health concerns, remember that there is virtue in the whole circle of ways of affecting consciousness, but above all these things for the greatest health of all turn always towards the infinite One in praise, in prayer, in silence and in thanksgiving.

8: Questioner

9: Can I come up with a question for Q'uo before we leave?

10: You may, my brother.

11: Questioner

12: I just thought to ask you to comment in general on this thought, and that is how people who are in the medical profession in our illusion, be it a general internist, or a doctor specializing in a certain field, or a nurse or radiologist, when they come to try to synthesize what they are trained in with helping people on the spiritual sense, is there some line of thought or contemplation to consider that they can fruitfully use towards increasing their service to others, not only within the training they have but also merging it with their metaphysical belief?

13: I am Q'uo. My brother, the overriding hope of all true healers is that the infinite One may smile upon such efforts as can be made by the practitioner to the patient. Those who believe rigorously in any particular regimen, whether it be chemicals used in medicine, or visualizations of thought forms, will find that this dependence is not always rewarded. Happy is the doctor whose patient has a destiny still upon this plane. Happy is the doctor whose patient has some awareness of this destiny. The tools aiding healers the most in general besides being expert at their fields, include the glad awareness of a higher power and a recognition of the value of the patient's vital energy and will to live.

14: May we answer a further query, my brother?

15: Questioner

16: This is a general concept for me. Let me try to move the direction somewhere else a little bit. If you were a doctor who for the first time was coming to realize that the illusion is the illusion, would you recommend using meditation at first to clear up what kind of service he can blend with what you are already doing? Is that clear enough to comment on this? I am just trying to feel my way through a question which I feel may bring some inspiration to whoever may read what you are saying.

17: I am Q'uo, and we were not able to make sense of your query all together. Would you please query in another way?

18: Questioner

19: Perhaps I do (need to) think about it myself before I ask a question. There's not really anything that comes out specific ... over very clearly, to ask a question that (may) not be the best way to ask it. I will decline to be more specific, and not ask a question at this point.

20: I am Q'uo. We are aware that the one known as N has asked the session question. It is our thought that the direction of questioning be left to this entity as it shall be moving with regard to examining some of the details of how vital forces are conjoined, inner to outer planes. We then await the next query to be well pointed in our responses. However, as we believe, my brother, that your concern was for the one known as N and other physicians to feel the inspiration, we would simply say that it is our understanding, if we may use that term, that physicians such as the one known as N are inspired to ask queries of sources such as this group because they already have an insight which gives a vision of the great potential of an universal healing center or combination of all of the various modes of healing so that entities which come with disease may through more than one kind of doctoring receive a more complete or more whole healing.

21:♡: We would at this time thank each, especially this instrument whose faithfulness we have often noted. It is such a privilege to work with this group and to share love with you. We leave you in that love and in that light. We are those of the principle of Q'uo. Adonai. Adonai.

22:

6.11 1993/03/14

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. How privileged we feel to be called to this group to share our opinions with you on the subject of spiritual pride. We have many group memories of this continuing topic and the concept is chosen well in that it is a lesson that is not learned once but, as far as we know, continually, again, again and again throughout the densities with which we are familiar.

1: When entities speak of pride there is usually an emotional bias to the term. Pride is considered as a synonym for arrogance. It is not considered appropriate to think too well of one's self. Yet before we speak of pitfalls of spiritual pride we would point out that a just and fair estimate of one's assets is a work of lucid observation and cannot be said to constitute a spiritual pride in and of itself. Indeed, the balanced seeker moves upon the seat of knowledge of the self and this seat serves it well as it does the toe dance or the high wire act through all of the situations which provide interesting food for thought and action in your day-to-day world. It is not spiritual pride accurately to estimate one's abilities or lack thereof in a given situation.

2:♡: Now, spiritual pride is focused upon both by your eastern religious systems and your western religious systems. For instance, the one known as the Buddha is said to have found all of the various items of doing such as serving as a prince or king and loving and being loved to fill him up not with the fullness which true worship brings but with the growing observation that all of each activity and way of expressing the self within the life pattern was prideful folly. In this mythical story the Buddha at last is cast as a ferry man rowing other seekers across a river from one side to another, a man content at last with the fullness of everlasting change.

3: Within the western tradition or myth the one known as Jesus speaks often concerning entities which may feel that they are doing well. There is the example of the man who was extremely virtuous in observation of each and every commandment, yet when this seeker asked the teacher known as Jesus what more he could (do) to follow him the one known as Jesus suggested that this wealthy man sell all that he had and thus be free. This parable has made entities which have a comfortable living nervous ever since these words were heard and written down.

4: The parable is not so much about money or other kinds of wealth as it is about one's relationship to that which comes and goes. The body, for instance, is born and dies, yet it is not prideful to care for it that it may be comfortable and serve well. So with one's estate in life; it is not a crime to conserve one's wealth and to so use it that one is comfortable. Yet, if one wishes to hold onto the body by avoiding getting old or avoiding death, then there is the question of what takes precedence, the body or the soul? With the wealth of money or power this same question holds true. Is there the relationship of conservator or steward with wealth so that it be used prudently or with charity, or is there the grabbing onto or owning the wealth or influence? If there is the latter, then there are some possessions to be sold so that you may follow

the mind which this instrument often calls Christ consciousness.

5:♡: Spiritual pride is about ascribing ownership about absolutely anything at all to anyone except the infinite Creator. Examine what there is in the universe. There is one great original Thought. This Thought is the love of the infinite Creator. This living thought of love is the Logos which, potentiated by free will, has created and is creating all that there is. This creation is made of the first fruit of the Logos, the first manifestation, which is light. Out of light love has created, is created, and will create forever the infinite unity of all that there is. If this be so, each seeker is of love, made of love, made for love, made by love, made to love. To love is the infinity of a verb. So all entities may truly be seen not as nouns, not as persons or as objects, but as energetic words which activate and enable love to be expressed and received, from love to love for love's sake.

6:♡: Indeed, the creation is made of mirrors, endlessly love reflecting love. Where, then, fits any individual expression? Each individual possesses its own subjective consciousness and is as that awareness gives it to be. Every gift, every talent, every seeming liability, every lucky and unlucky accident of fate that has shaped who you are is an occurrence drenched in love. Thusly, the way out of being caught in spiritual pride is not as one might think, to call upon humility, for humility is a kind of pride. If one is conscious of being humble it is because there has been a choice to tell oneself or to behave to others to tell them that you have the consciousness of humility. Rather, true humility is of the one who, without thinking either well or ill of the self has the impulse to serve under any conditions whatsoever. While another is seeking to be humble the truly humble entity has already found a way to be of service, perhaps by listening to the conversation of the one who is seeking to be humble. Humility, in its balanced state, simply moves with the occurrences which come before the vision in the passing moments of your day-to-day experience.

7:♡: There is the challenge, then, to find a way off of the Ferris wheel or the merry-go-round of judging the self to be prideful or striving to be more humble. How, when one has felt one's prideful ownership of that which is the Creator's, does this seeker step off of the merry-go-round which rolls between the dynamics of pride and humility? It is a daring suggestion, but we do suggest that there is sometimes a need for the benign neglect of one's powers of inward perception. Thinking about being less prideful is merely an engraving mechanism for etching even deeper into the consciousness the concept of one's being prideful and seeking humility. Once one feels one has become humble that very statement is a prideful statement. Like all dynamic opposites of the spiritual life the way away from the dilemma is by turning from both extremes towards the infinite Creator's love, allowing the train of the mind to chug away into the far distance and be gone so that the silent inner countryside of the heart and the spirit may be full of the silence into which love comes. And from which the seeker may be transformed into that which love shines through.

8:♡: This transparency to the infinite Creator is a product of one who continuously turns from too much examination and study to the mystery. In turning to the mystery seekers finally face their life as unknowable, as hidden within an unknowing which is absolute. Yes, much may be gained by the study of inspirational works, by listening to those whose spiritual seeking has produced fruits which can be communicated. Yet, no matter how many riches of knowledge and wisdom the seeker piles up, no final gain can be said to be produced in this way. Only in the silence of the listening and harnessing spirit is there the realization of the crystalline, shining, transparent self that is merely a sun-catcher, merely there to act within manifestation as a servant of love.

9:♡: You ask what pitfalls there may be for individuals or groups. The first pitfall is to worry, to be overly concerned about such things as spiritual pride. This falls somewhat under the category of taking the spiritual temperature. The other pitfalls are those created by circumstance wherein there is the opportunity to communicate with others, not strictly attempting to voice thoughts of love but attempting in some way to defend or impress. The impulse to defend, when communicating, is that fear-driven impulse which is motivated by characteristics within such as pride. It is the desire to have another or even the self think well of who you are or what is being done by you. The desire to impress

too, encourage the attempt to be perfect, that is, be perfectly loving just as the infinite Creator is infinitely loving and purely loving. Yet, this instrument himself was a broken and imperfect entity within the veil of third-density incarnation. (However, this teacher encouraged this drive towards perfection again and again. However, this teacher, in the ministry which expressed without words the nature of this entity's love, chose again and again to bestow that love, charity and wisdom upon those which any civilized culture would call imperfect—the tax collector, the prostitute, the halt and lame and those possessed—a veritable rogues' gallery of failed and sinful entities.

3: These profoundly imperfect entities were those to whom the one known as Jesus expended the most care, going after that one in the hundred which is lost, forgiving all for faith. To one who had faith, this entity was able to effect healing. Was any who was healed described as perfect or deserving? Not at all. We, too, encourage you to strive at your very highest level of effort to "fight the good fight," as this instrument would say, gazing upon the present moment and the future as the ever unfolding opportunity to become perfect. Yet, in this endeavor, we predict that the odds are great that you shall not perceive yourselves as being anywhere near to perfection.

4: This instrument earlier stated that she was in despair because she looked at the actions and thoughts of several different present moments, asking the self, "Is this the way you live in the Creator's presence?" May we point out that this entity was, in each instance, thinking of the Creator, with the relationship of the self to Creator inevitably and intrinsically characterized within the heart of self, so that there was no chance for the entity to be away from the Creator's presence.

5: In each and every self-perceived imperfection of thought and action, each of you, as you criticize yourselves, gaze at who is criticizing and who is criticized. These are both the self. The dialogue with self would not be possible were not the self composed of voices which include that voice which calls to remembrance.

6: When the seeker begins the conscious portion of its incarnational work in consciousness, all is unknown. The desire to learn is great, and the first lessons are transformational, as the conscious mind begins to deal with our opinions of how, within incarnation, entities might speed up the rate of their spiritual evolution. They are able to make large changes quickly. The meditation is placed in a kind of routine, and the entity begins experiencing fairly rapidly the results of that daily meditation. The world of nature is seen with brand new eyes which gaze upon the creation of the Father, seeing that which we, too, see: the euphonious harmony of all things in the visible world, vital, alive and praising the infinite Creator. The rhythms of life are seen in an entirely different way as the processes of meditation and contemplation go forward, and it begins to be a world in which there are things which the seeker can see to do, in the way of their service towards the Creator and others.

7: These things are noticeable changes. The difference it makes to the living a life based on faith is palpable, but the seeker moves onward, and each step takes the seeker into that new world in which things have not yet been constructed. Soon the changes within, meeting and reacting with the environment, begin to cause that which one might experience as a dying away of some of the self, the turning towards a different or transformed view of how the spiritual journey shall be run, and more and more as this process continues, the seeker finds itself torn loose from all that previously maintained equilibrium. The path moves onward, yet, the self is transforming and is not any longer a set character. The seeker begins to wish to have some kind of structure within which to seek, yet, that structure is constantly being torn down to some extent by the progression of the spiritual evolution which was desired.

8:♡: Thusly, as this desire for spiritual evolution is progressively satisfied, just so it becomes that which is not familiar. And in the middle of this seemingly effortless meditational practice, one finds the self becoming very full of effort, attempting to digest and inwardly mark all that is taking place in a balanced and truthful way. The self becomes less known, for much is in motion. And as the question itself implies, the odds are good that quite often within the stretch of years of a seeker's conscious spiritual walk the self will be, again and again, rather frequently out of balance, or shall we rather say, perceiving the self as out of balance, and there is the wishing

and hoping for more balance, for more skill in expressing the life in love and in service.

9: Perhaps our greatest message to you in this regard is: keep walking. Do not be disappointed in the self because there seems to be the repetition of message. This simply indicates where in a particular group or circle, the rubber, as this instrument would say, is hitting the road.

10:♡: Shall you wish for a pure heart? Then, inevitably, shall you notice each and every impurity which you perceive in the self. Do you wish to be always the one who offers love? Just as strong as this desire is, so is the strength of your ability to notice unloving acts. And if your desire is to balance being and doing, then you shall surely notice, again and again, that you wish to be given more tools and resources to aid you in combating and working with the self as it is perceived by the self to be acting out of balance.

11: So those things which concern or worry, like this repetition, are not in our opinion negative, but rather merely indicative of where the energy is within each of you in the circle. Please consider how long this spiritual journey is, and how infinitely fine the distinctions and the enlightenments become as the Spirit progresses through the densities to gaze at the long view. Not only are you attempting within incarnation to balance the being and the doing, the resting and the acting, but there are millions and millions of your years ahead in which you shall only tighten and magnify the scope of that which you observe, looking always not at what has been gained, but at what there is to do. These lessons, shall we call them, go on forever, until time itself becomes meaningless and spiritual gravity takes over.

12: We ask, then, that the heart rest in a peace which does not come from settling differences or realizing truths. We hope for each of you a peace that is full of the striving of entities to rest in the Creator. That Creator is not still. The Creator in which you rest builds up and tears down all possible avenues. Dwell within the precinct of this peace. This peace is not still. This peace may be full of noise and full of prayer also, yet, this peace is simply the awareness of the Creator in direct relation to you, and in direct identity with the heart within, which contains that spark of pure Love which enlivens the whole.

13: You are mortal, experiencing incarnation within a heavy illusion. Those things you came here to learn you are indeed learning; but it takes your time, not simply one lifetime, but again and again called into incarnation to repeat and repeat that lesson not perfectly grasped as yet. If we felt that we should not repeat ourselves, my friends, we would soon be out of talk.

14: We are attempting to show to this instrument the image of the ice which forms on top of the pond or puddle. The sheet of ice across the top is solid to the touch. It is strong and holds weight. It is one shape only, and can only be changed by breaking and scattering its crystalline nature. Yet, below the ice is living water, the habitat of beings—fish and plant life thrive beneath the solid ice. This is as you in incarnation. The form which you have taken is crystalline in its own way, and marvelously wrought, and each entity has its own beauty and cleanness of form. This solid entity which greets you in the mirror shall be your physical identity until you leave both the illusion and that physical form behind. Yet, that solid entity is not the end of you, but merely the surface of your form. Within you are deep and living waters in which the flora and fauna, shall we say, of archetypal images which live in those deep waters may thrive and bloom. Does the physical form change because of this life which moves within? Usually not, yet this is your self, mostly unknown by you except that you can feel that pressure of vitality coming from the depths within and you can experience this depth and fullness of being.

15: The crystalline form will indeed need to be battered with that blunt instrument called repetition, a hundred or a thousand times before the dent is made—the form changes, the mental formation changes, the emotional changes—the work is slow, and you feel pokey and petty and tired of not quite getting it yet. We encourage and exhort each in the regular allowing of the definition of the self to be consciously altered by the bringing into remembrance and awareness that living, breathing, vital part of the deep self. Breathe deeply of that living water. Inhale it into the form which is the physical health. Consciously irrigate and marinate the self in these living waters of deep mind, then allow that consciousness to fade, so that you may, once again, take up the attempt daily,

of myth, science, philosophy or ethics or any system whatsoever which—we correct this instrument—to which the seeker is personally and individually drawn.

11: For you are, indeed, living on the eve of that which shall come to be. It is almost impossible to describe the nature of the shift of consciousness from basic third density to basic fourth density. This shift shall take you with it, if you dwell now on planet Earth. Therefore, we encourage the twin awarenesses that it is a great time to be watchful and that it is a good time to celebrate that which astrology or any “ology” might do, which is to aid in the development of that sharply tuned hunger for the truth that is revealed in the present moment.

12: How we do encourage each to more and more dwell and marinate the complete entity in the present moment. It may seem odd that the mind’s structure is such that the entrance to the present movement is often roundabout, moving not through the invisible door into the fully accepted present, but rather going completely around the entire structure of living to surprise the present moment, only after the long walk has sharpened the appetite.

13: Astrology is, shall we say, the hors d’oeuvre which encourages an entity to more aptly fit the intellect to accept an increasing number of inferences. This ability to loosen the self from the physical and move into an abstract system of gazing at the self is key.

14: What you do in gazing at astrology is to sharpen the intellect’s ability to let go enough so that the gifts which are called psychic may express themselves intelligibly to that mind which has been softened to accept increasing numbers of inferences, for that which you seek cannot be deduced or received.

15: Discuss what you will. You cannot bring instrumentation, as you know that, to bear on the nature, which is the original Thought of the one infinite Creator.

16: We would at this time declare with regret that this is the substance of our discussion at this time, unless there is a query which would take this line of reasoning further. Might any have the desire to proceed further at this time with this particular query?

17: (Pause)

18:♡: In that case, we would close this particular session through the one known as Jim. We leave this instrument in love and light. We are known to you as Q’uo.

19:♡: I am Q’uo and greet each again in love and in light through this instrument. It is our privilege at this time to ask if there be any queries upon any other topic that we may attempt a response to.

20: Questioner

21: I have another question, Q’uo. Prior to the session the situation was discussed of helping ourselves. (Inaudible) to be at a disadvantage in our particular society and my observation was that the feelings that come to me during that Sunday were unexpected. I was wondering if there is any use for logical reasoning in trying to observe one’s own reaction in giving aid or helping another, or if it is more useful for a seeker just to accept it as it is and sort of try to do the best every time that situation or event comes up. I wonder if you could comment on it?

22: I am Q’uo, and am aware of your query, my brother. The situation of which you speak is one in which you were offered the opportunity to be of service to another in a very direct and immediate fashion. This quality of immediacy is that which catches the seeker, shall we say, in an off-guard position, as you may put it. The spontaneous response of any entity to any stimulus is to act in this off-guarded moment in a pure and unpretentious fashion, to look at this experience as it has been completed, and to review one’s reactions, thoughts and emotions is the archetypal path of the seeker for the examination of the life pattern is the seeking of truth. The illusion exists for your seeking and your learning. Thus we applaud the care taken in investigating one’s responses to significant stimuli. The significance is chosen by each of you according to that which moves your inner rhythms, those patterns programmed previous to the incarnation. Thus is well to spend time daily reflecting upon the day as it has passed to note those experiences where there was movement in your own consciousness, those felt and (that) left behind a strength and a mark upon your memory.

23: May we speak in any further fashion, my brother?

24: Questioner

25: I will take it further by saying that when I agreed to help,

I had some expectations in the way it would feel and it did not feel that way and so I would ask you what kind of experience does the seeker set himself up for with the approach he is giving it? Would you give some preconceived idea of what it might be like? What it should be like?

26: I am Q’uo, and am aware of your query. To have a preconceived idea as to the outcome to any event is to confuse the perception of that event when it occurs. This provides additional catalyst to the seeker and it is not inappropriate to have these preconceptions, however, it may be noted to be inconvenient. It may also be noted by the seeker that there are a great many responses possible as a result of the giving of service and each response may be carefully noted and investigated so that the connection with giving without condition can be made.

27: Is there any further query, my brother?

28: Questioner

29: No, Q’uo. Thank you for that.

30: I am Q’uo, and we thank you once again, brother. Is there another query at this time?

31: Carla

32: Well this is personal, but I was talking with Jim the other day and we were wondering what had changed since the readings that I was given by Ra that have enabled me to (do) things that, at the time, I simply could not do. If this is not a subject you can speak upon, that’s fine. If you cannot comment, great.

33: I am Q’uo. We first (must) ask if we spoke too soon?

34: Carla

35: Well, Q’uo, only because I always have something else to say, I was just going to say that, in general.

36: I am Q’uo. Still ... (laughter from group) and we give this instrument the image of the steel door, locked carefully, and apologize for the lack of information. Is there any other query, my sister?

37: Carla

38: Would it aid my understanding of the energies at work in my life to meditate on this door?

39: I am Q’uo, and we would suggest that the query itself be the focus of meditation.

40: Carla

41: Very well. Thank you, Q’uo.

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

43: Carla

44: No, thank you.

45:♡: I am Q’uo, and we thank each for your patience and most especially for your invitation to us for we are always filled with joy to receive it and to have the opportunity to blend our vibrations with yours. We are most grateful to walk with you this portion of your journey and assure each of you that there are many such as we who walk with you always and there are those who rejoice at your every step. We shall take this opportunity to leave this instrument and this circle of working, leaving each, as always, in love and light of the one infinite Creator. We are known to you as those of Q’uo. Adonai, my friends. Adonai.

46:

6.52 1993/12/12

0:♡: We greet you in the love and in the light of the one infinite Creator. We are those of the principle known to you as Q’uo, and the love and light of the One with which we greet you is our way of expressing all that there is, so that in this greeting we have offered to you all that we have to offer in service. We are in service to your people to promulgate this one deeply held opinion of ours: that is, that there is but one great original Thought, that Thought called Love which is the Creator and the nature of all that there is, with light being that instrument with which the grand tapestry of your world scene is woven.

1: We come to answer your query concerning repetition. We were unaware that we ever do any other thing but iterate and reiterate the one simple truth, that all that there is is one thing, that thing being a mystery which recedes before us as we move in that which we hope is a positive evolutionary way. Therefore, we have a very favorable opinion of that which you conceive of as your repetitive queries.

2:♡: The admonition, “Be ye perfect as your Father is perfect,” is attributed to the teacher known to you as Jesus. We,

is a special kind of defense, an offensive defense shall we say, where one is moved to attempt to bedazzle or otherwise impress others with the qualities which you, yourself, consider impressive. Whether those qualities include humility or whether they are simply a list of degrees or achievements the impulse is the same and is praiseworthy.

10:♡: It is not ever necessary that others grasp who you are or what you are doing. It is acceptable, in our opinion, to be misunderstood, misvalued or misestimated. It is acceptable for others to think better of you than you think appropriate just as it is acceptable for others to think less. Release ownership of who you are. You cannot fly away from who you are, yet how closely you clutch and cling to this identity and attempt to torture it into ever more excellent details of behavior, appearance, conduct and thought. Yet, you are asked only to love and worship a mystery and to embrace others just as you embrace, forgive and accept yourself. Seek to put your life in the Creator’s hands and the Creator’s life will be in your hands. You then will be the perfect mirror, transparent to the light and the love of the infinite One so that there is no flaw in the backing of your light mirror. Seek simply to know your identity in love. Turn from any other consideration as frequently as possible and spend precious moments with the love that you are, with the love that you then may share.

11:♡: We thank this instrument and would, at this time, move to the one known as Jim, and may we say we are grateful that this entity wishes to receive our contact at this time. We are those of Q’uo and we leave this instrument in love and in light.

12:♡: I am Q’uo, and great each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query at this time?

13: Carla

14: Well, maybe it will be cleared up when I read it, but in trying to listen to what you had to say I just kept thinking of how it felt this week when it occurred to me that I had acted as if I owned this virtuous prayer group and that, somehow, I had been doing this. There was a feeling there of distaste and I judge myself like that a lot. I judge myself all the time. I understand that you just turn from your wickedness and live, as it says in the liturgy. You just turn and behold the mystery, but at the same time there remains that voice within that will pop up again and again and tell me that that really is prideful. Could you speak to that?

15: I am Q’uo, and am aware of your query, my sister. It is, of course, the great strength of each seeker to look with the critical eye at all experience seeking to discern that which has value and that which does not. This critical eye, when turned upon the self, as it is most often for the conscious seeker, lends itself most frequently in the careful examination of the experience through which one moves, the responses, both mental and emotional, to each experience and continues this reflecting process over and over until there is a resolution that is acceptable to the seeker. When one attempts to view the inner and emotional response to perceive spiritual pride one is bringing to bear this critical process upon a topic which is frequently overlooked by many, for the feeling that one is proceeding well along the spiritual path is, in itself, a feeling which can both encourage and mislead. Thus, we advise each seeker to look carefully at that experience, to examine the details as they occur, to make the discriminations and choices that will alter one’s perception and perhaps one’s behavior. And then to move onward as one would in learning any discipline.

16: All learning requires practice. All learning requires a certain amount of what you would call failure, for it is the failing to hit the mark that teaches one where the weaknesses lie in the discipline. Then we advise further that the seeker should release concern for this area as it is well to release over-concern for any area of learning in order that the concern does not become over-exercised and cause a kind of blocking caution that would inhibit further progress. This is where the lightness of touch is recommended, the sense of perspective and humor with which one views the self and the world about one, for there is indeed much humor in each learning process: the attempt that is well intentioned and full of the vigor of fulfilling an ideal, the falling short that is inevitable with all learning, the recovery as (with) the kitten (that) has almost landed on its feet but stumbles somewhat as it regains

its balance, and the assessment of the situation with the puzzled look upon the spiritual face, and the moving on to again tackle the ball of yarn, shall we say, in this great untangling process through which each of you moves.

17: Is there another query, my sister?

18: Carla

19: No, that was just splendid. I appreciate that answer. Thank you very much, Q’uo.

20: I am Q’uo. And we thank you, my sister. Is there another query?

21: R

22: I have a query, Q’uo. I wonder what you would say to the seekers who try to stay in touch with this particular group, who live far away in our environment, to participate in the meditations and who feel that they are frustrated being too far out to be in touch. How would you comment on those feelings that I think many of them have?

23: I am Q’uo, and am aware of your query, my brother. To those who feel there is inspiration in the words which move through this group and who feel physically removed at a distance, shall we say, and who wish to feel a community of purpose and who wish to walk more closely in spirit with this group we would say that we walk with each of these entities and are available to each upon their request as those who would aid in deepening their meditation ...

24: (Side one of tape ends.)

25:♡: I am Q’uo, and we shall continue. We seek to aid each in the meditative state upon request and we offer ourselves there without words but in the joining of vibratory levels of beingness. We are also aware that those in this group are most happy to respond to queries and comments of those who read and hear the words of love and light that are available through this particular group. There is much of community that may be shared through the written word that communicates the spirit of comradeship and exemplifies the seeking of the many portions of the one Creator.

26: Is there another query?

27: R

28: Let me just restate for clarity and see if I understand correctly. When someone in silent meditation requests your help in deepening the meditation you are with that particular entity. Is that correct?

29: I am Q’uo, and this is correct, my brother. We gladly offer ourselves in the joining of vibrations with all who ask our presence in their meditative states.

30: Is there another query?

31: Carla

32: I have one more. I have a letter that I just sent off yesterday to a guy in New Orleans who wanted to know if there was a teacher of channeling in that area that I could recommend. There wasn’t one that I could recommend, and I said to him, “Don’t listen to people who tell you that it is perfectly safe to channel, because it is a crowded universe and there are all kinds of entities out there who wish to speak to you of various vibrations.” And then I said, “If you wish only to contact your inner guide, perhaps I can help you by tape.” Could you comment on both the first and second part of what I said to this person. Could I have answered better? Could I have answered more accurately?

33:♡: I am Q’uo, and am aware of your query, my sister. To the first portion of your query we would heartily agree that, indeed, the universe (teems) with forms of life and at all times there are those that observe your illusion and who offer themselves in one way or another in the speaking through those who are seeking to serve as channels or instruments for love and light. Because the array of entities is so widely variant, from the negative to the positive polarities, we agree that it is greatly recommended that those who would seek to serve as instruments undergo a process of training that is rigorous in the preparation of the instrument so that it may offer itself in the highest level of desire to serve and be able to tune itself at each serving as instrument in order to receive the contact that it is able to withstand in a stable fashion and be able to offer its self that is well known as an instrument.

34: This is to say, the study of the self to gain the knowledge of who one is important in order that this self be offered at each working and be offered at the beginning of each working as a kind of filter through which a contact may speak after this contact has been challenged, shall we say, by the instrument that knows itself well enough to offer the self as instrument.

35: As far as being able to aid other entities in contacting

their guides, as they are called, we would suggest that this is a practice that also needs guidance, shall we say. It is well that you seek your own inner guidance as to the techniques by which you would instruct another in this process so that there is the flexibility to utilize the strengths of each seeker, be it in visualization, in working with dreams, in the meditative state, or in prayerful contemplation. Thus, your ability to serve another will be dependent in large part upon your ability to ascertain the qualities of the seeker and how best to guide this entity to utilize the qualities which are strong.

36: Is there a further query, my sister?

37: Carla

38: So, instead of moving directly to a technique that I know will open up an awareness of some form of guidance I should more skillfully find out what I need to know about that person and focus my own attention and that person's attention in developing that person's awareness of himself first. Is that what you are suggesting?

39: I am Q'uo, and am aware of your query, my sister. Yes, you are correct in your summary of our advice. It is well for each seeker to carefully study the self in order to ascertain the most effective avenues to travel in furthering the knowledge of the self and the Creator which is the great Self of all.

40: Is there a further query, my sister?

41: Carla

42: No. Thank you.

43: I am Q'uo, and again we thank you, my sister. Is there a final query at this time?

44: (No further queries.)

45: I am Q'uo, and we take this opportunity to thank each present for once again inviting our presence within your circle of seeking. It is a great joy and honor for us to walk with you with words and concepts which are but our opinions and that which we have distilled from our own journey of seeking. We ask that you take each word and use it as you will, leaving behind any words or thoughts which do not ring of truth to you.

46:♡: At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

47:

6.12 1993/03/21

0: (This session was preceded by a period of tuning and meditation.)

1: Aaron

2:♡: I am Aaron. My greetings and love to you all. As always, it is a great joy to feel the energy and light in this room and to feel the purity of your desire to serve and to learn. We are offered the question: How do you, living in this illusion as you do, keep your heart open through the many catalysts that your life offers you? If you will forgive the pun, may I come to the heart of this question by reminding you the heart never closes. You may build a wall around, but it never closes.

3: There is a real difference here, subtle but important. When you think of the heart as closing, with that closed heart you are totally separate from your deepest reality, which is that of the Divine within you. The heart is the center of that divinity. So as soon as you ask, "How do I keep my heart open?" at some level you are captured in the distortion, "How do I retain my divinity?" But the real question is, "How do I express that divinity, remembering that it is always there?"

4: If you think of the heart as a place of the purest light, truly reflecting that divine light, then you realize that the light always shines. When you build a wall around that light, you might think it is the same thing as closing the heart; but you have not turned off the light, you have just walled it in out of fear. If you hold that image, you will remember the light is still shining. Constant awareness of the presence of that light can be an important tool in the work to dissolve the wall.

5: The wall is going to be built over and over again as you feel threatened, as you experience fear. When there is such a wall, the external light cannot move into you; and thus, you feel yourself cut off from that divine light. And the conscious human cannot experience the divinity in itself, and thus feels itself hemmed in by the illusion.

6: Knowing that the light is there instead of focusing on the fear that prevents you from experiencing the reality of that light, you can focus on the light. By doing this, you avoid a

dialogue with fear. You are no longer saying, "How do I get rid of the fear?" Rather, you are simply moving back in to focus on the light: "This is reality. This is what I am and what we all are." Can you hear the difference? "How do I open my heart? How do I deal with the fear?" which may get you into a war with the fear. Or, "Here is the light. Pay attention. It's harder to see today because there's fear. Focus on it. Let it blossom. Let it become real for me."

7:♡: As you move back into the clarity that focus on that light allows, the wall dissolves by itself. There is no self taking down the wall, nobody doing this. There has simply been awareness: "Fear is present. It is blocking the light. I need to find that light and look a bit harder for it because of the presence of fear. As I let love in, fear naturally dissolves."

8: This process opens you to a very strong statement of who you are. You are not your fear, you are not your negativity, although that does reside in the human form. You are not the heavier densities of the body, although that is part of what you are. You are divine. You are angels.

9:♡: What I suggest is not a matter of denial of that part of you which is fearful and negative, nor is it an unwillingness to allow the expression of that part; rather, it is a coming into wholeness that knows that the fear is just fear, and that allows the full expression of all the beauty in you: the loving-kindness, the generosity, the caring, the energy. It is the reminder of your true being.

10: This still leads to the question, "How do we do this?" It is fine to say that the heart is always open and that the focus is on the wall that closes out the light, to make that distinction. But what do you do with the wall? What do you do with fear? The heart opens and closes in the illusion which you are experiencing. It does not matter how you say it, what you are experiencing is the cutting off of light and moving back into light. When you are cut off from light, it feels very, very dark. What I have suggested is only one of the many tools you may use; this recollection, "The light is within me. I am an angel. Even if right at this moment I am not experiencing that angelness, I am still an angel."

11: I would hope that through these next days we can get into the many different tools with which you may work with fear or with whatever it is that closes you into that darkness. I wish to keep this opening talk short and allow my brother/sister Q'uo to speak. That is all.

12: Q'uo

13:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. It is most blessed to mingle our vibrations with your own as you sit this afternoon in your circle of seeking. We thank each for this privilege and bless each in return.

14: To begin speaking of tools and resources, we would first establish that we use a certain model of patterns and centers of energy in-streaming and within the third-density expression, both manifest and unmanifest; that is, both space/time and time/space. That model is the rainbow body with the seven centers of energy, the first being the red or base energy center. The energies there have to do with the vitality of the mind, the body and the spirit as they are working together within and manifestly.

15: The second energy center moves physically up the physical vehicle from the joining of the legs to a spot close to but below the navel. It is the orange-ray energy center or chakra, and energies there are expressing how the entity is dealing with relationship of self to self and self to another entity. This is a commonly blocked or partially blocked energy.

16: The next center can be described as being at that position within the physical vehicle where if you were punched you would bend over. This yellow-ray energy center expresses how the entity is managing and using the relationships of self to groups such as the nation state, the basketball team or the family.

17: Then the green-ray energy center is seen. This is the center about which this question has to do. Here is the first energy which does not require any energies in-streaming but that of the one infinite Creator. This is the first energy which may be transferred to another's aid and assistance.

18: Beyond this heart chakra, within the physical area of the throat, is the blue-ray energy center or chakra. Its expression concerns communication, whether that be communion with the Creator and learning therefrom, any communication in words to others or the non-verbal communications of song, poetry, art and all alternative ways of sharing the self without stint.

the mansion of your self has a key which opens it. This key is meditation, contemplation or prayer. These words suggest ways of expressing a relationship. We wish to use a term which points to that relationship, that truth within is to the self which functions daily as the bottom of a lake is to the bubble upon the surface. There is no actual touching of conscious mind to the ground of being, if you will.

15: When one meditates or in some way seeks to impress within the self its relationship to the one infinite Creator by whatever means, this intention to seek the Mystery triggers a kind of instinct within the conscious portion of the deep mind, thereby focusing energy and personal power around this mountaintop which has poked up from the subconscious into the conscious mind—that little peak which shows above the threshold of consciousness as the instinct for an ethical or moral right, or that little mountaintop which says that there must be a Creator. The act of meditation, then, not only works upon the mind and body to relax and open up the flow of energy, it also triggers a closer alignment of the self which is conscious with the fundamental or basic nature of that great mountain within the subconscious or deep mind which is the area which contains those deep and vast truths which have structured and formed all that there is.

16: You carry the blueprint of all things within, and the potential to activate any or all of this knowledge. That you are protected from burning yourself out in discovering these fiery truths beforetimes is to be expected in a universe where there is the possibility of advancing. The Creator has not hidden these truths in order to cause hardships, but in order to prevent premature awareness. Each entity is intended to open itself to transformation in this natural way, so that there shall be no loss of incarnation that is not necessary.

17: May we at this time request a further direction?

18: Questioner

19: No, that's very good. Thank you, Q'uo. I appreciate what you've had to say.

20: We are Q'uo, and we thank you, my brother. This instrument is asking us why we dally. We say to this instrument, "Relax." We rest in the harmony of this circle, reluctant to leave, yet, having fulfilled our function, we simply float within the vibratory patterns which are so beautiful to us in each of you.

21:♡: We thank you again for requesting our service, and, reluctantly, we do at this time desire to leave this instrument. We leave each of you in the love and in the light of the one infinite Creator. We are known to you as those of the principle Q'uo. Adonai. Adonai. We leave you in love and in light.

22:♡: I Yadda. Hah! We take this instrument by surprise. She say love and light for you can speak. We greet you in love and in light. We look at your hopes and dreams and say to you, "Let no one discourage you." If someone seems to have authority yet discourages your efforts, then you must say, "He is not what he seems." Then to yourself you give encouragement. Perhaps there is not someone besides yourself to strengthen you, then you must stand on your two feet and encourage yourself. Be never faint of heart, and know always that energies such as ours are numerous.

23:♡: We cluster about those who seek to hasten the day of perfect balance. Open the heart to that company which wishes to support you, and feel that wordless encouragement. We thank the one known as (name) for allowing us to share this thought, and now would leave. I am Yadda. I leave you in love and in light. Adonai.

24:

6.51 1993/11/28

0: (The tape begins in the middle of a reply to a question having to do with astrology.)

1: (I am Q'uo. (... we seek at this time to do.

2: We are most happy to share our thoughts on astrology, with the disclaimer that our thoughts are to be heard as the thoughts of a friend, rather than those of an all-wise teacher, for we make errors. The request we have of you is that you simply leave behind any thought which does not seem worthwhile to you.

3: We give this instrument the picture of the world that lies in darkness. A kind of waiting, or anticipatory darkness such as the eve of a great holiday. The present period among those upon your sphere's surface at this time is an increasingly exciting one as there has been more and more of this conscious-

ness among all of your world's peoples that some great event seems to be in the offing, so that the coming of the night is more acceptable.

4: It is into such a frame of consciousness, if you will, that we bring this discussion of astrology. This instrument wonders what we do, but we ask it to relax and go with us on this. There have been centuries in which it would not have aided most to look more closely into the archetypal mind. These centuries have passed for this third-density experience which you enjoy at this time. The end truly is near, if you will. Not physically, but more and more mentally and spiritually. There is that subconscious or unconscious awareness amongst your people that there are special reasons to look more deeply into natural phenomena and their possible effect upon the self, be it body, mind or spirit that is affected.

5: Astrology is a complex and detail driven technology, if you will, a system of ephemeral, mathematical constructs having to do with the configurations of heavenly bodies.

6: To the student who wishes to probe more deeply within the self to become more and more familiar with those uncharted regions of the self represented by the marker in consciousness which you would call sub-awareness, it (astrology) offers one way of learning more about the deeper mind. There is this sub-awareness that the deeper studies at this crux may be those which have fruitful results. On this level, let us say, the awareness of specific and personal detail is not that of which we speak at this time. Rather, the archetypal mind finds explication by the relationships of heavenly bodies to each other and to the planetary sphere upon which you presently enjoy incarnation.

7: At this level, much deep awareness can be encouraged by immersion in that complex set of relationships of star to star and star to the system of star and planets which you call home. On another level, the personal level, yield of useful information from continued study of and awareness of the progression of one's own—this instrument would use the word "chart"—is shall we say, a good way to develop both an instinct for influence and a relatively authentic feeling of control over the continuing life experiences which is so precious to you. To one entity, such a study would be work, a difficult chore done in order for the learning. To such a one, we would suggest investigating other avenues for learning more attuned to the environment and for aid in the feel of control over the life experience.

8: Astrology, then, is that for which some entities are well suited, others not. To the entity which feels positively or affirmatively concerning keeping up with the chart's progression for the self, astrology can bear that aid in consciousness which creates for the seeker a vantage point, consciousness which can act as a collecting area for the amassing of one's psychic self. The gift of being psychic or aware in non-physical ways is within all persons. The means of developing this gift are tremendously large, infinite, we would think. However, to a fairly large percentage of those now seeking to increase the rate of learning, spiritually speaking, a substantial number would, indeed, find in astrology that place from which to continue to learn how to gather more and different information from the environment, for the environment is illusory and more than that is an illusion with many sub-illusions which further color the catalyst which is retained for use by your minds.

9: Now let us speak more in general, for there is a point to be made as regards the use of systems created by the mind and observations of mankind. Insofar as any system is internally valid in its logic, that system may be to the entity which plumbs its depths that crutch or aid which acts as the collector for the abilities and gift of the seeker. In general, it is well to choose as a system, whether it may be astrology or numerology, the study of the eye or head or hand and we could list systems for a substantial length of your time. What awaits then to the seeker as efficient tools is that very systematic nature, for the mind within incarnation has the instinct for the pattern.

10: Each entity in each experience is, in part, working internally to place the present moment into a context which will yield the maximum amount of information. This information is usually heavily biased towards comfort and well-being. However, the mind can be increasingly trained to retain catalyst which is presented to the mind which perhaps has little, if any, survival use but which does indeed aid in spiritual learning. And the way to become more able to do the work in consciousness is to persist in experiencing one system, be it

spent within the illusion, yet there is a period to be devoted to tuning so there, I assume, is some minimum, perhaps I could say, minimum time required to get in tune and then move into the moment. Can you comment (inaudible) (that?) 39: (Side one of tape ends.)

40: I am Q'uo, and am again with this instrument. The most important portion of the meditative experience is cultivating the desire to meditate. This may be done in an instant. All other effort is an addition to this foundation effort. Thus, if you wish to tune or to practice any form of meditation after desiring to do so, you refine this desire and work with it in a specific fashion and this working may take any amount of your time. However, to desire to meditate can be done in an instant. Is there a further query, my brother?

41: Questioner

42: No, Q'uo, (inaudible) (is ... thank you for the answer. I appreciate your (inaudible).

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

44: Questioner

45: I guess not, Q'uo.

46: I am Q'uo, and we would take this opportunity to express our great gratitude to each present for asking for our presence in your circle of working this day. We feel very privileged to be able to share our opinions with you and, as always, ask that you remember that we share that which has been helpful to us and we hope that you will take only those concepts that are helpful to you, leaving all others behind.

47:♡: We, at this time, shall take our leave of this group, leaving each as always in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

48: (footnote start)(limen: a threshold.(footnote end)

49:

6.50 1993/11/21

0♡: We are known to you as those of Q'uo. Greetings in the love and the light of the one infinite Creator. It is a privilege and a blessing to join your group's meditation this day. We thank you and bless you for this request to share our thoughts with you, for in this request you aid us in performing that which we do to be of service to the one infinite Creator at this time. As always with those who have opinions, no matter how carefully held, it is well for each to discriminate in the thoughts chosen to take and use. We ask that only thoughts which are deemed helpful by you be retained. The rest may comfortably be left behind. Thank you for this courtesy.

1: We would say that there is an over-shadowing of this group at this time by the one known as Hatonn. This is in order that there be an appropriate confluence of vibratory patterns placed upon your taping machine. However, this entity has no desire to speak to this group at this time, but merely wishes that we express that they are with this group and also thank each for requesting Confederation presence.

2: Picture with us, if you will, a large mansion with many, many rooms as has been the style off and on for centuries. In this dwelling there are secret passageways and staircases, secret rooms and secret tunnels. A visitor might enter this immense dwelling and abide therein for a long time without ever being aware of the secret portion of the house. There would be, seemingly, all that was in the house to proclaim that this is all there is. Yet, this space would continue to exist on the other side of that secret door. That the visitor did not know the door was there would have no effect upon the door. It is in this kind of way that the forgetting process occurs.

3: When you picture an infant, newborn into the world of illusion, you see a tiny bundle of raw need and that tiny spark of life existing so purely and innocently; yet, this infant contains all of the space for its memories that it has ever had and ever will have. Some of these memories are from the many, many times of being incarnate in third-density physical vehicles; however, some of the content of this memory is that memory which is gained as a portion of essential beingness given from the original Thought, which is divine Love. The truth, shall we say, is ineluctably placed within each entity as a portion of the basic consciousness with which individual characters are injected, shall we say, to form that which one could call the soul or the whole entity.

4: Up until the breath is drawn for the first time, this newborn

infant is a functioning portion of second-density, in many cases. The consciousness which is individually an entity's may well hover about the forming physical vehicle rather than take its seat within the physical vehicle, so that there is often no presence there except the physical vehicle within the mother. However, when the time of birth approaches, then must the entity which shall use this functioning physical vehicle go into the physical vehicle and form that bond betwixt lighter bodies and the physical body which bind the two together until the cessation of the physical body. This represents a true marriage, shall we say, of Earth and heaven, or of the elements of that which lives and dies and that which has not been born nor shall die—that which is forever the Mystery.

5: It may seem a cruel joke that such perfectly formed and pure infants must be taken from that consciousness of the truth in which inhabitants of second-density dwell. However, as the query itself notes, the advantages of functioning without these memories are great. To the conscious mind there is given what is more a shadow than a substance of the actual memories which are stored within the deep mind. It is as though the very workings of the most essential aspects of each personality were necessarily so ordered as to leave many hints and innuendoes suggesting that there is such a thing as a more ethical way to live or to decide between two things. This bare instinct for the right is that flag or token or suggestion that there is much more of a metaphysical or ethical nature which forms a system of deeper truth.

6: This deeper truth is protected from that quick and easy access by the conscious mind which entities are used to having in general. It is neatly and cleanly cached, not merely out of sight, but secreted and truly hidden, for there is extreme power which is released when the truth is claimed; and it is a worthy goal to seek and find more and more deep levels of truth. Were this truth not so well hidden, it would not have the power to move and offer transformation to that entity which perseveres in ceaseless asking and desiring of the Creator that more and more of truth be opened to one.

7: You dwell in a deep and convincing illusion—this you know. Each has already discovered some degree of personal power. Each desires and attempts to use that power rightly. As each continues that pilgrim's path, seeking always the higher truth, the higher compassion and wisdom, doors do open, and to the entity who watches and pays close attention, each and every situation can hold revelation. Yet, know that it is only insofar as one continues to apply those truths already learned that these doors do open.

8: The nature of seeking is such that many attempt to speed up the process of discovering truth far beyond that rate at which they may reasonably expect to learn and retain information. Therefore, we encourage each to allow for reflection and reiteration of lessons and truths, for the process of imbibing these heady waters of truth is much longer and more subtle than a simple model of the memory of an entity might suggest.

9: We suggest that each of you is a marvelously complex creature, and that many times when you may be most aggravated at the delays in learning lessons are the times when it would be far better simply to allow the waiting and the process of seating these growing perceptions of truth in the stable connection betwixt newly opened subconscious material and its emergence through the threshold of consciousness into the fully conscious mind.

10: It is as though these secret places within the mansion of your beingness are the treasure trove which the dragon guards in your mythology. The dragon is that portion of the universal Self which aids the self in staying whole and entire, for that which you seek—that great original Truth—is powerful enough to have created all that there now is, and is powerful enough to end all that there is. Contact with this energy is a thing which it is well to allow to occur in natural ways with no heightened expectations. In quietness and in peace shall truth be yours, which you have earned through desire purified through discipline, through emotion purified by wisdom.

11: Rather than moving forward from this point, we would pause and ask if there is a direction which any within this circle would have a desire to approach.

12: Questioner

13: What would be your recommendation for the best way to aid this remembering process?

14: We are those of Q'uo. The door into that secret part of

19:♡: At the brow is the indigo-ray energy center or chakra. This is the seat of energies expressing the entity's work in consciousness, as the entity works and strives to learn how to discipline the personality in order to be a true or authentic expression of that which one is. This energy center, though quite high upon the rainbow and upon the ambition or hope scale, is specifically the energy that tends to bring entities to call upon those like us which may offer some opinions or thoughts that may be helpful. This is to be noted, because working with the indigo ray, communicating through the blue ray and attempting to keep open the all-loving and all-compassionate heart is an effort which greatly suffers because the lower energies are not much liked—to the point that entities often choose to do most of their conscious work within the upper energies while choosing not to address issues which are unclear within the expression of energies in the first three energy centers.

20: To finish our rainbow we add the violet-ray energy center or crown chakra. This center is a reading or readout of the state of the expressing energies of the entity, and does not do work in and of itself. It functions as an up-to-the-minute report of the status of the blended energies of the entity.

21: Therefore, because seekers so often dream and hope and reach without being clear with themselves or the humdrum world, we would begin our discussion of how to keep the green-ray energy center spinning, vibrant and brilliantly radiating, with a look at the more common blockages lower than the heart, with an eye to instilling in the seeker a strong compassion towards the self, towards the illusion that startles and creates seeming outrageous insult to the self.

22: Have you been in a conversation where an entity wished to impress you with one skill or another that it had accomplished? So does the energy expression of the lower chakras wish to hog the internal conversation and speak of those things it does well, so as to eliminate or at least greatly diminish the need to communicate or focus upon those things which, if thought about, would muddy, slow and dim the energy. To have the patience and the self-acceptance to move in thought each day to the examination of where the seeker has been caught, where the seeker has been hurt, is a job which seems never-ending. Yet the more one is able to accept the humanity of the self enough to look in the picture of profoundly imperfect expression without blinking, the more the seeker will gain greatly. Yes, it is dirty work to affirm one's sexuality; to accept one's seeming lack of skill in dealing with the self and others is humbling. It seems as though one could not sink into one's own persistent imperfections of expression without becoming so discouraged that one retires from spiritual seeking. Yet if one is able to think of this humanity, this heavy incarnational illusion, as acceptable, the more one shall be able to be balanced and clear enough that the energy of the one infinite Creator may flow upward, circulating happily in the imperfect but balanced expressions of energy that you have as a seeker created by your work in forgiving the self, forgiving and forgiving again.

23: You may think of yourself in two ways. The first is to think of yourself as a prince or princess, delicate in feature and form, beautifully attired in royal robes and seated upon a huge, lumbering, beautifully decorated elephant. In this model you are working at the indigo-ray level while leaving unaccepted the more obviously earthbound portions of the self's energy. Or you may think of yourself as the elephant. This large, physically awkward looking animal contains, given that it is a human elephant, a subjective beauty which has nothing to do with form. The physical body, the mental complex, the spiritual complex, are in their energies of no-body, no-form; yet the form must be there within this illusion so that the spirit which is yourself may learn and serve and choose how to serve. In the second model, the prince or princess rides within the elephant and is that which truly is the accurate violet-ray readout or summation of the combined energies at any particular time. You must be of a form, of a set of limitations, in order to do the manifesting portion which brings to the unmanifested portion of the incarnated self all of its food for thought. Thusly, one tool may be described as that which reckons with the outer elephant without becoming discouraged, disgusted or exhausted.

24: We would transfer the microphone to the ones known as Barbara and Aaron. We leave this instrument for this time period. We are those of the principle, Q'uo.

25: Aaron

26: I am Aaron. I take delight in sharing this work with

Q'uo because our mental bodies are different, and we each offer the same teachings with different examples. One image speaks to one being's heart, another speaks to another because you are each unique. I enjoy Q'uo's image of the elephant and rider. If I may offer a different kind of image here ...

27: You are what I call angels in earthsuits. Both are real. You are in a physical body. Without that physical body, without the emotional body, the angel would be deprived of the catalysts that this incarnate state so readily offers. Without the angel, the earthsuit is sterile. As Q'uo has pointed out, it is far easier to focus on the angelness and look with disdain on the earthsuit. There is a sense of wanting to move to a purer level where the earthsuit is no longer necessary; and in this way you grasp at graduating from this plane, rather than just being on this plane where you are and trusting that this is where you need to be. You are each exactly where you need to be.

28: Each of your bodies has its own frequency vibration, like a stringed instrument with four strings. The physical and emotional bodies have a heavier, lower vibration. And yet, a stringed instrument that is in tune plays beautifully and in harmony with itself. There is no need to rip out the lower strings because they do not play as high as the upper strings. Your entire being can express this harmony. The physical body and the emotional body are never going to be as highly pitched as the mental and spirit bodies. And that is fine.

29:♡: One place where you shut out light is when you look with disdain on these emotional and physical bodies. You see the imperfections, and you strive to get rid of those imperfections rather than finding love for the being that you are.

30:♡: The angel is perfect. The angel is unlimited. But the angel's wings can get a bit tarnished. The angel stands on the earth and its feet get caught in the mud. If the angel does not set foot on earth, where is it going to learn these lessons of love, of faith, of compassion? That is why you have taken incarnation. You are here to learn in human form and to serve in human form. To do that work you must begin to embrace the incarnation rather than treat it with impatience and disdain.

31:♡: This is perhaps the hardest part of being human, especially for those of you who are old souls. You reach a time in your work where you see the light so clearly and the impurities in the lower bodies seem so solid, so heavy. You aspire to the heavens and your feet are in the mud. It makes you want to cut off your feet rather than bring a hose, lovingly hose the mud away and just watch for the next mud puddle.

32: Those beings who do not so clearly penetrate the illusion, who do not truly know their own angelness, do not have the same contempt for the emotional and physical bodies. They do step on others' toes. They allow themselves to express their physical and emotional imperfection without self-hatred. I am not suggesting that this way of being is good or bad, only saying that it is a unique problem with the being that reaches the end of third-density experience that it becomes increasingly impatient with its human manifestations, which it judges as lesser than the spirit manifestations. You increasingly ask perfection of yourselves, but it cuts you off from the sense of compassion for this human.

33: I would like to offer an image that may be of some help. You are actors in a play. As with any actor, you must read your lines with convincing honesty. They must be real for you. No matter how deep, how profound they are, if you come on to the stage and just say to the audience, "Well, this is just a play and I'm going to move through these lines quickly," the audience is not going to learn or grow from that reading. It will not be convincing, it will just be somebody up there tossing out words. In order for there to be growth, the audience must become captured by the illusion. It must become a reality for them. And yet, the actor cannot forget that he or she is an actor, cannot turn its back to the audience nor hold its hand over its mouth to muffle its words or the audience will again be deprived of the value of the play through being shut out of it.

34: In terms of your incarnate experience, you are actors and this is an illusion, but it must be treated with respect. It must be treated as real because you are also the audience. That part of you which is audience cannot learn if the actor's back is turned or if the actor treats the play as frivolous. This is where it gets so hard to find that place of balance where you put your whole heart and soul into the illusion while remembering, "I can't turn my back on the audience. I must

be aware of the spirit body, of the reality of who I am, while I work within the illusion as fully as I can."

35: Coming back to this question, "How to keep the heart open?" or, as I would prefer to put it, "How to allow that light that is your true Self to shine through?" As Q'uo said, "How to keep the heart chakra spinning, the energy channels open, so that you do not become lost in the illusion nor caught in the spirit and disdaining the illusion?" How do you find that balance? You must constantly be aware. Remember that the physical and emotional bodies are gifts of the incarnate experience, not burdens that you have been asked to carry to make your learning difficult. When you relate to the elephant, to the physical and emotional bodies, as gift, you change your relationship with them. It is this remembering why you are here in these bodies that allows you to keep focused on that light of your angelness while simultaneously allowing the full experience of the incarnation.

36: I do not suggest that this is easy. The actor gets so caught in its lines that it forgets there is an audience there for awhile. It becomes totally trapped in the illusion of the play; and then it remembers, "Oh, there's an audience," and turns itself to play to that audience again to make sure that the physical and emotional experiences are offered openly to the Higher Self so that the mental and spirit bodies may grow in whatever ways they are offered to grow.

37:♡: I have just offered Barbara a complex thought which was not channeled with complete clarity. I wish to explain this a bit. The spirit body is this spark of the Divine. It is perfect. It needs nothing beyond itself, and yet it is just a spark. It is capable of infinite expansion. The divine essence of it does not change, but its power changes so that you move from that small spark of God into a brilliant sun. This essence of divinity within each of you is not separate from God, nor is it in itself God, but is a part of that infinite energy, light and love.

38:♡: If you had a vast ocean, an infinite sea, and you took a drop of water from a dropper and dropped it into that sea, no matter that it was already infinite, it would expand. You add that drop to it. Each of you is involved in this process of expanding and enhancing your own energy and light, which does not belong personally to you, but in eighth-density experience moves back fully into the Eternal and thereby expands the Infinite, expands the light and love in the universe.

39: So, the soul itself is not learning, but the soul within what we call the Higher Self is accompanied by the mental body. As soon as there is thought, there is distortion, because with thought there is self-awareness. As soon as you are aware of a self, you move into the distortion of self and other. This distortion is part of the illusion and is useful, even necessary for a certain distance on your path. But there is also the level of awareness that there is no separate self. Pure Awareness knows that this which has perceived itself as separate is truly of the essence of the Eternal.

40: Here is where you move into and out of illusion. The Higher Self then moves into the incarnate experience, manifesting form and taking on the heaviness of the emotional body so that it can work with the earth catalysts and clarify this energy that you are.

41:♡: The ideas of love, compassion—what do these mean? If there was never any pain, it would be easy to feel love. You would never feel threatened. You would never close or build that wall. But what would this love mean? When you are offered the heavy catalysts that you are offered on this plane and can still forgive, still find compassion, still love, can you see that you are expanding that original spark? The light grows purer.

42:♡: In effect, this small spark within you is fed by the fuel of earth's catalysts, and two responses are possible. One is that those catalysts feel so heavy that you shut the doors, thus enclosing that flame within and not allowing it to return itself to God. The second choice is that you watch the process of closing and opening, fear and love, and find compassion for the human who is experiencing this physical pain, this emotional pain. This growing compassion serves to add fuel to the spark so that it burns more and more brilliantly. The shadow falls away, and what is finally returned to God has become a sun in its own right.

43:♡: So, you are in this illusion and yet being asked to relate to it openheartedly with balance, working with all the catalysts of the lower chakras, welcoming these catalysts, not preferring the upper-chakra energy, not preferring being angels to the experience of the earthsuit. This is your great-

est challenge, because it is so painful to keep coming back to that earthsuit when the heart yearns to be free and back on that plane of light and love where there are no distortions of fear.

44:♡: There must be constant awareness, a noticing of the beginnings of a dialogue with fear, a willingness not to get caught up in that fear and be reactive to it. Certainly there is so much pain that you experience that there is good reason to get caught up in the fear. All you can do is to remind yourself each time fear arises, "Trust. Trust even this fear. Can I allow myself to enter this illusion fully with as much love as I can bring to it?"

45: In a sense, it is not the pain of the illusion which causes you to build walls and close in the heart, but your fear that there will be pain. There is a difference here when you are afraid of the catalysts of your learning; that is, when you begin to shut out the lower-chakra experiences and grasp at the spiritual. But this is precisely where you are being offered the opportunity to practice compassion for the human, to see the human, this angel with its feet in the mud, and give it a hug instead of trying to chop off the legs and free the angel.

46: I know that these sessions will be continued, that we will have three more sessions in the next two days and do not need to cover this whole matter now. In essence, what Q'uo and I are doing today is laying the groundwork. I want to speak at length about how you work with fear, speaking in two directions: mindfulness of all the heavy physical and emotional experiences—working with your anger, your jealousy, all of that which tends to close you and create the illusion of separation—and also how you may nurture the angel.

47: This is what I started with today: the importance of recognizing that the light, that angelness or divinity, is always there, and remembering that you may keep focused on it. No matter how severe the darkness, you will still sense the inner light that lights that darkness if you will remember what you are. I pass this teaching to my brother/sister/friend Q'uo and will speak again to end with a brief guided meditation of bringing in light. That is all.

48: Q'uo

49:♡: We are those of Q'uo and are again with this instrument. Greetings once more in love and light.

50: As the one known as Aaron says, the fuel for incarnational learning is that which affects one, usually by disturbing it, sometimes by seeming to do it injury or harm, even sometimes seeming irreparable damage. Life hurts. Change is painful. It seems as if the light of spirit is no more than a candle against the great elephantine darkness of living within physical incarnation. Welcome to the world which the cliché calls the school of hard knocks.

51: Spirit is not something which you can lose. It is your being and nature. It cannot be lost. Only the subjective awareness of the spiritual nature of the self is obscured and sight of it lost as one turns and flees from the frightening scene where pain or grievous insult seemed offered. Within every cell of your elephant, shall we say, there is spirit in manifestation. Yet it is difficult to communicate with the cells of the body that seem to be in pain or ill or hurt in this way or that.

52: To move in mid-metaphor to another metaphor, let us put the elephants back on stage. They rumble about in each act of your play. You are acting as well as an elephant can, yet you also wrote this play. You are also each character, hero, villain, the butler, the friend ... All of the characters are you as is the critic sitting in the audience, just waiting for a poorly delivered line, a poorly developed plot or tasteless costuming of elephant girths. All is self. Need you then each day, each hour, dwell in the always chancy, often difficult concerns of relationship of self to self, self to other, self to all?

53: It is infinitely advisable to embrace this constant grounding in your own story, in your own drama, in each facet of relationship which has caught you this day. You cannot run out of spirit in doing this work. You can only multiply the time which you have available for having accepted that which you see this day, turning in thanks and in praise to that portion of the self which authored this play, which set this stage.

54: Before we leave, we would ask if there be any queries about material covered to this point.

55: (Pause)

56:♡: We take your silence and R's statement to be a sign that so far we have been intelligible. O ponderous pachyderms, proceed. Lumber on. Find a laugh in your heart. Smile at your beloved elephant that gives its life that you

to the fullest extent, having within that spoken desire that is spoken to the self to serve, not as "I will" but as "the Creator wills." This stance or posture of keen desire and open willingness will in time always produce not one but often several ways of moving into more service. It is to the one focused all along on spiritual value or quality that the circumstances will become clear as a pattern for good works, as this instrument would call them. In other words, it helps greatly when seeking proper spiritual work to know consciously that you are looking for it.

12: And again we say, spiritual service is the substance of all of those exchanges betwixt people and people or people and ideas wherein the seeker does attempt to witness to that point of view which is that of the servant desiring only to be called forth into service.

13: Now, let us suppose that all have found their spiritual service. This never occurs but for this discussion let us assume that one need look no further. Shall each seeker then be satisfied with the quality of good works it has produced? Perhaps by mentally answering this query in the head one can see that somehow there is no proper answer to that query. Somehow if one attempts to put the value here or there in work done by those who are serving one has again missed the point.

14: Those who pat the back after accomplishing spiritual works are not harming themselves in terms of the value of the work. The harm to the self has nothing to do with whether the work is good or not. The harm comes to the servant when it allows the work to be subjected to this reasoning process. Yes, it is incorrect and distinctly unhelpful for a spiritual seeker to be proud of its accomplishments but more, it is irrelevant. As each attempts to increase the polarity of one's service, one is always caught and stopped abruptly in one way or another when it attempts to quantize (quantify) or qualify the particular value of any spiritual work. Better is it to release these considerations completely.

15: When one gazes within attempting to become a better servant think not of the greatness of accomplishment or the other characteristics concerning such. Simply continue to ask, "How may I serve?" for there is no entity given Brownie points, as this instrument would say. Each seeker works upon itself and no other regardless of the spiritual work. Strip all from the mind that would suggest otherwise. Naked are you. You cannot be clothed with righteousness. You are clothed, each of you, my children, by the light of your desire to abandon all except the desire to serve.

16: How then will you know when you have gotten it right, as this instrument would say? May we say that to each of you the moment when you are one with the work, or, to put it another way, when there is a feeling of complete freedom when doing that activity you hope will serve, then shall you be able, not to pat the self upon the back, but to turn and give thanks, for the feeling of complete liberty is at the heart of the state of mind which does often signify service well done.

17: Any pride whatsoever is, though understandable, not relevant to the spiritual walk which attempts to express the bias towards compassion more and more.

18: At this time we would deal with one detail and then would continue through the one known as Jim. The detail concerns that pause which occurred during this transmission. We feel that to point out what is occurring during the channeling process from our point of view may be helpful to those who attempt to understand this particular phenomenon. This instrument had moved too deeply into the trance state and the request needed to be made to move more into energetic alertness. When this instrument felt the difference in vibration it spent some of your time moving completely throughout the environment being sure that there was the appropriate protection of the place, the working, and those within the circle. Only then was this instrument prepared to move forward.

19: This process was important in achieving the appropriate—we search for the word here—this instrument's word is setup or arrangement. It was only after some period that the arrangement of connections between source and instrument was appropriately made.

20: We thank you for your patience during this pause. It is always the good idea for the instrument who feels some change in energy to investigate that change rather than attempting to override it and we thank you for your patience in allowing us to express these last thoughts.

21:♡: We would at this time move to the one known as Jim for the conclusion of this session of working. We leave this

instrument in love and light. We are those known to you as Q'uo.

22:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any other queries which those present may have for us. Is there another query at this time?

23: Carla

24: If no one else has a question, I have one but it's not really on this subject. I wonder if you could comment, Q'uo, on the unusually strong feeling I had of being levitated during the time where I was waiting to find out what was wrong during that pause. The whole beginning of the channeling I felt like I was almost being lifted off my seat. If you could comment in any way, I'd be interested.

25: I am Q'uo, and am aware of your query, my sister. We find as the contact with your instrument and indeed with any instrument over a period of time continues that there are side effects, shall we say, that go with the prolonged intensive contact. That you feel the sensation of weightlessness is simply a portion of this process by which you give yourself over to serving as an instrument and move into that portion of your subconscious mind that is partaking of the time/space portion of your illusion more fully than is normal.

26: Thus you feel the sensation of levitation or of a floating that corresponds to a more malleable environment in which your physical laws have little impact. Is there another query, my sister?

27: Carla

28: Yes. Thank you for that answer, though. So, we're not supposed to slap ourselves on the back and say, "Good job, good job," OK? But encouraging and exhorting and empowering others is always, has always seemed a part of being a servant and it just seems to me that encouraging the self along those lines—I don't know, I guess maybe when you're encouraging others it's more obvious that you're really praising the Lord, shall we say. When you're patting yourself on the back perhaps you forget that you're basically praising the Creator. It certainly seems that someone should get the praise! Can you comment on that feeling? And I'm a little confused, I mean I do feel that it is a spiritual thing—definitely you're supposed to encourage people in their efforts, so why not yourself?

29: I am Q'uo, and am aware of your query, my sister. The encouragement, to be most effective in hitting the heart of the illusion and its opportunities, needs to be focused upon the one Creator as fully as one is able at any given moment, which is to say that as one is able to see the effort and the entities involved as the Creator and is able to give praise and thanksgiving for both then one is giving the highest encouragement. We realize that there are many steps to this point and encouragement may take any form and serve a useful purpose. We know that those here gathered wish to give the utmost in all efforts. Thus we give you the ideal, reminding each that one will always fall short. To accept whatever one can do is to give the encouragement that is appropriate.

30: Is there a further query, my sister?

31: Carla

32: No, Q'uo, there isn't. Thank you very much.

33: I am Q'uo. Again we thank you, my sister. Is there another query at this time?

34: Questioner

35: I have a question, Q'uo, and it is a sort of a personal question so (inaudible) (could possibly to comment in any way that you feel appropriate, including not at all. I was just wondering about my difficulty to stay in meditation and concentrate that I was noticing lately. Is there a way that I can look at it to be fruitful or am I missing something just in seeing that it is difficult? How can I work with it somehow?

36: I am Q'uo, and am aware of your query, my brother. We would recommend that as any activity of the mind is noticed while you are pursuing the meditative state that you take one step backwards in your mind and observe the activity as a passing event, thus redefining your meditative position in a larger context so that you always are aware that you seek that metaphysical moment of unity while observing the activities of your mind. Thus, the larger perspective will allow you to move more in harmony with the moment of meditation which you seek. Is there a further query, my brother?

37: Questioner

38: When I think about meditation I think the effort going into it is important rather than the actual amount of time

shall attempt to speak through this instrument in some degree, though there is some resistance. This instrument has certain qualities that could be useful in the channeling process as they are being utilized at this time. The one known as Carla has the ability to receive information of a finer and more precisely tuned nature that is expansive and quite intricate in its detail. The one known as Jim finds it more easy to channel both the life energies and the contact energies in forms which are more concrete and usable, as you may say. Thus, each instrument has abilities which are pronounced and which give each certain—we search for the correct terminology—talents and abilities are best utilized here.

32: Thus, though it would be possible to utilize each instrument in an exchange of contacts as you have experienced with the one known as Barbara, it would affect the nature of our contact by giving it two flavors, shall we say. This is, of course, at your discretion and we seek always to serve as we are asked.

33: Is there a further query, my sister?

34: Carla

35: Can you give a value—relative value—to the channeling as we have it now and the channeling that we would have if we traded it back and forth?

36: I am Q'uo, and we are aware of your query, my sister. Again, we shall attempt to speak upon this topic without going past that point of encouraging a decision in one direction or the other.

37: Carla

38: I understand.

39: (I am Q'uo, (It would be as though one message were spoken in different languages or dialects, shall we say. Again, the choice is yours.

40: Is there a further query, my sister?

41: Questioner

42: Not at this time. Thank you. Thank you very much and then thank the one known as Jim for trying, really.

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

44: (Pause)

45: I am Q'uo, and we would take this opportunity to thank each present for again allowing us to join your circle of working. We are most inspired by your efforts and your dedication to continue upon this journey even though the journey seems difficult and confusing a great deal of your time.

46: Carla

47: Can I ask one more question that I thought of late?

48: I am Q'uo, and we welcome your query, my sister.

49: Carla

50: Bless you, Q'uo. It occurred to me just when I was letting what you said sink in, how would you rate the work that Barbara and I have done together because certainly we are coming at subjects from different points of view, certainly, yet I have felt very, very good about the ... doing it together.

51: I am Q'uo and we are aware of your query, my sister. We are pleased with the efforts you have made with the one known as Barbara and, indeed, are quite pleased with all efforts which you have made for they have been made with a whole heart. We do not seek to rate any effort above another.

52: Is there any final query, my sister?

53: Carla

54: No. Thank you very much.

55:♡: I am Q'uo, and again we thank each for inviting us this day to join you. At this time we shall take our leave of this group and this instrument, leaving each as always in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. 56:

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0:♡: Greetings in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. May we say what a privilege it is to be with this group at this session of working. We especially wish to greet the one known as G as this is the first time he has joined this particular group. We hope that our thoughts may helpfully inform and offer directions for further consideration. However, we as always wish to emphasize that we have opinions rather than the absolute truth. These opinions are earned, shall we say, by experience, however, we as each of you are pilgrims still seeking that mystery which we know not as it recedes ever before

our approach.

1: Take those opinions which feel to you like the remembrance of that which was already half-known. Leave behind any thought which constitutes a stumbling block before your own discriminate—we correct this instrument—discrimination.

2: Let us begin focusing upon the query about spiritual pride and good works by looking at the various stories the teacher known to you as Jesus told concerning good works and money, the parable concerning the stewards who were given money to keep for the owner who was to be gone. This parable focuses upon the amount of energy put into using the gift rather than the amount of each gift in monetary value. The one with the five dollars made five dollars more and was considered equal to the one who had two dollars and made two dollars more. However, to the one who simply kept that wealth of spirit even that which that slave had was taken away.

3: So, we feel that the positive acceptance of spiritual responsibility is not only that which seems good but that which has great value. Nor would we encourage those who serve the Creator to, shall we say, slap down the rising feelings of joy in service. Given the amount of spiritual gifts which you have, the parable would suggest moving further, attempting more, striving to be even more full of service, using all that you have to offer, ever more of that which is the bloom and blossom of your own inner spiritual life.

4: The currency of the spiritual life, the money, is the energy with which the seeker is willing to accomplish the attempt of doing that which the seeker's unique spiritual gifts suggest for his proper vocation. One entity may have a dramatic spiritual gift, a gift of healing, for instance. Another may have the spiritual gift of nurturing and spend the life dwelling with the children and the spouse and extended family. That one who has healed in its—we correct this instrument—in the process of living the devotional life has done the excellent thing. However, this excellence lies equally with that entity who has the modest gift, that does not shine before the eyes of all men, if that entity offers heart and flesh in the attempt to give that which he has.

5: Again, as we gaze at the parable given by the one known as Jesus, the Christ ...

6: (Pause of sixty seconds.)

7: ...we see that the sheer amount of labor when using the spiritual gift is not in and of itself that which makes one effort greater or better than another. That is to say, that in the parable concerning the payment of money to those who had worked all day and those who had worked a half a day and those who worked only one hour, all gained the same amount for their seemingly uneven labors.

8: We suggest that there is no accuracy in maintaining that one entity has done more than another because the effort was longer or harder. Rather it is the moving into the work which stems directly from the spiritual gifts given to the seeker with the assessment of value considers. The one who moves into service with the prayer of being used in accordance with the Creator's will, whether this entity wash the dishes or found the nation, it is the equal desire to serve which has the equal value metaphysically.

9: Now, what we are suggesting is that one cannot judge one's effort by the amount of time it has taken, by its difficulty or any other way except insofar as the consideration remains focused upon the opening of the heart in service to the one Creator. This instrument is often fond of saying that one should take something in life very seriously, some great ideal or truth. However, this something should never be the self.

10: Consider with us then how one can approach that greatly desired knowledge of "What are my spiritual gifts and how may I offer them?" The process of meditation, over time, is helpful in familiarizing the self with who that self is on the deeper levels. The whole process of attempting to become formally open to listening to the silent will of the one Creator is that which works many deeper levels to increase the flow of subconscious material through the limen1 of consciousness so that more and more the meditator becomes aware of deeper truths or deeper gifts within its own self so that more and more it becomes easier to recognize the opportunities for service along the lines of one's particular spiritual gifts.

11: Once one has gone through this process and begun a life of service or perhaps simply begun serving in hopes of finding a life of service, (one) may simply open the consciousness

might learn better to be.

57:♡: We leave this instrument for this session, rejoicing in your beauty and all beauty. Thank you for this great honor: We share these thoughts with but one request, and that is that you toss away all thoughts of ours except those that you find useful, for we offer opinions, not authority. We leave each in the love and in the light of the infinite One. Adonai. We are those of Q'uo.

58: Aaron

59:♡: I am Aaron. I would like to leave you with a brief exercise that you may practice. First, I would ask you to move into the heart center and therein to find that spark of the Divine, that place of infinite beauty and love within you, that place which is undefended and has no reference point of self. Visualize or feel that light shining out of you. If it is helpful, visualize the being who, for you, is the embodiment of truth, and merge your heart with that guru or master. As fully as you are able, allow yourself to rest in this space, empty of all self, and to radiate that loving-kindness which is the true essence of your being.

60: Now I ask you to turn your memory to some moment today when you felt a bit threatened. It does not have to be a big issue; it might be just a very minor slight, but some moment when you felt fear and the small ego self moved to protect, made the strong statement, "I am here—me, ego self." As you remember, see if you can feel how the solidifying of that small ego self moves you away from Pure Awareness, empty of self. As much as is possible, allow yourself to re-experience that move from center to what would seem to be the closing of the heart in protection.

61: What I hope you can experience is that the light does not fade. It is simply blocked. Each time this small ego self solidifies, it blocks the light. You are left with two choices then, both of which we will explore in depth tomorrow: how to work skillfully with that which blocks the light and how to return the focus to the light.

62: For now, let us leave working with the blockage, just put it aside until tomorrow. What I would like you to do now is to work within the frame of your present experience, feeling the self threatened, moving to protection, feeling the separation from God, the separation from your true being. I want you to simply remind yourself, "A cloud has come between me and the sun. It feels dark in here. The darker it gets, the more fear builds. But the sun is still shining. Instead of getting caught in the darkness, I am going to focus on that sun." A simple reminder: "I need not dialogue with fear, but may give myself permission to move back to my true Self. I am not denying the cloud, just letting it be and coming back to focus on the light."

63: This is a skill, a learnable skill. Most of you have created patterns whereby as soon as the cloud appears, you raise an umbrella, enclosing yourselves in further darkness. You must first notice the raising of the umbrella, that sensation of the heart's closing; and then you must remind yourself, "Every time there's a cloud, I don't need to raise an umbrella, only to look beyond the cloud and reconnect with the sunshine."

64:♡: With great gentleness to yourselves, I would ask you to practice this through the evening and the early hours of tomorrow until we meet again. Each time there is closing and a wall being built, notice that it is happening. Give this small ego self that is feeling fear a hug. Let it know it is okay that fear is being experienced and consciously refocus on the light. No judgment about the arising of fear, no grasping at the light. You are not reaching for something that has fled, only allowing your focus to come back to what is always there, to this place of love, infinite wisdom and compassion and deepest connection with God.

65:♡: I thank each of you for being a part of this circle and for the profound earnestness and love that you express by your presence. May all beings everywhere open into the light of their true being. May all beings transcend the illusion of fear so that they can more fully manifest their true nature of love in every expression of their energy. May the work of each of us help all beings find their way. My love to you all. That is all.

66:

6.13 1993/03/22

0: (This session was preceded by a period of tuning and meditation.)

1: Aaron

2:♡: I am Aaron. Good morning and my love to you all. How have you done with your homework? Did you experience those moments of separating, window shades drawn tightly closed? It is a painful experience and not necessary to incarnation. Let us look together at the process. When you enter the illusion in which you feel the heart closed so that you are separated from that beloved source of light and that your own light does not shine, what is really happening at that moment?

3: When there is careful looking each time the heart is experienced as closed, you see the presence of fear. That in itself means nothing. Who is afraid? Afraid of what? There is a cycle in which you experience fear and separation. There must be the illusion of a solid self, separate, subject and object. As you experience the self as solid, the fear becomes more solid, enhancing the sense of separation and bringing you further from your true Self.

4: There is a poem by Rumi that Barbara encountered this morning. I would like to ask if K or C would read this. It is on the right-hand page of the page marked:

5: I would ask you always to remember that you need not seek God elsewhere. The Divine is within yourself. To me, this awareness carried deep within you is the key to working with the heavy energies and catalysts of the earth plane. As soon as you experience yourself as separate from the Divine, then self solidifies. Then fear increases and becomes stronger. Then the darkness closes in further and you become more and more enmeshed by your sense of separation, of vulnerability and of fear.

6: We spoke of this a bit earlier this morning; and I asked those who were listening to envision an expansive blue sky with a brilliant sun and here and there some small wisps of clouds. As the winds shift, the clouds are brought together and slowly form what seems to be a storm cloud that blocks the sun. You have two choices: to react as if that cloud were solid and move to protect yourself by fetching your jacket or your umbrella, or to remember the sun is still shining—"There's nothing solid here, just bits of that same material I've seen floating through the sky. They've simply come together."

7: Because you are human and must function at both levels, of course if it begins to pour, you put up an umbrella; but is the umbrella to protect you from harm or is it to keep you warm and dry? There is a difference. When you relate to the clouds in your life as threatening you personally, then fear solidifies, self solidifies, and your response to those personal clouds becomes one of fighting a war with them. You believe they must be gotten rid of at all costs so that you can return to the experience of the sun!

8: When you can, note the existence of those clouds without feeling personal threat, just clouds coming through; but because when clouds do come together it may rain, you note, "I could get wet and will then be uncomfortable. So I will very skillfully put up my umbrella." Here there is no fear, there is no personal threat. You always know that the sun is shining above the clouds. The energy does not contract with fear and prepare to do battle.

9: If your own personal cloud in some moment involves another being that is angry at you, raging at you even because of a self-perceived threat to itself, your fear leads you to strike back at that being verbally or even physically, or to move to protect yourself in a way that connotes your own anger. When instead you can see that being's fear and pain, you may still, figuratively, put up your umbrella. You may step back out of its reach. You may choose to leave the room or the vicinity of this angry being without reacting with fear. 10: There is that one moment where the self begins to solidify and you experience perceived threat. "I could be hurt. My needs might not be met," whatever the fear is about. There must be attention to that moment when there is suddenly self and other, and the other perceived as threatening to the self. There must be attention to the arising of anger, should it be there, against that perceived threat. With strong mindfulness, that first perception of solidified self, of fear and of any other heavy emotion becomes like a waving warning flag: Pay attention! Can there be compassion for this seeming self that is feeling fear? "Turn to the light within me, open up to the Divine within me, remember the sun is still shining."

11: This is a tremendously powerful tool. It takes much practice to learn to do it skillfully. And before you even begin the practice, it takes much honesty to look at the places in the

self that want to respond with anger so as to get even with that which seems to threaten. Once you do that work and can pay attention to the arising of fear, and even pay attention to that which wants revenge and just treat that as more fear, give yourself a literal hug with the thought, "It's okay. Whatever I'm feeling is okay." As you offer that compassion to yourself, you begin to be able to offer it to the catalyst. Then self and other dissolve, not immediately but slowly. The more practiced you get at it, the faster the dissolution of separation. And it is no longer my fear, but our fear, our pain. In this way, the first arising of fear becomes a catalyst, not for hatred, but for compassion. A reminder: The heart is at risk of closing; keep it open; remember the light is still shining.

12:♡: When we look at what leads to the sensation of the heart's closing—of separation from God, from others, from self—we see that need to protect. This is another area on which you may wish to focus, another tool: releasing of fear. If you pay close attention, you can literally feel the closing of the fearful heart, but you remember the light is still shining within it. You might envision the heart as a rose. Within its core is the most brilliant light imaginable, comparable only to the light of God. Sit in meditation and feel your connection with the Divine. Visualize the opening of this rose. It cannot be forced; but the allowing of the experience of loving connection opens those petals, and you experience the radiance flowing into the heart center and the radiance flowing out.

13: As you come out of your meditation and re-enter the active stages of your life, watch carefully. What happens when there is a catalyst which seems to threaten? Can you see the sun seeming to be cut off and the petals closing? If you remember, "This is illusion. Fear is illusion. It seems solid, but it is created out of my own delusion of a separate self," then you can ask yourself, "Is there a desire to get caught up in this fear?" Sometimes that is easier. It is very beautiful to feel your connection with all that is, but it takes a great deal of responsibility to live that connection constantly without giving in to your anger. You are human. I am not condoning giving in to anger, only suggesting that for the human there is a constant struggle to remember your connection and ask yourself to express that connection in your choices rather than to express separation.

14:♡: So, you note the illusion of fear and how solid it seems. Come back to the heart center, that place where the light is still brilliant. If the fear is so intense that like the storm cloud it seems to have totally blocked out the sun, then for that moment you are going to have to be the source of light. You may not feel God's presence, and although your intellect tells you, "God is still present and I am only cutting off the experience of that," still you are not feeling it. So, where is the light and love to come from that opens this blossom, this rose, and allows reconnoction?

15:♡: It comes from your deep practice of loving-kindness and compassion with yourself. When you see this being sitting alone and afraid, can you reach out with love to it? What if you wandered down the street protected by your rain gear in a heavy storm and there was a child alone, sobbing on the curb? Would not your heart reach out to this being, to shelter it, to protect it? Can you not do the same for yourselves when you find yourselves soaked in a storm, hemmed in by heavy rain clouds so that you cannot experience the light?

16:♡: Yes, the fear is illusion. Now you are recognizing "caught in illusion," but also changing your perspective to know that this is illusion: "The sun is still shining. I am going to keep myself open to that sun even if I cannot seem to experience it. And then I'm going to give love to this being that's caught in the storm, this being that wants to revenge itself, that wants to scream out its jealousy or its sense of betrayal or greed. I'm going to love that being." It is very hard, but it is the deepest gift you can give, not only to yourself but to God. For to love that which is easy to love is far less of a gift than to love even the angry, jealous, bitter parts of yourself and of all beings.

17: I want to speak more about different ramifications of this work, especially in connection with the specific questions you have raised. Before I do that, I would like to turn the microphone over to Q'uo so that this brother/sister/friend may offer you its own wisdom and thoughts about this work. That is all.

18: Q'uo

19:♡: I am Q'uo. We greet each this morning in the love and in the light of the one infinite Creator. We keenly feel the pleasure of your company and gratefully respond to your call for information.

20:♡: As the one known as Aaron says so clearly, the separation of the self's consciousness is an illusion. The physical vehicle is an organized illusion within the grand scheme of illusion that is sensory haven for all of third-density work. Each is aware that this is a dream. However, each knows, too, that this is a purposeful dream, a much-desired and desirable illusion—a delusion with which each seeker learns to cooperate, so that learning the lessons of love may become more and more harmonious and the spirit within more and more harmonized with.

21: It is easy to dismiss one's pain. We may use pain or fear to mean the whole range of defensive maneuvers and postures taken by the self as catalyst bursts upon the conscious awareness. We find, however, that the entire process is effectively weakened in its efficient functioning if the seeker looks down on its own suffering. This suffering is not the product of weakness. It is a product that is as strong as it is weak, as informative as it is repulsive. The emotions that are negative are described as heavy, yet this suggests that there needs to be a lightening of the weight of emotion. We suggest that it is the seeker which turns to the negative emotion and allows it to remain seemingly heavy, just keeping it company for the moment, who will more speedily and comfortably find itself able to allow this weight of energy to begin its natural movement, spiraling upwards from the momentary affliction or suffering experience.

22: We wish to borrow a tale this instrument has read to illustrate what we intend to mean. There was once an old sage who dwelt in one simple room, meditating and praying. So this sage lived for all of its fullness of years. In the twilight of its incarnation, a young, beautiful stranger burst into its humble room with a newborn child, naming the old sage as the child's father. The sage did not spend time and energy attempting to make it known that it was not the truth. Rather, the sage took the babe and straightway began to work as a shipyard laborer so that it could feed the child. Several years went by with the old man creaking and suffering as he worked the long hours. The babe grew to be a small child. One day this woman, the child's mother, entered again this sage's dwelling place and took the child away, saying that it was, after all, her child. Again, the sage did not argue with the woman but simply began again its interrupted life of meditation and prayer.

23: To resist one's pain is to intensify it. The pain is a lie, just as the mother lied about the sage being the child's father. However, when some catalyst strikes a resonance which causes the fear and pain of suffering, to spend effort and time objecting to the situation as a lie is to miss an important point. Yes, negative emotions are a dream within a dream, a lie within another larger system of lies or illusion; yet there is purpose here. As the one known as Aaron has put it, the moment of feeling that impulse to pain is a red flag saying, "Pay attention." Do not look away, but look attentively at that impulse. Allow that impulse its rightful focal position. Look with attentive caring. Enter into the darkness, the small death of negative feelings. If not at the moment, as soon as possible go down into the darkness of your own perceptions and listen to your own being. It suffers to change, to become new, to move on. A portion of that which you are expressing must die. Let this be as it is.

24:♡: The verb to communicate is extremely important in this work. Allow heavy feeling to communicate, to become intelligible. Do not swat it away or cover it up. If time must pass before this acceptance of the self can take place, then that is well. But to most efficiently use the goodness of catalyst, the intensity and seeming reality of the nuances of this dark emotion need to be remembered and respected. This acts like a benediction. The suffering of self is thus forgiven by the self which respects these seemingly unacceptable feelings. This allows the energy in these feelings to resume the natural spiraling upward. Denial and resistance attempt to control and abate the suffering. Acceptance and attentiveness within the very darkness is a way to allow the self to be transformed naturally. You have often, perhaps, considered how the child is born into incarnation in pain. Yet the mother is, in the end, totally accepting of this pain, for it has brought about a beloved new life.

25:♡: In the matter of the spirit's learning the lesson of love, you are both mother and midwife to the growing child of transformed consciousness that is your continual identity within the chances and changes of illusory incarnational life.

26: We would at this time turn the microphone back to the

to be done? What to wear to do that which is to be done? Where to go in those clothes to do that which is to be done? How then to insert into this, shall we say, this running program of activities a time for stillness wherein that connection is remade with things holy and untouched by relativity and process?

9: There is the capability within each of you so to order the mind that a bell, shall we say, rings within every so often that says it is time to seek and know the infinite One. To make this occur within your mind there is the necessity for discipline. We suggest looking at the states of mind which you visit throughout the day, not an unusual day but the most normal and hectic of days and practice this looking at the self, listening to the self and ascertaining, gently but accurately, the most used states of mind. Find within this moving context of inner thought a comfortable place to insert the centering identification of self which is the marker for a location in time and space which is transformative, and when you have identified for yourself your subjective most favored state for inserting this centering then practice this repetitively.

10: The instructions are of necessity vague but we may be quite strict about this direction, that is, practice assiduously for this is the second way to move in mind into that identification of self in the context of seeking the one infinite Creator in all ways, in all things, which is the key to living the busy, hectic and seemingly confusing life of one who is active within third density and yet who has become able to remain within a spiritual context regardless of the physical location or the number of items which might be of necessity upon the mind of a daily and worldly nature.

11:♡: There is much more that we can say upon this subject but for this working we feel this is enough material. We would circle about and close with that with which we opened, that is, our opinion that yours is a wonderful position to be in. It simply does not feel that way to you for you cannot see that which we can nor will you be able to discern the true nature of your condition. You simply must go on trust and faith and hope and that inspires all of us. We see you as love's witnesses within an illusion so thick that you do not feel each other's thoughts. This is something that we can only vaguely remember. For you to honor and love the infinite, original Logos and to so order your lives as to attempt to show forth your love and the Creator's love of you in all that you do is greatly inspirational to us for we know you are going on faith. You cannot see the beauty of your hopes, dreams and desires. You cannot know how successful you are.

12:♡: It is our opinion that you in third density making the great choices between giving and receiving, between loving and risking, and being loved and not risking, we find your courage heartening and your hopes and desires and intentions beautiful and as each choice is made and that which blooms within unfolds yet one more petal we can only give thanks and rejoice. Please know that we are always with you, very willing to serve as one who meditates or as this instrument would say, prays with you, not in words but simply by our presence.

13:♡: We thank you for your presence for together with you as we have focused upon this query we have been able to praise the one infinite Creator with a beauty and a joy that we could not have approached by ourselves. The blessing of humankind is humankind. The blessing of love is love and you are truer than you know or can ever know within your experience to the love which loved you first.

14:♡: We would conclude this session through the one known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

15:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to ask if there may be any further queries to which we may speak.

16: Carla

17: I have two questions. Firstly, I would like to know your opinion on the possible effects that working as much as I expect I may have to this year for the church will have on my state of mind as a channel. Will being busier in the world mean that I need to do something different than I do usually in order to channel well? Will being busier affect that? Can you speak to that?

18: I am Q'uo, and am aware of your query, my sister. We can speak in general terms to suggest that as you are expending the energies of your mind, body and spirit complex in the increased energy required by experiencing the daily round of activities you will feel a certain need to feed yet an-

other hunger and that hunger is the desire that each seeker has, to dwell with the One and to rest therein, that you may be nourished and supported in your life pattern. We would recommend that you keep your inner ear open that you may hear when the feeling for this nurturing is present and feed that hunger as it is asking to be fed. We can recommend only that you listen and feel as carefully as you work in the world of activity.

19: Is there a further query, my sister?

20: Carla

21: Yes, but I'd like to thank you for that answer because I think that's really straightforward and I am very much the kind of person that does do my work by thinking and feeling rather than thinking and knowing, so I appreciate that answer very much and I will ...

22: Well, actually I have three questions because I just thought of another one, but along this same line, this week I have been more aware than usual of the people that depend on me to be a home to them. They're people that live all over the place and they have in common mostly that they are not particularly comfortable in the world and there is something about my nature that says to them, "This is a safe place," and I seem to function as a moving, living, walking-around home, in my being, in my having a big heart and I wonder—I can't be the only one and it can't just be women that do this. I know that some women and some men function as this kind of home.

23: Now, I was trying to think of a context for it and I couldn't, really. I know that it's like being a mother or a father, being a home. It's hard for me to know precisely what it is, but I do know if one of the people that needs me is thinking about something that's troubling them, whether it's S or whether it's N or whether it's D or who. Maybe this is a question for another time but as I get busier, still, when something like this, something like N's pain hits me this morning I have to respond. So I know that it works, regardless. That I guess that I have been concerned that getting busier I wouldn't be as good a home. Could you speak to that at all?

24:♡: I am Q'uo, and am aware of your query, my sister. To some degree, we may speak, though we do not wish to influence your choices by speaking inappropriately. It is true that you have the quality of acceptance and freely given love that provides others with a safe haven and we are aware that there are many upon your plane who serve in this capacity. As you have surmised there are those of both of your biological sexes that offer themselves in this service as a result of their seeking ...

25: (Side one of tape ends.)

26: I am Q'uo, and am again with this instrument. It is more nearly the case that those of the female gender serve more frequently in this capacity for it is, in your culture, the female who provides the first and the most encompassing nurturing for the infant child. Thus, as you enter your round of activities you will find that the connections that you have formed with those who are within your care will be more apparent to you in those times where you are quiet in mind and body, those times of the beginning and the ending of your days. Thus you will find that there is a kind of communications center that will be functioning at these moments and the calls that are made will be felt more frequently and more intensely then.

27: Is there a further query, my sister?

28: Carla

29: Yes, Q'uo. It's been a concern of mine for some time that the one known as Jim and I are not making the absolute best use of these contacts that we have with you and that it would be even better to channel as equals, going back and forth the way Barbara and I do and I wondered ... well, let me just say this, too. Also, the one known as Jim is channeling right now, this is ... so it's not very easy to channel, I'm aware, but when the one known as Jim is being Jim the person he has a human opinion that I channel better and that is due to the fact that, culturally speaking, I have more use of more words and am more productive ... I use more words to say things whereas I am aware, because I am not the one known as Jim, of the value of his seemingly brief and economical sentences.

30: It is my feeling that the very best use of the channel that we have would be going back and forth and using both of our energies to the fullest rather than mine, largely. Without your having to take sides, I wonder what you could say that would eliminate us both on this subject.

31: I am Q'uo, and am aware of your query, my sister and we

questions. Is there another query at this time?

28: Questioner

29: I was wondering, Q'uo, when our third-density fusion is achieved by scientists who manipulate matter to achieve it, is there a sixth-density entity involved in it? Can you comment on this phenomenon?

30: I am Q'uo. My brother, as you rest upon your seat within this domicile, you are immediately touching all densities. Every possibility lies directly at the zero point of your present moment. It is difficult to express in your language the fullness of creation. In a (man-made fusion power) plant there would be no more sixth-density entities than if that power plant were not there. However, there would be other beings, which also are children of light, sometimes called elementals, which enliven and particularize light and act as ambassadors, shall we say, to those upon whom light falls.

31: May we answer further, my brother?

32: Questioner

33: So what you are saying, if I grasp it in my thinking, is that thermonuclear fusion does not necessarily mean sixth-density beings are there as they choose to be in the sun. Is that correct?

34: We are Q'uo. It is correct that there would not be sixth-density mating within a thermonuclear fusion in a power plant. Nor would such be desirable, for some of the operations of entities living within fusion create in that fusion a perpetual motion machine, shall we say, in effect of an ever enlarging kind as seen within your relative mathematical picture. This would be extremely undesirable for one of your power plants, for it would blow up. Thusly, one would not wish to have that particular activity going on in a power plant.

35: Is there a further query, my brother?

36: Questioner

37: No.

38: ♡: We are those of Q'uo. We feel very full of gratitude that you have once again sat for a working with desire to seek and know the truth. We thank you for allowing us to speak our thoughts to you, knowing that you will subject them to your discriminative faculty. With you we feel the beauty of this occasion. The blending of vibrations is beautiful to us. And with reluctance, as always, we take our leave of you through this instrument, encouraging each to seek and keep the light touch, to hope and to dream in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai. Adonai. 39:

6.48 1993/10/31

0: ♡: I am with this instrument. I am Q'uo. Greetings in the love and the light of the one infinite Creator. It is a privilege and a blessing to speak with this group of beloved entities at this time/space. We are most grateful for the opportunity to share our thoughts with you and appreciate greatly this company and chance to blend our essence with your own. As always we ask for the privilege of being heard as brothers and sisters, not as those with any final authority. We always encourage each to discriminate carefully and take in only those thoughts and perceptions which feel to you to be your personal truths.

1: We come to this question with a wry smile upon our faces for we frankly envy you the confusion and struggle which form the background for your query. We are able to expend a nearly infinite amount of time and space with things which in your density would be considered ecclesiastical or philosophical but certainly metaphysical. There is not the necessity for busying ourselves with the gathering of assets which occupies so much of your peoples' time and energy. And to the degree that we do not go, to this instrument would say, out into the world we lack the context from which we might put into vibrant action those truths of the heart which sustain the spiritual life of us each and all. It is in your density, in your thick atmosphere of confusion which your illusion so richly furnishes which has the great privilege and the great teaching situation of forcing souls into direct confrontation with time and space and the appropriating of those things that is time and space either to show forth that which is in the heart or not to show forth that which is in the heart.

2: This may be hard to appreciate and we grasp that, however, from our biased point of view we look at the crowded time schedules of your peoples and we see the opportunity for great witnessing in that. We witness at all times and in

all places, one might say is so, yet we have no choice, actually, for in our density our thoughts and experiences are very much, not precisely had in common but held in common, each witnessing to each with every moment. To your peoples is given the blindness, deafness and dumbness of the, what you would call, flesh. You cannot hear others' thoughts nor can you perceive the place within each other which you have in common which is the heart of common worship, shall we call it.

3: ♡: Without being able to say precisely why, your peoples have gathered together to express spiritual feelings since the beginning of your density as an instinct. Like all instincts, it is true. You do have every reason to gather at a time and place to express love, compassion, worship or whatever words you personally would choose to show forth your love of the mystery that is Deity and to anchor the outworking of this love within your environment.

4: ♡: Now, just such an occasion of common worship, shall we call it, is taking place and giving to us the opportunity to share thoughts. Let us express some of why this is efficacious or perceived by us to be so. It is within the context of your brothers and sisters that each seeker has his personal pilgrimage. No entity within third density is truly alone or isolated, spiritually speaking. This is foreign to your basic nature. The context for life as we understand it is social. When the purpose for gathering is the desire to express love and the desire to serve that occasion becomes a very big party in ways you cannot see. Many discarnate entities which this instrument would call angels flock to the planned site of this common gathering of spirit. This then strengthens and clarifies the energies which are coming to that occasion and enables those who do attend to feel differently. It is as though the simple room becomes the holy place, the empty church suddenly filled with invisible energy.

5: The first way, then, that entities who are too busy with things of the world, as this instrument would put it, the first way they can reclaim time and space for worship of the one infinite Creator and filling of the heart is by gathering. One alone who meditates and seeks is tremendously powerful. Two together are far more than their addition and three or more become the universe. It is difficult simply to express how the gathering of a precious few charges the occasion with such power. However, we assure you that as you sit and listen to these words you are in a vast and powerful company, witnessed each by many whose only hope is to strengthen the light and clarify the life within the combined energies of the group.

6: This entity is channeling at this time not in one of your usual religious places but in a small abode, a home, and yet this humble venue might as well be a cathedral, for it hosts a mighty company and indeed those who wish to experience common worship need not necessarily go to a place that has already been created or join where they may not feel welcome, for any small group can dedicate the treasure of time and position and begin to have such gatherings. The small gatherings do indeed gather and express an infinity of that which marks the uplifting or spiritual, that is, each feels the blessing of presence and intention and as these energies interweave there is spun a powerful tower which stretches to your heavens which lifts all spirit within the charmed circle and as this energy is lifted to the infinite One the reflection of this energy rains down not just upon each present but upon all of the planetary energy into which each is grounded. So that the gathering together is not just for those present but indeed brings as witnesses all of those upon your planet who seek the one infinite Creator and lift their eyes to search (for) the light.

7: There are other ways in which that powerful treasure of time may be better spent but none is quite as powerful as the decision to set aside the time and the place to say, "First I will be here. First I will provide for my heart to touch its true home, to breath the air of things holy and innocent of the dirt of living."

8: Let us for the rest consider how time is used because a common meeting to worship is so powerful many times entities who so gather perhaps once within your week might feel that this one occasion will put into the energies of the spirit, mind and body enough to furnish good memories all the week. However, this is not normally the case. Normally, the morning does not automatically call the seeker to rivet its attention upon the Creator. Normally, the morning light calls the seeker to more mundane and daily considerations. What

one known as Aaron. We are those of Q'uo.

27: Aaron

28: I am Aaron. I find deep joy in sharing this teaching/learning with all of you and with my brother/sister Q'uo, especially joy in the ways that we may enhance each other's thoughts. That which Q'uo has just expressed might be capsulated in a specific spiritual principle: Do not dialogue with fear. This does not mean "get rid of fear." As Q'uo has pointed out, there must be respect for the suffering. There is no getting rid of here, only being present with what is, with all of what is: the joy and the suffering, the separation and the connection, the illusion and the reality.

29: ♡: When I say, "Do not dialogue with fear," what I mean is, do not give fear permission to be in control. When you relate to those catalysts that lead you into fear and separation with more fear and a need to get rid of them in order to come back to some place of connection again, some place of love, then you are dialoguing with fear. Fear is controlling you then because there is still this part of you that wants to get rid of this and grasp at that. When you become able to simply be present with what is, then you are no longer reactive to it. There is just fear. There is just pain.

30: Yes, it may be terrible fear. It may be agonizing physical or emotional pain. It no longer has the capacity to shut out the light. You allow its presence. You move with compassion to the being that is experiencing that catalyst and immediately you are in the light, suffering whatever fear, pain, grief, bewilderment there may be, but still in the light. There is no getting rid of here and no grasping. The energy in the lower chakras becomes blocked when fear assumes such solidity that you begin to fight back. With the second chakra, for example—the spleen chakra—there may be a sense of a self and an other self, a sense that the other is in some way attacking you. Then need to defend arises. The energy becomes distorted at this second chakra and you begin to act, as I have just said, in a dialogue with your fear. At some level, you are aware of the distortion whereby the second chakra is no longer open and spinning freely, whereby energy is not moving through. Fear is intensified. The sense of self is intensified. And there is a grasping to get rid of this catalyst and to reopen one's energy.

31: We were asked about Q'uo's statement about the cells in the body. I will let Q'uo enlarge on that if my brother/sister wishes, but wish only to say to that, that each cell reflects the whole. When there is energy distortion that creates a sense of the second chakra being closed, that distortion is duplicated in each cell in the body. What I am saying here is not technically correct, only an attempt to provide a visual image that may help guide you. If you visualize that second chakra being blocked, the back, the abdomen, the head, the neck—all reflect that blockage.

32: Each cell in your body, in a sense, has all of these seven chakras within it. Each is a reflection of the whole. You know that there are many energy meridians through the body: organ meridians, junction meridians and so on. They all interrelate. Each reflects the whole. You do not cure the distortion of the back or neck or head or abdomen by grasping at the release of blockage any more than you cure that blockage itself by grasping at the release of blockage.

33: Each of you has a physical body and a light body. The light body is the more pure reflection of the spirit body, of the soul. Within the light body the energy is always entirely open. The physical body energy is heavier. It replicates that light body as best it can, but is moved and distorted by the play of physical sensation and emotion. When you focus on the perfection of the light body, there need not be grasping at that perfection, but a reminder: "I am this light body as well as the physical. I have compassion for the mud puddles into which the physical illusion leads me. But I also remember my perfection."

34: ♡: You might sit in meditation with awareness of where there may be distortion in the physical body and in the chakras of the physical body, and focus on the third eye, allowing yourself to begin to visualize there the entire light body. Focus on that as clearly as you can with no grasping, only an awareness, "These are both part of all I am." The seed of perfection is real. The physical body is very capable of healing itself of distortion, both energy distortion and the physical ramifications of that energy distortion, if it is simply bathed in love and allowed to reconnect with the perfection of the light body.

35: All of you who do energy work, such as mudra medita-

tion or polarity therapy—many different names for different specific kinds of work—what you are really doing is allowing a reconnection of the physical body with its distortion and the light body, using your energy in one way or another to help forge and strengthen this connection. You do not heal another. You invite the situation in which the body may heal itself by reconnecting with its source.

36: This is a large topic. I will be glad to speak further on it if there is request to do so. I only want to skim the surface now in so far as it relates to working with the distortions of the lower chakras and to the physical distortions of the body. 37: Can you see the difference when your focus is, "I must correct this physical distortion?" You are grasping at that. The universe gives you that which you focus upon. This is the nature of the universe. When your focus is the seeming closedness of a specific chakra, and there is a grasping—"I need to fix this in myself; I need to change this, get rid of that, become that ..."—the universe hears your fear. On an ultimate level there is no duality. To attain this and to get rid of that are heard as part of the same thing. When you shift your focus, the universe reads you differently.

38: ♡: Thus, instead of asking, "How can I get rid of my fear?" I must become a more loving person, which means getting rid of my fear, getting rid of my anger" ... Instead of that dialogue with fear, when your focus becomes, "How can I express this energy that I have in service to all beings and for the greatest good of all beings?"—that focus allows the experience of fear or anger or jealousy if that is what is present. There is no need to get rid of anything then. If your learning to express your energy more purely involves, at this moment in time, the experience of discomforting physical or emotional stimuli, so be it. You do not have to like that stimulus. Can you simply allow the presence of it and send love to the being that is experiencing it?

39: It is this refusal to get caught in a dialogue with fear that becomes the most important part of the reminder for compassion. It takes awareness because it is a trap that you so easily fall into because your habit of dialoguing with your fear has been so constant. I feel some confusion in all of you. I am going to give one very concrete example.

40: ♡: A being perhaps wants to learn to give its energy with generosity to others, and yet is aware that often when it is asked to give in a material or energy form, there is a contraction, a sense, "What if I need this time or energy or resource?" It may then state an affirmation, "I can be generous," and try to remind itself, even convince itself to be generous. It may even skillfully note the arising of fear and still say, "I will be generous." But at some level there is grasping to the generous and aversion to the fear. Instead of making the affirmation, "I will be generous," which strengthens this grasping and aversion, if the being's focus becomes, "I will work as lovingly as I can with whatever emotions are present in my experience," then the intention is very different: not to "fix" but to relate to with kindness.

41: ♡: Please note that I am not arguing over the use of skillful affirmation. One must ask, "Is this affirmation a way of keeping me grounded in the aspirations of the loving heart, or is it a way of disguising my fears or aversions?" When one knows one's fear of giving and returns gently to the center of the open, loving heart, one touches that core space of generosity. Then, through skillful affirmations, one reminds oneself that the core exists and one can dwell within it.

42: ♡: The seeds of generosity, of patience, of loving-kindness, of connection, of energy, of truth, of morality—all of these are within all of you. This is not something you have to go out of yourself to find. You only allow those seeds to express themselves. So to be generous to another you do not have to affirm and cling to, "I will be generous," only to attend to what blocks the natural impulse to generosity. Here you are not getting caught in conversation with your fear, only noting, "Fear is present," and offering it the love and compassion that it needs to begin to dissolve enough that the natural generosity may be expressed.

43: ♡: You will find the same principle is true with any emotion that you are experiencing. When fear leads you to shame or jealousy, a sense of betrayal, rage, when you can offer love to the human experiencing that emotion and let go of grasping at, "I shouldn't be raging. I shouldn't be jealous. I should be giving in this situation. I should be patient"; when you can see all of those judgments and just note, "Here's judgment again," and come back to the focus, "I wish to offer my energy, to manifest my energy as purely as possible for the

good of all beings, including myself. I wish to touch each being with love. I intend to touch each being with love"—this process gives the universe a very different message. But it must be honest. You must really look into yourselves to see, "Is that the message I'm ready to offer? What fear is blocking my readiness to offer that message?" and attend to that fear over and over and over again; because each time you think fear is gone, it re-emerges. It is not a burden laid upon you, but a gift of the incarnation. Fear, pain, whatever you are experiencing, is precisely what you need in that moment to lead you more deeply to paying attention, to give you the opportunity to practice loving-kindness and compassion for yourself and all beings.

44: I know that there are some specific questions here. I also would like to give Q'uo further opportunity to speak so I will pass the microphone over to Q'uo, offering that Q'uo make the decision whether it wishes to speak itself before your questions or ask for those questions. That is all.

45: Q'uo

46:♡: I am again with this instrument. I am Q'uo, and greet each again in love and in light.

47: To end our portion of this session of working, we would ask each to move with us in visualization. Each entity please choose the situation which first comes to mind wherein you have felt your senses thrum with the running of the energy of heavy negative emotion. Feel the first impulse hit your consciousness—this striking of the self, this violation of calm and serenity. Allow it to seem, as it does, a wrenching, tearing, pulling of the self in a descending gyre until the body is flattened on the dust of a barren land. Taste that acrid dust. Know this dust is made of self-condemnation. Feel the body as it is flattened by this suffering moment. Call out within yourself:

48: "The world is a trouble and a sorrow. The world is a trouble and a sorrow. The world is a trouble and a sorrow."2

49: Feel the intensification of that sorrow. Feel the healing enter into this celebration of sorrowing self. Take this body into your arms, self crooning to self, self comforting self. Rock with this poor, pained child. Sing the lullaby of faith, of hope:

50: "When I carry my title clear to mansions in the sky, I'll bid farewell to all my fear and wipe my weeping eye. I will wipe my weeping eye."3

51: Let the child stand on its own now. It hopes. It knows it is on a journey home. Homeward goes the sorrowing, healing soul.

52:♡: Breathe the fullness of that rising natural realization of the exact opposite of the original pain. Feel the strength build as the realization is allowed to bloom that this, too, is of the nature of the one infinite Creator. This, too, is of love. This, too, is holy. And rise in spirit singing, "Holy, holy, holy ..."⁴

53: Are there any brief queries before we close our portion of this session?

54: (No further queries.)

55:♡: We would then leave each, until later, in the love and in the light of the one infinite Creator. The one known as Aaron, we believe, will also speak not now but this afternoon, as you would say. So for now, Adonai. We are those of Q'uo.

56: (footnote start(A Garden Beyond Paradise, the Mystical Poetry of Rumi, Jonathan Star and Shahram Shiva; Bantam Books, New York, 1992, pg. 59.(footnote end(footnote start("The Only Bright Light is Jesus"—Negro Spiritual; passage was sung.(footnote end(footnote start(ibid.(footnote end(footnote start("Holy, Holy, Holy, Lord God Almighty"—Hymn by Reginald Heber 1783-1826 (lyrics) and John B. Dykes 1823-1876 (music); from Christian Worship: A Hymnal, Christian Board of Publication, The Bethany Press, St. Louis, Twelfth Printing, 1954, Hymn No. 107.(footnote end(

57:

6.14 1993/03/22

0: (This session was preceded by a period of tuning and meditation.)

1: R AND C

2: How do we know what it is that we need to be doing with our lives and energies in the spiritual senses, and how can we accomplish what it is we are to do? In our hearts we know that we are spirit, but we want to know how the everyday self

that lives the life knows what to work on and how to do it.

3: How do the three lower chakras, which are clear and balanced like Jesus' were, show or demonstrate themselves in this third density?

4: Barbara

5: I am aware that no matter how clearly I offer to give my energy, my ego creeps in, and I become afraid that I can't trust what I am doing because I know there is distortion. How do we work with that—the distortion that humans create?

6: K

7: While becoming aware of fearing a meeting with another, I opened my heart to that person without any defenses; and then I felt the knot of fear dissolve and energy moved up to my heart. Is there any principle of working with the lower energy centers that this exercise took advantage of? What are the most effective ways of working with the lower chakras that will allow us to open the heart chakra? How would the same experience look from each energy center's point of view?

8: Jim

9: How do we maintain our passion for pursuing the spiritual journey after many years of seeing that things seem to happen as they will, and perhaps the most that we can do is keep a good attitude for all changes that come our way?

10: (The foregoing questions and comments will be used as seed for continuing on with the topic of how to open the heart chakra that the two previous sessions have begun.)

11: Aaron

12: I am Aaron. I rejoice once again to be with you. As we continue these sessions, your energy level grows higher and there is great joy and aspiration in your vibrations. All of the questions that you are asking come together. While I will not speak at length here of this honest question of spiritual vocation, I do want to begin by stating a common misunderstanding and offering clarification.

13: When you consider the blockages of the lower chakras, what comes to your minds are the heavy emotions, the desires for power or control, anger or greed or jealousy. You wonder how you may clarify those energies in yourselves. The common distortion among earnest seekers is that you must get rid of all of those desires and fears in order for the heart to open and in order for the lower chakras to be clear. But that very desire to be rid of this or that in your experience backfires. This is what closes the chakras.

14: It is not the arising of fear and its attendant emotions of anger or greed or need to control that close the chakras, but your moving in one direction or the other from that first sensation of fear: either into action upon those desires or angers, or into need to get rid of them. Both are distortions. The arising of emotion in the human is not a distortion. It is not the fear nor the anger nor greed that keeps you returning to third-density experience, but your relationship with those emotions.

15: You are all spiritually sophisticated. Think of what you know of fourth-density experience, what you have been told of it. This is group energy experience where all beings are fully telepathic with one another. Everything is shared. The learning is so rapid because you have no need to hide your experiences from another nor to defend yourself from another's experience. There is total openness to whatever is expressed, with no judgment about it.

16: Where you each are presently, when there is heavy emotion you feel some shame about that. So there is some unwillingness to share that with another. When you hear of another's heavy emotion, there is some discomfort with it rather than equanimity. But it is total equanimity with emotion that denotes readiness for fourth-density experience.

17: You are not here in human incarnation to cease experiencing physical sensations or emotions. You understand that for the physical body. You know that if you stub your toe, it is going to hurt. When there is such pain, you do not try to deny the pain. You do not feel it is bad that there is pain. There is just pain. You may dislike the pain, but you do not judge it. There is simply aversion to it because it is uncomfortable. When you stub your emotional toe and there is anger or greed, you label it as "bad": "I should get rid of this or that and then I will be pure." The emotions that grow out of fear are uncomfortable. Part of your work is to learn to relate to those emotions with the same openheartedness with which you relate to that stubbed toe, without judgment of the self that is experiencing them and consequently without judgment to the other selves that are experiencing such

18:

6.47 1993/10/17

0: QUESTIONER: In trying to build an understanding from the start, you might say, starting with intelligent infinity and getting to our present condition of being, I think that I should go back and investigate our sun since it is the sub-Logos that creates all that we experience in this particular planetary system.

1:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. The pause which you have experienced before this contact has been somewhat more lengthy than our usual time of adjustment with this instrument. However, this instrument was also picking up other signals and there was time needed, as you would say, for straightening out the traffic jam.

2: We always try to mention these bits of detail concerning the mechanics of the channeling process in order that those who study it may become more nearly able to use the practices more and more skillfully. It is always well to take any amount of time needed by a channel in order for that channel to assure itself that it does indeed have the desired contact. We cannot overemphasize the centrality of this concern to the practice of channeling.

3: You wish to investigate further into the sun-body which we shall call "sun," as that is your appellation for it. And indeed, you may well find this sun-body to be provocative and interesting, for it quite obviously and literally is the light of the world. All that each of you thinks of as a life within the Earth plane thrives because of the sun, its radiant warmth, and the energies which it and its co-entities in creation have upon the world as seen, as you would say, and indeed upon each of you.

4:♡: Let us move to the beginning where there is only intelligent energy created by free will, which creates unpotentiated love, which in turn, it being the first articulation of singular characteristic, out of this singular characteristic, creates one thing—the photon.

5: This photon is timeless and spaceless. It is unity and infinity. It does not have number. It is solid, that is, in its estate as light limitless, it is solid. All that there is, dwells in (inaudible) of that one original Thought. And at the level of this one great original Thought there is, eternally, the endless creation of light or what you call the photon.

6: We refrain from calling the first emanation of the sun-body light, for we wish to distinguish between the timeless, spaceless light which is limitless and a child of this light which is radiation of the light as you experience it upon your level of existence and as others experience it in theirs.

7: At the photon level, light is all that there is. This limitless light is the background created by Love before any articulated creation made from Light. This Light Everlasting, shall be as always, infinitely creating in an infinite and eternal present. At this level, light is a thought. That is, it is a perfect creation of a thought. It does not contain error but is a creature of utter Love containing the infinite intelligence without distortion.

8:♡: Within the context of third-density lessons of love, this plane of light has little substance in reference to questions of moving from third to fourth density, learning the lessons of love. It is to the light which interests your peoples as an ideal is to a philosopher. Yet this is the environment, shall we say, within which the infinite Creator has being. This is for that mystery which is the Creator.

9:♡: The way entities seeking to love the one Creator may visualize moving into the highest of all tabernacles, pure, limitless light, there is this place where light is still, for it completely fills all that there is. At this zero time/space intersection, there is the seed of all infinity and all eternity.

10: Once free will begins to operate and that great Logos begins its creation, the interest of seekers in investigating light often moves toward that radiation from the sun. Each already realizes that we have said before that the light which seems to radiate from your sun-body is that which has builded all that you see. All things are made of light—this instrument, the microphone which this instrument has about its neck, the clothes, the furniture, the Earth, the sky. These things all are created of light.

11: The characteristic of light to your plane is such that entities cannot see or often imagine how literally all things are

made of light. This is in part due to the fact that the functions of light operating within your density cause the formations to lack obvious resemblance to that which is light. The operation of light and building structures is such that light appears as magnetism or electromagnetism or fields. We apologize for this instrument's lack of proper vocabulary.

12: Thus, when the intelligent light creates, it does indeed use light. However, this is seen as form, color, shading, size—characteristics measurable, visible and so forth. The objects are seen that they are in the way they are, that is, that they have the shape and form they have, (which is known to be the result of each object having a field of energy that somehow keeps all together. In investigating questions concerning the use of alternative ways of healing, this point is well to remember.

13:♡: A characteristic of light, which is indicative of the range of its metaphysical characteristics, is that light is inherently intelligent and, therefore, any amount of infinite light can grasp, as though it were an entity, the heartfelt communications made to it. This ranges from something as simple as the sun-body being aware when the radiation of the sun touches your skin and you praise the light and the love of the infinite One. You have communicated with the infinite Creator.

14: Entities who have followed sun worshipping practices have been known among your peoples for all of your history, the reason being that there is indeed that opportunity to converse with the, shall we say, as this instrument does, Lord of Light. And these conversations uplift the entity within. Again, when an entity goes into meditation and calls for the limitless light, and then remains in that light, basking in its glow, that entity is tabernacled with the one infinite Creator.

15: At this time we would have this entity open the meeting to questions.

16: Questioner

17: Could you tell me how the sixth-density reproductive function of creating light by what we see as fusion is accomplished and is there more there than what we see?

18: We are those of Q'uo. That which you see as radiation from the sun is an offspring of the mating by fusion practiced by some of sixth-density entities. You would more likely find accuracy in grasping that such who choose to become a portion of the sun-body to create offspring move to the center of that celestial body. The immediate offspring of this mating is more a "quality" than a "thing," more a tiny being than a measurable substance.

19:♡: This tiny being, created as the Logos Itself has created, is a special class, shall we say, of light. Not all rays from the sun are the children of sixth-density love, however, that aspect of light which is healing is aided greatly by the working of the immediate offspring of those who choose to create their progeny by fusion within the sun. This is a sacrifice for the sixth-density entities in that they are not able then to enjoy the company and the living, shall we say, with their offspring. However, the offspring have the advantage of being only half way, shall we say, aware of free will. Thus, during their tenure within the sun-body, they may intelligently choose to drench the radiation, in general, which comes from the sun to those upon your sphere so that the maximum amount of healing energy moves into that sphere and into those locations wherein a prayer or pain has announced the existence of need for healing.

20: Is there another query, my brother?

21: Questioner

22: The rays of the sun provide light for the Earth which causes photosynthesis to happen in our second-density plants. It causes the cycle of rain and evaporation that continues to bring life. I'm wondering if these are some of the reasons that human beings from thousands of years in the past have worshipped the sun or have they also been aware of the metaphysical qualities of the sun as the reason for their worship?

23: We are those of Q'uo. In most cases, there is the sun worship because of the reasons you placed forth. In a few instances, some metaphysical material concerning the sun has been known in much distorted form, such as during the ancient Egyptian civilizations.

24: May we answer further, my brother?

25: Questioner

26: No, thank you very much. I appreciate everything you had to say.

27: Very well, my brother. Thank you for most interesting

96:♡: The expanded memory's gift is at once unique and utterly intimate, expressing your deepest authenticity and completely impersonal, for just a tiny bit beneath the surface of your uniqueness lies your universality. This is the second life form that you now seek to nurture and which now seeks to nurture you, for even from the cradle this Christ child reaches out and loves you, for the Creator loves first. Your love of any entity, including the Creator, is a reflection—love reflected in love.

97:♡: How this baby consciousness loves to love. Let the cradle of your heart, then, be made soft and your breathing deep as you rock this consciousness to more and more vigorous life within you. This is the being which marries, even melds with this second-density creature to produce that unique being—the human—which is both of the earth, born and dying, and of the universe, loved and loving forever. This unlikely combination is perfectly suited to beholding a life and assigning to the impressions received as you go through that life, increasingly meaningful values.

98: The biocomputer is very useful in going to the grocery, in attending to the errands, in becoming a scholar, in furnishing you with the knowledge necessary to begin and continue ways of making the living and taking care of personal responsibilities which you have chosen to undertake. At the same time, these sense impressions received by this biocomputer are also useful in expanded ways to one who has become aware of this expanded Christ Consciousness which has sprung into life within your flesh, so that you become also a spiritual animal complete. Even within the flesh this transcendence is utterly complete. And the energies which are finite to systems run by logic may become infinite as the larger system is more and more accessed, until it is up and fully running, fully integrated into the biocomputer.

99: In addition to the use of silence, we encourage each to examine the self for its gifts, whether they be of the arts or the sciences or any gift whatsoever. For all things may be used to spiritual good in those whose gifts are dedicated to the infinite One.

100: And lastly, as the expanded system becomes comfortable within and when things begin to be seen with new priorities, that long and level plain which is the routine day may begin increasingly to be perceived in more and more of an upraised and joyful posture until this level plain becomes full of the foothills and amazingly craggy mountains which are so interesting, and which so rest the weary eye. Going to the place of employment, working through the day, coming home to do the chores and put the weary self to rest may well be all of the room you need in which to create the accurate perception of heaven with all of its glorious houses and mansions.

101:♡: Here is high romance as well as greatest difficulty. Here is light inexpressible as well as spiritual moonlight. And as you walk the paths of your days, you may move up and down the scales of perception with increasing ease as you begin to find the pure freedom of that logic which transcends distinction and partakes more and more of the values of love.

102:♡: We would speak more upon this in the final session. For now, we leave this instrument in the love and in the light of the one infinite Creator.

103: (footnote start)(For more information, please contact the Deep Spring Center for Meditation and Spiritual Inquiry, 3003 Washtenaw Ave, Suite 2, Ann Arbor, MI, 48104, www.deepspring.org.(footnote end)

104:

6.46 1993/09/26

0: (This session was preceded by a period of tuning and meditation.)

1: Barbara

2: I'm going to share my tuning process out loud and then invite you to join me in it, substituting whatever differences you want, to make it personally appropriate for you.

3: Moving attention to the breath, coming to center, to that level of awareness that is aware of all awareness itself... not caught in any of it, just watching it come and go, resting in that space of Pure Awareness... feeling this that I call myself connected to all that is, opening, expanding outward, dropping away boundaries, breathing myself out to all that is and inviting it back in to me... I offer my intention for the session: to manifest my energy as purely as I can in service to all beings for the alleviation of suffering and toward the lib-

eration of all beings. I invite in that spirit which would like to speak through me in harmony with that intention.

4:♡: Feeling Aaron's energy, I challenge it: "Are you that which I have come to know as Aaron?" "Yes." "Do you come with a principle of love in service to all beings?" "Yes." "Do you come as a disciple of that which is an embodiment of truth for me, which is that energy that I have come to know as Jesus, the Christ?" "Yes."

5: Aaron

6: I am Aaron. With that collecting of our energies and mutuality of motivation and commitment, I return the microphone to my brother/sister/friend Q'uo, who wishes to offer you some closing thoughts. Then Q'uo will return the microphone to me to answer some of your questions and offer my own closing. And finally we will join together in a very brief and simple Sufi dance. To Q'uo ... That is all.

7: Q'uo

8:♡: We are those of Q'uo. It is time now to greet you for the last time in this weekend of sessions of working in the love and in the light of the one infinite Creator.

9:♡: We who are of the principle of Q'uo cannot express to you how grateful we are for this extended and exhilarating opportunity to share our humble thoughts with you. Your service to us is extreme, for as we teach you, we learn from how you hear us; and this represents our means of growing in love and service to the infinite Creator.

10: We of the confederation of angels and planets in the service of the infinite Creator have been called the brothers and sisters of sorrow, for we were inspired to come to this planetary influence because of the great cry of pain and sorrow which you had been sending out during especially these past two hundred years, and more especially the past fifty.

11: We have seen how your factories and technology have encouraged in your culture the opportunities for leisure, the blessing of time which is given beyond that time in which you must make your daily living. We have seen how this same factory and technology-driven cultural system has thrown up for you a culture which attempts always to distract and trivialize the day-to-day leisure. This is, indeed, in its own kind of balance. (The last sentence of this paragraph did not record.)

12: We do not condemn nor suggest that you condemn technology or factories, or your media programs, newspapers, magazines, fashion and all the culture based upon artificially produced renown, but we suggest to you that you are in possession of free will in all matters. We encourage you to make judicious use of all your time, all your space, all your relationships, leavening all earnestness with high spirits and the light of sarcasm, irony, puns and bad jokes. Be reckless with your laughter and generous with your sarcastic comments. The seemingly trivial moments of self-parody and parody of others are like yeast, lightening the whole of the texture of your living.

13: We hope that you may practice the art of the spiritual vocation, realizing that whatever you do in your living to create the energy of money may or may not be an obviously spiritual task, yet this is irrelevant to the living of the spiritual vocation. For within you is the heart's eye, the eye of that great consciousness which you are nurturing into strong and vigorous life during this incarnation. This eye sees with care and compassion, moistening the dry duty with the living waters of spiritual significance and context. The spiritual vocation is that which puts into a context all of one's experiences within incarnation.

14:♡: Do not attempt to haul yourself into some discipline where you will be spiritual, but simply attempt in each present moment to be yourself and to respond as yourself, not being defeated by the thoughts of, "I should... I ought to..." but looking within for where the love is and finding that thread opening to more of that material within, so that you are constantly finding new springs in the topology of your mind.

15: The Creator lies before your face and in your face. You open your eyes and see the creation of the Father. You gaze in your fellow human's eyes and see the Creator. It is a wonderful masked ball. We hope you enjoy the many dances of life.

16:♡: And lastly, we wish you to know with assurance beyond any doubt that we are with those who call to us, not to channel as through this instrument, for that would be an impingement, but to be as the carrier wave of love so that you need never be completely alone.

17: (The remainder of this session did not record.)

emotions.

18: This is the foundation for the work of all beings in third density. It is through the constant judgment of what you experience that self solidifies and enhances the illusion of separation. You are here to reconfirm that there is no separate self, that the self solidifies through dwelling in delusion. The more you fight with the presence of an emotion, the more self solidifies, the more sense there is, "I must get rid of this or that to purify myself." What you have to do, then, is to change your relationship to that which arises in you.

19: This brings us back to the human living this life, feeling the closing lower chakras, feeling the arising of fear, anger, greed, prejudice, jealousy, whatever the emotion may be. Increasingly, you allow the perspective which finds compassion for the human tossed into emotions by the continuing catalysts of the incarnation. You become less and less reactive, more able to keep the heart open.

20:♡: This brings us to K's experience whereby she found such compassion and connection with this other whom she was afraid to meet. When there is judgment against fear, it automatically enhances separation, which brings you back into the dialogue with fear that I spoke of earlier. Then there is a self feeling it should get rid of this and grasp at that. When you notice the arising of fear simply and with compassion to the human caught in that situation, self dissolves. There is no longer a doer. Then all these powerful energies I spoke of earlier, these beautiful seeds of loving-kindness, of patience, of generosity and ever so many more have the opportunity to flourish.

21:♡: They are not seeds that can flourish in the self that grasps at them. No matter how much you attempt to be patient with a sense, "I should be patient," you cannot make that blossom grow any more than you can make a rose open by willing it to open. The warm light of love shined on it, the warm sunshine, is what allows the rose to open, is what allows generosity, patience, loving-kindness, energy, truthfulness, to express themselves through you.

22:♡: At this point the lower chakras are open, not because you have willed them to open by willing a riddance of the issues concerned therein, but by creating so much space that the issues simply fall away. You find the ability to smile at this being that wants to be in control—not to laugh at it, not to mock it in any way or to take its pain less than fully seriously, but to hold it in love.

23:♡: This is the work for which you incarnated. We have spoken of this before. The lessons of compassion and wisdom are valuable, and there is no reason not to start on those lessons in third density; but you are here to learn love and faith. And if there is not a firm foundation of those lessons of love and faith, then lessons of the higher densities will become distorted.

24:♡: What does it mean to love unconditionally? What does it mean to have faith? That is another seed within you. How can you allow that seed of faith to blossom? By the constant reminder: Everything within this human experience, all the physical sensations, all the emotions, are acceptable.

25: Obviously, that does not give you free rein to be reactive to those emotions and harm others. But the reaction to the emotion and the experiencing of the emotion itself are two vastly different things. You are here not to learn never to be angry, but to find compassion for the human when anger arises, to find space for all your humanness.

26:♡: We are asked about the one known as Jesus. The question assumed that this one's lower chakras were open, and asked, "How did that affect the upper chakras?" This one, of course, came into incarnation with the lower chakras entirely opened. And yet, even this one did experience human emotion. Even the Bible tells that at times he became angry. Certainly, he felt physical pain in his body and some aversion to that pain. The issue is not keeping the lower chakras open so that the heart center can open. The heart center may be opened while there is still some distortion in the lower chakras. The issue is, can one find such deep love for this human that one can see the distortion in the lower chakras without condemnation, fully embracing the human experience?

27: Jim has asked, how can one maintain a passion about this work? Perhaps one best facilitates the allowing of that passion to express itself by focusing on just this full embracing of the human. I would suggest that it is the judgment against the human that puts the damper on that sense of passion.

28: My dear ones, your earnest seeking and desire to express

your energy with more and more purity, to do the work you came to do, so deeply moves those of us who have moved beyond the incarnate experience. Your work is a very real gift to us, as it deepens our compassion to watch you struggle and remember those struggles of our own. This is not only true of one such as myself that has moved through the earth plane, but is also true of those of Q'uo, of all beings that have moved through the different densities on whatever plane they have done so. This is your gift to us, and I thank you for it.

29: When you wonder what is your work here, what is it about, I ask only that you keep in your mind that the work you do is on so many different levels that you cannot begin to imagine the span of it. For now, you are human. Allow yourselves to be human. Work with the catalysts of this density. It is fine to acquaint yourselves with what comes next, both as inspiration for your work and to help you keep a balanced perspective. But you do not need to use this present incarnate experience doing the work that you will do in higher densities. Embrace this human experience and the human that you are. Cherish yourselves. If I could give just one piece of advice it would be that: Cherish yourselves.

30: A cry comes up from you, "Yes, Aaron, how? How do I cherish myself?" I will move on to that question in a while. I would like now to pass the microphone to Q'uo. That is all.

31: Q'uo

32:♡: I am Q'uo. Greetings once again, my friends, in the love and in the light of the one infinite Creator. We join the one known as Aaron in thanks for the beauty of your seeking and the plangent cry of your call. It is indeed that which inspires such as we, and offers us the optimal opportunity for our own service and further learning.

33: May we now ask a question of you? As you followed the meditation with which we closed the previous session, did each feel the transformation of vibration that went from the impulse of negative emotion to its uplifting in the most sacred of healings? We suggest that this was one example of the process by which a way is found to work with one distortion at a time and communicate, with the purest voice of openheartedness, with the suffering portions of the self.

34:♡: We said earlier that communication was a great key. There are many ways to communicate with one's distortions while within the distortion as an entity. They all partake in various ways of the use of those ways of communicating which go beyond words and intellectual considerations so that the spirit within the self may speak healing to the manifested self. If one attempts to bring into the heart chakra each felt distortion, one is violating the self, attempting to drag energy where it is not rising naturally. However, if one can see the heart as always open and allow the heart to be moved into communication with the lower chakra in the lower, then the combined vibrations, instead of the green muddied by forced portions of red, orange and yellow, remain crystalline—the green color shimmering upon the type of communication mentally or physically voiced. This, then, looks like a living stream of the most lovely light green, which shimmers and surrounds and gradually alleviates the blockage of red, orange or yellow so that the two colors gradually become equal in their radiance and power.

35: Prayer is one way of moving beyond words with words. If one can conceive of the prayer, "infinite Creator," as the Father/Mother which truly listens and truly cares unstintingly, then one may be moved to share one's confusions in the privacy of prayer. One may, for instance, as this instrument does, simply speak her heart: "Dear Creator, I am at sea. I feel frustrated. I do not know what to do. He hurt my feelings. I hurt." There does not have to be a lofty, beautiful, aesthetically pleasing quality to the prayer. Speaking one's truth when one is in pain is not likely to be pretty. It is obviously very likely to be the whine, the howl, the indignant, barbaric NO of the small, small child; for that which hurts is that which is not deeply understood.

36: The darkness is that of ignorance. Pain of incarnate quality, pain which blocks energy, is primitive pain no matter how sophisticated the source of that pain or the spiritual nature of its origin, which may be very far removed from basic, instinctual pain. So in prayer, communication is best when it is forthrightly honest, even and especially when that pain partakes of pettiness, foolishness, unjustified indignation and is full of errors in judgment. To howl your mistakes and the pain you feel is certainly to howl about that which is not so; for your pain, your self-judgment, all this is a dream

within a dream, yet it is this exact dream which you wish to heal. Thusly, pray truth the best way you can.

37: There is a quality to other kinds of communication which, like prayer, use words to go beyond words: the reading aloud of those poems or passages of inspired writing which speak to one's distress focus and purify the heart's journey to the blockage below. Now each center is as the heart center, in truth, opening and functioning well; however, because the lower centers are concerning themselves with relationship there is no independence or spirit-driven movement available below the heart chakra. The green, blue and indigo rays, upon the other hand, are focused upon absolutes offered from the spirit within and do not depend upon any, shall we say, earthly relationship to be viable. Yet to spend all of the time in the higher energy centers with lower-chakra communication left undone is to invite the gradual attenuation of strength available for that work because of the unattended difficulties with relationships, the self to the self being chief among these.

38: At this point, the one known as Aaron may take the microphone, as we feel there is a natural shift at this point. We find this sharing of teaching most pleasant, and we thank each for allowing this combined use of these channels; for it is greatly heartening to both the one known as Aaron and us. We now transfer. We are those of Q'uo.

39: Aaron

40:♡: I am Aaron. The relationship of the self to the self, how to learn to cherish this self so that one may fully cherish all selves—that is the gift of your incarnation. Can you begin to see, then, that the distortion that leads to not cherishing the self is part of the gift and not a barrier in the way of learning of this love? If there were not that arising of sensing the self as imperfect, of the arising of low self-esteem and all those many emotions that lead to less than treasuring of the self, with what would you practice? What if this self always appeared to be perfect? Somewhere on this journey of yours, you are bound to meet that which does not appear to be perfect. Without this practice, you would judge it and have strong aversion to it. All that which you judge within yourself is the gift for practicing non-judgment and unconditional love.

41: As humans, you work so strongly with habit and your habit says, "Judge! Get rid of!" You are so immersed in that pattern. First, you begin to see the pattern, to bring mindfulness to bear on the arising of judgment. What is this low self-esteem? You might ask yourself in a situation in which low self-esteem is present, "What if I really liked myself here despite whatever heavy emotions are arising in me? What if I really treasured myself?" When you ask that question, you may begin to see the ways that low self-esteem becomes an escape.

42:♡: Unconditional love is very difficult. The human feels hurt and wants to fight back, feels betrayed and wants revenge. The human sometimes does not feel ready to be as responsible as some judgmental inner voice suggests that it should be. You have habitually used this pattern of moving into dislike of the self as an escape from the direct experience of the heavy emotions and the need to be responsible for them with kindness. It is uncomfortable not to like the self, but it perhaps is even more uncomfortable to recognize the true divinity of your nature and that you are capable of unconditional love. Here is the child pouting, "I want to get even!" The child wants to get in that one good kick. The child that is loved despite its pain and anger is far less likely to need to kick. When unworthiness arises, ask yourself, "If I were not feeling unworthiness, what might I be feeling?" What heavy emotions which are so terribly discomfoting does the unworthiness mask? Can you see how much ego there is in unworthiness?

43: Look at the patterns that you have established. If what you see is a desire to be a bit irresponsible, that is okay, too. It does not mean that you need to act on that desire, just notice that it is there. "What if I can't really carry this off? What if my emotions begin to control and pull me into reactivity?" That is another fear. So, you back off and say, "Well, I won't even try." And then you move into that dislike of the self.

44:♡: Watch unworthiness arise. Watch the way it closes off the lower chakras and then seems to give you permission to react, because any other choice becomes seemingly impossible with the lower chakras closed. You thereby hand permission to the child self to express itself. Your work is not to deny the existence of this child self nor to allow it to have

its tantrums, but to hear the child self and offer it love. It is this continued remembering to love the self, whatever is being experienced, that provides full healing of the sense of unworthiness.

45:♡: In a very real way you are each born, each come into incarnation, with this that needs to be healed. You do not need to be perfect to offer that love to yourself, but to learn to forgive your imperfections. You see this message in the life and especially in the death of the one known as Jesus. He told those who died on crosses beside him essentially that he loved them. This is that message of the Divine who said, "This is my beloved Son, in whom I am well pleased." I That is a message offered not only to the one known as Jesus, but to all of you. You are loved, not because you are perfect, not because you are without heavy emotions, not because you express your energy with perfect purity but simply because you are. It is that healing to which you are invited to come.

46: How do you begin to forgive yourselves? You cannot learn to cherish yourself until you forgive yourself for being less than perfect in this human form. You are not cherishing the perfect, but the human.

47: There are many practices one might use. As Q'uo suggested, prayer is very powerful. Ask for help. When you feel yourself condemning yourself, give that to the Divine and ask for help with it. "Lord, this human is fallible. I have hurt others and myself, and now I'm filled with condemnation of myself for that hurting. Help me find forgiveness and compassion for this imperfect human that I am."

48: Please notice that there is a difference between the sense of unworthiness itself and the relationship to it. When you experience unworthiness, you may then watch the arising of aversion to it and attend first to that aversion, asking yourself, "Can I just be present with the unworthiness and watch it? Can I be present with any emotions, voices, fears, memories within me which prompted the arising of unworthiness? Can I let the whole thing be and just watch it?" This gentleness brings in light and space. The heart opens. There may still be the remnants of the anger, jealousy or greed that prompted the unworthiness. There may still be an aversion to all of that, the unworthiness and the emotion, because they are uncomfortable. But they are attended to skillfully.

49:♡: This is where Q'uo's image of bringing the heart center into the lower chakras may be seen. There is no force here, just a willingness to be present with all of the confusion without judgment, letting it all float. Then the unworthiness does not solidify, a self does not solidify to combat the unworthiness. Instead there is a gentle love offered to the self that is experiencing so much pain, including unworthiness. It allows a shift in perspective to this angel aspect of the self which is perfect and which you know is worthy. Within that shift, you begin to find wholeness. There is nothing left that needs to be gotten rid of. Just letting it be, allowing it to be present or to dissolve at its own speed while it is offered love.

50:♡: What you will find is that your increasing ability to offer love begins a new pattern, a far more skillful pattern whereby, as I suggested yesterday with the arising of fear, the arising of unworthiness becomes a catalyst, not for the offering of more disdain to the self but a catalyst for compassion. This reconnects the lower chakra centers to the heart center. It reconnects the spirit body to the physical and emotional bodies, and you come back into wholeness and into balance. It is here where even a sense of unworthiness becomes seen as a valuable gift for your learning, and you embrace it rather than wage a war with it.

51: I would like to close with a guided forgiveness meditation, which is another powerful tool in spiritual work. Before I do so, I would like to pass the microphone to Q'uo to see if my brother/sister has that which it would like to add; and then would ask briefly before the meditation that you simply stretch, as many of you are feeling tiredness in your body and I would like you to be able to sit for five or ten minutes to participate more fully in the meditation. That is all.

52: Q'uo

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

54: In communicating from the heart center to the suffering and unworthy self perceived by the self, the seeker is healing its own incarnation one small symptom at a time. The infection called life is incurable and mortal. The small infections called error or sin or distortion are not fatal, merely greatly uncomfortable. When attempting to function as a healer, then, the techniques of healing which are not mechanical or

Even the baby that is loved may be greeted by a grouchy parent at 3 a.m. The baby may feel the difference between that parent that greets it with love and dries it, feeds it, and that parent that stumbles in yawning, feeling a deep irritation because it is exhausted and its sleep is interrupted. The baby will feel the withholding of love at that time. Feeling the anger directed at it, the baby will often return a sense of anger.

72:♡: So, we are not just talking about what you term abuse, but the distortion that occurs with the infant's or child's anger. The child is helpless and fully dependent on the adult. It needs to form a bond of love with that adult which parents it, singular or plural. It learns early that when it responds to the adult with anger, the adult, who was often less than fully cognizant of its own reactions, reacts with anger.

73:♡: Back to the child: It needs to be loved. That is its overriding need. So, it quickly picks up the messages, "What can I do to be loved? If I play your game, you'll love me?" That game varies from family to family. In the worse cases, the child must allow itself to be a recipient of real abuse, and the only way it can do that is by denying its own rage. It learns that its own rage runs contrary to its overriding need to be loved. How does it deal with that rage? If the child is right and expresses that rage, it casts itself out of the boundaries of the adult's acceptance; therefore, the adult must be right.

74:♡: Unworthiness becomes the tool by which a child suppresses the rage. It tells itself, "I deserved this abuse" because the alternative is unthinkable: "I did not deserve this abuse; therefore, this adult is wrong and I must contradict this adult, putting myself out of the reach of its acceptance and love." The child simply lacks the strength to do that.

75: So, unworthiness becomes the armor over the rage. Even in those cases of non-abuse, the same pattern is true, but it is harder to see. The child does feel rage toward that adult and it is usually not permitted the expression of that rage. It is told, "Your anger is bad." That is a pattern of your culture, the distortion of your culture.

76: When you are feeling unworthiness, then, a helpful tool for working with that unworthiness is to simply ask yourself, "What might I be feeling now if I wasn't feeling unworthy? Can I give myself permission to get in touch with that emotion? Can I forgive myself for feeling that emotion? I do not need to fling my rage at another and I do not need to deny it. If I was seriously abused and I feel rage at that, it is okay to feel that rage. It is not unspiritual. It is just feeling rage."

77: You cannot get rid of rage by denying its presence. The open admission of your emotions is the beginning of allowing yourself to transcend those emotions and cease your ownership and identification with them, to begin to view them simply as passing clouds which need no special reaction, only compassion for the pain they cause.

78:♡: If you were not seriously abused, you may have learned unworthiness for other reasons. Perhaps you were raised by a very judgmental parent who always said, "This is bad; that is bad." Well, that is a kind of abuse, perhaps less serious than sexual molestation or hitting, but still is a kind of abuse. Or perhaps you were lovingly raised by a non-judgmental parent, but there was still rage and shame about that rage.

79: Another reason for the arising of a sense of unworthiness is that fear, "Will my needs be met?" teamed with the solidifying of the ego self, the arising of jealousy or greed, and the harsh self-judgment that arises when one experiences that jealousy or greed. This, too, has been learned from the adult who said, "You shouldn't be selfish. You should share." Is there anybody here who didn't hear that as a child? Yes, of course, it would be good if we could all share. But to enforce on the child, "You shouldn't be selfish," is to tell the child that its feelings are bad. How much better if the wise adult can tell the child, "I know you're afraid that your needs won't be met. I know you feel anger and fear about giving this." Then, the child can make the decision with support to move beyond its fear, without judging its own fear.

80: But this has not been the pattern of your culture. Again, why? Because you have all chosen this sense of unworthiness as a catalyst to your growth. You have all chosen birth into this culture and into its particular distortions. You choose the conditions for birth that will offer you the best opportunities for learning. You do not choose incarnate conditions for comfort and convenience. Yes, it is painful. So, what else is new? Are you here to learn or are you not here to learn? You are not incarnated to stop feeling emotions, but to find

equanimity with those emotions and compassion for all beings who have emotions.

81: Instead of waging war with those incarnate experiences which you have moved into, can you begin to embrace them? They are not garbage to be gotten rid of. They are, perhaps, the waste products to be turned back into the soil and become the nutrients for growth; not garbage, but compost. How can you make your sense of unworthiness into compost instead of trying to throw it out? How can you transmute your anger so that it becomes the catalyst for compassion?

82: So, you have heard the parent or adult say over and over, "You should share. You should not be greedy." But greed arises. Desire arises. Here is where we again move to the tools of meditation and the nurturing of wisdom-mind, which begins to see how greed and desire arise, thereby cutting through the identification with greed or desire as "mine," allowing them to arise and dissolve without dwelling on them or owning them. This wisdom becomes one of the nutrients for the arising compassion for that human that keeps getting caught in patterns of greed or jealousy, so that you cease to hate yourself when those emotions arise. They cease to become a catalyst for unworthiness, but become a reminder for compassion.

83: I could speak to each of you in this room for an hour or more about how these principles apply to your specific situations. We, of course, do not have the time for that, nor is it necessary. You are each very capable of understanding it for yourselves. Please know how fully you are supported in this work. It is truly the work for which you took birth and will lead you to the healing for which you took birth. I would pass the microphone now to Q'uo. That is all.

84: Q'uo

85:♡: We are those of Q'uo. Greetings once again in love and light. We ask your cooperation at this time.

86: (The group is asked to shout, "Ha! Ha! Ha!")

87: Group

88: Ha! Ha! Ha!

89: We thank each for the instant rise in energy.

90: How does this organ of reason you call the brain work, which you are so desiring to work to your spiritual benefit? We have described the birth of consciousness of light within as the little Christ child, nurtured in the manger of your heart. Now let us describe this same situation using other ways of description.

91:♡: The analogy of the computer is also fruitful. You see, you are not one but two life forms which cooperate to offer this rich experience you call the incarnation. The first creature is your physical vehicle. This instinctively-driven creature is at one with all that there is, for it is a second-density being. Each cell within your physical vehicle vibrates with the love and light of the infinite One, and its instinctual desires are for all energies to harmonize.

92: The intellectual organ of this creature is driven by distinctions, the basic program being very much the 0:1 (of binary operations), the dynamics betwixt the characteristics. The mind which you could realize as biocomputer has its priorities. These priorities are fixed by the computer within, based upon experience. Of the complete range of catalyst which assaults the physical senses, perhaps 293: You carry within you what could be called an operating system which works only with expanded memory. Its programs are deeper than the programs of the biocomputer operating system of your second-density creature. Within the programs of this operating system lie archetypal structures which only flash into the normal biocomputer like the haunting, with a melody which can so easily be missed. Yet within this expanded operating system's programs lie truth and virtual reprogramming aids which do far more to reprioritize the biocomputer than all the earnest study and effort you can galvanize to life within your increasingly reluctant self.

94: Now, how to trigger (this instrument would say boot) this expanded operating system? Each of you knows the answer. It is triggered by your meditation and contemplation. The key is silence.

95:♡: We ask each to become aware of the preciousness of the moments of silence you carve for yourself out of the all-too-momentarily-short material you call time. It is self-loving, indeed, to create these moments of touching into that bottomless well of silent listening into which is poured light without measure and from which you may drink until you have no thirst.

you will be hurt and that your needs will not be met. The fear that you might be hurt brings up emotions of anger at that which might hurt you. This is a kind of defense. The fear that your needs may not be met brings up greed, sometimes seen as jealousy or grasping anger and desire, both offshoots of fear. Of course, there are many other emotions and they each can be fit into different places. Grief is a mixture of love and fear—a fear that your needs will not be met, that you will be hurt through this loss—and also a sense of deep sorrow which grows out of love for that which has been lost. Part of grief is not fear, but an expression of the depth of your love. It does not manifest itself in wishing to hold on, but it is an expression of the depth of joy that was there in the connection with that which seems to be lost. So, we want to be careful not to pigeon-hole too rigidly here, not to simply say, “This is love; this is fear.” There is always a blending of the two.

56:♡: Another kind of emotion, one that has been talked about here and about which we have written questions, is unworthiness. This is also some blending of fear and love. We were asked, “Is unworthiness genetic?” No. And yet, it is hereditary in a different way. It is, let us say, culturally conditioned and is especially prevalent in your society. Last year there was a gathering of western Buddhist teachers in India with the Dalai Lama. One of the teachers shared this story: The group was sitting around the table and one teacher asked, “What about those beings who despise themselves, who truly find themselves unworthy and inadequate?” (Remember these were all western teachers, the only easterners there being the Dalai Lama and his assistants.) The Dalai Lama was a bit puzzled. He said, “Do you mean people in mental hospitals?” The group of teachers turned and looked at one another, and the one who had asked the question said, “No, those who are sitting around this table.”

57: Much of your sense of unworthiness is culturally conditioned. One would need to ask why; not only, “Why does it happen in this culture?” but, “Why did you choose to incarnate into a culture which is conditioned into the distortion of unworthiness?”

58: What is worthiness or unworthiness? You are divine. How could you possibly ever be unworthy? Unskillful at times, maybe, afraid or angry, a bit dull in your minds at times and creating illusory boundaries for yourself—but unworthy? Where does the story come from?

59: On the other hand, one might also ask, “If there is no such thing as unworthiness, is there such a thing as worthiness?” There is no duality. Can there be one without the other? Ultimately, there is no worthiness either. Worthiness is a meaningless concept because all beings are worthy. It is only your conceptual mind of duality which creates the concepts worthy and unworthy in balance to one another, and assigns yourself to one realm or the other and assigns other beings to one realm or the other, often assigning yourself to the unworthy category and everybody else to the worthy category.

60: How did you move into this pattern of distorted illusion, and why? Let us explore some of the reasons behind it as a way, perhaps, of providing some form of freedom from the ensnarement of the illusion.

61: Those of you who are old souls, which is true of all in this circle, have a very clear understanding of the Divine—of that perfect, unlimited light, which you may call the Eternal, the Absolute, or God, or Q’uo’s term, the one infinite Creator. It does not matter what you call it. The name is but a label for that which cannot be limited by the labels we give it. We each have an understanding of what we mean by that which I prefer to simply label God.

62:♡: In this dark night of the soul, we see the perfection of that energy and our own seemingly futile attempts to reflect that perfection. We despair. And out of that despair arises a sense of unworthiness. We despair that we can never fully merge with that light and love toward which we so deeply yearn. We despair of our own self-perceived limits and fear in our inability to transcend those limits so that a sense of unworthiness seems almost to become a necessary part of our path. Why?

63: Well, on the ultimate plane there is no worthy or unworthy and never was. On the relative plane, you must come to know your worthiness. And one of the best tools that can be offered to aid that learning is the pain of feeling unworthiness.

64: I am asking Barbara here if I may use her as somewhat of

an example. At one time she spent some weeks at a meditation retreat in which she was looking at the residual feelings of unworthiness within herself. I asked her to use this analytic approach, which I introduced to you yesterday, when a thought arose. For example, simply seeing the being next to her immersed in meditation, the thought of her own unworthiness arose.

65: There were many senior dharma teachers at this retreat, by which I would mean highly experienced teachers in her tradition. So, the first few days as she sat next to these famous teachers, there arose in her mind a sense of comparing herself. And then she would look at that thought: “What is this thought? Where did it come from? From my old-mind patterns of unworthiness.” And then I would ask her to ask herself, “In this moment, sitting here, all of us in this room, all seventy of us, is there anyone here who is unworthy? No. Am I unworthy? No. Have I ever been unworthy? No. Then what is this arising of a sense of unworthiness?” And in asking that question she could see that it was old-mind’s way of handling a sense of separation or aloneness, perhaps an arising of anger because she couldn’t hear or some other discomfort, and a way of old-mind’s explaining it to itself. It was a way of dealing with her pain, a story of the mind which seemed to separate her from the direct experience of some pain. She could see that it had been more comfortable to simply put on the cloak “unworthy” than to look at the awareness of the pain. Unworthiness became an escape from that which was more painful to be with than the sense of unworthiness. It was very clear to her each time she looked that in that moment, looking with bare perception of the sense experiences of that moment, unworthiness was illusion. And yet, it yawned before her as a giant chasm.

66: As she looked, she could see into past lives and into this life the millions of times that she had enacted that process. She began to see it as a bare plain, just slightly inclined, onto which drops of rain fell. A drop of rain that could not soak into the ground ran off, creating the faintest scratch in the earth. The next drop of rain hitting in the vicinity of that scratch ran into the scratch, carving it a tiny bit deeper. Ten drops and you have an eighth of an inch of earth worn away ... a thousand drops, a million drops: a river, and eventually the Grand Canyon.

67: But it is all illusion, an illusion heightened by each occasion of buying into the illusion. When it was clearly seen as illusion—that there has never been unworthiness, and in this moment there is not unworthiness and the process of clear seeing was not one of an hour or a day but of week after week of deep meditation, of constant mindfulness during the process of this retreat—suddenly something clicked into place: “This is all illusion. There has never been worthiness or unworthiness. I don’t have to be caught in this anymore. It is just habit and has nothing to do with reality.” Skillful or unskillful: That might have to do with reality. Patient or impatient, selfish or generous: Those may reflect the actual movements in our hearts, but were they unworthy?

68: You must work with this process over and over and over, each time cutting through the illusion of unworthiness, seeing how it has arisen. There must be a courageous readiness to deal with those emotions which unworthiness has masked. (I will get into that idea in a moment.) There must be a readiness to give up unworthiness, which means touching on the deeper pain that unworthiness has hidden. The reward is the awareness: There is no worthiness or unworthiness, there is only God.

69: What happened for Barbara, then, was that as wisdom cut through the illusion and as mercy tempered the pain that had led to grasping at the illusion, the thoughts of worthy and unworthy simply ceased to arise. The habit was broken.

70:♡: I am not suggesting that she will never experience a sense of unworthiness again. But after she left that retreat, each time that sense of unworthiness has arisen, it has been clearly seen immediately as illusion, self-liberating ... pop! goes the balloon, so that she is able to come back again to the clear perception that transcends worthiness and unworthiness, and then to ask, “What emotions have given rise to this illusion?” and to tend lovingly to those emotions.

71:♡: Let us, then, look at what unworthiness does mask. There are many possibilities and I cannot cover the full range of them. I want to speak to two of the most common. One of the main catalysts that leads many of you into a sense of unworthiness is parental neglect or other abuse in your early childhoods. This does not need to be monumental abuse.

chemical involve necessarily the first healing, which is the healing of the instrument which the seeker is who wishes to heal.

55: The heart is the seat of intelligent healing energy brought down, first into the violet ray which contacts the Logos itself of intelligent Infinity, as this instrument would say, and then through the indigo ray of intelligent Energy. This indigo ray is that which is your work in consciousness.

56: We do not mean to be confusing, for we wish you to feel comfortable with our teaching. However, in order to teach with words, we must pretend that each voice within you, or rather each type of voice within you, is separate and can communicate to other voices or types of voices within you. Since the universe itself and all that there is, is within you, it is inevitable that the communication skills we encourage for the healing of incarnation or those whom the healer wishes to serve require a splitting of the perceived self so that communication’s requirement of one to speak and one to listen be fulfilled.

57:♡: Work in consciousness is largely the moving of energy which is intelligent through violet; then, by intention, from indigo into the blue ray of communication, which then opens the heart, which opened heart may go forth arrayed in the bright colors of love and purified emotion. There is the bringing down of pure light into an intelligible form of communication which carries purified emotion to the relationship which needs healing or, when the self is healer, to the entity to be healed.

58:♡: Now when the self is engulfed in a difficulty, the heart is defended by thoughts like, “Not trouble again. I can’t stand it. I can’t stand me.” One cannot storm those defenses, so one uses prayer, song, praise and thanksgiving, which, unlike the prayer of the unworthy one, are focused upon the beautiful, the more real, the more true. To say in the midst of sorrow, “Thank you, O beloved Father/Mother. Praise you, O One Who is all,” may seem not only dishonest but irrelevant. But we suggest that you see that this is how the voice of the heart is reached. The direction of the thoughts is changed by the purified emotion taken on faith and expressed in the song, the praise, the thanks, the prayer. Thus, passion is restored to that great seat of purified emotion, purified emotion being the essence of wisdom as opposed to knowledge. The procedure, then, is to suffer; to become aware of the suffering; to pay attention by spending the coin of time; to move purposefully into the prayer, praise, thanksgiving and song, which awakens the heart; to allow this energy to pour into the heart; to allow this potentiated healing energy to move into the relationship which is the conscious focus of the suffering, and then to allow the healing of acceptance and forgiveness to take place.

59: We of Q’uo confess our own planning ahead. It is not a good time now for us to address how this turning to inspiration can be aided by faith, so we promise on the morrow this shall be addressed by us. For now, we ask you to take it on faith that when you do praise and thank and sing and pray, there is a spirit of Love itself that listens and responds endlessly, fruitfully and fully so that each symptom of the infection called distortion or error or sin may indeed be forgiven.

60: We would now turn the microphone back to the voice of Barbara, as this entity offers those meditational thoughts of the one known as Aaron. We thank each for this joy of speaking with you; and for now, Adonai. We are those of Q’uo.

61: Aaron

62: I am Aaron. I am very grateful to Q’uo for bringing in this topic of faith. It is of great importance and relevance to the subject, and it is my hope that we will both expand the communication on it tomorrow.

63: Forgiveness is not an event, but a process. You come to a cool lake on the first hot day of spring and desire to swim, to immerse yourself in that cooling water; yet, when you test the water, it is icy cold. With the process of forgiveness, you do not need to leap off the end of the dock into that coolness. You wade in to your ankles. How does it feel? If it feels good, you continue. If it is too cold and you cannot go any further, you stop and try again the next day, and the next and the next. I invite you, then, not to forgive, but to enter into the process of forgiveness.

64:♡: To begin this process, I would like you to invite one for whom you feel love into your heart and mind, just holding them there before you. No matter how much love there may be between you, you have also caused pain to one another. Speaking that being’s name silently and saying, “I love you,

so it is hard to express my anger to you, but you have hurt me by something you did or said or even thought. Intentionally or unintentionally, you have caused me pain. When I look into your heart, I see that you have also known pain. I do not wish to put you out of my heart. I forgive you. I love you, even if there may still be some anger or hurt about that which was said or done. I wish to reconnect our hearts with these words and thoughts. I forgive you. I accept your pain out of which those words or acts arose. I love you.”

65: I am going to be silent for a minute and ask you to continue this process silently with the one you hold before you, offering whatever words or thoughts feel most appropriate.

66: (Pause)

67:♡: Gently now, allow that being to recede from the center of your awareness. In its place, invite in a being from whom you wish forgiveness. Speaking that being’s name to yourself and saying, “I have hurt you through something I said or did or even thought. Intentionally or unintentionally, I have caused you pain and led you to put me out of your heart. It is so painful to be thus separated from you because I love you. Please forgive me. I also have known pain. I do not defend my words or acts, but ask your compassion for my pain, your understanding that the voice within me which spoke was the voice of fear. I admit my irresponsibility in allowing that voice of fear to dominate the voice of love. Forgive me for the ways that I have hurt you. Allow me back into your heart.”

68: Again, I will be silent for a moment and allow you to work with this yourself, with whatever words feel most appropriate.

69: (Pause)

70:♡: Feel that one’s welcomed forgiveness. Feel your energies rejoice. Gently let that being go. Into the space that is left there, please invite yourself—this human that you are, whom you have so often judged so harshly, condemned and put out of your heart. It is so terribly painful to put yourself out of your heart in that way. So much anger, so much fear resides in this human who you are. The loving heart has room for it all. It is the fearful brain that judges and creates separation. The heart welcomes the self back in.

71:♡: Look at yourself standing there, perched like a deer ready to flee because it expects the voice of judgment which it has heard so often. Speaking your own name to yourself and saying, “When did you last tell yourself, ‘I love you?’” Can you offer that to yourself? Speaking your name and saying, “I love you. Yes, you are not perfect. Yes, you are sometimes reactive, frightened and unskillful. I do not love you because you are perfect. I love you because you are. All of that which I have judged about myself, I invite back into my heart. And I ask that judged part of myself, ‘Can you forgive me the judging as I forgive you your imperfections? Let us be one again. Let us enter wholeness. For whatever ways I have hurt you, can you forgive me for the ways I have judged you? For whatever flaws you have manifest for which I have judged you, as you forgive me for the judging, I forgive you for being human and embrace your humanness.’ It is so painful to feel this separation from myself. May I be whole. May I be healed. For whatever pain I have caused to myself, I offer forgiveness. I forgive you. I love you.”

72: Again, I will be silent for a minute. Please continue to offer whatever wishes feel most appropriate.

73: (Pause)

74:♡: Can you hold this being that you are up before you as one who is truly cherished and beloved? Look at yourself, at how beautiful you are, and offer yourself that love.

75: May all beings everywhere learn to cherish each other and themselves.

76: May all beings learn to forgive and experience the grace of being forgiven.

77: May all beings everywhere find their way home and attain perfect peace.

78:♡: My deepest love and gratitude to you all. I wish you a goodnight. That is all.

79: (footnote start(Holy Bible, Matthew 3:17.(footnote end(80:

6.15 1993/03/23

0: (This session was preceded by a period of tuning and meditation.)

1: Q’uo

2:♡: I am Q’uo. Greetings to each of you in the love and in

the light of the one infinite Creator. This instrument asks us to pause as the recording equipment is put into position.

3: (Pause)

4: I am Q'uo. We have adjusted the microphone so that more of those present may catch our hot air. The instrument says, "Written on the wind was not the idea."

5: We wish each to know of the depth of our gratitude that we have been able to dwell at some length upon the topic you have called us to your group to consider. Again, we ask that our thoughts be seen as offered without authority. Your discrimination shall tell you what is for you. Leave the rest behind without a second thought, for there is an abundance of guidance for those who trust their ears and their hearts each day as to the wisdom of that day.

6: We have been working with the way in which the seeker may find tools with which to understand the situation of the first three chakras and the pathways from intelligent infinity to the heart of each and every seeming blockage or confusion. We have been speaking as though the seeker, by its own mental processes, were responsible solely for the carrying out of the procedures of finding the attention turned to the heart, experiencing the heart moving the heart to the blocked heart energy and releasing and allowing that blockage to reform to the upward spiraling line of light—that time/space pathway within manifestation which combines all energy fields as the whole spirit releases its bound energy to the limitless light whence all energy has come. However, although the seeker is solely responsible for the will and the desire to bring into harmony and ultimate unity all energies within the energy complexes of the self, yet still, there is strong and ever-present help for the seeker whose resources include a life in faith. Whether the tool of song is used, or prayer or praise or the giving of thanks when no thanks or praise seems to be appropriate, or whether the seeker chooses the great range of visualization techniques in order to more efficiently allow energy the pathway for movement, the process is given what one could call the carrier wave that creates a spiritual gravity or mass which enhances the tools and resources above mentioned.

7:♡: Now a life in faith may seem to demand the acceptance of some culturally chosen holy or worshipped individual such as the Buddha or the one known as Jesus. This is not so in that such ones as Buddha or Jesus the Christ spoke clearly to indicate that they were speaking not of themselves but of the mystery which the one known as Jesus called Father, or more familiarly, Daddy. This Father/Mother Creator has sent each inspired and inspiring historical figure into a troubled world to bear witness to the light and the love of the infinite Creator. The one known as Jesus said, "If you hear me, you hear not me but my Father who speaks through me."

8: A life in faith is built not on objective or provable knowledge, nor must it be built from a conversion experience, so called, wherein one entity is seen in its human form as a personal redeemer. This instrument moves within the distortions in which the one known as Jesus the Christ is acclaimed as a personal savior. For this instrument, this is the path, this is the life, this is the personal truth. Each seeker must choose, not that which works for another, but that which works for the self.

9: Let us move, then, to what Jesus the Christ said when this entity determined that it was the time appointed for it to fulfill its destiny and depart the earth plane. Its students objected strenuously to this plan, but the one known as Jesus pointed out that unless he left this lifetime, the spirit that could move into all portions of the world scene could not come among men. So even if a personal savior is chosen, that very savior demands that the seeker move beyond the form of one blessed incarnation to seek that Spirit, that Comforter, that which the music heard this day has called the holy of holies and which this instrument knows as the Holy Spirit.

10:♡: We would suggest the term guidance. Yes, each must be responsible for cherishing again and again the self, to learn to love the self that one may, for the first time, know how to love the neighbor as the self. But there is the Comforter which moves within each life. There is always guidance available. There is always the carrier wave that strengthens the will and desire to be and, in that beingness which is full, to so move in consciousness that the fragmented self which suffers is healed by love.

11: We would, at this point, turn the microphone to the one known as Aaron and the channel known as Barbara. We are

those of Q'uo.

12: Aaron

13:♡: I am Aaron. I greet you all with love and wish you a good morning. My thanks to my brother/sister Q'uo for leading us into this exploration of the role of faith in allowing the heart to remain open. You are beings of light. That is your nature. Even those amongst you on the earth plane who are of negative polarity have their source in that light and will eventually return to that light.

14: When the heart center is open, you experience that light. When you rest in the experience of that light, whatever work may be necessary with the lower centers, it feels workable. Whatever issues there may be, they are just issues and do not overwhelm. When the heart center feels closed so that you experience absence of light, you feel yourself cut off from your spiritual roots. And whatever personal issues there may be that are focused in the lower chakras, they feel overwhelming, enormous; and there is just you, this self, to deal with it.

15:♡: You know that a plant grows in the sunshine. Even a shade-loving plant must have some light. You would not take a plant, a bulb perhaps, and put it in the best soil, offer it the fertilizer it needed, water it and then put it in a dark closet and expect it to grow. But you do this with yourselves. How do you bring yourself out of that closet?

16: First, one must be aware that one is in the closet. "I am living in darkness. I have shut myself off." Seeing that, you make the skillful decision, "I'm going to open the door. I need light in here." No matter how dark it appears, you may then begin to pray, to seek, to read inspired readings and poetry, to speak to a human friend whose faith is deep. This is not grasping at the light. It is simply opening the shades so that the light that is already there may come in. It does take the skillful decision to emerge from the darkness.

17: This brings us back to some of the unique patterns of the human. There is this small ego self that we talk about. It is illusion, but within the human experience it feels real and solid. This illusion has one purpose as far as it knows, and that is to maintain itself at all costs. Why? If you are that angel I spoke of yesterday and truly connected with God, why would you want to maintain the illusion of separation? What purpose has this illusion? When you incarnate, you agree to experience this veil of forgetting, an opacity that cuts you off from the clear seeing of your true nature. Again, why? Why agree to that?

18:♡: For reasons I cannot easily explain, the primary lessons of third density are faith and love. What will teach you faith? If you incarnate with full awareness of who you are and what you are doing in this incarnation, with clear seeing of the divinity in yourself and in all beings and the clear experience of God, where is faith to be learned? But that faith is a foundation. Without that faith the later lessons of wisdom may so easily become distorted and move the being into negative polarity. So these muscles of faith must be built by practice.

19: You know that there are many planes of learning and that this earth experience is a somewhat new experiment insofar as the entire history of the universe. Perhaps the greatest success of this experiment has been the profundity of the way faith is learned, of the experience of faith on this plane. This is a gift, this veil of forgetting. Because of the veil you cannot take your divinity for granted, but must always move deeper into the experience of it, must always work to separate illusion from deeper reality. And yet, no matter how clearly you experience that deeper reality, as human, it still must be taken as a matter of faith. You are not given proof.

20: One thing that is occurring here is that you are strengthening the will to express your divinity and to be of service to all beings. If there were clear seeing with no veil, you might come into incarnation and say, "Yeah, I'd like to serve. Sure, why not?" But it would not be a strong decision from within the heart, not a deep answering to a call, just following the pattern: "This is what everybody's doing; I'll go along with it." Can you see the difference? Intention is all-important.

21: We emphasize that you have free will. We emphasize responsibility. In essence, this veil and the matter of faith offer you the opportunity to exercise that free will and responsibility without clearly knowing what you are doing, just trusting that light within you and the way it connects you to all that is. Through each incarnation lived in faith you grow into deeper readiness for that responsibility. You are responsible for what you know. To know, to have deeper wisdom and understand-

any less a spiritual practice, only that one moves inward and one extends the energy out into the world. They are both important. Unless one moves deeply into the meditative space where one recognizes the emptiness of self in the doing, the offering of one's energy, one can solidify self by one's very work to help others because there becomes a doer and a receiver. If I am helping you, we are separate. Can I serve you without trying to fix you, without any attachment to fixing you as long as we are separate?

32: It is the inward practices, especially meditation, which help cut through the solid I, which bring in the wisdom aspect that there is really no doer or receiver, that there is really nothing that needs to be done on the ultimate level. This cuts through and allows help to be given without helper or recipient.

33: Does not the helper benefit as much as the recipient? If I am starving and you give to me, of course you save my life, but what does my receiving your gift give to you? As long as you see yourself as the fixer, you solidify ego and prevent moving into the depth of wisdom. Or are you that being with deep wisdom and a closed heart that denies the reality of suffering on the relative plane. Can there be balance?

34: There are stories told in the Asian tradition where there is deep belief in karma, of children who fall off of a boat and they cannot swim. No one reaches out a hand to help them. The teaching is simply, "It is their karma." And they flounder and scream and drown. What kind of closed-hearted being can allow such suffering? What is the denial happening there?

35: Ultimately we are not responsible for one another, because there is no one another. We are all one. But the wisdom-mind also sees that we are all always responsible for this one; and if an extension of this one is drowning, then its own hand must reach out to save it. Wisdom must always be tempered by compassion. Compassion must always be deepened by wisdom.

36:♡: What is your own bias here? In which directions do you most need to open yourselves in order to best live this center of the cross of wisdom, of compassion-mind, mercy, and love-mind and wisdom-mind, of relative reality and ultimate reality? Think of it as a cross with a small circle at the intersection. You may rest on the horizontal or vertical leg of the cross, but can you keep yourself within the circle?

37:♡: I thank you for giving your thoughts to this, my dearest ones, and challenging yourselves as to how you may reside in that circle. I now pass the microphone to my brother/sister, beloved friend of Q'uo. That is all.

38: Q'uo

39:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a great blessing to be allowed to blend our vibrations with yours and to be asked to share our thoughts with you. As always, we ask that our words be subjected to your personal powers of discrimination, for we are in error often and would not present ourselves as any final authority, but only as those with relatively more experience.

40: As the one known as Aaron has said, it is well to come to a self-awareness of how one's inner makeup is configured. Whether the way of the heart more beckons or the way of wisdom, each may be taken. Each intersects with the other at every turn. The difference between them is that of the two sides of one coin; and of this coin, one cannot have too much. Yet every day the supply is newly infinite, fresh-minted in infinite Intelligence, sprinkled liberally into every waking consciousness by the graceful hand of Spirit.

41:♡: Your need for this manna of love and wisdom is yours due to the circumstance of the veil which descends upon those in the third density, leaving each seeker in a relatively dark and subtly lit environment which has been called the shadow of death. Yet still, the spirit within remains moonlit and the spirit's walk is one wherein virtue must be scried out carefully, at length and with great patience. This is not unintended, and is specifically meant to be the case. For in the rough-and-tumble daily world in which you enjoy experiencing, innocent, sleeping youngsters still play, unawakened to the beauty and mystery of the call to faith and service.

42: There is a time which recurs cyclically within each seeker during which the seeker is plunged into a primary awareness of this moonlit landscape of the archetypal awakened mind, which is both mind and heart. These are desert times. During these times the bitterness may seem so great that there is no possibility of healing or redemption into innocence. Yet these are the desert sands which scour away

that very bitterness which has plunged the seeker into this period. The going down into the darkness, the experience of spiritual death, of profound and sudden death, of slow and stealthy death—these are rich, not only in pain but in the fertility of new birth.

43:♡: Enlightenment begins in this so-called dark night of the soul. And as you, the awakened seeker, move through this moonlit time, you drop away or begin the process of such precisely in order that your dearest wish may be followed. And as you emerge from this deep darkness, your new and transformed being is able to see more light, more beauty, more meaning and more of love. Then the sunlight is again yours, for you are a new and innocent child, and it is your time to gamble and romp and rejoice with your brothers and sisters. There is no one spiritual mood, no one best situation; but rather, the path wanders into the lightest and the most profoundly dark, into the most joy and increasing wisdom, and also into the most profound and sorrowful unknowing.

44: You have been forever and you shall be forever; and yet, not you, but Love that sent you—a spark of Love—out into materialization that you might experience and process that experience with your own peculiar and unique distortions, creating your unique beauty, your unique harvest of experience. How rich, then, is the Creator as It gathers more and more of experience into Itself, becoming more and more richly known to Itself. You cannot walk off of the spiritual path, for all experiences will be gratefully gathered by the one infinite Creator, who seeks to know Itself.

45: We would at this time turn the microphone to the one known as Aaron. We are those of Q'uo.

46: (The group paused and joined together in song.)

47: Aaron

48:♡: I am Aaron. I want to attend now to some of the questions that were raised last night, questions especially referring to the catalysts of this earth plane and the question, "How do we walk this path with love?"

49:♡: There are two different issues here. One is, "What is love and what is fear?" And having determined what is love, how do we choose love? What pushes us into the distortion of fear even though we recognize it as fear?

50:♡: You cannot "should" yourself, force yourself, into taking the path of love when fear feels overwhelming. It is natural to the humans that you are to defend yourselves, and such defense is so often thought to be a movement of fear. But to act in care for the self may also be a movement of love. Thus the question is not what you do so much as, "What is the primary force behind those acts or words?" When you focus on the already present loving motivations, they will be reflected in the acts.

51:♡: The ends do not justify the means of using force. If we are going to choose love, we must be consistent. Love is natural to you and becomes apparent when there is not fear. You do not need to create love in yourselves. It is already there. Fear blocks it. We do not look, then, at these two paths, fear and love, and say, "I will choose love," even though we quake with fear. Rather, we say, "What is this fear?" and attend to the fear lovingly so it dissolves, and then love is natural and open. I am not suggesting that it will not still take courage and determination, commitment and energy to choose love, but there is no force involved, just a loving aspiration.

52: You must, then, begin to see who you really are, that fear is an illusion, that you are Love by your very nature. When you penetrate through the illusion of fear, it self-destructs like a balloon popped by a dart, the dart of penetrating awareness which sees the illusion of fear each time it manifests and refuses steadfastly to be caught in a dialogue with fear; and yet does not disdain that fear but bows to it in respect for its presence, smiles to it but does not dwell in it.

53: So, how do we do this technically? There are so many possible areas that we could look at that we should need weeks to explore it all: relationships, work, all the various paths through which your life leads you.

54: I should prefer to look at basic emotions which distort your clear seeing along the paths of relationship—work, family, friendship, learning, religious following and so on—to look at two specific emotions which seem to offer the greatest degree of distortion and to talk about how you may more skillfully work with these.

55:♡: Let me begin by saying that you have a wide gamut of emotions, but they can basically be broken down into fear and love. Within fear there are two basic kinds of fear: that

more toward the qualities of love than of wisdom, as do the Sufi faiths. The Native American traditions come to a beautiful balance.

13: While I speak of balance, be aware that a balance need not be 50/50. Each of you has been in incarnation so many times, you move into your religious bias because of what speaks most eloquently to your heart.

14:♡: Mercy is one wing of the bird, wisdom is the other. Call it wisdom and compassion, wisdom and love. The bird cannot fly without two wings, but always one will be the stronger. Through the quality only of faith, one can find liberation. Through the quality only of precise and fine-tuned, awakened wisdom, one can find liberation. Could you see that bird struggling to fly with that one wing, the other wing at least held out for balance?

15: Your spiritual path lays before you the ways in which you find that personal balance. There is no right or wrong here. One cannot offer a recipe: 1716: So, you must know yourself, know your strengths, relish those strengths and build on them, but not be afraid also to know the places of lack of strength and be willing to strengthen those muscles that are weak. The runner who works only on strengthening his muscles will lack wind in a race. The runner who works on his breath and lungpower and ignores the muscles will find the legs cramping and weak. And yet one runner may know the great strength of her legs and that it is what will put her ahead in the race, so she wisely strengthens her lungs so that they may endure through the race while the legs do the bumping and pushing.

17: What do you need to strengthen in yourselves? What are your weaknesses? It is always easier to strengthen that which feels most natural to you, that to which you are most deeply drawn. But I beseech you to look at your resistance to strengthening that which is more difficult to strengthen.

18:♡: So, what are these paths of loving-kindness, mercy and compassion, and of wisdom? I spoke sometime this weekend about using mind to tame mind and using wisdom to tame mind. When I say mind here, remember that I do not mean the brain, but the mind/heart totality.

19:♡: I want to speak here of stories of these two basic teachers and their teachings: the Buddha and the one who is known as Jesus. I have shared with you many stories from my own heart, from my personal memories of this being in that lifetime in which I was a poor shepherd and knew this being in the flesh, and the ways that he affected me deeply as teacher. Predominant in those memories were the stories of his deep loving-kindness to all beings, his deep sense of humility, his unwillingness to see another being suffer; and yet his deeds were tempered with wisdom.

20:♡: I have shared the story with many of you of a visit to him soon after that being who was my wife had died and my heart was breaking. I was injured on the way and my leg was broken—that being who I was. I know that he had the ability to heal it, but in his wisdom he saw that my broken leg was not what needed healing. My heart was what needed healing. I was angry at him at first. I said, “I have to go home. I have children and sheep to be tended.” “No,” he said. “Your son can tend the sheep. Your neighbors and family can tend your children. You must stay here until you are healed.” In my ignorance I thought he meant until my leg was healed, and it felt to me that he was withholding his healing. But I was forced to remain there for some months, being tended lovingly, carried from place to place, fed and my soul nourished until that deep grief within me had healed and I was ready to go home and be both mother and father to my family.

21: So, he was not maudlin in his mercy. It was tempered with wisdom. But he did heal because he could not bear to see another suffer when it was within his power to alleviate that suffering.

22: The balance to the story is a tale of the Buddha. This is not a personal memory, but a story that has been handed to me and is known in the literature of Buddhist stories. A woman’s young child died, and she was heartbroken as it was her only son. The Buddha was camped nearby with his followers. And some said to her, “He can help.” So she carried the child there and said, “Lord, can you revive him?” The Buddha looked at this dead baby and said to the woman only, “I can help you, but first you must go out and find (a certain kind of spice that was familiar in that country in India). You must bring me a pinch of this spice.” “Oh, that’s easy,” said the woman. “But,” said the Buddha, “there is one thing. It

must come from a household that has not known death.”

23: The woman was cheered by the prospect that she could help this dead son, and she went and knocked on a door. “Can I have some of this kind of spice?” “Oh, of course,” they said. “But,” she said, “it must come from a home that has not known death.” “We’re sorry,” they said, “our uncle died here last month.” She knocked on the next door. “Of course, you may have the spice.” “But it must come from a house that has not known death. Have you known death?” “Yes,” said the woman sadly, “Our daughter died here last week” ... “Have you known death?” “Yes,” the father died last year ... “Yes,” the grandmother died three years ago ... “Yes,” the infant died in childbirth ... “Yes,” the mother died in child birth ... “Yes,” the father drowned, and so on, door after door throughout the day until she finally understood: Death is part of the continuum of life. We cannot change what is. We must open our heart to it and continue to move on.

24: As dusk fell she returned to the Buddha, her tears dried, her heart open. She held her dead son one last time and bade farewell to him. And the Buddha helped her to bury him, cremate him as the case may be. This woman then ordained to become a Buddhist nun and a follower of the Buddha’s, that through her new wisdom she might share with others.

25: What is “merciful” here? Was it any less merciful to help this woman find an end to her suffering through teaching her about the continuum of life and death and the suffering of holding on to that which cannot be held on to? Perhaps the child’s birth and death were offered simply as a gift to the mother to help her move through this learning. Who are we to judge that?

26:♡: What I want you to see is that the path of mercy contains wisdom and the path of wisdom contains mercy. And yet, each predominates in one direction or the other. Those of you who are drawn toward the Christ as your spiritual master are drawn more directly toward these teachings of loving-kindness and mercy and forgiveness. Those who are drawn more toward the Buddha as your spiritual master are drawn toward these teachings of wisdom tempered by mercy.

27: What does this mean in your own lives? Because each of you has strengths and weaknesses, it is easy to adhere to the strength and then hide the weakness, thus losing the opportunity to enrich yourselves and expand your path. Where there is firm adherence only to wisdom, not tempered by mercy and compassion, is there some fear of that mercy, some fear of letting your heart speak for you and following the whispered messages of that heart? Where there is attachment only to the teachings of the heart, is there some fear that if one moves into wisdom, one will also move into the dictates of the conceptual mind—an awareness that the brain cannot lead, that the brain is only a tool?

28: Perhaps you swing to the opposite extreme at times, that some who in past lives have misused the brain and followed its dictates while screening out the messages of the heart have now become so wary of doing that, that you have swung to the opposite extreme, and vice versa.

29:♡: In the fullness of your being as human, you are offered this beautiful mind/heart combination. They are one, not two. Both deep wisdom and the ability to love are offered you. May I challenge you to find the appropriate balance for yourselves and to see where fear blocks that balance?

30:♡: I want to expand this heart/mind, wisdom/compassion talk by speaking a bit further about the relative and ultimate practices and the coming to this intersection of them. This is not quite the same intersection as wisdom and love. All relative practices are not heart practices and all ultimate practices are not wisdom practices. They are both a mixture of the two. But I want to make sure that you understand what I mean by relative versus ultimate practices.

31: You are faced with great suffering throughout your world. Those of you who are aware and openhearted are attuned to the suffering around you and have deep desire to work to alleviate that suffering: the suffering of those who starve or are homeless or suffer great disease or hardship; the sufferings of the Earth—the polluted rivers and lakes, the dying forests, the species of plants and animals endangered and facing extinction. You know that you must keep your heart open to this suffering and work in whatever ways you can to alleviate suffering. And so you become involved in these relative practices, both spiritual practices such as meditation and prayer, and quasi-spiritual practices such as volunteering your time to help others. When I say “quasi,” I do not mean that it is

ing, carries deeper responsibility. Without the deep support of faith, that responsibility would seem too great a burden.

22:♡: When you see clearly who and what you are on the astral plane between your human lifetimes and after graduation from this plane, then your decisions to serve, for example, grow out of a strong place only of will. Because you know who you are and are ready for that responsibility in the upper densities, there is no problem. On the earth plane it can easily become distorted so that will twists itself into judgment and self-judgment. Rather than expressing love, one would simply express self-discipline. One would move into a sense, “I came to do this and I’m going to do it, and nothing’s going to stop me!” But you are not here to learn that level of self-determination, not here to use force and judgment as guidance for your choices, but here to learn love as guidance for your choices. To express your energy with love, there must be that sense of connection that grows out of faith.

23: So, you open your closet door. You experience that light. One moment, please. We will continue in a moment.

24: (Pause)

25: Aaron

26:♡: I am Aaron. Barbara and I were both experiencing the presence of some negative energy. We are comfortable that it is no longer making any effort to intrude and is welcome to listen if it would learn from our teaching. We ask that all present send love to anything that wishes to learn from the deep love expressed in these sessions.

27: When you open this door and allow light into yourselves, something very wonderful happens within these lower chakras. You no longer feel alone and helpless. You have been like a generator, a small generator, trying to light up a large house and aware that there just was not enough power to do so. Suddenly, you are plugged into the source. The generator is still working, but there is far more current coming through. It recharges the generator and draws the current necessary to bring light to every dark corner. Then you look at your issues with relationships, with need to control and fear, with desire for power, survival issues, whatever they may be and it no longer feels like a huge burden laid on your shoulders. Your relationship with it changes, not because you have willed that change, but truly because you have opened the door and allowed in the light.

28: There has to be a moment of decision: Do I want to linger here in darkness or do I wish to move into the light? Why am I clinging to the darkness? What safety have I found in the darkness? And there is some illusion of safety in darkness. It is a place to hide.

29: I spoke at the beginning of this talk of the small ego self’s desire to maintain itself. You have grown into the pattern in your human form of thinking of the strength of this self as your protection from that which is thrown at you. “If the self is strong, if I can be in control, then I can control the pain in my life.” But it does not work that way. These catalysts will continue to arise over and over again. You only move yourself into more negativity and fear when you allow the self to act through fear to assume self.

30:♡: When you become aware of the pattern whereby self wants to be dominant in order to keep this being safe and you send love to that fear, open to the reality of that fear with no need to get rid of the fear, then you begin to rest in faith. “Even the fear is offered as part of my learning. I don’t have to get rid of anything in my experience. My spiritual path is right here in this relationship, in this job, in this political issue. Each is an opportunity to draw in light, to offer service and love.”

31:♡: It is sometimes very difficult to keep track of this. Fear keeps closing in on you. In effect, all of these lower chakra issues—it does not matter what they are, issues of physical health, of money, of relationship, whatever they are—they are offered for one purpose: They give you an opportunity to change your relationship with fear by the very simple act of coming back to who you are, to affirming with faith, “There is that of the Divine within me. If I draw on that tremendous source of energy and love, then I have the ability to work lovingly and skillfully with this catalyst. I no longer need to wage war with this catalyst but can use it as an opportunity to practice expressing my energy more purely and lovingly.” Then all of these situations in your life take on such a different perspective. Faith is strengthened each time you work in this more loving way.

32: Picturing that being in the dark room the first time it opens the shutters, it may not even have realized that there

was light outside. The light seems so bright it feels blinded by it and must close the shutters again quickly. But it soon learns to enjoy and trust that light. It becomes a pattern. When it looks around and sees that the room is too dark, it remembers, “I can open the shutters.”

33: This remembering is a major part of your work. This is part of the reason why I so emphasize mindfulness. Know when you are sitting in the dark. Know that you have the option to open the shutters. Know that you also have the option to remain in the dark. But if you do so, you have chosen that. Why are you choosing to sit in darkness? Why are you hiding in the darkness? What illusion of protection does the darkness offer as it strengthens the small ego self? Do you really need to continue that pattern, or are you ready to be kinder to yourself and allow yourself to experience your true being?

34: I know that there are questions at this point. I would like to turn the microphone over to Q’uo that it may speak as it chooses or, if it prefers, may ask directly for your questions. That is all.

35: Q’uo

36:♡: I am Q’uo. Greetings again in love and in light.

37:♡: The one known as Aaron asks if you are ready to experience your true nature. The living of a life in faith is the living of a life in which you are willing to practice the presence of your true nature. So many times you have heard us and any other spiritual counselor suggest the meditation, the sitting, on a persistent daily basis. The advantages of such a practice are physiologically persuasive, and many are those who practice this technique in one form or another with no intent other than the relaxation of the physical body and the slowing of the frantic stream of thought. However, we say to you, is any silence empty in a universe that is full of the unity of the nature of love?

38: The information which fills the silence of the listening heart is the wordless and unknowable nature of the mystery of all that there is in its full hallowed sanctity. Practicing this meditation, you open your self to your deeper, truer, mysterious Self, the very heart of all that there is. And because this mystery has been potentiated to communicate within illusion, each time you move into this silent presence it speaks a new mystery, a new message of life and wholeness. It does not take a specific credo to move into the pregnant, mysterious silence. It takes a desire to seek the truth which is great enough for you to choose to spend the precious coin of time in listening to the silent voice of your true nature, which guidance enunciates wordlessly to the resonating seat of mystery and holiness within you.

39:♡: You choose not to have a faith; rather, those who live a life in faith choose to be faithful in their practice of the presence of truth, their practice of the presence of love. The one known as Jesus was accosted by temptations from the voice of fear known in this myth as the devil, Satan, in the wilderness. The one known as Jesus would not converse with this principle of negativity and fear, but spurned each temptation and said, “Get thee behind me.” The conversation that you seek, then, (for one must converse with the mystery) is the conversation with love. As you choose daily to be faithful, you choose not this and that, but rather, you choose to believe that all is well and all will be well. You are seated and grounded in this faith by the practice of the presence of Love itself, as guidance brings it to you.

40: This instrument prays each day words which have meaning to it. We find the sentiments valuable in this context and so repeat this personal prayer without intending that each learn its words, but rather find the concept to be more accessible. This is the prayer:

41:♡: “Come, Holy Spirit, fill the heart of your faithful and kindle in her the fire of your love. Send forth your Spirit and she shall be created; and you shall renew the face of the earth. O Creator, Who, by the light of the Holy Spirit did instruct the heart of the faithful so may she be ever wise and enjoy its consolation.”

42:♡: She prays through the one known as Jesus, but we say to you that guidance is the Consciousness of Jesus the Christ. This Consciousness is transforming and life-giving, and we recommend to your own guidance the seed which is at the heart of this prayer; that is, that there is an Intelligence moving through all that there is which does indeed create each of you day by day, perfectly, as much as you can allow it. And that as you bear witness in a life of faith to this true nature that continually transforms perfectly all that there is, you

may see the face of creation blossom and expand infinitely in love reflected in love. So, as you bring down into the life of faith the energy, the spirit of love which strengthens the heart that it may move further downward into each darkened place within, so the reflection upward begins and the heart is informed by the energies originally locked in lower centers; and the heart frees this energy that it may make its return to the alpha and the omega of all that there is. So, all things from beginning to ending of creation are implicit in this present moment, and the cycle or circle which is process and learning and growth reflects in your faithful hearts the eternal present moment in which love is the whole nature of all unified consciousness.

43:♡: May you remain and abide in patient and persistent blindness, accepting and blessing each darkness, each fear, each sorrow, each suffering unto death, that the work of creation may express through you the life of the self that is love, in this moment and ever. May you through this process day by day so seat yourself in loving acceptance and faith that all is well, that Love itself may flow through you as light through the panes of the lantern, so that those about you may see this light and turn to this light within themselves. You are witnesses expressing in a world which has need of witnesses. What shall you witness? My friends, love one another and for the first time, rest. You are home.

44: We open the session now to queries. Are there queries at this time?

45: C

46: Q'uo has spoken several times this weekend about the flow of light, the crystalline green mixing with the lower chakra colors, and has referred to the colors and the flow again today. Could Q'uo speak a little more to this topic of opening our hearts?

47: Q'uo

48: I am Q'uo. The use of the colors in our teachings is not only a true reflection of quanta of vibration and fields of vibration. On a more literal level, this device is an organizational tool which enables us to offer information by the use of an organized system of images which can be visualized. We use the movement of these colors to delineate the way in which one field of energy, which is a portion of a complex of energy fields which is each entity, may by its hierarchical position move into a position in which it benignly and benevolently overshadows the less strong and less true energy field which is the self in one particular distortion, whether that distortion be of the body, mind or the emotions or the spirit. Working with visualizable images, such as light in its coloration, we then are able to offer ways in which each seeker may practice these movements of energy to the benefit of the whole person, which may be symbolized by the unbroken white light.

49: Would you please direct us further, my sister?

50: C

51: I can't at this time.

52: Q'uo

53: And we would simply say, in response to a reminder by this instrument, that this kind of visualization is that which is helpful in working at the cellular level with organisms and energies and essences within those energies which may not be native to those energies. Illness or disease is often that which is partially a product of the discontinuity or unnatural configurations of energy fields, or to put it more simply, a system of energy blockages which manifests as disease.

54: It is also common that in illness there are essences not naturally found within the energy complex of the self, but which are thoughtforms created by continually dwelling upon some fear or negative thought. This thoughtform then becomes independent of the entity and returns as an enemy of wholeness, bringing with it, if enough energy is involved, other thoughtforms which delight in suffering. To visualize the flow of light to each cell of the organism in each of its energy configurations from the lowest to the highest, from the most physical to the most metaphysical or non-physical, is an art in that each healer finds its own system of visualization, its own language, whether it be color or other ways of visualizing the movement and overshadowing nature of hierarchical energies.

55:♡: This is not fundamentally different from that which we have offered concerning the healing of the incarnation of the self day by day, but may be seen to be an extension which, in those who feel the call and gift to heal, may be used and through experience refined as a way of loving.

56: Is there another query at this time?

57: (No further queries.)

58: Q'uo

59:♡: We are those of Q'uo. As this series of workings draws to a close, we stretch out our love as arms of blessing and thanksgiving to each who has moved many everyday hindrances to one side in order to be together for this working. Our love and blessings to each, and our praise and thanks to the One Who is all that there is that we experienced this beauty together. May we all go forth to serve and to love, strengthened by this sharing. We would leave this instrument that the one known as Barbara may allow the one known as Aaron to offer benediction and a closing to these proceedings. We are those of the principle known to you as Q'uo. And rejoicing, we leave each in the love and the light of the one infinite Creator. Adonai, my friends, Adonai.

60: Aaron

61: I am Aaron.

62: Although it is a bit dissonant to the closing of this talk, I would like to offer one thought to C's question and Q'uo's answer about light on a cellular level. You see the chakra center of the body as a rainbow. If there is distortion, perhaps in the second chakra, the orange segment of the rainbow is muddied; the light not shining clearly, as the chakra itself is not spinning freely. You have many energy meridians through your body. Some of those are junction meridians and some lead off most specifically from one chakra or another. Thus, when I look at your bodies I see patterns of light. All the cells in your bodies reflect those patterns. If there is a cell in a part of your body physically distant from the second chakra but that is part of that meridian, the organ meridian of the spleen chakra, then the distortion in the spleen chakra is reflected in that cell. Each cell carries that same rainbow, but with a bit of difference.

63: If I might offer as example the idea of a color overlay of the body. First, color each chakra, just that point. Then with a transparent plastic overlay, lay over the whole pathway of the meridians of that chakra the color overlay related to that chakra. Do this everywhere in the body so that in some places there is the clear light of that particular chakra, in others there are overlaps of two or three or even more centers where the meridians join. Now take every single cell in that body and within it implant that same rainbow. Where there is the spleen-chakra meridian, the rainbow has an orange overlay. Where there is the heart-chakra meridian, there is a green overlay in the rainbow.

64: If the second chakra is blocked and that orange light is muddy, it will appear muddy in every single cell in the body. But the effect is doubled in those areas of orange overlay, those areas related most specifically to the spleen chakra, because you have muddy color over muddy color. The distortion from that chakra may manifest itself in any cell in the body, but is especially prone to manifest itself in those cells where there is double effect: muddy orange over muddy orange.

65: I share this with all of you in the hope that you may begin to understand the interconnectedness of your thoughts, emotions, physical sensations, cellular body and the state of your spiritual awareness and openness. You cannot clarify the lower chakras only by the openness of the upper chakras. However, when the upper chakras are open there is simply more light brought into the whole body. You must still be willing to move into the specific center where there is distortion and to work with great courage with that distortion, to work with the specific issues that create distortion.

66:♡: But all of these centers are connected. If you work to correct that distortion while ignoring the upper centers, you are merely working on a body instead of an intactness of body, mind and spirit. The more awareness you can bring to this being that you are as a whole—as this angel in its earth-suit of divinity and humanness—with each moment, the more lovingly you can bring healing to where healing is needed.

67: There has been one unasked question amongst you to which I wish briefly to attend. You hear us speaking of these pathways to faith. From deep within some of you comes the memory of that pain in that or a past lifetime when the darkness seemed so all-encompassing that it felt as if prayer or song, reaching to God, were impossible. So there is this question: "When there is a glimmer of light, I can remember that the light is there and reconnect myself to that light. What, when the darkness is total? Where do I find help in these moments of my deepest fear, of my deepest immersion in the illusion of separation?"

a governing council but a voluntary council, like a service group) came to Earth. They came, not as incarnate beings, but as shape changers, which is a way of simulating incarnation here in the physical but being able to leave at will and not be subject to the karma here. So, they were hoping that by simulating the negatively polarized extraterrestrials, they could give a different message of love instead of a negative one of fear. But what they didn't realize was that by taking the form of these negative beings, they had to copy them so precisely that they had the capability to even emulate the emotional body to such an extent they could not separate from the negative polarity as well.

194:♡: Thus, they fell into negativity because they also, despite their very good intentions, had a very small amount of mixed motivations or negativity within them. They were very loving beings with very good intentions, but they overestimated their own ability and their own need to learn from the negative half to understand negativity within them. So eventually many of them took incarnation. And as the years and incarnations went by, many of the lessons from their civilization became seed-points of our own great civilization. They were bringers of culture and light.

195: So, they came to teach, but also ended up coming to learn, and many are still here working out their karma. There is still contact going on from the Pleiadians, as Aaron has told us, but there is still a debate about this contact and whether beings from other planets should actively intervene.

196: This was an echo of previous history in which the makers of Earth had seen the negative contact with their creations—the people of Earth—and they tried to protect them somehow, not trusting people's ability to learn from this negative contact. And this protectiveness by these beings who founded Earth became itself a negative catalyst; and further ... yes! ... it was the birth of fear on Earth!

197: This was long before the Pleiadians saw the contact of extraterrestrials, which was far more negative by then. So, now I think some of the contact that Carla is talking about is some of these beings come to do good, but not to intervene. There is a law or agreement not to come to Earth unless it is by incarnation. But what about those beings who do not follow the law? Do you enforce control or allow those beings to go ahead with breaking this law?

198: Barbara

199:♡: Aaron says two things. He says, "Thank you!" to you. (I'm paraphrasing here.) He's saying that there is a force field of sorts around the Earth. They cannot use fear. They use love as the energy of this force field to prevent encroachment by negative energy. There's a force field of love which prevents highly negative energy from encroaching, because they're repelled by this force field. But energies such as the Pleiadians are not negatively polarized, simply, in Aaron's viewpoint, have misunderstanding that the end justifies the means, and thus have intervened rather than trusting and having faith in those on Earth to work it out on their own; but they are not repelled by the force field because they are positively polarized beings. That is all.

200: Questioner

201: Has anyone here read, Bringer of the Dawn?

202: Barbara

203: Yes, I have. And I asked Aaron about it and he said to read it very selectively. It is both clear and fear-based.

204: Questioner

205: It does tend to create fear in a major DNA change in another twenty years. That sounds pretty fearful. But there are some things in it that I think are interesting topics of discussion.

206: (The group offered topics for the next session.)

207: "How do we move into the space of being unself-conscious?"

208: "Do we connect with each other vibrationally, for the most part?"

209: "Is there reincarnation in groups? How does that work? How do we find each other?"

210: "Did Christ and Buddha "hang out" together?"

211: "It seems that unworthiness really goes deep, like it is genetically encoded, almost like a catalyst. Is it genetically encoded? What is the origin of unworthiness?"

212: "Is it better to take it slow or to try to complete this density in this lifetime?"

213: "Hopi prophecies?"

214: (footnote start)(Broadway musical of 1965, written by Dale Wasserman.(footnote end)(footnote start("The Im-

possible Dream," music by M. Leigh and lyrics by J. Darion, 1965.(footnote end((footnote start(Holy Bible, Matthew 25:40.(footnote end(215:

6.45 1993/09/26

0: (This session was preceded by a period of tuning and meditation.)

1: Aaron

2: I am Aaron. Good morning to you all. I want to share with you how much I enjoyed the spirited energy that rose from this room last night with your joyful gathering. Some of you forget that laughter is also a part of the spiritual path. We are asked please to open the shades. Laughter is one of the most effective ways—laughter, joy and lightness, the lightness that comes with deeply sharing your energy and opening your hearts to one another in playfulness.

3: There is no other plane that I know of where beings limit their playfulness, the natural playfulness of their light, as much as they do on the earth plane. It is part of your illusion of separation. So it was very beautiful to us, as your spirit friends, to feel and share in your joy.

4: There are a number of questions that were offered last night. While understanding the importance of each question to the seeker, it is of our mutual agreement, Q'uo and myself and also of those through whom we channel, that it is best to maintain the focus of the original question, "What is the spiritual path and how do we live it?"

5: Since our time is not unlimited in these particular sessions so that we cannot answer all the questions within each of your hearts, it feels most relevant to the entire group to limit ourselves to those questions which first drew you here, because we have by no means covered that topic. This does not mean that we do not value the other questions, but that we must answer them at a different space/time. Ones such as the one about dying and what happens after dying are easily answered on a Wednesday night.1

6: One thought in my mind is that in a future gathering, rather than starting with a specific focus, we could simply come together as curious seekers with questions. We can explore that route.

7: Q'uo and I would like first, then, to continue some of our discussion of, "What is the spiritual path and how do we live it?" coming back more to the question, "What is it?" and then to the second half, "How do we live it?"

8: Speaking to the particular distortions and confusions that offer themselves as catalyst in your lives, we come together here with a number of religious biases. I do not mean bias in a negative term, only in the sense of persuasions or beliefs. A bias might be considered a bend, a bend in the clear stream of light such as that bend that light makes when it hits the water, being bent by the mass of that water so it appears to the eye to have a crook in it. Your individual values, experiences and beliefs serve as deflector to the true light, so that the expression of that light becomes individuated into your own personal bias.

9: Your religious persuasions are not to be mistaken as synonymous with a spiritual path, rather they are the tools that you use to help you walk your path. There are hundreds of different religious beliefs in the world. We do not wish to favor some above others. They are all of value. Even those which have been viewed as negative in some way provide a value to the seeker.

10: Time limits us from speaking to the myriad religious persuasions of your many cultures, nor would that be relevant to you. We have here a group whose religious understandings are predominantly Judeo-Christian and Buddhist. There are those among you who have been influenced by the Hindu or Sufi, by Islam, by Native American cultures and beliefs. These are not any the less valuable.

11: The other reason why I choose to speak predominantly to, let us call it not even Judeo-Christian but Christian and Buddhist, is that the essences of these can be simplified into these qualities of mercy and wisdom. The beings who were the masters of these two faiths have become in your heart/minds the personifications of mercy and wisdom.

12:♡: If we look into other beliefs, we will find other religious streams. We will find that those beliefs find some balance in these qualities of mercy and wisdom. Judaism, in its purest form, makes a very beautiful balance. Hinduism leans a bit

know the choice of words with which Carla has framed those thoughts, because Carla is not thinking the thoughts. They are simply emerging.

128: Interestingly, last night at a point when the tape was being changed, Q'uo's thought was, "We now will pass the microphone to Aaron," so I told Barbara, "It is time to speak," but Q'uo had not yet said that. It was simply the thought. Thus, this instrument held back.

129: I can hear all of your thoughts. I will not tell Barbara those thoughts. Barbara is responsible for her deafness in ways that she understands. I am not saying she went out and punched a hole in her ear, but in very real ways she is karmically responsible for her deafness and responsible for the consequences of the isolation and limited communication that forces upon her. And I will not simply remove that burden from her. She must live with it. I understand that it then places a burden on others to communicate with her. Perhaps that is also part of the whole karmic cycle of it.

130: I will tell her when there is something that could be dangerous. For instance, in a car, at one point she had begun to move from the left lane into the right lane because there was a car behind her that wished to pass. As she began to pull into the right lane, the car that was behind her speeded up and started to pull beside her into that same right lane to pass her on the right, the driver driving erratically, angrily. He honked his horn, but of course Barbara did not hear that. Here I did step in, simply saying, "Left, left," and Barbara trusted my voice enough not to pull into the right lane but to swerve back left again, and the driver sped past.

131: So, I will help with that which she does not hear when it is a potentially life-threatening situation, but I will not step in to simply supply the ears she has lost. That is her responsibility. Does that answer your question?

132: (Inaudible)

133: Questioner

134: This morning Aaron was telling us about what happens when we die, and it was very interesting. And we said, "Let it wait until everyone can hear it," about the transition period and so forth.

135: Aaron

136: I am Aaron. This answer will take at least ten or fifteen minutes. May I suggest that it be my contribution to our fire-side stories? Will that be acceptable to you? That is all.

137: Questioner

138: Do you mean you are going to tell ghost stories now? Wouldn't it be fun to hear some Christmas stories.

139: Barbara

140: Aaron says, "That's another kind of ghost story: Holy Ghost stories."

141: (Group laughter.)

142: Is there one other short question?

143: Questioner

144: Should we guard our socks when we go home?

145: Aaron

146: I am Aaron. It is my firm belief that socks are given to you in pairs for the sole reason of offering you the chance to practice at non-attachment and to practice offering other beings a free will. I have told you before that on our planes we take your cast-offs gladly and have no preference as to whether they match. Perhaps eventually we will be able to finally tell enlightened beings on this earth because they will randomly wear socks that match or do not match, with no great attachment. That is all.

147: (More group laughter.)

148: Questioner

149: Is that how we get lint in the dryer?

150: Aaron

151: I am Aaron. The lint in your dryer comes from the material of your clothes practicing dissolution of form. That is all.

152: (The session was paused for a period of group meditation, singing and poetry reading.)

153: Barbara

154:♡: So many of us get trapped in that being spiritual, being good, means never saying no, never being angry, never having emotions. Aaron says that it is harder for those of us who are old souls, as all of us here are, because we so much aspire to purify our energy—an intention that works against us because even if there's a little bit of negativity in us, instead of just taking it in our stride as younger souls do, he says that the closer that we get to getting ready to graduate from the plane, the more perfectionistic we get. And that's

one of the last lessons that we learn: finding love for our very fallible human selves.

155: Questioner

156: What kind of being is the Q'uo? Is it a sixth-density social memory complex? And for what purpose did it become one; that is, a joined group entity?

157: Carla

158: Before the Ra contact began, I was channeling mostly a fifth-density entity named Latwii. It was a social memory complex, fifth-density wisdom. I really liked Latwii. After Don died, I did not channel Ra anymore at Ra's request, and went back to channeling Latwii and others. I got a contact from Q'uo soon after that ... six months. We thought, "Q'uo, what an odd name." A couple of years later we finally developed enough wit to ask who Q'uo was. And Q'uo said that they were a principle made up of Latwii and one of Latwii's teachers who was also one of our teachers by the name of Ra. I could no longer channel the narrow beam which required trance, but I could channel fifth density. And Latwii could talk to those of Ra and be somewhat better able to focus on the question than they were before. So, Q'uo is a sort of new, improved Latwii and Ra. The purpose of their contacting us is because we asked for it. The purpose of their joining was to contact us.

159: Questioner

160: Have they ever identified themselves as to where they're from?

161: Carla

162: No.

163: Questioner

164: Have you had much contact with Pleiadian entities?

165: Carla

166: I have worked with people who have been channeling the Pleiades. I have not accepted that contact.

167: Questioner

168: Have you turned it away?

169: Carla

170: Yes.

171: Questioner

172: Why? Is that a personal question?

173: Carla

174: No. It is a question having to do with my judgment that the contact is mixed.

175: Questioner

176: Yes. That fits with what we've heard about the Pleiades. There are different purposes at work coming from that system.

177: Questioner

178: Could someone speak to what they are? I've never heard of it.

179: Questioner

180: The Pleiadians are a star formation, aren't they?

181: Questioner

182: Yes! And it's one of the oldest civilizations in the galaxy. Aaron gave some talks about how a lot of our culture was seeded from the Pleiades and that a lot of us came from the Pleiades.

183: Carla

184: It's very strong energy, but it's also capable of a good bit of delusion.

185: Questioner

186: Can you pick and choose?

187: Carla

188: I don't think you can as well, once you accept contact. You're going to get what you get.

189: Barbara

190: Last spring Aaron talked about the Pleiades, but I have not yet seen the transcripts from that. Does anybody know what he said? Does anybody remember? Can you share a little bit with us?

191: Questioner

192: As I best recall, the Pleiadians were a very ancient civilization that was made up, not of one race, but of many different kinds of beings who came together—physical beings and non-physical beings like water beings, air beings, more ethereal beings. And they had a governing council made up of beings who were incarnate and discarnate. That council and those beings were aware of the distortions that were happening on Earth due to extraterrestrial contact with the Earth—negatively polarized contact. And there was a debate about whether or not to intervene.

193:♡: So, some of the beings from the council (it is not

68: My dear ones, I would ask you to remember in that heaviest darkness of your deepest grief or physical or emotional anguish that the night is always darkest before the dawn. This will pass. It takes only the smallest opening of the heart to reconnect and to begin to allow light to flow once again.

69: Most of you are familiar with that beautiful writing, The Dark Night of the Soul, by St. John of the Cross. I You must pass through this dark night. You each experience it in a different way. It is not offered as burden nor even, as some of you are wont to think, as quiz. It simply is: darkness, illusion, fear ... Finding yourself in that darkness, you have been offered the fullest opportunity to practice. If it is impossible at that moment to practice faith, simply practice being.

70: In that moment of darkness you are wont to ask, "Why this darkness?" You have a sense that if you could but understand the darkness, you could protect yourself from it. Such thinking only further strengthens the illusion of self. Can you sit there in that darkness and simply know, "Here I sit in darkness and I will wait. I needn't fight with the darkness, needn't try to push it away. I needn't grasp even at faith."

71: My brother/sister Q'uo has spoken of prayer leading into the experience, not just of faith but of the truest knowing of yourself as the divine Self, of meditation leading you into that experience of the divine Consciousness within yourself. But sometimes meditation just leads to more silence. The seeker wants to reconnect with the Divine. What, when a meditation experience does not offer that and the darkness seems to close in?

72:♡: Time and time again, the seeker goes to sit at the table of the Lord, knowing that sometimes a banquet will be offered and sometimes the table will remain bare. It is not the seeker's place to choose which will be, only to sit with as much love as it can give at that bare table and trust that this is the experience that is given and it will suffice. It is not the seeker's place to cling to the banquet, only to fully enjoy that experience of deepest connection when it is experienced and then let it go.

73: If you would cling to penetrating the illusion, allowing the experience of faith because of the beauty of the connection, then faith becomes dependent on those experiences. But faith exists independent of experience. Faith resides within your heart. It is the clearest statement I know that the Divine is within you, that you are angels. Just faith, faith expressed as the willingness to sit in darkness if darkness is what is there, without need to grasp at the light, but willingness to open the doors and allow in the light. Do you see the difference?

74: There is night and there is day. If you open the door and it is still dark, can you sit and wait patiently until the dawn? I know that this is, as your saying goes, far easier said than done. When you sit in this dark night filled with anguish because of some very deep pain in your personal life, it is very hard not to want to get rid of that pain, not to want to grasp at feelings of comfort and the presence of God. True faith just sits, knowing that God expresses itself through the darkness and not just through the light, and knowing that the dawn does follow the darkest night.

75: Yes, there is preference for the light. It is more comfortable. But when you huddle in fear and grasp at the light and then say, "If the light is not given, that denies faith, that denies God," then you are truly enclosing yourself in deeper darkness. Then you are closing the doors and shutters so that when the dawn begins you cannot appreciate its arrival.

76: I understand how hard this is for the human. I have been through the process of incarnation and have strong memory of the pain of such darkness. I can only tell you that the route out of that darkness is your willingness to be patient and trust: "There is that in this darkness which can serve and teach me. I will wait patiently with it, keeping my heart open, keeping the windows and doors open until the light reappears."

77: Q'uo has spoken several times this weekend of an upward spiral. I would ask you all to remember that all beings are on this upward spiral—not just positively-polarized beings, all beings. This is very hard for you to understand in this present third-density state. You see that of negativity in the world and feel that is a distortion, pulling away from the spiral and going downward. All beings are on this upward spiral. Negativity is a distortion, and yet even those beings that are most highly negatively polarized are sparks of the Divine and will eventually find their way fully into the light. The darkness that they draw around them and into which

they entice others may be a sidetrack of the spiral, used for that being's particular path. But it is still a sidetrack that is spiraling upward.

78:♡: Remembering this allows you to find more tolerance for the negativity that is seemingly external to you in the world, and for your own fear, anger and other heavy emotions. When you create the duality of good and evil and see the darkness as a spiraling downward, it enhances not just resistance, but a lack of compassion for that darkness. It enhances the fear that closes the heart. When you see negative distortion in illness of the physical body or the loss of a loved one, or some other great grief or pain, remember: "This is part of the spiral to the light. Can I embrace even this distortion and offer love to it? Can I just be patient with the experience of it? I don't even have to understand it, just to allow its presence without hatred. The presence of negative distortion does not need to be a catalyst for hatred in me. It can be a catalyst for remembering to offer love."

79: (Pause)

80: Aaron

81: I am Aaron. Remember your divinity, my dear ones, through prayer, meditation, whatever connects you. I earnestly hope that you will allow yourself the experience of that divinity on a daily basis while remembering that if you sit in prayer or meditation and experience only this human sitting in prayer or meditation, then that is what you need to experience. For that moment, that is your experience of divinity. Trust it will unfold as it needs to. You need only be present.

82:♡: I believe that in some of your gambling centers you would find a sign hanging that says, "You must be present to win." You must be present to win: present to win out over fear, present to deepen faith, present with whatever this mind/body/spirit complex is experiencing in this moment, present with as much love as is possible. And then you cannot help but win, and find your way home.

83: I echo Q'uo in offering my deepest thanks to you for your presence with us in these three days, for sharing the deepest questions of your hearts and inviting us to speak our thoughts. I again re-echo Q'UO

84: (footnote start)(Dark Night of the Soul, by St. John of the Cross, Trans. E. Allison Peers; Publisher: Image, 1959. (footnote end)

85:

6.16 1993/03/28

0:♡: I am Q'uo. Greetings in the light and in the love of the one infinite Creator. We are very glad to be called to your session of working this day and to join in your meditation and share the vibration of your circle. We thank you for the privilege of being asked to share our thoughts. In doing so we ask that each preserve its own free will and discriminate between those thoughts which aid and between those which do not, leaving those that do not behind.

1: We find that your query at heart is one which concerns that principle which is the—we correct this instrument—which is perhaps the most difficult spiritual principle for entities in third density to grasp. That principle is the charity of forgiveness. When any query comes concerning regrets of the past, the regrets themselves and the emotions and mental formations concerning these regrets circle about the third-density misunderstanding due to the heavy illusion of third density of the principle of forgiveness. It is felt that though one may be forgiven by the infinite Creator, that one is not thoroughly or completely forgiven by the self or by another for there remains the memory which, according to the distorted understanding in third density, would disappear or transform itself if the forgiveness had truly taken place. This is a misconception.

2: The great call of third density for objectification of forgiveness, acceptance and control of one's surroundings has been answered at various points in your third-density culture's long history by a series of those who came to forgive, redeem, accept and transform. We feel none of these was truer in its Christhood than the one known as Jesus the Christ which is the pattern or mythological structure into which each entity present was born. Each has made widely varying use of this mythological structure, however, it is real, for example, to this instrument that because it was absolved after a confession during this Lent season, it has begun a new

life and is forgiven. This, however, does not stop this instrument from the repetition of regrets, thoughts of “if only,” and desires that the past could be played again.

3:♡: So we have the situation where forgiveness is intellectually considered as being accomplished but within the emotional portion of the mind, body and spirit the forgiveness is not believed because the self deeply rejects the forgiveness since there remains unhealed memory. You have perhaps heard us before speak of something we call “healing of the incarnation.” In your third-density incarnative experience this is the heart of work in consciousness, for if the incarnation be healed the potentiated and polarized servant is then free to offer with purity the life to the infinite Creator. As each looks upon its “if onlys” we ask that each consider that these unhealed memories dim and make tenuous the pure light which is the manifestation of love, which empowers each servant of the one infinite Creator.

4: Let us turn and look at the workings of the mind complex, the phenomenon of remembrance of unhealed memory on a continuous basis. That is, when the same regret or kind of regret keeps recurring without being solved or dissolved you may turn to your computers to grasp the nature of the error. To the computer it is not an error. The computer gives to the view screen that which has not been cleared from the view screen. When the situation is such that an entity thinks a series of thoughts frequently enough to create a kind of program the accidental or aided entry into any portion of the program will cause the program to run itself through. If the program is not cleared after it has run it will repeat. If the program is preempted by looking at other material that is not cleared then when the other material is cleared the program immediately again appears on the screen. It has not ever left; the computation has not been completed.

5: So we are describing to you a situation in which the sorrowing or grieving entity creates a thought-form which can be triggered into appearing seemingly at random, whenever portions of the initial part of the program are run. If one can think further perhaps each can remember times when not only did one set up regrets (to run but before the appetite for such a regret had been satisfied other regrets came into the program and were also run. Thus, if this program is not cleared it can gradually take precedence over all other programs and in extremity can cause the mind of an entity to become diseased. This is all due to the difficulty entities in the third density have at forgiving themselves.

6: Now, each has had experience with complete forgiveness of others by the self. Each has achieved forgiveness with regard to others who have seemingly caused catalyst to occur for the self which was painful. With the passage of time the words “I forgive you” become entirely and wholly true. The memory remains but it has been healed. Why then is it difficult to imagine healing one’s own memories? We feel that it is largely because the self, if privy to the self’s constant displays of, shall we say, humanity, not meaning to insult the creature that humankind is but indicating that it is a flawed or distorted or relativistic portion of a flawed, imperfect, or relativistic illusion, all manifestation whatsoever then are flawed.

7: This is difficult to accept. The thinker wishes the self not to be flawed, not to be relative, the seeker wishes to be whole, to be absolute, and so the seeker in truth is beyond the realm of the illusion. Yet each came here to pay close attention to the illusion, with all of its difficulties, and one of the points of business for each seeker in its work in consciousness is the work on achieving the healing of memories, the acceptance of the stream of incarnative experience as it has been experienced, and the forgiveness of the illusion and the manifested self for being flawed. The hardness of heart comes because there is not the instinct to move directly into the heart and open the self to the wholehearted request for forgiveness. Though the religious expression has enormous amounts to recommend it, the dependency upon religious expression to objectify the process of forgiveness to the greater Self—as an objectified and solidified other-self—numbs the inner sense of truth to the fact that this process of forgiveness is not external to the self.

8: The forgiveness by the one infinite Creator may be religiously expressed by another self to one, yet the effects of true forgiveness of memories are inconsequential unless it is also realized that this external expression of forgiveness reflects, and is only a reflection of, the actual process that has been transacted upon the metaphysical or time/space planes

in the portion of the being in which energy is blocked and the computer is stuck.

9: Therefore, we ask that those with unhealed memories see this as an order of business to be addressed. The self must in some way open the heart to the self’s need and ask with no reservation for forgiveness, and more than that, be prepared to accept that forgiveness and to drop that program and allow its spiritual energy to dissipate, allow the past to become the past. We recommend that this kind of work be done promptly and persistently and be given priority, for sorrows and hard-heartedness may make poor combination of guests, and though they speak much they do not make a good company. The time which is precious in each incarnation need not be spent with such guests if the work be done.

10: There are reasons that this work is work well done. Firstly, to allow any thought-form to have control over the screen, if you will, of the mind’s eye is to release the stream of experience to flow into limited pools of stagnated, situational experience where nothing new is learned. Thought-forms take the place of acquiring new and transformative information. Third density is for making choices, not for repeating the same program over and over with no clearing or solution or moving on.

11: Secondly, if held in mind with enough tenacity and allowed to run within the mind’s eye, such programs can cause the need for another self which then must go through the entire trail of manifested learning, every density. To send a self and a universe off into a parallel or split existence weakens the strength of existence now being experienced, removes some portion of the limitless and eternal self which had been the spark of the manifested self which you are, thus making the process of spiritual evolution more complex and more baffled, that is, less open to pure experience.

12: Thirdly, there is, when an “if only” has taken the mind repeatedly away, a kind of scarring which is obvious (and which) entities of either polarity from other densities can see, and if there is for some reason an entity or entities which does indeed have reason to greet an entity, such regrets are excellent targets for the temptation to become lost in them and take the rhythm and the impetus away from that polarized and potentiated action which has generated inner light to attract what this instrument calls the “loyal opposition” in the first place.

13:♡: My friends, sorrow and sighing are deep within each entity just as laughter and glee are deep within your makeup. The purpose of incarnation is not to avoid either the tears or the laughter, either the sorrow or the joy; the goal rather circles around the respect and compassion which one may offer to each emotion felt without preferring one to the other, without denying any pure emotion. We ask you to love, accept and forgive yourselves and be brave and bold enough to open and allow the healing of the self, the healing of memories, the healing of the incarnation. Into such concerns does the light of love’s spirit move.

14:♡: One who seeks healing, who seeks loving, is never alone. There are strong forces which come in the name of love to aid, support and strengthen the attempts of the self to realize and know love. Express within the self the request for such help and you shall have, as this instrument says, a crowd of witnesses whose only hope is to deepen and strengthen this healing effort. Relax into that ambience, feel the energy of those who truly come to serve those who seek the truth and the light and let your heart become easy.

15: We do not sense any queries at this time. If there are no queries we shall take our leave of you. Are there queries at this time?

16: (Pause)

17:♡: We are those of Q’uo and thank each again. We wish you many blessings, we wish you good work within your consciousness, we encourage you and give you a hug of the heart, and leave you in love and in the infinite light of the one infinite Creator. We are those known to you as the principle of Q’uo. Adonai, adonai.

18:

6.17 1993/03/30

0:♡: I am Hatonn. Greetings, my friends, in the love and in the light of the Infinite Creator. It is a great blessing to come into your circle of seeking, to enter into your vibratory harmonies, and to rest with you in seeking and faith. As always,

one with the broken leg.

103: Good luck/bad luck. What does “good” or “bad” mean? What are the motivations? What grows out of it? I am not stating here that it is acceptable to go out and murder people and say, “Well, there’s no such thing as bad.” You do live with one foot in relative reality. If you harm others, you are responsible for that harm; and it is never all right in terms of relative reality. But nothing on your earth plane happens without a reason, and nothing is without its karmic consequences.

104: What was the motivation of those who created a bomb? No, the ends do not justify the means. It is not okay to kill people to create peace. You will have to decide for yourself, however, if it is okay to do certain work if your intention is pure.

105: What are we weighing here, the work itself or the motivation? There are times when the answer is clear. So one, for example, who goes out to hunt for sport—killing animals perhaps as a guide, leading others to this killing—it is clear that this is action that harms others. But sometimes it is not very clear. Most of your work does not directly point to harm. And we also might ask, “Harm for what?” There is honest disagreement. Do we cut down rain forests, thereby killing the life therein? If we do not cut it down, what do we use for fields to grow food?

106: I’m not suggesting an answer here. Of course, I have my own views; but they are merely my opinion. The question is, “What is the motivation?” And here, we come back to faith. One can work as hard as one can to follow the path which one personally sees as relieving suffering in the world, but one also must have faith that one cannot fix other people, that one cannot grab other people and shake them out of their views. If people need to do that which seems to be destructive, one must simultaneously work as hard as one can to alleviate the suffering that grows out of that destructive path and also have faith that things are unfolding as they need to. It is not given to you on the human plane to see all the answers with foresight.

107: We come back to this same question, “Can I look at the multiple motivations within me?” Perhaps the difficulty is being with another being’s suffering. So I want to take that suffering away from them because it is so painful for me. I want to fix that. But in so wanting to fix them, I don’t give them their free-will choice, nor do I give them permission to be who they are and to learn in their own way. Do I have the right to do that?

108: You can open a door for another, but you cannot push them through. You can suggest to another, “I think that this is a path that will lead to suffering.” But you cannot insist on another’s agreement with your view. Here is where you need faith that you must speak up and act without attachment to results, where appropriate. And then you must let it unfold as it will, doing what you can, and then resting and letting it open as it needs to.

109: A simple illustration here is the child that wants to touch a hot stove. You tell the child ten times, a hundred times, a thousand times, “No, it’s hot!” But the child has no concept of hot. You don’t simply shrug and say, “All right, touch the stove. See for yourself!” You continue to say, “No, it’s hot!” But somewhere along the line, you know the child’s going to touch that stove behind your back and learn for itself, “Yes, it’s hot!”

110:♡: You can open the door to another’s learning, but you cannot know what the other needs most to learn. Perhaps those beings who built the atomic bomb and those who were involved in the bombing itself on both sides had lessons which you cannot begin to understand. We cannot judge others. That does not free us from responsibility for stating our viewpoint with love.

111: To shift tracks here, I would finally like to speak briefly to this last question of spiritual practice with one very specific suggestion, two actually: one all-encompassing and one specific. The all-encompassing: Whatever you do, do it with awareness; just that. Awareness is the key to all of your learning. The second: What is your own personal stumbling block? It will vary for each of you.

112: Awareness is the overall practice. There are many support practices which allow you to bring into your awareness the catalysts which give rise to that which you most need to practice. For the being, for example, who is very aware of the stumbling block of greed, of the fear, “Will my needs be met?” and the movement to hold on, to grasp—such a being

might find it useful to move into a practice of always letting others go first, just to see what happens with that.

113: At a meditation retreat here last year, someone spoke of trying this: of seeing the fear in itself that it would not get what it needed to eat and of asking itself to always be last, to wait until everyone else had been served. In doing so, that being had need constantly to address that fear with awareness. And it also was given the opportunity to see that there was enough left. It began to see how much that fear was old-mind’s habit and was not a fear borne out in the present moment. So, it began to find that it could let go, that it no longer needed to own and identify with that fear.

114: Jealousy: A practice here is to notice, with compassion for yourself, the arising of jealousy at others’ good fortune; and then, very consciously, to allow the arising of gladness for them in yourself, to look as carefully as you can at that being’s fear and pain, and at the arising of joy in what it had been given or accomplished. As you work consciously with such a practice, you find a very real joy in others’ successes and happinesses. You allow a part of you that had been confined and not allowed expression to come out and express itself. And it allows for the disillusion of fear. You start to understand that another’s gain does not mean your loss. You correct that misunderstanding.

115: Generosity: Another one, another part of holding on and fearing one’s needs won’t be met. If this is a predominant issue for you, another way to work with it is to practice giving. Start with very small things, seeing that another needs a fork or a napkin. You are not giving your own, you are just reaching and getting it for them. But it is a practice in giving. It starts to open your heart to how wonderful it feels to give and be attentive to others’ needs. It starts to open your heart to that innate generosity of spirit. Then you increase the giving, not just of material things, but of your time and your energy. And you begin to learn that you do not lose anything when you give. Again, you correct the misunderstanding, not through forcing yourself with a “give till it hurts,” quite the contrary: a gentle process whereby you learn that giving is joy.

116: I will not elucidate with each stumbling block that each of you may have. You have got the gist of it. There are a great many different spiritual practices. First you must identify the stumbling block and then you can find an appropriate practice that relates to it.

117: I would like to open the floor here to any questions that there may be. That is all.

118: Questioner

119: Aaron, do you have a practice for arrogance?

120: Aaron

121: I am Aaron. First we must look at, “What is arrogance?” Can you see that arrogance is simply the flip side of the coin of unworthiness? To be arrogant is to presume oneself “better than” or feel the need to express a superiority, and inversely, to put another down.

122:♡: Do not concentrate on the arrogance. That is dialoguing with fear. Move your focus instead to the sense of unworthiness. When you see the impulse toward arrogant response arising in you, let it be a flashing red light saying, “Fear is here,” and move that loving heart immediately to the fear. “In this moment, am I unworthy?” Your answer is going to be no. “Have I ever been unworthy at those times when I experienced an impulse toward arrogant response? No. It is simply the way that this mind/body construct has dealt with fear of being inadequate or unworthy. I don’t need to do that.” The spiritual practice that might then be derived from that is to allow the arising of arrogance to be a reminder to be compassionate to this illusory but seemingly real self that is experiencing fear.

123: The person who experiences that which seems arrogant in itself undoubtedly also frequently experiences arrogance in others. Here is where a valuable practice comes in, of seeing the arrogance in others as their fear. You may begin to work with a forgiveness meditation, really trying to see their fear manifesting that arrogant reaction. As you forgive them, you forgive yourself. Is that sufficient answer or have you further question?

124: Questioner

125: Can Aaron hear Q’uo, hear what Q’uo is saying? Is it communicated to you so you can pay due attention to Q’uo?

126: Aaron

127: I am Aaron. I hear Q’uo’s thoughts but not Q’uo’s words. In other words, I hear the thoughts, but do not

would open with the first query. Does any wish to question at this time?

69: Questioner

70: I've noticed in an experience that I had, and I've had it here today in listening to Q'uo, that as I get closer to God Consciousness I always feel a welling up of tears. I'm wondering why that is. They don't feel like bad tears.

71: Q'uo

72: I am Q'uo, and we agree that these are not bad tears. You have the sensibility to weep at the beauty, my brother. This beauty is called forth within you by words which you recognize, yet the beauty which brings your tears was within you all the time. Is there a further query, my brother?

73: Questioner

74: No. Thank you.

75: Q'uo

76: Is there another question?

77: Questioner

78: You indicated that all jobs are good. Aren't there jobs that are not so good, that are selfish and destructive rather than constructive, like developing atomic bombs or something?

79: Q'uo

80: The query about good and evil occupations assumes that one accepts good and evil occupations, yet we would suggest that each entity which strives to polarize towards service to others has the tendency to select a job for pay which is either helpful or not harmful. However, were a scientist put in the position of developing the atomic bomb, yet still this entity could invest every hope for positive use that it had, and with sadness accept such a development as a job. Given the circumstances in which the atomic bomb was developed, the intention of those who developed this was sad but firm commitment to stopping a war which was engulfing your sphere.

81: Q: The worldly is seldom pure in its habiliments or circumstances. Good and evil are so plaited up and interwoven in the tapestry of living that it is almost impossible to do that which yields all positive and no negative. Those who have been given gifts must attempt to offer them with the very best of intention. And if there seems to develop negativity therefrom, then that pain and sorrow, too, must be taken into that place where forgiveness reigns, healing is real and the light does not waver. That place lies within each. It is a place as clear in location as Cleveland. You may not know its position within the body, but its position within your beingness is specific. It is your heart. And in that place there is no right and no wrong, but only love. Beyond all that occurs, all that dies, there is love. A sorry race it is that each may run in terms of the outer appearances, yet each time that spirit within throws that metaphysical hand up and says, "Praise, love anyway. We'll work this out eventually, but now, praise and thanks that we are here to witness to love," that place is re-entered and the healing waters flow.

82: Does this answer the query, or is there a further query?

83: (Pause)

84: One final query, if there be one, then we would wish to transfer the podium, shall we say, to the one known as Aaron. Is there a final query to us at this time?

85: Questioner

86: I have a question. Is there any dharmic practice or service that you would recommend that would enhance, perhaps speed up, but at least keep one pointed on the path toward getting to this place in the heart?

87: Q'uo

88: Yes, my brother, there is. For each it is somewhat different. But perhaps you can see the slant when we say to you that the teacher known as Jesus, in attempting to describe its nature, said that it thanked entities who had fed it and clothed it and so forth. And when the confusion arose because entities had not fed Jesus, it explained, "Insofar as you have fed or clothed the least of these, you have fed and clothed me."³

89: Q: There are entities starving. There are entities who are naked. There is always some soup to fix and hand to those who have no home. And for those who cannot achieve a sense of this healing place within by working upon the horizontal plane, there are those commitments of the spirit to pray and intercede and assist the consciousness of the planet upon which you dwell. For those who abide in love and thanksgiving, thinking prayerfully of the planet or the cause of peace, or any beau geste, any windmill which you may till at, the doing of this regularly, day after day, week upon week—this for those who do not see love in soup—shall furnish the love;

for this, too, is food, a kind of food you might call manna or bread of heaven.

90: If you cook, offer soup. If you pray, offer prayers. And if you do neither, sit down in one place and give thanks and praise and then be quiet and feel the doors of the heart open. We do not suggest that this is easily accomplished, but only suggest that sometime in the rhythm of your own energies will be the time when all the waiting is over and you have that divine moment when Christ Consciousness thrills up your spine and through your very being; and for that instant, all is quite, quite clear. Ever after this first experience of the open heart, you then have this subjective memory which can shine within you, like the candle lit against all darkness, until your next moment within the open, full heart.

91: May we answer further, my brother?

92: Questioner

93: No. Thank you.

94: Q'uo

95: Q: We thank you, my brother, and all here present. And we shall most happily speak with you again, but for now we would yield the floor in case any has queries which it wishes the one known as Aaron to answer. For now, we leave you in all that there is: the love that created everything and the light out of which all is created. We are those of Q'uo. Adonai.

96: Barbara

97: Aaron wants to speak for a few minutes before he opens the floor to questions.

98: Aaron

99: I am Aaron. I wish to briefly expand on a few things about which Q'uo spoke. First, before the floor was opened to your queries, my brother/sister spoke about living a life in faith. I want to pick up on this idea of faith.

100: Q: One of the primary learnings of third density is faith. Sometimes your life hands you chaos, pain. The first impulse is to say, "What am I doing wrong?" or, "Why me?" It is very hard to have faith. I am not suggesting blind faith that takes whatever is handed you with no respect for yourself. This is the thinking that leads into "doormatism," if I may coin a word. This is not just blind acceptance which disempowers. Faith, on the contrary, true faith empowers because true faith comes from that part of you which cuts through the relative dualities of good and bad, right and wrong. True faith comes from that deeply connected core of your heart, and it is built on past experience of faith. It is built on wisdom, on looking back at this life and seeing that what you challenged with a bewildered, "Why?" turned out to have answers, turned out to be at times your greatest teacher. It is that grounded faith which grows out of connection and of love which enables you to deal with the bewilderment and occasional deep pain of your life, to cut through your war with that pain and confusion and take the next step. Put as simply as I can, if life never challenged you by offering you that which was difficult, how would you strengthen these muscles of faith? How would you practice faith without the catalyst which asks that of you?

101: Q: Taking this to another place, we will look at such a situation as the making of the atomic bomb. Of course it is possible that there were some, even likely that there were some involved in the making of that bomb who did so with hatred in their hearts and the desire to kill others for revenge. There were also those who acted in the service of love and caring for others as best they knew how. You may question their wisdom, but you may not question their intention. If one says to you, "I truly believe that I can best preserve peace and sanity in the world by creating a terrible weapon," their reasoning may be faulty, but their heartfelt motivation is to serve.

102: Is the bomb, in itself, good or bad? Is anything, in itself, good or bad? What grows out of it? There is a story of the man whose horse broke free of its barn and disappeared. The neighbors all said, "Oh, what bad luck!" The man shrugged and said, "Bad luck/good luck, who knows?" The neighbors shook their heads with bewilderment at his response. But the next day this mare came home leading a wild stallion, a strong and handsome animal. And the neighbors all said, "Oh, what good luck!" Again, the man shrugged, "Good luck/bad luck, who knows?" The next day the man's son was attempting to groom this horse and the horse kicked him, breaking his leg. And again the neighbors all said, "Oh, what bad luck!" And again the man shrugged, "Good luck/bad luck, who knows?" Later that week soldiers came rounding up young men in the area to become scripts for the army, and they took all the young men in the town except this

we ask that each of you choose those thoughts which aid and discard the rest.

1: Q: Your question about how to judge your own concerns about provisions for the physical well-being and continuation, is one which is important simply because in the pursuit of third-density lessons - all of which have to do with learning how to love - the issue of providing a supply of those things needed can be a key one.

2: Your density has the strong tincture of yellow-ray concerns; that is, of concerns which involve the seeker in his participation in groups or institutional relationships. The going-out to find work is a going-out into the society, moving into and out of groups, other families, institutions who employ; and in each of these forays, the mind is guided by that attitude which points like the arrow at the prevailing wind of attitude and internal bias.

3: The prayer which you repeated says, among other things, "...give us this day our daily bread...". Focus upon this request and see how simple and limited this request is. See, too, where the weight of attitude is shifted. The prayer is a reaching to the Creator, not to the institutions of your society and culture.

4: We would at this time, transfer to the one known as Jim. In this particular channeling working, we shall omit our signature at the end of each portion and simply begin with our identity. We ask each instrument to continue to be sensitive to the tuning, and we ask each in the circle to aid in the clockwise energy flow of light - the light of desire - so that each entity's desire to seek further may blend into a constantly energized stream which feeds the contact and aids in the channeling process.

5: We would now transfer to the one known as Jim. I am Hatonn.

6: I am Hatonn. The attitude which prays that the daily bread be given as it is needed, is an attitude which is not always available to those of your peoples who feel that the world in which they live is one with which they must contend, and wrest the provender from. This attitude that prays, does so in faith; for only in faith can one find that which is, shall we say, the direct link to the ability to move the self beyond the self. For as you work within your own resources, you often find that there are obstacles or limits beyond which it seems difficult, if not impossible, to move the self.

7: Each of you, as you continue upon your journey of seeking the nature of yourself and its relationship to all other selves and the Creation, Itself, come to know certain things or characteristics about yourself; and as you come to know these characteristics, you, in a sense, become limited by them. And if this knowledge of yourself has proceeded only to the point of providing you an expanded limitation, then at some point, you will need to employ the faith to move beyond previous experience and previous knowledge. This is another way of saying that the way you look at yourself and your life and its possibilities, is an attitude which has allowed you to move to a certain point in your growth and balancing of mind, body, and spirit.

8: All children, and indeed, all entities moving through the incarnational pattern, move through stages of growth, of perception, of abilities, of goals, of means of achieving such. The entity which seeks to learn always encounters that which is new. The attitude with which you proceed upon this journey may, itself, at times need to be expanded, shall we say, or to be made more flexible, more able to allow possibility.

9: We would now transfer to the one known as S.

10: I am Hatonn. To continue with our thought, we now would direct your attention to the factor of your own desire, which works deeply and often in hidden ways within those situations which present themselves to you, colored in various ways. If you find that the situation which now serves as catalyst to you, has the feel or the coloration of frustration, it is well that you step back for a moment to examine what in the situation you find frustrating, and a step further back to determine what desire of your own there may exist to make possible the kind of frustration that you feel. Where there is a confusion of desire, frustration is almost inevitable.

11: It behooves one, then, to ask ever more deeply, what is the true nature, what is the true object, of that which you desire? If one settles for a good that seems, for the moment, to satisfy the desire, one will surely be given such catalyst as will eventually show the limits of this desire, or more properly put, the limits of this self-image of what is desired.

12: And so, the great third-density quest continues: the de-

sire seeking itself out, testing itself, finding resonance within those things and those other selves that seem to draw it out. And yet, again and again, it appears that what has drawn the desire out is of fleeting significance, and eventually is cast aside as a mere husk, the true kernel being the yet unexplored desire.

13: There are times such as those small moments set aside for the meditation, when one in a controlled setting releases the active way of projecting one's desire and merely peers back into the wellsprings of this desire - the wellsprings which stem from that which may be called a yearning. When one avails one's self of such experience, the cares of the world seem far removed, and one has the opportunity to renew the sense of direction within the desire, that is called 'faith'. This faith, to be sure, carries with it no ready answers, no apparent solution for deeply ingrained problems; yet, it is the surest source of that hope and confidence, without which no solution to the pressing daily problems may be found.

14: Strangely, it may turn out that upon deeper reflection and closer and more precise scrutiny of the nature of the desire, that the solution to the frustration one formerly experienced or the difficulty that one formerly encountered, lies not so much in deciphering the riddle, or overcoming the problem as it is first conceived, but rather in re-configuring the nature of the problem, and perhaps even in deciding that the problem is not, after all, even a problem. All depends on the nature and on the focus of the own, most intimate and personal, desire; and yet, a desire which reaches so far beyond that personality which is available to you, as that working image of who you are.

15: At this time, we of Hatonn, would transfer our contact to the one known as Carla.

16: Q: I am Hatonn. We do not wish to trifle with questions of identity, but wish instead to ask each, in the mind's eye, to move inward, and inward, until there is that point, bright as a diamond, crystalline, and lovely - this tiny point which is the adit to the deep mind's union with the One Infinite Creator, to the deep heart's contact and unity with the Logos, the articulated expression of Love which is your crystalline nature. Feel that inmost point of light, that shuttle to Intelligent Infinity, and know, now, that all falls away before that One Identity. Enter into that point of light, and become the light. Allow that light to fill up your range of consciousness, and in the same breath, release it and move upward, coming back into the heavy, chemical body, and its millions of points of awareness, all sending millions and millions of messages to your mind.

17: Now, again, you take upon yourself the clothing of thought, the garb of condition; and yet, do you not now know that in any condition you are still the same? To move into that innermost identity is to feed the self within the incarnational trappings, with a spiritual supply which clarifies and deepens the awareness of a sure identity and a sure path - a vocation, if you will, that moves beyond - that vocation by which you earn your daily bread.

18: Several comments made earlier concern how often things seem very difficult; yet, somehow, for that one day there is enough to eat, enough to be warm. It is so, that these things may be taken away. It is so, that all manner of suffering is possible in the midst of ease. Still, there is no guarantee that ease will continue. Indeed, at this moment, many upon your sphere hunger and thirst and sicken and die; and who has control? This instrument spoke earlier of her desire to control. Is there virtue in this desire, understandable though it may be? Is any control conceivable within the illusion, more than a shadow of control?

19: We would transfer at this time.

20: I am Hatonn. The desire to control oftentimes is based upon the wish to aid others in a manner determined by the self to be helpful; and in this desire to be of service, we recommend that each entity realize that, indeed, each of you is a vehicle by which service is rendered. However, the desire to serve in a manner pre-determined by yourself is oftentimes a desire misdirected and a desire which can, if clung to overly much, cause one to miss an opportunity to serve that is more harmoniously and efficiently offered without pre-conditions; for though your illusion seems securely fastened to immutable laws and proven pathways of action, we can assure you that the Creative Intelligence of Love can move beyond all pre-conceptions and make the grandest change in ritual and function imaginable. For when an entity truly

wishes to serve and to do the will of the Creator, the opening of the self to this desire can become a channel through which this Creative Energy of Love moves with the power necessary to break limitations, to rearrange perceptions, and to allow new possibilities to be infused in any entity or situation. And as these new possibilities move into being through the vehicle of the surrendered will, then one is truly in the presence of the One Creator and experiences some facet of freedom and joyful exultation; for there is great joy in moving with the rhythm of the universe, shall we say. One may have the grandest design set in place, ready for implementation, with great expectation of success; however, if this design does not have the harmonious connection to one's own capabilities and the services that are possible for one to perform, this design is as nothing when seen from the viewpoint of a desire that has been surrendered to the greater Will of the Creator. And in place of the pre-conceived notions of propriety or correctness, faith has allowed one to move beyond the boundaries of self and previous attitudes.

21: Thus, the prayer to receive the daily bread is a prayer of faith, yet, not a faith which has no basis or experience within the life pattern; for, as was mentioned before this session began, each of you has experienced a great deal of life to this point in a manner which has been fruitful, and you have received much manna each of these days of your experience

22: At this time we would transfer to the one known as S.

23: I am Hatonn. We come, now, to the question of how one may seek in more particular ways, to re-integrate the new-found core of desire into those daily activities and plans for activities which each, as an incarnate entity, must contend with. We have cautioned against the too ready belief that one's desire is held fully in hand. We have attempted to show the way to a vision of one's source...

24: (Tape change.)

25: ...nothing short of the One Infinite Creator. Is my desire anything but a desire for the One Creator? Is the desire within me anything but the desire of the One Infinite Creator? Still, there remains the question of how this desire shall find more particular life, how it shall be carried forth, given where it may as a gift to others who similarly seek in the darkness of their own lives. This is a puzzle, is it not? One must formulate designs, one must plan, lest one be like the grasshopper who fiddled when he could have been hard at work laying aside store and provision against the cruel winter to come; and yet, one's desire is as much a voyage of discovery as it is a question of implementation or wise use of known resource. And so, one must be prepared to discover that one's plan wasn't really what one planned it to be; one's strategy was not, at heart, what one had thought it was. And how does one discover this? Simply by pressing forward with the available tools at hand, with the available plans and the available knowledge concerning the way the world turns.

26: All of this is sufficiently clear to you. All of it seems sufficiently familiar to you. It is a familiarity, however, in which the core reality is one of utter unpredictability, complete mystery. If it were otherwise, what value would this experience truly have for you? It would not be a voyage of discovery; surprise would be precluded. But indeed, it is not so. Surprise, the novel, the new experience, is part of the very essence of this process which you undergo - the process called incarnate life.

27: What we counsel, then, is but a humble point: the humble point that one's own humble joy in the process, and faith that the process is precisely the right process for one at this time. This is the truer although less known resource, that one brings to the experience of uncertainty, that one brings to the attempts to serve, in a way that is balanced from self to self, in a way that reaches for the very highest mode of service of which each is capable. This is the task to which we would commend you

28: At this time those of Hatonn would desire to close the meditation through the one known as Carla.

29: Welcome to the ocean of incarnational experience. Your maps are faulty. You must steer by hunch and hope. You shall not avoid that destiny which lies before you - that destiny which was chosen by you as the focus of an incarnational time and space. We encourage each to attempt always to move towards those goals one instinctively desires. We encourage each to attempt to improve and to control the life experience for comfort and for joy, for rest and peace and love; yet also, we encourage each to rest back in the virtue of that situation in which each finds himself. There are always

imperfections perceived in the ambient environment. There may well be many concerns about, "Is there enough?"... "Do I have enough?" We ask each to turn into that fear as if it were a wind and meet it straight on.

30: In your Holy Work called the Bible, the teacher known to you as Jesus observed two students vainly casting their nets into the sea. Again and again their nets came up empty of fish. They felt defeated, frustrated; they, no doubt, wished for control that they did not have. The one known as Jesus simply said, "Put down the nets again", and with renewed hope the nets were cast again into the sea; and suddenly the sea teemed with fish. The supply was overwhelming. The boat almost foundered with plenty. Such seasons shall your experience hold, of scarcity and plenty. Yet, in your perceptions, we ask each to focus again and again upon that knowledge that faith alone can give, that knowledge of where the center of the self is; for this, indeed, is the greatest control, shall we say, the highest form of control - that is, the control of the attitude.

31: Let your fears cease as the wind drops after the storm. Let your joy expand as the sun expands the atmosphere breaking through the clouds. And in that atmosphere, any occupation is a beautiful, rich situation; for in that situation you can love and be of service and offer the heart of yourself.

32: Your incarnation is loving, and so we end with the request that you love each other and be of plentiful supply of that love, of that caring, so that you may be free and give others the freedom that you feel. That bottomless, endless, paradoxical ocean of illusion shall, indeed, support and supply your awareness with perception upon perception, and you shall be sustained until all has been concluded that you came to begin. And then you shall set sail in consciousness, afresh, to learn more lessons, to be of more service, and once again, to take sail upon an uncertain and confusing ocean of illusion. And in all weathers, in all illusions, in every portion and density and dimension of the infinite creation, there is that single point of diamantine light, that is for you, the gateway to Intelligent Infinity. We move into and burst through that entrance with you, in unity, in love, in faith. Thank you for being fellow voyagers with us. Blessings upon your journey.

33: We would transfer to close this session's questions, to the one known as Jim. We thank this instrument and each instrument for working with us this day, and we bid farewell to this instrument. We are those of Hatonn.

34: I am Hatonn, and greet each again through this instrument. At this time, we would ask if there are any queries remaining upon the minds of those present that we may speak to.

35: Questioner

36: I have a question. There's been...I've noticed lately, a kind of fog in people's minds - certainly in mine - about supply, which is why we got the question today. And I was wondering if there is some strong current that is moving through, or that does occasionally move through everybody in this illusion. Times when it is not such a good or fortunate time, seems that that...it really seems to be cyclical. Would you speak to that?

37: I am Hatonn. The nature of your illusion at this time is that the permeability of illusory things grows more thinly veiled, so that the changes that are occurring at the sub-atomic level of the smallest of your atomic structures are reflected in each portion of your illusion. The relationships between entities, between groups, between your nation's states, and all interaction of peoples, feels the reverberations of change. The mystery of Being becomes more apparent. The infinity of possibility presents itself more forcefully to many, for the first time to most.

38: These reverberations of transition are reflected in many, many ways in your illusion and in your incarnation. For most entities upon your planetary sphere, the stability of governmental agencies and economic alliances and the commercial industries which provide the monetary supply, all are subject to this feeling of change, and thus, each entity connected to the entirety of these interactions will feel the possibility and the immanence of change - change that goes to the heart of what truly supports and enables one's life pattern to continue. Thus, as the material world about you reflects such changing feelings and relationships, it is a natural outgrowth of this change for entities to feel more anxiety, shall we say, in some cases hopefulness, in many cases a feeling of distress as regards the means by which the daily bread shall be real-

50: You must get this straightened out in yourselves by paying close attention to the multiple reasons for your choices, starting to see those motivations that are prompted by love and what part of it is prompted by fear, not hating yourself for the fear, but not being drawn into dialogue with that fear. This is what leads you not to be drawn into dialogue with another's fear, but to say no and to trust, "This is the least harmful thing I can do." Harming another by ownership is still harm. If you allow another to step on you, and hold your tongue, even if you are not hating them for doing that, you're still harming them. It is a very fine line.

51: A related question, one of choice of work is, "How do I know whether to stay with my present job, which is sometimes very painful to me, or when to move on to a new job? Am I copping out or am I being guided by love?" One might ask the same question in a rocky relationship. "How do I know when to stay with it? How do I know when to withdraw?" The same answer, my friends: When you start to allow yourself to experience the multiple motivations without needing to cling to being the "good" one nor to deny nor hate yourself for the places of fear, then you allow yourself to move into a deeper place of knowing in your heart, which very honestly weighs the balance and knows this choice is primarily motivated by love or by fear. It is never going to be clear-cut, which takes me one step further.

52: Please understand that there are only more or less skillful, more or less painful or joyful decisions. There is never a right or wrong decision. If you stay with the job or relationship and pain increases, you always have the right to leave. You ask yourself, "Am I still learning here or has the pain increased to the point where there's so much contraction of my energy that I can't learn?" If that is so, you forgive yourself for that humanness that creates that contraction and you let go of that work or relationship with the intention to look deeply at the places of fear when you are no longer so deeply stuck in it, and understand it, so you will not need to repeat it. If there is not that much contraction and pain and there is still much love and much joy in the work, and if you feel yourself learning in those situations, then you go on. There is no right or wrong.

53: There is much more that could be said about these questions which I would like to get into, but rather than working with hypothetical situations, we would like to hear your questions. I also sense that Q'uo may wish to speak before you get into your questions. What we will do here is pause for a brief break, come back and allow Q'uo to speak, if that is desired, or open to your questions. That is all.

54: (The session was paused for group meditation and tuning through story and song.)

55: Q'uo

56: We are those of Q'uo. Greetings once again in love and light.

57: We are happy to report that not only have Aaron and we spoken concerning the remainder of this session of working, but our instruments have also made their peace with our preferences, so all is well in hand. And this delights the one known as Carla, who enjoys arrangements.

58: We have looked at the walking of the spiritual path and seen that it is based upon the awareness that within the form which walks upon the surface of this sphere and dies and is no more, there exists a self which does not go down into the dust or in any way become corrupted, but which is infinite and eternal and unknowable, as the mystery of love shall always remain unknowable.

59: We have acknowledged that the beginning of this path may usefully be seen to be the first conscious choice of how to walk that path. Each here who hears our voice has committed the self to a pilgrimage of service to others on behalf of the one infinite Creator. We also have chosen this path, and this is why we have been called to your group at this time/space. We have suggested that beyond all questions of human motive, which keep intellects busy attempting to discern right, there is the actual center of this quest in the very body which is corrupt; for the consciousness which is Christ Consciousness, which is Buddha Body, dwells with a faithfulness that shall not cease, short of death.

60: In the midst of the physical vehicle which you know as your own body, no matter how its condition seems, it carries Christ within it. And this being, within which is your deeper Self, depends upon you to hope and dream and strive in faith amidst all difficulties and conditions whatsoever, to affirm this Self within, to proudly bear all the perceived errors of

self as scars of a warrior who strives peacefully towards that inner Eden in which all physicality and confusion pass away. And the Christ within, well-launched from infancy, may finally begin another voyage, another pilgrimage, in a lighter body within which this consciousness grows and has a larger weight compared to the physical body. You see, in all of your attempts to live, whatever you may think of them, they have been your best. How can any offer more than this?

61: Now then, we encourage each to feel the feet planted upon the path of pilgrimage. Yes, there are times when you may sit and drink in such beauty, whether it be of the eye or the heart, that you feel nourished and lovely and loving and well-equipped to do the walking towards the greater light. Yet, so much of any pilgrimage takes place when conditions do not seem favorable. And in these dry and desert times, it is central to pilgrimage that within your own processes of reasoning and consideration, you remember who you are, where you wish to go and how much you feel connected to this quixotic quest. It is when you are alone, without friends to encourage or understand, that the spirit within most needs your ragged, jagged faith—any scrap, any off-key rendition of the blues that still may praise the Creator within. Pilgrimages are difficult. But you would not find yourself upon this path if you did not hunger for that which gives meaning to difficulty. You wish to be wide awake and feel every stone, eat every mouthful of dust and sit at the end of any hopeless, empty day, rejoicing and giving thanks that you have been present at this miraculous disaster.

62: Of course, we can most well comfort each in these protected circumstances using channels such as this one and using the energy of each who seeks so that each helps each. But the testing and trying which tempers and encourages the growth of that spirit within is greatly fed by these difficult, desert moments or hours or days or, this instrument reminds us, years.

63: Sometimes, yes, each shall have losses, limitations and every discouragement. Indeed, each faces physical annihilation. One day this body shall be dust. None of this appeals or is easy to ponder, yet each of you shall walk along this path with the truth receding infinitely before you, never reached, always beckoning. And each day shall be new. Each situation, no matter how time-worn by repetition, shall be new if you choose to be fully the pilgrim. For you who wish to walk this path, wish nothing short of transformation. And one who successfully transforms oneself has virtually healed at least some portions of an older self, so that the new within has the opportunity and room to bud and flower and bloom in its turn, within.

64: The question, "How can one walk a spiritual path or have a spiritual vocation when one must labor at worldly concerns in order to provide food and shelter?" becomes less puzzling if you assign the value to labor that you assign to meditation, contemplation and all the good practices of the spiritual vocation.

65: We suggest to each that the spiritual vocation is to find love in the moment, every moment; and this makes no distinction between the worldly labor and the strictly spiritual practice. When an entity can gaze at the crowded day and see joy in the doing and Christ Consciousness in the very warp and woof of all labor, then a world opens up before that entity which is entirely drenched and marinated in Christ Consciousness.

66: This instrument has read the story of the nun who was asked how she could bear to wash the filthy, maggot-filled sores of infant children in your India which were soon to die, the odor and the look of putrefaction being so dreadful. The nun reportedly looked up at the questioner and said, "Oh, but this is the face of Jesus Christ. If I thought this was an Indian child, I could never do it."

67: My brothers and sisters, each of you is as this one. And no matter to what purpose you lend your hand, you touch Christ Consciousness. Do you doubt that there is this consciousness in one who does the taxes, goes to the grocery and attempts to park the car in a crowded lot with others jockeying for your place? If you do doubt, then praise and give thanksgiving to the one infinite Creator and go on anyway.

68: We shall speak to ways in which the spiritual vision may be tuned so as to be more fruitful in throwing out for your use tools and resources with which to meet Christ in the parking lot. But for now, we and those of Aaron, in the course of questioning, would like to address specific requests from you. We

33:♡: I want to move into some of the specific questions that we so often hear, the main one being, “How do I know when I’m following a path of love or a path of fear?” If you only had one motivation, it would be easy to know. What confuses you is the multiple motivations. In the giving of that apple, 9534:♡: The difficulty, then, is sorting out these voices in yourself and learning to trust the sincerity of the loving motivation and not get into a dialogue with the negative part of the motivation, but simply acknowledge that it is there. If you deny it, then it becomes empowered. If you acknowledge it and smile to it and turn back to the positive part of the motivation, you deny power to your fear. I call this not getting into a dialogue with fear.

35: You begin, through attention, to see how that arising fear ensnares you and draws your attention away from the angelness of you. There are some very specific steps to working here. First is to know that in every human situation there is going to be multiple motivation. Like the ivory soap ad, it may be 99 and 99/10036:♡: So, first there must be acknowledgment that there is multiple motivation. When you are faced with a choice, you look at what grows out of a loving and connected place and what grows out of fear. And second, while acknowledging the fear, you refuse to get caught in the story of it. This takes practice. You are never going to do it perfectly and that is okay. But with practice, the skill grows: “I know this is fear and I don’t have to get sucked into it.” The more you practice with this, the more you trust the impulses of your heart.

37: What happens when those impulses seem to lead you into pain? I want to tell the story of a friend here, while changing the facts sufficiently so as to render this being unrecognizable, although it is not someone who most of you know or perhaps who any of you know. We have here a friend who was in a marriage which had its ups and downs, as many marriages do. This was a second marriage for both partners. I’m going to refer to them as partners A and B so as to avoid any designation of the sex of either being.

38:♡: There was both love and pain between A and B. B suggested to A that since B was living in the house A had previously owned before their partnership, it felt excluded because it now contributed to that home. It suggested changing the mortgage, changing the bank accounts, whatever. It does not matter what they would change, but changing it so as to share more equitably. A agreed to that with some hesitation, but A sincerely felt, “If I want to live my life in love and trust with this being, the first step is to trust it.” So, A offered to B half of its possessions, let us say.

39: After the papers were signed, B turned around, not immediately but soon after, and betrayed A. It doesn’t matter how. But there was real betrayal, which led to filing for divorce, leaving A feeling not only heartbroken by the betrayal of B but also in a drastic financial situation. A said, “What did I do wrong? I followed my heart. I trusted and all it led me to is betrayal.” A very painful story.

40: Let us look at what really might have been happening here. My follow-up here is hypothetical. The personal reasons why this happened are not something you need to know. There are many possibilities and I would simply like to explore them with you on a hypothetical basis.

41:♡: Why do seemingly bad things happen to people who are trying to follow the dictates of love? That is the question. First of all, yes, this is a very painful situation, very frightening to A, who would now be both alone and having lost much of its support of its money. Is that bad? What do bad and good mean? Painful, yes, but there is going to be pain in your lives. Is pain always bad? Is it ever completely avoidable? You have heard me say that pain shouts at you, “Pay attention!” Now, A thought it was paying attention, but perhaps it needs to pay closer attention. When one pays attention, one’s learning is still not always pain-free. There is no guarantee of that. The question then becomes, “Can I take this devastation that’s been handed to me and make some useful learning of it, rather than having it send me into deep bitterness?” Perhaps that is part of what the whole issue was about. I repeat that these are hypothetical answers, all of them possibly real, but we have stepped away from the actuality of A and B’s situation here.

42:♡: It is highly possible that A is being offered the opportunity to let go of having to make things happen a certain way, being offered the opportunity to trust not only the “good” but also the “bad” in its life. It is very hard when one must go through that, but if one lets go of trying to make it come out

a certain way and relaxes into what is, then one can find love and healing even in the midst of pain.

43: Part of this might also be karmic. Perhaps very specifically in a past life, A had taken from B. This is only one of the ways karma works. It would not even have to be from B that A took. Perhaps A did not take physically from B, but only could not share. You say it seems like a very backwards way to learn sharing, to be punished for sharing, but perhaps A needs to take sharing beyond reward and punishment, to move to a place where sharing is not for reward, but only to share. Perhaps the past misunderstanding was that A held on to sharing for its rewards, and if it could not see possible rewards, it was reluctant to share. So, perhaps that is part of the karma.

44:♡: I am reminded here of a story of a Zen priest. This is said to be a true story that happened in Asia sometime in the last twenty or thirty years. The police came to this being and said, “You have been accused of this wrongdoing. Come with us.” And they took the priest to jail. They asked, “Can you prove your innocence? Where were you that night when this deed occurred?” And the priest said, “I was alone. I have no witness.” The priest did not fight the accusation nor did it agree with it. At first it said, “I am innocent,” but it did not fight. So, that priest went to jail, was imprisoned and penalized to serve with hard labor. Six years later another prisoner, who was dying, confessed to that crime. They came to the priest and they said, “You are innocent. Someone else has confessed. Why did you not stick to your innocence which you proclaimed at first?” The priest said, “Because when I meditated that first night in jail, I saw that I had done this crime in a past life and I had gotten away with it, and another had been put to death for my crime. Now I have paid in my own way and I am free. I have lived these six years in prison with much love, serving my fellow prisoners. I am free.”

45: So, karma does enter into it. It is hard to understand that. You are not given the ability to clearly see your past lives. There must sometimes be much faith that even when life hands you difficult circumstances, you still can trust.

46: Another possibility between our A and B: Through A’s ability to suffer this betrayal at the hands of B without moving into hatred of B, to allow B to feel his forgiveness, he is offering a very real service to B—opening a door. A may make it very clear, “What you did is totally inappropriate and I am very, very angry and hurt; nevertheless, I do not hate you.”

47:♡: To say no can be done with love. It does not have to be done with hate. Perhaps both A and B needed to learn these lessons, B being served by A’s ability to work with this painful catalyst lovingly so that B might also learn and grow beyond its self-centeredness and fear.

48:♡: Finally, A may be offered the opportunity to look at the multiple motivations in itself, that it shared its fortunes with B with a high degree of love and desire, aspiration to strengthen their relationship, but that there was also perhaps denial of any sense, “This being is not trustworthy”—denial of the fear in itself of letting go of a relationship with a non-trustworthy B.

49:♡: So, one part of it is A’s reluctance to be honest with itself about the realities in its situation, it is clinging to what love was offered rather than having the faith to say no. This is a hard one. So many of you have a hard time saying no with love. You aspire to be “spiritual,” to be good and kind and loving, but sometimes you interpret that kindness to mean being a doormat to others. When you offer yourself as doormat, you are going to be walked on. Then rage builds in you and you erupt. And then you say, “Oh, I’m bad for having erupted,” and you go back to doormat once again. But there is a place in between, when you have self-respect through faith in who you really are and in the loving-kindness of your heart, even while knowing that this is only part of what is there, that there is also fear and anger, jealousy and greed. But when you have faith in that segment of your heart that is loving and respect that in yourself, then you find respect for that which is loving in another. When you have compassionate non-judgment for that in yourself which is less than loving, you find compassionate non-judgment for that in others. When you learn to say no kindly to yourself when the impulse is grounded in fear, then you learn to recognize that fearful impulse in others and say no to it with the same kindness. Living with non-harm to others does not mean never saying no; quite the contrary. It can be very harmful to another to allow them to use you as a doormat.

ized. However, this crisis in plenty is also an opportunity to place the focus of attention and the faith, upon that which is eternal and that which makes itself more easily apprehended by those inner seekers who see somewhat darkly through the illusion and sense the opportunity and qualities of changes occurring, both within themselves and within the One Creator in whom each entity lives and breathes and has its being—surely, solidly, and carefully placed beyond the winds and waves of the illusion that move so carelessly and chaotically through many life patterns at this time. Is there a further query, my Sister?

39: Questioner

40: No, Hatonn, thank you. Thank you very much.

41: I am Hatonn, and again we thank you, my Sister. Is there another query at this time?

42: Questioner

43: I am curious about the role of meditation in obtaining the faith, it seems, that underlies action in the world to change the world, or circumstances that relate to us in the world. And I’m wondering if you can say something about how to hone our meditation skills to reach that faith, or if meditation is a direct route to that.

44: I am Hatonn. Meditation, my Brother, is our great injunction, shall we say; We continually suggest that entities meditate upon a regular basis in order that the stabilizing quality of establishing a link with the mystery of the One Creator be available to each in times of great turmoil, both from within and from without; for in the meditative stance, one is able to begin to perceive the unified relationship of all things, and to begin to perceive the nature of one’s own being as an integrated and whole entity, reflected perfectly in the unity of the One Creator. For each entity is a facet of this great jewel, and each entity must needs retreat to that silent room within, daily, in a place reserved only for this pursuit, and with a desire to seek purely, that connection with the Divine.

45: Meditation offers the most available access to the everlasting waters that can quench all thirst. We heartily and happily continue to recommend meditation to all who feel any desire to seek beyond the illusion, and feel any need to find a peace within that can surpass all understanding from without. Is there a further query, my Brother?

46: Questioner

47: No, thank you very much.

48: I am Hatonn, and we thank you, my Brother. Is there a final query at this time?

49: (Inaudible)

50: I am Hatonn, and we also thank each of you for inviting our presence to your circle of seeking this afternoon, as you reckon your time. We are most gratified to have the opportunity to put into words our humble opinions and our discoveries of many, many experiences lived both within the illusion that you now inhabit and within many other kinds of illusion, that provide the opportunity to discover once again, that all, indeed, is One Unified Creator, moving in a mysterious rhythm and an harmonious dance, each with the other, in a fashion which inspires entities such as are we, as we look upon entities such as each of you is, moving valiantly and carefully through what seems to be the darkness of night, searching for each sliver of light that may show one further step upon this long journey of seeking; and we walk with you, my friends, rejoicing at this opportunity to so.

51:♡: At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light the One Infinite Creator. We are those of Hatonn. Adonai, my friends, Adonai.

52:

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0:♡: We are those of Q’uo. Greetings in the love and in the light of the one infinite Creator. We are so delighted to be within your circle of seeking this day, and to be sharing in your fellowship and in the experiences which you have at this time of your year as the blooms fill the garden.

1: For us to discuss being in balance is to move first into a perception of the balance of the sphere. It is only human, shall we say, to think of balance as having the characteristic of balancing between two legs, as you do when you walk. In actuality, balance is more a characteristic of realizing the center of one’s orb of beingness so that all of the happenstances of incarnational catalyst simply cause one to roll with

the energies which are being manifested and expressed by the environment in the self. It is helpful for you to place that model of the self as the sphere in the mind simply in order to see that, metaphysically speaking, balance is not a matter of falling far, for the metaphysical being, when self-realized to any extent, is infinitely curved and not that with protrusions which catch one and bias one.

2: Perhaps one may see the stresses and harsher experiences of incarnational catalyst as being that which tends to more and more compactly press into the center all parts of the circle or orb of being. Perhaps from this beginning you may see that we do not have the opinion that to be in balance is to be static or fixed in position. Indeed, when all is well there is the feeling of process, the experience of ongoing energy flow. This feeling of beingness constantly moving and evolving in kind is the hope of one who sets out to know peace while seeking the truth. Such a nature is certainly not going to be fixed even if value is still held in the kind of peacefulness which is stationary. The desire to seek the truth quickly removes the probability of remaining in metaphysical place for long.

3: So we offer you the image of yourself as a spiritual being, as a sphere of energy which will always be rolling, yet whose center is more and more accurately and gracefully sensed so that as the abrasions of experiencing the illusion more and more refine the near-perfect roundness of your spirit you become more and more of the nature of the Infinite and less and less of the nature of that which is concerned with limitations.

4: What keeps a sphere from rolling? What would cause the seekers of truth to find themselves stuck? There are two categories of difficulties, the first being the declivities of the happenstances of your incarnational catalyst. There are small and large valleys into which this entity moves, only to find that there is no further downhill route and happenstance alone shall not aid in the process of moving onward one iota. Then it is that it is easy to fear, for in order to smooth the metaphysical self and be able to roll with the punches, as it were, work has not then been done on being disagreeable with circumstance, the impulse having been trained over and over to see what is occurring, to cooperate, to adapt to what is occurring and to act within the situation as you find it. Occasionally this excellent behavior lands one in a hollow and fear is very quickly offered a place around the campfire with you.

5: Not to feel fear when feeling trapped by circumstance is unlikely. Therefore, let us look at what kind of companion fear may be. If fear be seen as an enemy, then it must be fought, and there are no true winners in a fight with fear, for it feeds upon itself, and if great attention be paid to it, it grows even greater. If fear be seen to be a guest, then the trappings of civility are found to be wise as well as courteous, for fear is after all a familiar friend, one to be greeted, offered a drink, a bite to eat, a warm place by the fire. “Of course you are here, fear,” you say, “Welcome to my world.” Fear then flowers into a true friend and says, “Thank you. I see me and honor me. For that, thanks. In return, I communicate to you that you may stay here for a rest, for you may get ready to climb out of this hollow, and I will help you.” Then brother fear can get behind that rolling self and aid in the climb out of that hollow circumstance.

6: (Pause)

7: I am Q’uo. We are having difficulty with this instrument. We ask your patience. We would appreciate a further tuning as this instrument deepens its state. We are those of Q’uo.

8: (A tuning song is sung by all.)

9:♡: We are those of Q’uo, and we thank you for aiding this instrument. We are again with this instrument in love and in light.

10: There are also those times when within the self there is the inner hollowing with inner stagnation or distress, the feeling of being stuck, this having not to do with circumstance or any outer manifestation. These are seasons of the soul and although they seem difficult and endless, they are extremely productive or potentially so. During these times, there is no true sense of balance, for the simple reason that the inner balance point, after a great deal of catalyst has been processed, is changing.

11:♡: Often it puzzles those who experience these seasons of desert within, for the outer planes are halcyon and lovely, yet within all is certainly an arid waste. The negative reaction to this is often not true fear but rather a cold and (inaudible) discomfort, a feeling that one is truly unworthy, thirsty

and unfed, in the spiritual sense. Again, it is well to make a friend of this discomfort, even to allow some focus upon the discomfort, a writing in a journal, or telling to oneself of just how this feels, for by doing so, by being attentive to these feelings of discomfort within, one helps one's own process of recentering according to one's emerging character.

12: We are attempting to give this instrument a vision of how the incarnational experience compact more and more beingness into the sphere of being so that the balance point does shift as entities become more polarized. We can only go so far with this imagery, and apologize for the limitations of this form of communication, but if you will picture a ball or field of energy in which there are shells of more and less density, and then see that this sphere has its cross-hatchings of energy and focuses of energy where lines cross, one may see that the learning that is done in an incarnation may compact one set of nodes of experience-gathering or another at different times, putting those portions under more pressure, and thus changing to some extent the way the sphere gets balanced.

13:♡: The hope of entities who attempt to accelerate the rate of their evolution in spirit is to so live that the maximum amount of pressure is exerted upon the orb of self so that more and more and more of love may flow into or within the sphere or field of that which is your unique spiritual entity. Were you upon the path of service to self it would be important to study how to manipulate experience so that the balance point was not moved, but rather all energy would go to the perfection, or sheen, and the regularity of the sphere of being, these being attractant qualities. Because we speak to those upon the path of service to others, however, we assure each that it is not the point to attempt to look graceful or to seem centered, rather, dealing with times of feeling off-center or unbalanced the point is to make friends with this situation and involve the self in accepting and assimilating the growth, not with an eye to appearances but solely with the goal of so accepting and loving this discomfort of self that the stage is set for the process continuing.

14:♡: After all, if you are scrambling out of a huge pothole in your spiritual road you cannot hope to look very graceful. Consider, you are being pushed from behind by Brother Fear, you have grown what little legs spheres might hope to wear so you may scabble your way up to the surface of your spiritual path again. Where is it written that this posture is graceful? No, my friends, laugh and accept the sometimes grimy nature of the spiritual road with all its potholes. We mean by this to affirm that there is great use indeed in the disquieting experiences of being off balance, of being upset with the self, right up to the point where you as an entity have absorbed fully the material of the discomfort, have chewed through those issues that were part and parcel of removing you from your center. Indeed, to the spiritual seeker the straight and level road is a lovely thing but if it is endlessly peaceful and there is no perceived challenge the seeker turns and questions its path: is it learning enough? And it does well to do so for the seeker that asks, "Am I learning?" or, "Am I taking it easy?" is also moving into a potentiated desire for further catalyst, and that which is desired shall be received.

15: We encourage each to rejoice at the broad and pleasant landscape when the spiritual path is such. We encourage questioning this peace as means of potentiating any further learning that may be available. This is the way of accelerating the rate of spiritual learning. When difficulties strike and one is in the potholes of the spiritual path we encourage moving in a very conscious way into a closer rapport with the difficulties of that pothole, whatever they may be, and a friendly alliance with fear. See it, accept it, and it will not limit you but be your friend.

16:♡: Above all, whether on the broad and beautiful sunny path or in the depth of a dry, rocky waste we encourage the consciousness that the Creator is with you, for this is the true center at all times in or out of balance. The seemingly smooth and the seemingly rough both alike are manifestation of perfect love. No matter where your curiosity and your sense of adventure move you in spiritual seeking you are the same distance from love that is no distance. All you experience is love, all with which you experience is love; you are love perceiving love. Yet within your illusion there is subject and object and the verb between. Use this illusion, use this separation and allow the verb between to be love, allow (yourself) to enter into loving relationship with good times and with bad, with positive and with negative. Become involved and active

within each portion of your spiritual seeking. The more you can embrace your condition the more you shall radiate that love which is of the essence of you, of the situation, and of any and all agencies whatsoever.

17:♡: And my friends, what a service this is. To be able to bear witness in good and in bad weather, to the sun which forever shines, to the warmth of love which never grows cold, this is to be a sun to those who may share your circumstances, this is to radiate through your physical, mental and emotional beings that spiritual truth that you are love and you are surrounded by love.

18:♡: This instrument is asking us to finish our speaking, and we realize we must do that. We thank each for the privilege of speaking with you and encourage each in the sometimes difficult process of seeking the truth. We are with you in that search and we share love with you in each and every moment. We would close the channeling for this session through the one known as Jim. We would now leave this instrument. We are those of Q'uo.

19:♡: I am Q'uo, and greet each again in love and in light. It is our privilege to ask if there may be any further queries to which we may speak before we take our leave of this group. Is there another query at this time?

20: Carla

21: So my feelings of pretty severe self-criticism during this time are a season where I am trying to assimilate some kind of changes, is that right? Is it important that I know what that change is?

22:♡: I am Q'uo, and I am aware of your query, my sister. Eventually, within your total beingness, it is necessary that you understand each change so that the total spectrum of your experiences will have meaning and integrity. However, at this time, as you are in a midst of such change, it is not as important that you know the specific nature of the change as it is that you prepare yourself for change by opening your attitude and your heart to that which is being born within you. You welcome a new being. This kind of change is that which occurs a number of times during the seeker's life experience. The conscious seeker will be more prepared to endure the rigors of change than the entity who is as yet still seeking in an unconscious or automatic fashion. Thus, it is important at this time to simply open the self in love and acceptance of all those difficulties you face, whether they are generated from without your being or from within your being, for in truth all that you perceive you personalize in a fashion which blends perceiver and perceived.

23: Thus, your experiences become a part of you and as you progress in your journey of seeking you will find that this blending of experience occurs most easily when there is as little resistance and as great vulnerability to it as you can stably withstand and accept within your being. It is not easy to place oneself within the swirling waters of change, for it is easy to believe that one may drown or be washed ashore in a distant location unfamiliar to the present self. However, we can assure each of you that you have placed within your incarnational patterns these opportunities for rebirth of this child-like self that laughs with glee at all catalyst that it perceives, looking at the world as a place in which there is endless opportunity for experience and excitement.

24: This child-like nature is balanced and focused by the maturing sensibility of a seeker. This is the strength of experience, catalyst which has been processed and placed carefully within the personality as a secure building block is placed within any builded structure. However, this maturing and adult-like attitude can also be an inhibitor to further change, in that it wishes to maintain that which it has and that which it is, for it is difficult enough to accept oneself as one sees the self, and to be asked to accept that which is perhaps more unknown within the self is an added challenge, which again requires the attitude of the child, looking at all about it without fear and with complete acceptance.

25: Is there a further query, my sister?

26: Carla

27: Just when ... when I am in a state like this, any good that I ever was at meditating—and I don't have the experience at meditating and I am not even sure I should call it meditation—I did notice you did not talk about meditation too much this time, you talked more about just remembering. Could you address the problem of not being able so well to meditate?

28:♡: I am Q'uo, and I am aware of your query, my sister. As we spoke previously, the experience of change, especially

three times, "Aaron?" and get a "yes" three times, so I don't always go through that procedure formally.

10: So, now I'm going to be quiet for a few moments while I work with this process of tuning that I use. I would ask you each to move through much the same process at your own pace, stating your intention that what you receive be of service to all beings and that as you lower your own boundaries and open yourselves to spirit you also challenge that spirit by your own highest values, which becomes a firm commitment of your own adherence to those values. A few minutes of silence now, and then we'll begin.

11: (Pause)

12: Aaron

13: I am Aaron. I call you angels in earthsuits. Your angelness is undeniable. This is who you truly are. With your incarnation, you have bound yourselves into these earthsuits, pulled closed the visor in the front which prevents clear seeing. Think of it as a coat of armor you have put on. Body armor would hamper the free movement of your limbs. And yet, in the society in which armor was necessary because of jousting and other such combat, the armor was both a burden and a tool, a necessary tool. Your earthsuits might by some be viewed as burden, but they are necessary to your learning. This earth is your schoolroom. And your body and emotions are the embodiments of the lessons you have come to learn, the tool through which you can learn.

14: The angel lives only in ultimate reality. It knows itself clearly for who it is. The being enclosed by the earthsuit can become so caught up in the tightness of that suit that it becomes its only reality. It forgets what it is like to live outside the suit.

15: My dear ones, here is where it gets tricky. What your incarnation asks of you is that you find the balance of both, fully expressing the angelness while in no way discarding or belittling the value of the earthsuit, paying attention to the earthsuit while aware that it is merely a covering that you put on—not owning it, but living it fully.

16: You are like actors in a play. When you come out onto the stage, if you look to the audience and say, "Oh, this is only a play. It doesn't matter," the audience is not going to get much from your lines offered with no sincerity. If you become so involved in the illusion of the play that you forget that it is a play, forget that there is an audience out there, you may turn your back to the audience or speak too softly for them to hear. The good actor must live his lines convincingly—live them, be them—while being fully aware simultaneously that this is a play, that when it walks offstage it no longer is the identity of that character. This is how the audience learns from a play. And you also are the audience, both actor and audience.

17: This is what your life asks of you: to live the illusion as full-heartedly as you can while still knowing this is illusion. Herein is the intersection of relative and ultimate reality, the intersection of the cross. You have one foot in relative reality, one foot in ultimate reality, and there is no separation between them. Some of you have understood that you have one foot on each side of this threshold, but you feel as if there were a wall, an infinite wall, dividing relative and ultimate reality so that you may only experience one at a time. It is very hard work to learn to blend them, to bring compassion and wisdom together. But that is what you are here to learn to do.

18:♡: When we ask, "What is the spiritual path and how do we live it?" the spiritual path, for me, is one of awareness of the non-dual nature of relative and ultimate reality and compassion for the being who sometimes stumbles while trying to bring them together harmoniously; love and respect for these beings who keep brushing off the mud and moving on again, always learning a bit more about this balance and always learning a bit more about the desire to rest on one side or the other side of the balance; seeing the resistance to bringing them together because that requires such deep honesty and courage; and finding compassion for the being who cannot quite do it, but tries.

19: There is one very beautiful song from the play, Man of La Mancha. I will not ask Barbara to sing it, as her voice is inadequate to the task. But one verse is the words, "To bear with unbearable sorrows, to go where the brave dare not go, to be willing to give when there's no more to give, to be willing to die so that honor and justice may live. And I know if I'll only be true to this glorious quest that my heart will lie peaceful and calm when I'm laid to my rest." 2 This is

your path, a path of exquisite beauty. Honor yourselves for the humans you are, for the quest that you have undertaken and the extreme difficulty of it, and for the light not only at the end of the road, but the light that you emit with each step on this path.

20:♡: I would like to change tracks now and move from the theoretical to the practical. Fine. We are looking for this balance of ultimate and relative reality, this balance of love and wisdom. How do we follow that quest in dealing with the very real and painful catalysts of our lives? I feel Q'uo wishing to speak. I do not know if Q'uo wishes to speak in answer to the question I have just raised, or wishes to add more that relates to the beginning of my afternoon talk here. I will simply pass the microphone to Q'uo for my brother/sister/friend to speak, and then we will move back to my own talk of the practical. That is all.

21: Carla

22: (As a complement to Barbara's description of her tuning process, Carla's own process is provided.)

23: (Pause)

24: Q'uo

25:♡: We are those of Q'uo, and greet each in the love and in the light of the one infinite Creator. Greetings, blessings, love and peace. My fellow teacher Aaron kindly shares these teachings with us, and we stand humbly before this generosity.

26: Indeed, we wished to speak to the matter of how to conceive, if you will pardon the pun, of your physical, material selves being in the same physical vehicle with the infinite and eternal life form which you are. For you know that you are not your body, but were before the world had been and shall be long after it has been taken back into the unmanifest and unknown, which is infinite Intelligence that is the one great original Thought, which we label with the weak word Love, having no choice.

27: This instrument earlier this day spied an acorn, and picking it up, found half of it to fall away. The little pointed top fit nicely on the finger like a cap for a finger puppet. Consider the seed within this acorn's husk and the stature of its eventual manifestation. Can this tiny acorn conceive of holding such a seed? And each of you in your physical vehicles—fields after fields of energy held in articulated manifestation—to move as vehicles do through time and space, delivering the precious load of consciousness that it may be buffeted by all manner of catalyst?

28: Within each of you is being born (as you choose to walk this spiritual path) the physical vehicle, if you will, of light that you shall grow to be. But now, within incarnation, this physical form of light is tiny, incredibly vulnerable and protected only by your sense of its being as you go about your everyday affairs. Each choice that you make strengthens this infant consciousness. Each of you is like Mary, mother to Jesus, in that you are birthing your spiritual self, and you shall carry this within you all your days within this incarnation. Each hurt, each abruptness which shocks, each sorrow, each feeling of solitude and longing for a more native country, causes this infant child within to cry, and you may stand confused.

29:♡: How can you nurture this inner child of light? Each of you can, in every moment, imagine, dream and intend this nurturing; and with the energy of this intention, you touch that tiny light-being with the Mother's and Father's love, seeing you are not alone, "for I have touched Love." And all that you feel and care and reach for exists in abundance, abundance that shall wash over your sweet beingness. "Here, feel my love." And because you, in all your dirt and confusion, have intended and dreamt and imagined this love, this abundance—this becomes truth; and the nurturing of infinite Intelligence continues as the great work that rose beyond all of the seemingly independent sparks of consciousness and, in the end, feeds not only that spiritual self within but the more conscious everyday self that may feel so poorly equipped to nurture and love spiritually.

30:♡: Your secret weapon always is the parents' eternal secret: simple, honest love. Love that questing spirit within and you nourish that which shall carry you into eternity.

31:♡: We thank our brother Aaron for sensing this teaching impulse which came to us, and hand the microphone back to his teachings with our love. Greetings, my brother. How wonderful it is to be here with you in manifestation through these lovely children.

32: Aaron

is wise and it puts you in a place where you'll feed it in to where it will come up gradually and you can deal with it better. There's a lot said, a lot of points made, and a lot of work done. Some of us can't bear it.

96: Barbara

97: One of the things that we suggest to people is to acknowledge some of this "screening out." Sometimes Aaron puts people to sleep. Some of this is resistance. Instead of saying, "I've got to get rid of this resistance," can you just acknowledge it? "There's resistance here. Can I be gentle with myself about this resistance?" Allow it to emerge. "What's the resistance about?" you know. Don't think about it. Just acknowledge and let it work out. I want to give an example.

98: A couple of years ago, my son came home from college with a pile of literature about recycling; and I already recycle paper and bottles, but he wanted me to recycle everything. It wasn't a very big stack of literature, but I kept putting him off and saying, "I can't read it now." Finally, I became aware if I read it, then I was going to have to be responsible for it and I just wasn't ready to be that responsible. I felt like it was going to be a big burden, a lot of work. "I don't know if I can handle this. Keep it at a distance. I don't want to know about it yet. I'm not sure I'm ready to be that responsible."

99: We each need to work that through. If we really hear what they are saying and try to live our lives that way, it is asking us to be very responsible, and there's some fear: "Am I ready to be that responsible? What am I getting into here?"

100: We need to be very gentle with ourselves, not push ourselves beyond where we are, because we learn as we grow. We don't have to be anywhere but exactly where we are now, just moving at our own pace. There's no speed with which we do this. People get into trouble when they aren't honest with themselves. Some say, "Okay, I'm going to take all this in and I'm going to do it." And then, instead of becoming a work of love and kindness and gentleness to ourselves, it becomes just another kind of fear: "I'm going to get rid of that and I'm going to be this." But that's not honest.

101: Questioner

102: So, how do we clarify the lower chakras?

103: Barbara

104: I think Aaron and Q'uo will both be talking about that at length, but let me just say, in working with this "screening it out," the first step is simply being aware there's resistance: "Am I judging that resistance or trying to get rid of that resistance, or am I allowing myself to bring my heart to that resistance?" Do you see what I mean? The other thing that I'd like to suggest is, both Aaron and Q'uo—their energy is at a very high frequency vibration that's not completely in harmony with where many of us are. It is very tiring to experience that energy. There is sometimes just a sense of screening it out because there's so much energy coming in. We need to be very gentle to ourselves about that. Through the weekend, your ability to hear this and take it in more fully will increase. One specific thing that Aaron has sometimes suggested to people is simply opening your eyes, not to look at us as we're channeling, but a kind of unfocused looking that helps to allow more awareness.

105: Questioner

106: Yes. I did that today. It helped.

107: Barbara

108: On the question of how to clarify the lower chakras, Aaron is saying that's too big a subject to do before lunch.

109: Carla

110: I wanted to say thank you for one of the things that you all helped me to do: By listening and being in circles, I just get so much energy. I feel better when I channel than any other time, and I just really thank you for the beautiful sharing of this incredible energy that goes around the circle. Yum! And, as someone who came to a workshop recently said, "It's yummy!"

111: (footnote start)(For more information, please contact the Deep Spring Center for Meditation and Spiritual Inquiry, 3003 Washtenaw Ave., Suite 2, Ann Arbor, MI, 48104, www.deepspring.org.(footnote end)(footnote start(Holy Bible, Matthew 22:37.(footnote end)(footnote start(For more information, please contact the Deep Spring Center for Meditation and Spiritual Inquiry, 3003 Washtenaw Ave., Suite 2, Ann Arbor, MI, 48104, www.deepspring.org.(footnote end)(footnote start(The Kybalion, Anonymous.(footnote end(112:

6.44 1993/09/25

0: (This session was preceded by a period of tuning and meditation.)

1: Barbara

2: Aaron and I are discussing which of us is going to lead this session. Aaron is suggesting he led the tuning last night. He would like me to share with you directly the process that I use, which is not with a guided meditation from him. It precedes opening my energy to him. As Carla pointed out this morning, this is simply my own process which I'm sharing with you. I'm not suggesting that you need to use it, just this is how I've learned to work with Aaron.

3: The first thing I do is to focus on my breath, simply settle my attention. This is not a matter of creating stillness. Sometimes there's stillness. Sometimes there's occurrence. Meditation is not to be mistaken for stillness, but for deep awareness and being in the moment with whatever arises in that moment—stillness or occurrence; simply coming to attention and choiceless awareness, coming to a place of center, where, if there's stillness, there is no grasping at that stillness. If there's turmoil and busy mind—thoughts arising, emotions arising—there's no aversion to that. It is coming to a deeper place in myself where I can watch all of this and move past. That place is still, a still point uninvolved in any outer stillness or occurrence. So, that's the first step for me. I'm going to be quiet now for a moment while I work with this and let you work with it, just focusing on the breath as we did in the meditations early this morning before breakfast.

4: When I'm in that space, the boundaries of self come down and I feel myself surrounded by energy, by spirit. At this point (usually not with words so much as wordlessly, but obviously to share it I need to use words), I offer a commitment of my energy, a statement of intention of my desire to be of service. If I notice any self-thought, of pride in that "being somebody doing something," I just notice that's part of it, that's the part of it that grows out of fear; and I don't condemn that in myself but I also don't build that up in myself. I ask for help in channeling clearly despite that human fear that is part of my make-up because I am human. I recognize that it is not a big part of my motivation. I don't focus on the negative in my motivation, on the fearful in my motivation. I focus on the loving and openhearted in my motivation.

5: So, I simply state clearly my intention. I want to offer my energy in the service of all beings. I want to offer my energy for the alleviation of suffering. Please use this energy in whatever way is most appropriate. I then state the continuing intention that I offer myself as an instrument through which spirit may speak. And I speak to whatever array of energy I feel out there, making the firm statement, "I will not allow anything to speak through me and use my voice which is non-harmonious to my own deepest values. I welcome any being that wants to be present to hear me, but it may not speak through me unless our values agree."

6: At this point I usually begin to feel Aaron's energy very strongly. I recognize it as Aaron's energy. When I'm simply talking to Aaron myself, we have a code that we use for a challenge. So, I abbreviate the challenge to that energy that asks it to identify itself. When I'm channeling with a group, I go through the full challenge to that energy.

7: At first I couldn't understand the reason for this because I said, "I know Aaron's energy," but then I became aware that a being that was negatively polarized to just the same degree that Aaron is positively polarized could feel very much like Aaron, the same wavelength of negative polarity that Aaron is positive polarity. Carla said to me a few times, "Challenge, challenge!" And I said, "I don't need to." And then once I experienced negative energy that felt like Aaron's, so I started to understand the wisdom of Carla's advice.

8: So, I offer a formal challenge to it; this, for me, being what I most firmly believe in. Each of us, in opening ourselves to spirit guidance, needs to use our own highest values and to challenge the energy—not only that which would formally speak through us in channeling, but that guidance from our own guides that we listen to—to challenge it by our own deepest values.

9: What I ask for myself is three challenges. First, "Are you that energy that I have come to know as Aaron, that identical energy?" I get a "yes" on that. "Do you come in service to the principle of love and service to all beings?" And finally I ask it, "Do you come as a disciple of Jesus Christ and the Buddha?" If I'm not channeling to a big group, I simply say

when this experience is enhanced by a cyclical movement within the deeper being, is one which is felt to be chaotic and confusing, irritating and almost unable to be borne. Thus it is not surprising that one's meditations would also be affected by this confusing and chaotic experience, however, be assured that as you place yourself in a position to meditate and to open yourself to the experiences of love about you, that no matter what your perception of your experience of meditation might be there is work accomplished there, not just in the intention to meditate nor in the actual practice, whether perceived as well or poorly accomplished, but in those deeper portions of yourself to which contact is made during meditation, in order that these portions of your deeper self might be able to have their influence upon your perceptions in even the subtlest manner is the opportunity that is most helpful to the seeker of truth. For as you travel through the deeper portions of your mind and open yourself to any experience that you find there, you conduct an harmonizing expedition, shall we say, bringing together various resources that are uniquely yours, and applying them in a manner which is as mysterious as the heart of creation itself seems to each. Yet, in all the mystery and confusion, the intention, the practice, and the contact with the deeper portions of the self will provide you with the metaphysical food to fuel your journey further.

29: Is there a further query, my sister?

30: Carla

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

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

33: Questioner

34: I am just curious, Q'uo, if it is correct to say that when there is a great deal of change going on the inside then what seems to be happening on the outside is stagnant or calm. Also, the opposite of it, where there is stagnation on the inside that is mirrored by a great deal of catalyst happening to the outer self. Is that a correct observation or would you comment on it?

35: I am Q'uo, and am aware of your query, my brother. In the general sense, we would agree with your summation of the experience of change, for as you perceive change occurring within yourself this change has in many cases already seated itself within the deeper portions of your being and this change is now making itself apparent to your emotions and your senses, and you begin to analyze with your mind that which you experience. It is much like the aftereffect that you see as the change within the daily round of activities. As you experience the calmer waters in your daily activities you may also assume that there are inner preparations being made for future change as current catalyst is accreted, and as it is well or not so well processed there is the building of momentum so that at what you would call a future time there can be another shifting of perception that will allow you a clearer view of your path to love.

36: Is there a further query, my brother?

37: Questioner

38: I will ask your comment on this concept. When a change is occurring that is already being processed by the deeper self, and it only comes up to manifest as an aftereffect through the conscious mind, is it then to any advantage trying to use the conscious mind to process whatever comes up in it? What is the place of those concepts coming up in the conscious mind in the overall picture of experiencing and processing this catalyst?

39: I am Q'uo, and I am aware of your query, my brother. As in so much that you experience in this illusion, acceptance is the key in all of your growth and service. Thus, as you experience the washing about and spinning chaos that change brings to the outer self and which is perceived by the conscious mind, this conscious mind is best used which opens the self to acceptance of that which is occurring. There is little that the conscious mind can add to the deeper changes that occur within. The conscious mind can inhibit and make more difficult the seeking of change. The conscious mind is much like the entity—we give this instrument the picture of the one who surfs the great waves of your ocean upon a small board, and which places the self at the crest of the wave when it begins, and shoots for the tunnel of the breaking wave in order to continue the experience of surfing the wave. The conscious mind, as it accepts the balance necessary to remain on the board and the board within the wave, can enhance the experience by moving with it. To fight or overexert the analysis is the equivalent of shifting the weight to inappropriate posi-

tion upon the board, and to risking potential capsizing, shall we say.

40: Thus, it is well to be able to move with any experience, whether one feels that a valuable change is occurring or not. One does what one can and what feels right and well and balanced within the heart of the being, then one releases all responsibility for action and reaction and moves with experience as the swimmer upon the board moves with the power of the waves.

41: Is there another query, my brother?

42: Questioner

43: No, Q'uo, I would just add that I appreciate your tireless encouragement and kind words that bring in light, especially to me sometimes when I seem to be falling off the board all the time.

44: I am Q'uo, and we are extremely grateful to you as well, my brother, for the opportunity of speaking to those areas which are concerns in your path of seeking.

45: Is there a final query at this time?

46: (Pause)

47: I am Q'uo, and we thank each of you for inviting our presence to your circle of seeking this day. We realize that each of you is a diligent and conscientious seeker of truth, exerting every effort, applying every resource, and experiencing all that confronts you with the greatest amount of courage and honor. Yet we know that you feel, from time to time, that failure is your lot, and that you miss the mark far more frequently than you hit the mark. We would suggest to each of you that this may or may not be true, however, it is unimportant, for what is important is that you engage your experience with a whole heart and attempt to make some sense of all that occurs, knowing that all that occurs and all that exists exists within the greatest mystery one can imagine, and that there is at the heart of this mystery infinite love and support for all children of the one Creator that seek to return to their place of beginning, never knowing for sure until they have returned that they have never left.

48: Your experience is your glorification of the Creator and the food for your own soul that you engage your experience with a whole heart and with all of your strength is the most important quality of your illusion and is that which shall serve you well in all of your learning and serving.

49: At this time we shall take our leave of this instrument and this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai my friends. Adonai.

50:

6.19 1993/05/02

0: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. How radiant all of you seem this day and how very glad we are to be called to this circle of seeking. We cannot thank you too much for allowing us to share our thoughts with you. We would ask, however, that each be fully aware that we speak only our opinions. We would ask each to choose from our offerings only those thoughts which have a personal ring of truth to you and allow the rest to fall aside, for we would not be a stumbling block because of our supposed authority, but must insist that we remain travelers upon the long and dusty road of spiritual seeking and the evolution of spirit.

1: We come to you to speak concerning the value of a certain attitude of mind. Let us speak first of the value of attitude. Consider if you will, how removed from innocence each of your actions and, indeed, your very thoughts have come. What a long trail of judgments and processes of perception go into your becoming aware of any single thought or bias. Consider how bland the texture of life as you experience it might be were you not to have this loss of innocence of the senses, and how each bias, each peculiarity of your particular mind-set or attitude has had to do with a realizing for you a way of experiencing which has, only to a minority extent, to do with the raw facts or unjudged data of any ideation or experience.

2: What gives the flavor to your menu of sense perceptions is an attitude. For so many among your peoples, the deeper attitudes, as you have been discussing this day, toward the self are attitudes of judgment. As you treat yourself you also treat others. There is all the difference in the world between experiencing the self remaining without opinion in relationship

with another entity or an idea, and reacting to that person or idea. The attitude, then, is that which moves seemingly from the virgin or untried mind and toward a characteristic signature of a certain matrix or cluster of builded opinion which functions as a basic attitude towards life typical of spiritual principles. It is a paradox.

3: The value of new mind is that it is untested; yet to approach living the incarnational experience with this mind-set is to choose and intend to carry out living with an attitude. That which you seize upon as spiritual resource is, at the same time, your entry into polarity. The archetype of new mind is that which is as the struts and concrete and steel members of a structure, or like the skeleton of a structure. The archetype of new mind or the matrix of the mind is a solid structural member which is part of that structure which holds the potential for experiential process. Or to put that another way, it is a diagram in ideas rather than lines of drawing, of the processes of perception. The new mind is all about where perception begins and all about where perception ends, because new mind is that which begins each onset of experience.

4: Stop here and pay attention to your environment for a moment. We shall pause. We are those of Q'uo.

5: (Pause)

6: We are again with this instrument. We are those of Q'uo. Did your number of thoughts exceed one hundred? Perhaps. The possibilities, however, for noticing were almost endless. The hum of the busy electrical appliances, the various barely perceived scents of lilac and other flowers; of incense from earlier this day, of the newly cleaned floors, the smell of rain, the various sounds made by a circle of seated people breathing and making the small sounds; so much, just in physical sense perception. Then add to that the greedy amount of perception which is reached for by the mind, the emotions and the spirit's desire for truth. All of these things in one present moment and it is already gone, and there is another fullness to contemplate. If we are to praise attitudes—and we do indeed affirm that—then we must reconcile ourselves to defending or postulating the paradox of choiceless awareness which the phrase “new mind” denotes, and the value of choiceless awareness in making choices, which is what attitudes are about.

7: Let us illustrate. One entity approaches a fence. Because the entity is inwardly looking, the entity does not mind where it goes, so it turns and walks along the fence. This is not only choiceless awareness in that there is a graceful and seamless acceptance of a change of direction to cooperate with the electromagnetic fields of wood and metal. There is another entity which is determined to go towards something on the other side of the fence. This entity is choicelessly aware of the fence and nonetheless climbs over it. Depending upon an entity's attitude, however, it might be considered unfortunate to have the necessity of going along the fence line. It might be equally offensive to another to climb the fence. The more sharp the choice, the more precious the attitude of choiceless awareness. The more challenging the circumstance, the more useful is grace.

8: Each seeks beyond all reason due to what can be called a spiritual instinct. That instinct for a spiritual truth that endures is so strong that no system of distraction has kept each here present from attending to its demands. You by your very nature seek the source that is the key to your nature, seek to align yourselves squarely and truly with that which is most deeply true. The sum total of this, hopefully, is to create more and more awareness within the self of the abundance which your experience holds, for it is your nature, spiritually speaking, to open wider and wider as your experience deepens and accumulates, until all of creation is whole and entire within you, moment by moment.

9: In the concept of new mind, there is the connoted concept of the wholeness of that which comes before the processes of perception, and again is summed up as the end result of all working through of the processes of perception. In effect, then, the source and the ending of wholeness provide the basis for an attitude which then disposes the seeker to approach each present moment as if it were whole, entire and everlasting, which, by the way, each moment is. You live now in eternity, yet you are participating in a very deep and thorough-going illusion. This is not a particularly comfortable situation, of this we are fully aware. We remember this. Yet, how we regard with excitement each of your intense hopes and feelings, for without the illusion which you

enjoy, with a much more light-filled and clear illusion informing us that all is well, we do not have the opportunity to live in blind faith. We have no particular value in choosing to think of ourselves as whole and not needing experiential processes to affirm our beingness, but you have the opportunity to express that blind faith that you actually are all right, that this or that destiny may befall you; nevertheless, your nature is whole. Experience merely tells you a story about this wholeness, and tells it more or less in order depending upon the amount of awareness of the process you have achieved and the amount of honesty towards the self and the self's true feelings that you have achieved.

10: You can look at the value of new mind also in regards to freedom. The freedom to choose, the right to have free will is basic to the entire process of choosing that which you shall desire. Unless you are truly free, the choices of what to desire mean little or nothing. It is our opinion that each entity's freedom of will is complete. Each being which is here has chosen to be here, has chosen to enter upon the challenge of an incarnational experience. As you process the occurrences that arise you make thousands of choices, most of which you make automatically, yet those choices you do make are so deeply impressed by the choice that moves beneath, around and beyond the manifested choices.

11: How very important, my friends, is such a choice as to accept everything that the present moment offers on faith. Yet, do not each of you do this in living a life? Does the attitude not come to you again and again? Accept ... allow ... assimilate ... seek again ... And do you not feel hope and joy springing from that affirmation made in ignorance, that, “Yes, this shall be acceptable, this shall be well. I am whole and can therefore encompass all.” How can we achieve choiceless awareness? Each knows its own best ways. Meditation, contemplation, prayer, these are just words unless they be seized and vigorously applied. At any level you may see the whole or untouched cheek-by-jowl with the most amazing wildness of conflicting opinion and conjecture.

12: You may choose that line of thinking, then, which suits you. But who chooses? Allow that thought to dissolve the intellect. Who chooses? If you choose, you are not choiceless. Yet the one who chooses, chooses most skillfully, most humanly, most full of polarity, when the choice is made with the new mind of entirety and wholeness. The one known as Jesus said, “I am come that you might have life, and have it more abundantly.” There is in the Christ consciousness that choiceless acceptance of the Creator's will. There is for each entity the same potential for being true to and complete within the personal line of destiny that accompanies the complete freedom of choice—another paradox.

13: You see, when speaking of spiritual matters, it is important to speak in such a way that the intellectual mind is buffaloed into surrender and the heart within, that is a far better representation of new mind, become ascendant. Move now in thought deeper and deeper. Picture the mind as a tree and move down the trunk through the roots, deeper and deeper until the tiniest particles of root are interacting with the soil and creating more abundant life. Down, down, down, until you feel the thousands and thousands of years your species has existed within these hills, these rocks, these rivers, and these oceans. How many generations, how many lives here amid the grandeur of your experiential home for this tiny portion of infinite experience that is yours within the present illusion. Feel the strength of the roots of mind and the security with which the archetypal mind enters into the soil of eternity.

14: Now picture this life as light being drawn up into the archetypal mind of your selfhood. See beyond that selfhood where there is eternity meeting the racial mind and, deeper than that, the archetypal, and then see how it acquires familiarity within the particular as you move into the subconscious and then the conscious mind. Do you feel that connection now with eternity? Can you feel how sturdy is that root of mind we have called choiceless awareness this day, and how it does inform your being? For in one sense you are thousands and thousands of feelings and thoughts and processes of perception. In another sense just as true, you are one with all, you are within the Creator, the Creator is within you, and there is only unity.

15:♡: We have led you a merry chase this day. Perhaps you may smile when you remember the twists and turns of this speaking. We hope that the humor of choosing choiceless awareness sinks deeply into each. For truly, spiritual evolu-

merging of those two. Seventh density: Ra calls it the density of foreverness, where you finally take one last look back, turn your back on all that and start gaining spiritual mass, going back to the source. The eighth density is the octave, and it dissolves into timelessness and becomes the first density of the next creation. And that's the cosmology of it. So, the whole billions and billions of years until the big, central explosion of the central sun is just one creation, just one little heartbeat.

62: Questioner

63: Extraterrestrials, as in the movie Cocoon, have these light bodies. Where does the physical fit in, in these densities?

64: Jim

65: Supposedly, from what we gathered from Ra, each of our chakras or energy centers has a body with a physical nature that corresponds to that center. The yellow ray that we are inhabiting now has this biochemical body. Another body corresponds to the heart center. If you've been to a séance where ectoplasm is produced by the medium, it is seen as a smoky sort of substance that is used by entities to form the astral body, which is associated with the heart or the green ray. And each succeeding energy center has a finer and finer body as far as physical mass that we can see, but it is more and more densely packed with light. So, they're more dense as far as light goes, but less dense as far as our physical matter goes. But each of the centers has a body.

66: Questioner

67: Isn't physical matter just a slowed-down vibration of light? So, how can this be? Aren't you just saying that each body is a more rapid vibration?

68: Jim

69: Yes, that's basically correct, but it has more light in it, more vibratory brilliance, more rotational speed, more active light.

70: Carla

71: It is a heavy chemical body. And one of the things to think about is that if you heal the light body, the physical body also will be healed because it is a lower octave vibration. “As above, so below.”

72: Aaron

73: I am Aaron. You have many, many aspects. Repeated use of the single word body makes it difficult. Your language does not give adequate choice of words. You are familiar with the physical, emotional, mental and spirit bodies. You also have what we call a light body, which is the emotional, mental and spirit body separate from the physical body. The physical body is, in a sense, a reflection of the light body, or we might say a manifestation of the light body.

74: To further define the light body ... there is a higher light body, which, in essence, is what you know as the soul, the Pure Spirit Body. The lower light body is a manifestation of the higher light body and includes the mental body. This is sometimes called the Higher Self. There are gradations in between and beyond. Those beyond bring in the emotional body. You might visualize, then, the purest light, which is the light simply of the spirit body in its interconnection with all that is. This light is absolutely pure, totally unblocked in any way.

75: Just the slightest bit below that is what I would call the light of Christ, Buddha or Cosmic Consciousness. It has just the barest, very barest tint to it, totally transparent, not blocking the pure light in any way, but shaded with just that smallest tint of self-awareness.

76: One step down, one large step down (there are gradations) comes the lower light body. For purpose of visualization here, I'd like you to picture the heart, which is the physical body's light center. Picture it as a ball, radiant with light. Within that ball, add black dots of the different emotions and thoughts and physical sensations. Let us leave out physical sensations now. We are speaking of the lower light body and not the full human body, thoughts and emotions. There is still a mental and emotional body.

77: In the highest light body, there is nothing to deflect the light that shines out from you or the light that comes in ... One moment please. I wish Barbara to draw something here.

78: Barbara

79: I am drawing a circle with the described flecks in it, demonstrating how those flecks block light from moving out from the center and in to the center. Our work in consciousness slowly allows this shadow to dissolve so that we move

more and more (I am paraphrasing Aaron here), we move more and more into the living experience of this circle, free of those bits of shadow. Now, getting back to Aaron directly ...

80: Aaron

81: The human body takes this one step further down because it adds the physical catalysts as well, and that which creates more shadow. If you take a being such as yourselves and put it in front of that perfect light, which I would call God, you see a sharp sense of shadow. If you take a being like myself, a sixth-density being, and put it in front of that perfect light, there will still be a distinction between that energy that I am and that perfect light. I am not fully merged into that perfect light. If you take a being such as the Christ or the Buddha and put the energy of those beings in front of that perfect light, they will be almost invisible, almost only because they choose to retain some degree of consciousness and have not yet fully moved into seventh density. I am not specifying, now, where these beings are in their evolution. A being that has moved into seventh or eighth density is not better than a being which chooses to remain at the borderline of seventh density so as to allow itself to be available to those of the lower densities, to allow its personal energy to be available. That is really a gift and sacrifice on the part of that being, holding back its own full merging with the light out of service to all beings and desire to offer itself as servant.

82: The distortions of the physical body are reflections of the distortions of the higher light bodies. Thus, as Carla pointed out, when you clarify the distortions in the higher light bodies, often there is physical healing.

83: There is disparity between the clarity of the higher light bodies and that of the physical body. You are here in physical form. Sometimes you create distortion for yourselves because you aspire to be something that you are not fully ready for. This is where you start to want to get rid of the heaviness of the physical or emotional bodies. You want to cling to being the Higher Self without having done the consciousness work to dissolve the shadow of the emotional and physical bodies. There must be harmony or you fragment yourself. You do not get rid of the emotions nor of any discomforting physical sensations. But as you find space for them and equanimity, non-reactivity to them, then you become able to work at the higher levels of light.

84: The frequency vibration of these bodies is different. They also must be in harmony, like the strings of a musical instrument. If the higher-level strings are perfectly in tune, but the heavier, coarser strings are out of tune, the instrument will play disharmoniously.

85: The physical body will be at a lower frequency than the higher light bodies. You tune it, not to bring it up to that high pitch but to make it harmonious to that high pitch, not by getting rid of the physical sensations but by letting go of fear of the physical sensations; and the same for the emotional body. Then you become a harmonious whole, and as that harmonious whole, the frequency vibration of the connected body begins to raise the frequency vibration of the whole. This can only be as clear as the frequency vibration of the lowest aspect of it. If one aspect is discordant, the whole is discordant.

86: So many of you have worked to clarify the energy of the mental and spirit bodies, but tend to want to disown the emotional and physical bodies. You work with the upper chakras and cast aside the work with the lower chakras, but it must come together.

87: There is more that could be said about this. Do you wish me to speak further, or is this sufficient? That is all.

88: Questioner

89: Today, while meditating and while Aaron and Q'uo were speaking, quite often I would go to a point where consciously I don't remember a lot that Q'uo and Aaron said. What can I do to keep that from happening, or is that supposed to happen?

90: Carla

91: I would say let it be. If you want to hear, you will hear, but you're getting it at a deeper level.

92: Questioner

93: Yes, I do feel that I got it. But I couldn't tell someone that Q'uo said this, this, and this.

94: Carla

95: I think that sometimes you get to a point where you protect yourself from bearing it all at once, and your heart

as you attempt to live with more love and skill, as you attempt to live with non-harm to all else and as you process the emotions, thoughts and sensations that move through you and work on non-reactivity. We will talk more specifically about such horizontal practice, offering specific tools that speak to your personal situations.

43: I want to speak for a moment about the vertical practice. In essence, when you work with a horizontal practice, you are using mind to tame mind. Mind moves into a turmoil of fear and reactivity and you use the relative practices of faith, of devotion, of mindfulness, to quiet that tumultuous mind. When you move into the vertical practice, you use wisdom to cut through the delusion of self and tame the turmoil with wisdom, in a sense like cracking the shell of a nut and allowing that hard shell to fall open so the soft inner core is exposed.

44: Now I would speak to you of a practice that will help you move into that wisdom, and later this weekend we will talk about coming to that place where compassion and wisdom meet. There are two specific practices I would like to offer to you, one to be done frequently, constantly even, and one that you may do for a few minutes during your lunchtime break. First, as ongoing practice through the weekend, when thoughts, emotions, sensations, arise, I would like you to note their arising and to ask yourself whichever question is more useful to you: "Whose thought is this? Mine? Who am I?" or, "From where did this thought arise?" As you ask those questions and allow an honest answer to emerge, you are going to see that the answer is simply, "It arose from old-mind habit. I don't own this arising."

45: Let me give you an example. This morning at approximately 7:12, Barbara was sitting here meditating and had a thought, "Not many people are here yet. We're not started. We're going to run late"—a small contracting and sense of fear. She asked herself, "Where did this thought arise from?" And she could see clearly that it was just old-pattern marking her need to be in control as a way of protecting herself; need to allow things to be okay for others, not as a way of gaining approval for herself but due to wanting to create comfort for others. And she saw that was a response of fear, just a conditioned pattern. So, she came back to this moment and asked, "In this moment, is there any need for anything to be happening other than what's happening right now, 7:13, sitting and meditating?" with the awareness of how that fear had arisen, that she didn't own that fear. It is like a bubble that is popped by a sharp dart ... poof! The fear is gone. In that moment one comes back to rest in Pure Awareness—not consciousness, awareness. For just that one moment, there is no "somebody" doing anything. The ego is totally dissolved. There is just resting in Pure Being. It may only last for a second until the next thought arises. Each thought becomes an opportunity to pop that bubble again and come back to Pure Awareness.

46: As one does this persistently, one lets go of the habit of thinking of oneself as somebody doing, shaping, fixing, and moves more into the true understanding that what one is, is this Pure Awareness connected to all that is. One finds the ability to rest in that space. One ceases identifying with the horizontal.

47: I am only going to take it that far here. As I said, I will talk this afternoon about the ways that you may combine this cutting through of delusion with the horizontal practices which relate to the relative reality of everyday living and which do require the self to participate.

48: The second practice I would like to offer is one that I ask you to do as homework during your lunch break. Do it with me now, but quickly, and then repeat it at your leisure. I want you to sit, preferably outdoors. Look at the lake or the trees or the sky. Meditating with your eyes open, send your awareness out. Breathe out and follow that breath as far as it goes. What happens to your breath when you breathe it out? Is there any boundary out there? What happens when it reaches the end of the atmosphere? Does it stop?

49: Sit and follow your breath. Looking at the sky might be most useful. Let it expand outward and outward and outward to infinity, beyond the ends of the universe ... nothing that stops it. Now breathe in. What are you breathing in? Is there a boundary beyond which you do not breathe in that substance? Visualize the in-breath also coming from beyond infinity moving into you, drawing in with each inhalation the core of all that is and breathing it back out into the universe, each exhalation a giant release ... ahhh ... releasing with

an ahhh all boundaries of self ... breathing in ... Open your eyes and do this with me and with Barbara ... in ... ahhh ... sending it out ... in ... ahhh ... sending it out ... You may close your eyes again if you wish, each ahhh letting go of the boundaries of self, feeling one's merging with the universe. 50: Here we are talking of drawing the physical plane into yourself. After you have done that for a few minutes and really feel yourself moving into the universe and the universe moving into you physically, do the same with awareness. Where has awareness picked up false boundaries, non-existent boundaries, let us say, that you claim as "mine"? Send your awareness along with your breath out into the universe and breathe in again awareness, universal awareness, the deepest contact with all that is.

51: If in doing this exercise thoughts cease to arise, as they may, and you begin to move into a level of awareness of deep connection, simply rest in that connection. If thoughts arise again, ask the question, "Where did it arise from? Whose thought is it?" And as it self-destructs, self-liberates, poof! goes the balloon of thought. Rest again in that Pure Awareness, once again releasing the boundaries and expanding into the universe physically and in awareness, and allowing the universe to move into you. Please spend ten or fifteen minutes with this—longer if you like—over your lunch break, and I would very much appreciate hearing the results of this exercise.

52: Q'uo may have something that it wishes to add here. If not, I would like to open the floor to your questions and answers. That is all.

53: Questioner

54: How many densities are there?

55: Barbara

56: Aaron speaks of eight(densities, each of which has seven subdivisions, each of which has seven sub-subdivisions and so on. He defines it loosely as eight densities and says that some people may find it different. For example, he is dividing fourth and fifth density. Some people may group them together.

57: Once we move past the need to incarnate and move into fourth density, we move into a group learning experience by which he does not mean a fixed group. There is a coming and going, still a free will. We're not drawn into something that we can't leave. But once we stop being reactive to our emotions and thoughts, we're ready for fourth-density group experience. In this group we're all telepathic, so the equanimity with our emotions and thoughts, which marks the end of third density, is a necessity for fourth. He uses the example: If right now we were all completely telepathic so that we all knew everything that each other was thinking, would this be okay? Have you had some thoughts this morning that you really don't want to share? Once we get to the point where we have such compassion for ourselves and such non-judgment of our thoughts and non-ownership of our thoughts, we also have that compassion toward others and we don't judge others' thoughts. Then we're ready to be in a fourth-density energy where there's total telepathic sharing. There's no embarrassment and judgment. We learn, then, not just from our own experience but from each other's experience, because experience can be shared totally.

58:♡: As we move through the process of that fourth-density energy group, we begin to move out more on to our own, coming and going from the group. Sixth density moves beyond the capacities of those which came before ... deeper wisdom and compassion, and unconditional love. Seventh and eighth density—again, some traditions lump them as one and others divide them into seventh and eighth densities.

59: How many of you here, from reading Aaron or other material, are familiar with this whole scheme of the densities? Put hands up high. How many of you don't know anything about this? Okay, then we're not going to go into it in detail. There's a chapter in the Aaron book 3 that you could read at lunchtime that delineates each of those densities and what each is about.

60: Carla

61:♡: Just briefly, first density is the elements. Second density: things that can't move yet, like plants and animals that don't have self-awareness yet. They're turning to the light. The animal knows its master and wants to love it a little bit, but it is not aware of itself yet. Third density is self-awareness. Fourth density: the awareness of love. Fifth density: the awareness of wisdom. Sixth density: the awareness of wise compassion, compassionate wisdom, the

tion is, among other things, extremely full of humor. May each laugh and love the self, and that selfless One which makes all one. May each love each other and share in the processes of learning and encouraging each other.

16: We now would turn to the questions. For this purpose we would transfer to the one known as Jim. We thank this instrument. We are those of Q'uo, and leave this instrument at this time.

17: I am Q'uo, and am again with this instrument. At this time we would ask if there may be any queries to which we may speak more briefly?

18: Carla

19: I'd like to ask if it might be said that through choiceless awareness, through choosing that choiceless awareness, we become truly creative in our third-density experience, more consciously creative?

20: I am Q'uo, and am aware of your query my sister. It is a feature, shall we say, of choiceless awareness that that quality of working with energy fields and ideas that you call creativity is given the greatest opportunity for expression, for this energy of thought and inspiration runs ceaselessly through each entity's life experience and is available for inspiration as the entity is able to open the self in an unguarded and vulnerable way to this energy. Whether this choice to experience awareness without choice is made in the conscious sense or in the subconscious sense, the entity is able to feel the pulse of its own being and to express this sensation in any avenue available, whether it be of the physical creation, or of the mental creation, or of the simple experience and expression of awareness internally.

21: Thus, in short, our answer is yes, my sister, your ability to become a co-creator is in direct proportion to your ability to open yourself to the possibilities of the moment, as you offer yourself in your beingness to each moment.

22: Is there a further query, my sister?

23: Carla

24: Thank you. I just wish to say that it seems that in our choiceless awareness we become—we realize that all of creation is something we do together and it inspires more honor and respect for our oneness. Thank you.

25: I am Q'uo. We agree with your eloquent statement, and thank you as well. Is there another query?

26: Carla

27: I would like to try. I didn't understand very much what I channeled. I had the idea that the archetype of the Matrix of the Mind, part of that image is that it's reaching out to the Potentiator of the Mind, so it seems like that there is a choice involved in the archetype. I'm a little confused. Could you speak to that at all?

28: I am Q'uo, and am aware of your query, my sister. There is in this first archetype the male entity, the magician standing, and as your cards show in their redesigned form, the entity holds a sphere. This sphere represents the nearness of spirit and the immanence of the archetype of the High Priestess, that is much as you would call the force which brings manifested spirit into the illusion as it potentiates thought and action in the conscious mind. The conscious mind has placed itself in this proximity with the hope, shall we say, that such potentiation shall occur. In this placing of itself in this proximity to the subconscious mind there is, indeed, a choice which has been made, much as you would make the choice for experiencing choiceless awareness. However, the choice in this case is made preincarnatively so that the Magician that is placed in proximity to the High Priestess has not of its own consciousness chosen, but has been, as are each of us, placed by the grace and creative power of the one Creator: The proximity, however, is that which presents the possibility of potentiation and the gaining of experience.

29: Is there a further query, my sister?

30: Carla

31: No, I'll have to read that, but thank you very much, Q'uo.

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

33: (Pause)

34: I am Q'uo, and as we observe the depletion of queries, we shall take this opportunity to once again thank each present for inviting our company to your circle of seeking. We are greatly inspired by the dedication to seeking that each of you possesses and which each brings to this circle with such daring and creativity, shall we say. We look at each entity and see the valiant warrior walking carefully in the darkness of the illusion, examining that which surrounds and which moves

within it, and offering that which is found with sincerity and a certain childlike glee. This is quite moving to each of us, for we are aware of the difficulties of your illusion and we appreciate the effort required to keep moving in the mystery and to offer the services to others without fail, each aiding each upon the journey.

35:♡: At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

36:

6.20 1993/05/06

0: Let us pray together

1:♡: We are those of Q'uo, and we greet you in love and in light in the name of the infinite Creator. We thank you for the privilege of being called to your group during this working. Your queries concern the non-chemical body of learning—we correct this instrument—of healing techniques and see that you are concerned as to their possible damaging effect.

2: Perhaps the concept with which we would begin our commentary is concerning the situation when a healer attempts to offer to one which is considered diseased the catalyst which may be taken advantage of by the patient. It is well that the healer continue. No matter what the details and stories to the contrary point might be, the healer offers an opportunity. Within this opportunity there is for the one who wishes to be healed the choice that can be made to cooperate with and to affirm the healing that is being offered, thus doing the work itself, or it can feel that for some reason this opportunity is not one which is wished and then no cooperation is forthcoming.

3:♡: In neither event has there been a difficulty because of a certain amount of irregularity in the various color balancings of the chakras of the healer. Neither healer nor healee must come to the eucharist of transformation already perfected. Rather, the healing ability moves through the one which has committed itself to be a healer. The healer's skill, then, is to a great extent involved in continuing to attempt to match the basic vibratory rate of the self with the vibratory rate of the one original Thought which is infinite intelligence or love.

4: It is well that a healer not consider its detailed picture of balanced health as perceived by the self. The more skilful attitude is to persist in whatever circumstances with the attempt to move the vibrational focus in tuning to as close to the original Logos as possible in any given circumstance.

5:♡: Again, with that entity to be healed, the preparation involved is a surrender to one's own frailty as a being within incarnation, and to rejoice in the energy which is being shared, and to cultivate a willingness to experience change. None of this, however, has to do with the relative balance within. What we would like to make clear is that neither healer nor patient must need approach perfection. If the heart speaks its desire when the healer moves into readiness to heal, this energy of heart is the key empowerment which creates the open flow of the infinite love and light of the Creator.

6: So, healing being one more kind of channeling, you may see the same guidelines to apply: that is, purify the intention, be persistent in the practices, and refrain from judging the performance of the self or those worked upon. This is a beginning to the queries which are with this circle this day. May we ask more for more detailed queries at this time? We are those of Q'uo.

7: D

8: I think I'd just like to clarify my understanding of what you've just said, which is basically the error (inaudible) has been to worry unnecessarily about the preparations, and so long as my intent is solid within the heart and provided I am myself, which is maintaining the ability to align myself during the actual treatment, (that) is really all that is necessary. Is this correct?

9: I am Q'uo. Yes, my sister, this is correct with but one small addition. Among your peoples' food bears an important part. Much energy is given to the procuring and consumption of foodstuffs. Therefore, one way in which the deeper self is most easily notified that there are strong desires for purification or for the raising of the vibration is to institute some sort of care on a routine basis concerning the foodstuffs ingested.

10: The difference in the diet does not make so much of the

difference up as the persistent daily taking of the care with the vitamins, perhaps, or with a certain part of the diet. This is a way to keep within the mind the desire to be a purified channel. It does not mean that one should deprive the self, but that it aids the field of intention of the healer to readily be reminding the self of the desire to be a better instrument for the Creator. This has the excellent side effect of creating within the mundane life a certain pleasing relaxation which is (dependent) upon one whose decisions regarding such things as foodstuffs are in a comfortable and at least subjective feeling of balance.

11: May we answer further, my sister?

12: D

13: I appreciate you discussing the feeding thing. That's been very much on my mind in the last few months, most especially with the intention of clearing this imbalance, to balance the diet. There seems to be a sabotage effort, if I may call it that, with an intense warning that goes within. I'm sure that many other healers experience this as they're attempting to find that inner balance, but it seems the more one pushes with intent to clear out and to become of a higher vibrational level in all areas including meditation and balance of diet and what not, it seems that the old habits maintain their forces at an even greater level.

14: Can you comment on this pushing/pulling process and is this just part of the process and it just needs to be given time, or are there, when you stir up with intent for positive, bringing more positive light into you and creating those positive things such as bringing in better foodstuffs, when you're attempting to bring that in to your lifestyle on a daily basis, what causes this great resistance and is it just a matter of time in which one will work itself out or are other factors involved within a particular healer itself that prevents this from occurring naturally?

15:♡: I am Q'uo. We struggle to give a concept to this instrument. Let us begin at the middle. The service a healer does for the one to be healed comes utterly through the healer and through to one to be healed and represents a potential where, shall we say tangled light may resume its proper arising of hues. Because the healer wishes to create a channel where this light of love moves without hindrance it works upon the food and upon the attitude.

16: The main part, however, is involved in something which almost gets lost in the considerations of diet and meditation. That is, that the perfect channel has a life of its own to some extent. Before, however the healer opens this channel, whatever the level of work on the self beforehand, the channel then requests the most excellent flow of healing energy which it can carry in a stable manner. By requesting this privileged energy in this way, whatever the imperfections of the channel, the energy will be such as not to be too much for the channel to carry.

17: Could you please question further to point us in a more specific direction, my sister?

18: D

19: Just give me a moment. Then, in reference to the clearing done this morning, I was fairly on target. Can you just tell me yes or no on that, and I'll go further?

20: I am Q'uo. We affirm that that which you did was good work.

21: D

22: OK, there are certain directions I would like to go, I'm just not sure which are the proper directions and the proper order for directions, so I will start, I suppose, with the pendulum leading on karma, which I would like to know whether it would be more effective to do this, just prior to treatment and after treatment, and if you would be able to take me through the procedure of guiding me how to take the proper measurement as I go down through chakra centers, so that I can get the best and most accurate reading. After that I would like to follow up with some questions in reference to the chakra centers, and go from there. Is this acceptable?

23: I am Q'uo. We are not able to do your learning for you. We therefore do not feel it wise to share our opinions with you upon a specific set of readings from the pendulum, shall we say. We leave you high and dry there. However, when this has been done and you as a student of this technique have thought concerning your experiences and have drawn queries from them, then those queries constitute a portion of your own struggles to learn which we may respond to without interference in free will. Is this alteration acceptable, my sister?

24: D

25: I understand completely and I apologize for asking that. I'm still educating myself in reference as to how to ask the specific questions. That's perfectly acceptable with me and in which case I would like to ask, there are two things I would like to do. I would like to ask in reference to doing meditative practice on myself, because it has been done, and I am concerned with the incorrect directions I am giving myself in reference to clearing.

26: You have made reference quite a while ago in another session in having to do with ... we are as a people basically redundant and very detail orientated, and the general idea here I'm getting is that for all of the detail carrying out that we do, those details are basically for us to work out so that we can come to a higher concept of what is really occurring, in which case some of these questions I ask in reference to my chakra clearing may be very detailed, but they also might be helpful for me to be able to come to that higher point, and I ask if that's acceptable with you?

27: I would also like to review, then, that work which was done on a friend of mine who is now not within this realm, and find out ... I do not want to go beyond the law of free will or confusion, but I'm curious as to whether or not I can ask certain questions in reference to those chelations in order to be able to determine either errors or mistakes that might have been made, or (are there) things that I might be able to do correctly in the future for others, having done that experience, and that's my question?

28: We are Q'uo, and are aware of this last query which we find difficult to make into one question ...

29: D

30: There are many ...

31: May we just say that if your queries stem from experiences and those experiences already part of your healing experience bring queries to bear, we are gratified to listen to them and respond as we may, my sister.

32: Is there another query to follow-up?

33: D

34: Yes, in that case, may I begin with the questions that I wrote?

35: I am Q'uo. Proceed.

36: D

37: OK. First I would like to know whether I can (have) permission from the entity known as E to release this information to this group. He was very willing as a patient during the time that we did work on this. It was great learning for me, and I need to know if it is necessary to ask permission and is it acceptable to be given, because much of these questions are going to be directly related to work done on him.

38: I am Q'uo. We find that the entity released hindrance to you at the end of the time period wherein it was receiving aid, therefore you may query.

39: D

40: Great, thank you for that. In session one, there were three sessions, in session one I realized that the preparation work was quite inadequate and during (which) many mistakes were made. The first error was in skipping over the placement of the hand upon the ankles and then again I overlooked the first chakra when I went back. I then went back to try to rectify this. Does the order in which one moves make a significant difference when practicing or clearing in a generalized manner, and also when an error, and you make a mistake and move, is it best to continue moving upward, or should the healer retreat back to the area which has been overlooked, in which case, what is the proper procedure for backtracking and inserting this step?

41: I am Q'uo. My sister, the ways that various healers choose to enter the body field are variously efficacious. Some have a knack of finding one way for all patients and this is good. Others feel sensitive to a specific patient and alter a routine for that reason. Routines then vary greatly. To some extent it does not greatly matter. Perhaps we would say simply that it is well to work either up the chakras or down the meridians. That is, working from the bottom up, the first work would go into working with the back and the trunk of the torso first, the head coming up at the top of the chakras and then all the muscles worked.

42: The other most used technique is to begin with various movements and polarity work at the head and move slowly down the torso, arms and legs. To the extent that such order within the session gives to the healer a good feeling of having not left anything out, this is excellent to the healing

20:♡: How to walk a spiritual path? This, to me, is the essence of it: to notice each dialogue with fear and have the courage to remove oneself from that dialogue, not hating one's fear, but also not owning one's fear nor being controlled by it. It takes much courage. As you work with this, you come to an intersection. You find that there is a, what I call, "horizontal practice of relative reality," living one's life skillfully and lovingly, moment by moment, but that there is an illusory self who is doing that skillful, loving living.

21: There is also a "vertical practice" which cuts through the illusion of self. Q'uo just spoke to you of this. When it is next my turn to speak I will elaborate on it, but first I would like to pass the microphone back to Q'uo, who would like to speak to us to elaborate on some of what I have just spoken of. That is all.

22: Q'uo

23:♡: I am Q'uo, and greet each again in love and light.

24:♡: As our beloved brother Aaron has so wisely pointed out, you are one of the other selves you serve. In fact, let us confuse you thoroughly and say you are the first other one whom you shall serve. And why is this? This is because, as the teacher known as Jesus has said, all the law is to love the Creator with all one's strength, heart, mind and soul and to love your neighbors as yourself. If you do not love yourself, how can you truly love your neighbor?

25:♡: Yes, each of you is all too aware of the missed steps, the erroneous conclusions, the impulses which do not do Love justice. Yes, you are completely unfinished. Is this a reason not to be in love with your self? Can your self, in all its distortions, depart one iota from the truth of Love? Yes, it may seem to, just as all whom you come in contact with may seem to. Yet the heart that loves knows that beneath, above and around all confusion, all missed steps, all seeming imperfection, lies the One—unblemished, unbroken, beautiful and perfect. Your nature is love.

26:♡: The walking of the spiritual path is an opening of the universal Self within, to embrace more and more without distortion the heart of love in each entity and each moment. Your challenge is always to discern where the love is in this moment and to move—whether by attitude, thought or action—to support, encourage and enable that love. Giving that attempt your best effort shall occupy you well through this illusion which we term third density and through several densities to come, for we witness to our continuing pilgrimage through longer and more subtle illusions wherein the choice we made in third density is refined, first by attention to love, then by attention to wisdom, then by attention to the merging of love and wisdom.

27:♡: These illusions to come are far different than your rough-and-tumble moment of choice. There is not the suffering, for there is not the veil of forgetting betwixt the conscious incarnate self and the deep Self that is aware that all harmonizes into unity. In your brave illusion, you face the dragons of darkness, rage, pain, war, starvation and all the dark and monstrous forms of dread, fear and ignorance because you cannot clearly remember that these illusions are only that. It is intended that you become confused. You are supposed to be knocked completely off of your intellectual mountain. And in that momentous fall into the abyss, in midair, you pluck faith, undimmed by any objective proof that there is anything to be faithful to. You choose to live your love.

28:♡: This is your choice—not that you sit upon a throne, view the evidence and choose, but that you become utterly aware that you cannot understand this illusion. And in releasing that desire and embracing only your heart's desire to love, you pluck faith from that dash through the middle air. 29: This wisdom of the heart to abide and hope and have faith without proof—this is the glory of third density. And we must say that much as we enjoy our continuing journeys, in looking at each of you and being with each and seeing the courage and commitment of each to seeking the truth, our hearts fondly cherish the memory of that striving, suffering and believing in Love against all the evidence. What a part of the journey you now are on. How exciting!

30: We would at this time bow to the one known as Aaron and offer the microphone. We are those of Q'uo.

31: Aaron

32: I am Aaron. As you rejoice in sharing deeply with your friends, so Q'uo and I rejoice in being able to share this teaching with one another. It is simply delight to sit back and rest. Not that I need the rest; I am not tired. But each of

us expands what the other can offer, brings new perspectives to it. So, it is a joy for me to feel Q'uo's energy responding to that which I have said, to hand the microphone to my brother/sister for response and expansion, and then to take that expansion back and again enlarge it.

33:♡: Q'uo spoke of the line of love and wisdom, which is precisely that horizontal and vertical line that I have mentioned, and that eventually you must come to combine the two, living at the intersection of that horizontal and vertical line, the center of the cross, the Christ Consciousness or Buddha Consciousness or Cosmic Awareness that is God.

34: I would like to briefly define my terms here so that when I use language, you fully grasp my meaning. Within consciousness there is still self-awareness, still some degree of personal thought and memory. Pure Awareness is quite different and moves beyond all consciousness. There is also a ground in between, where that which I call consciousness is still present but is not taken as "self" but known as tool of the incarnation.

35: Pure Awareness is that which sees consciousness and knows it. What we may call Christ or Buddha Consciousness is found here: Awareness aware of its divine nature and yet also aware of the tools of the incarnation, the self-conscious mind. The Christ Consciousness finds no less divinity in the incarnation than in the ultimate perfection.

36: While the human cannot ordinarily move beyond sixth-density thought (the consciousness of the Higher Self), your meditation can take you truly into the experience of seventh and even beginning eighth density, that borderline between the two where all concept is dissolved, where there is total dissolution of the body and the ego, where there is no longer any thought at all, just Pure Awareness, no consciousness. So, I differentiate these terms. I do not use them synonymously, consciousness and awareness. When I speak of Pure Awareness, it is that awareness beyond any conceptual thinking or any perception of self.

37: To live skillfully on this human plane, you need some degree of consciousness. This does not mean identification with the self that makes choices, but simple acknowledgment that the self is a tool and a necessary tool to the work of this plane. If you disown that self, learning cannot take place. So, there's a very fine line between allowing the experience of what seems to be self and knowing that the perceived self is illusion, useful illusion and tool of the incarnation.

38:♡: All of the experiences that occur to that perceived self are also tools of the incarnation. Your physical sensations, your emotions, your thoughts—they are not burdens that you are asked to carry, they are gifts through which you may learn. One can learn to work very skillfully and lovingly with these gifts so that one is no longer reactive to emotions, no longer reactive to physical sensation. That being begins to live its life with great love, yet it may also experience deep pain if there is still identification with that which arises. The non-reactivity becomes a form of self-discipline and training, but there is not yet wisdom which sees that there is no ownership of that which arises.

39: One may also move into the wisdom vertical direction, focusing on a path of deepening wisdom through moment-to-moment mindfulness. Such mindfulness begins to penetrate the delusion of a separate self. It begins to know all arising as empty of self, as simply the recurrent patterns of conditioned mind.

40:♡: Wisdom develops to understand the impermanence of all that arises. Ownership of that arising ceases. But without the love or compassion that grows out of acceptance of the human experience, such wisdom becomes sterile. Within such wisdom there can be desire to disassociate with the human catalyst. What you are learning, then, is to come to this meeting of the horizontal and vertical, this center of the cross, where compassion and wisdom meet.

41:♡: I want to digress here a moment to speak about the words love and compassion. When we use the term love, we are not speaking of a maudlin kind of love with attachment, not a manipulative love or a grasping love, but pure love that opens itself to all that is. Love is a hard term to define. I am somehow more comfortable with the term compassion, which is an outgrowth of that openhearted love, but is more easily recognized, less easily distorted than is the term love. We can use them interchangeably as long as we understand what we mean by each: love and compassion.

42:♡: There are many ways to work on the horizontal practices. Indeed, you all are doing that constantly in your lives

6.43 1993/09/25

0: (This session was preceded by a period of tuning and meditation.)

1: Q'uo

2:♡: I am Q'uo. We greet you in the love and in the light of the one infinite Creator and thank each for the blessing of calling us to share in the blending of vibrations in this circle of working. We share our thoughts as we, too, travel upon the ever-unfolding way which is the path of spiritual pilgrimage.

3:♡: We were saying that your density of existence is the density of a choice—one great choice upon which so much is based. We were describing this choice as that between radiant service and grasping or magnetic service: service to others and service to self. To discern this choice in each moment is a substantive portion of that learning which you incarnated to pursue. The other part of this learning is simply to continue offering praise and thanks. That is the music which gladdens your walking. The choice made once in full awareness is the beginning. Each choice made thereafter strengthens and deepens the energy which you may usefully accept and allow to move through you. You see, the energy of all things is love.

4: When the Creator chose to manifest creation, that thought which is the Creator was Love—but Love unknown and unknowing, unpotentiated by the free-will choice to generate manifestations of Love. The first manifestation which this great original Thought generated was the photon, that which your scientists name a unit of light. All things whatsoever which can be sensed are manifestations created by successive quanta and rotations of light.

5: What you seek to do as you move through this school which is your illusion is to more and more faithfully approximate the vibration of this one great original Thought, which is Love. Those who choose the negative or service-to-self path are also choosing Love; however, it is a choice of path which bypasses the open heart, and therefore the energy or power which is created tends towards distinctions and control. This path of separation will eventually flow into a place where the negative choice becomes obviously inappropriate; and at that point, all entities which have chosen the negative path of seeking have the opportunity to reverse polarity and become again children of the open heart.

6:♡: In your density, however, this choice is fresh and the negative path has its long and separate walk ahead of it. We realize that each within this group has chosen the path of love and service to others, and we may say that we feel that this path is the one which we prefer and ourselves have chosen. We feel it is more efficient and that it, in its use of power, is the desirable one; but we wish each to grasp that these choices are free. There is no final condemnation for any who seeks in any way, for that seeking will be gathered in ripe harvest in its own time.

7: This gives a foundation or a continuing of foundation, for much has been done already upon which we as sources talking to this group may metaphorically stand when we speak of the spiritual path and how to walk it. The context is infinity, brought to one single moment in manifestation in each consciousness now; and that now becomes now and now, again and again.

8: We would at this time transfer the speaking to the one known as Aaron. We are those of Q'uo.

9: Aaron

10:♡: Good morning and my love to you all. As spirit I find much joy in every moment of my being. But I must say that a gathering such as this and the light that is being emitted from this circle bring deep joy to my heart, because I am committed as my most fundamental value to the alleviation of suffering in the universe, to bringing light where there has previously been darkness; and the light that you send out does indeed do that. So it is very wonderful to share with you and to rejoice in this blazing fire, the warmth and brilliance of it.

11: My brother/sister Q'uo is generally more poetic than I am. I must say that this dear friend inspires me to more poetic speech. Enough. Let us get back to basics. Q'uo spoke of the free-will choice each of you has. I wish to expand

briefly here.

12:♡: There is no such thing as absolute evil. There are those beings who are negatively polarized in service to self and act in love for that self. The selfishness of that motivation, let us say the self-centeredness of that motivation, may cause immense suffering for others, yet one must still acknowledge that this being is motivated by some form of love, however distorted that love may be. Such a being may indeed even graduate from the earth plane, carrying that negative distortion; but it cannot return to the One ultimately, cannot move through the higher densities beyond sixth density with that negative distortion. It becomes a dead end. So, it may carry its negative distortion to a very high level, but eventually it must change its polarity to proceed.

13: We have transcripts available that detail this process of reversal of polarity. Should that interest any of you, they can be found and Barbara can provide, so I will not speak of it in depth.1

14: The difference in path, then, seems to be that the path of service to others speaks of awareness of the suffering of all beings and the deeply heartfelt desire to alleviate suffering. The path of service to self ignores that suffering because it accentuates the separate self. It cannot ultimately carry one back to full unity with the Creator because there is still the delusion of separation. It is therefore a truly more difficult path. Can one begin to have compassion for beings who are set on that path rather than fear and hatred of them? Their negative distortion causes as much pain to them as to others.

15: Having made the decision to live one's life in service to others, one is constantly confronted by that fear in oneself which leads to grasping and aversion to self-service. Service to others and service to self are not mutually exclusive. This is a misunderstanding. Let us return to that imaginary being with the apple, whom we introduced last night. The apple is offered, seeing the child's hunger. But what if it were the only food that the apple holder had, and that apple holder had also not eaten for several days? Is that thought, "I also am hungry," an evil thought? We chop the apple in half and trust that further sustenance will be offered to each.

16:♡: The self is also an other. You are part of this great scheme of things. To simply become a martyr and offer yourself with no respect for the needs of the self is to make needless sacrifice. Indeed, one must begin to respect the needs of the self while distinguishing which needs grow out of love and healthy respect, and which grow out of fear. That being who has had a full breakfast and the promise of a full lunch has no need to take half the apple. Can you hear the voice of fear that says, "What if I need it?" and simply note, "This is old mind speaking?" "In this present moment, I am not hungry and this child is hungry. In this present moment, I have no need of this food. I can give it freely." But mind goes back to those past experiences of hunger or deprivation of any sort, and that old-mind consciousness wants to hoard because of the very basic human fear, "Will my needs be met?"

17: The person who lives its life in awareness will notice the arising of such thoughts and be able to identify what is the bare perception of this moment and what is old-mind habit. That same being, noticing that the desire to hold on to the apple is old-mind habit, that there is no present hunger or need—that same being will not scorn itself because that habitual reaction has arisen. It will see that reaction not as its own greed to be hated but as human fear which must be touched with compassion. So, it notices the old-mind habit arising in itself. It notices its movement toward contempt for that habit and it asks itself also to have compassion for the human with those fears, thus allowing space for it all to float. It then finds freedom to come back to the bare perception, to recognize in this moment, "There's no hunger. I can give this."

18:♡: By bringing this level of awareness to each arising thought, emotion, and sensation, one begins to move away from the boundaries of old-mind habit, to live one's life in the present, in the now. It is only in this moment that one can live with love and wisdom.

19: What I want you to see here is that the choice of service to self/service to others is not clear-cut: "I'm generous!" or, "I'm selfish!" Rather, it is built on staying in this moment with a deep respect for all beings, knowing oneself to be part of this linked chain of beings, heart open to the needs of all, seeing fear as it arises and making the conscious effort not to live by the dictates of fear.

forces within. A regular technique is also excellent because it allows the patient's emotions to remain calm as it knows where it shall be touched next.

43: Therefore, you are quite wise to have a technique that usually does not vary. When something is forgotten with the technique however, it is perhaps the more skillful option to fall back to that which has been forgotten, do it, and keeping the hand always in contact with the body, move gracefully and slowly and with confidence to the place where you left off, and begin again. The key here is slowness and calmness for the patient if the patient (that is attempting to be a part of the healing process is relaxed and used to that rhythm which you have set up. Therefore, if the rhythm is broken the slow touch moving back to reclaim that portion of the healing technique and then the slow touch trailing back to where one left off keeps that patient's emotional and mental bodies open and receptive. Whereas if the hand were jerked off the physical vehicle of the patient and haste taken in running back to redo the left out portion, the harmony of the session would be broken and with that some of the potential the healing work in that session might have.

44: May we answer you further, my sister?

45: D

46: You answered that one perfectly, you covered everything I had running through my mind when I did that. Due to the poor conditions in which we were operating, oftentimes I found myself uncomfortable and out of proper alignment due to the fact that I could not maintain my body vertically for very long without slumping forward or backward for better comfort. What happens when a healer cannot maintain this vertical posture? Does the incoming energy reflect off the body instead of going through the body and how does it affect the healing?

47: Listening to you this morning I am now going to interject this into the question, I am guessing that the energy we are working with is so intelligent that, so as it knows not to do harm to either one, and because the intention is there regardless of the moving back and forth or the incorrect positioning, if the energy will still flow properly and accordingly and in which case should the healer concentrate on personal comfort and intent alone, and disregard the fact that this vertical positioning may be off?

48: I am Q'uo, and yes, my sister, you have penetrated that problem easily. The goal in being a servant is to offer a service. The better the posture, the better the attitude, the better the frame of mind, the better of any attribute chosen, then the better the experience for the channel or healer. As to the feelings of the patient, it does not bear any meaning whether the healer is more or less totally comfortable or erect or not erect. So most thought then may always be taken for the work and only secondary thought need be taken for a passing discomfort. Of course, if there is a strong element of discomfort present it becomes very difficult to clear the mind and heart in order to tune and be a channel for healing. So you may see that this is one judgment call a healer must responsible for making.

49: Is there a further query, my sister?

50: D

51: Just a confirmation then. In which case, if a healer becomes extremely uncomfortable, provided the healer moves slowly, with intent as to not to disturb the patient, the healer may, if the healer wishes to continue the treatment and not just adjust either a chair or whatever, provided the hands are kept on, or the healer goes through the drop/disconnect procedure and then moves the chair to better comfort, and then proceeds with the healing, this is perfectly acceptable provided the healer takes the care to do this slowly and so as not to disturb the patient. Can you choose to at that time discontinue the treatment, in which case, this is the second question, if that is the case and there is too much discomfort can the session be ended right there or does a clearing need to be continued through? Can you stop in the middle of treatment and will that leave the patient high and dry, or is there some procedure in which you can quickly close so as to remove yourself from the patient and allow the patient to absorb whatever energy has been given and the patient will be alright after that procedure has been cut in half?

52: We are Q'uo. When there is sufficient discomfort to end a session in an untimely manner (and there is the energy which has been called for, it is appropriate to consign that energy which carries healing back to the one infinite Source. The ending without the completion of a certain series is ac-

ceptable. However, to stop, shall we say, cold is unwise. Better to take these energies, move them with hand to the last position and from this position ask these energies to move back to be released into the infinite light of the one Creator, thus sealing and blessing both the patient, the channel, and the mutual work.

53: Is there a further query, my sister?

54: D

55: You answered that one fine, yes. When the procedure was completed E was very anxious to get up and I neglected to offer him a glass of water which was her instructions from the sessions that I had attended with Barbara Brennan I was curious as to the anxiousness on his part, if it was strictly due to his personality or was his insistence to get up a reflection of some of the healing in part, and it was also recommended that the patients rest a while after treatment. Can you comment on the purpose for this resting, as well to explain why the water was included as a required step. Also, should this water be previously charged as well prior to treatment and the drinking of it, and how does the water interact with the energetic healing process. Also if the patient does not rest immediately after this treatment will this in any way ...

56: (Side one of tape ends.)

57: Not only is water an excellent thing to use, but oil is also excellent. Both of these substances carry electromagnetic charge, and therefore are helpful in the seating within and without of changes offered at the cellular level. When such are forgotten, it simply jolts this newly offered body memory and therefore it may not be well seated or as well seated in body memory as those things which then were given a nice space of quiet in which these energies could take hold.

58: May we answer you further, my sister?

59: D

60: E experienced a great deal of dizziness for days afterwards, and mentioned that his taste buds were registering foodstuffs as hot. Was this due in part to the healing or the energy activating certain things within him, or were these at this point just other symptoms of his disease?

61: We are Q'uo. My sister, we find that this constitutes a question for your inquiry, not ours.

62: D

63: OK, we'll move on. Did any movement whatsoever during those treatments cause injury to either E or myself. Understanding now that intent and everything that you've explained this morning, I'm just curious. At the time I did not have that complete understanding, and was concerned about backflow. I experienced afterwards dull burning headaches and what not, and again you may refer this back to me, but I am guessing that that was due to non-cleansing afterwards, in which case I'd like to move to cleansing procedures after chelations to find out what would be the best method to cleanse oneself of such energies as I found just treating oneself from the energies that it has been using. Are there other methods aside from taking a bath that a healer may use to clear oneself of the energies that have been exchanged during a session?

64: I am Q'uo. My sister, it is most important to your work that you do indeed form a very regular habit concerning cleanliness with laying on of hands. One such as yourself which is sensitive to the electrical body vibrations of entities, in working with the body you are working also with the finer bodies. It is the simple truth that when you work upon other being's pain you pick that up within your physical vehicle through the hands which you are laying on. Prior to a session there needs to be a moment, however long you personally feel it should be, where you protect the self and ask for angelic help for each, you and the patient. You then ask for this same white light within which no negative error may occur, to cover not only yourself but also the patient in the working itself.

65: After such a session again you must needs cleanse the hands at least with the soap and the water. Any cleansing technique which you personally find symbolically satisfactory is a good way of symbolizing your desire to be a perfect, clean, clear channel. The portion that is physiological in the hand washing and so forth is a far more (important) consideration after a session than before.

66: May we answer in any more detail, my sister?

67: D

68: If the healer is working on several patients that particular day, I'm assuming it would be wise to symbolically cleanse oneself after each patient. Would that be sufficient, and af-

ter a full day's worth of work, is there additional work the healer must do in reference to cleansing from all of the sickness and varieties of sicknesses that the healer has come in contact with, or is this basic cleansing after each patient sufficient considering that before it works on each patient it will certainly ask for the light to protect itself?

69: I am Q'uo. For most entities which work to any substantial degree with such do prefer the bathing after the day's work. In fact, it is not strictly necessary, however, the water does rinse some remaining accumulated, shall we say, thought form grime from the finer bodies within the energy nexus of the physical body and there does seem a feeling of lightness that showering afterwards does bring.

70: May we answer you further, my sister?

71: D

72: In adding particular salts to (inaudible) and what not, does this make a tremendous difference as opposed to just taking a regular shower, or are all of those procedures no matter what one adopts, no matter what one finds comfortable for helping the self, I'm assuming and I'm guessing that no one thing is greater than the other. It is really a personal choice one makes in reference to how one chooses to bathe and what materials one chooses to bathe in, am correct in this assumption?

73: I am Q'uo. Yes.

74: D

75: OK, I just need a moment here to review. I want to recover some stuff to do with that session. Is there a degree of illness so progressed that it's wise for a beginner such as myself to refrain from attempting to give energetic healing? Are there danger signs one should heed during these treatments to avoid, well, I'm going to mix that question, I'm just going to say is there a point in which a healer should refrain from attempting to give energy to another who is in either terminal illness or very, very ill and the energy levels are very, very low, or is it perfectly acceptable to give healing right up until to the point of their passing through this incarnation, strictly due to the fact that you are offering that energy to the patient and it their choice no matter what they choose to do with it, therefore there should be no harm to you. I'm trying to determine whether or not there are certain levels that are too dangerous to work with, or whether you are really buffered by the intent of what you are doing throughout the entire process no matter who you work on?

76: I am Q'uo.

77: Carla

78: I'm sorry. I've got Q'uo, but Q'uo's not saying anything. Just repeat the question and maybe I can ...

79: D

80: I am concerned about the degree a patient may have, is there any danger to working with any patient with any degree of illness whatsoever, or does the entire procedure working with intent and understanding intelligent energy as it exists, does that buffer the healer from any negativity or darkness from the illness that may be within a patient?

81: I am Q'uo, we are sorry for the pause but this instrument was too deep, and we simply had to bring her back forward. It is to be borne in mind that nothing is being done to engage the ill health of the entity, no outcome is intended when doing healing work. Let us specify, if someone comes to you with AIDS, say, and asks for a healing, (and) after the healing then continues to deteriorate, yet shows an improved spirit of charity, one may say that this entity is not cured, however it has been healed.

82: No healer or patient can truly judge the precise nature of an illness, nor is there any necessity to do so, rather the effort is made to create a bridge whereby a higher truth by grace and force of destiny may overshadow and thus transform some disease into a condition of ease or wellness. Therefore, no concern need be taken no matter how seemingly ill an entity is, for picking up, shall we say, severe illness from such a person. The realized or crystallized healer simply offers a catalyst with no outcome in mind and the prayer, "Not my will, but thine."

83: May we answer further?

84: D

85: That answer fairly summed up many, many questions, I just need a moment. I want to make sure I don't neglect anything here. Just a concern I had as a healer while working on the patient. My concentration was fairly there, I attempted during those sessions to remain as aware as I possibly could and in touch. As a healer in the state that I am at present I

have much difficulty determining when to make a next move, due to the fact that I'm either not practiced enough or not sensitive enough to judge from the energy flows within my hands to know when to move on. During those chelations I relied on my guides to work with me and attempted to remain open enough to know when to move, but we're still basically in the dark, understandably. I understand that, but are there any other methods that as a healer I can incorporate while this procedure is moving along that might help aid my sensitivity to be able to understand when to move onward, or is this something that must be developed through many, many chelations and must be left up to me to determine?

86: I am Q'uo. Firstly, much must be left up to the student for its own good. To offer the easy shortcut is to cut you off from your own wisdom.

87: D

88: Alright ...

89: Carla

90: Was there another part to that question because I seem to keep going to sleep ...

91: D

92: No. Carla, don't even worry about it ...

93: Carla

94: OK.

95: D

96: They're doing a great job here in being able to cut out a lot of the detail in that I needed to move through to get to the basic point. There is a point in, oh yes there is a point in which when I worked on E, and there was a dramatic release of pain when I touched his feet during the beginning of his chelations, he requested that I redo it because I guess the relief felt so great at the time. I did not feel good about doing this but went ahead due to his request anyway. And as I had finished the complete chelation treatment, went back to again place my fingers upon his feet and insert new energy. This caused immediate pain within him and I realized that this was not a correct thing to do. Under those circumstance was it best to do what I had done which was just attempt to withdraw, and can you give me any information whatsoever in reference to how going back over once treatment has been given to a patient, how this may hinder or hurt the treatment that's already been given, in the example that was given to us for clearing?

97: I am Q'uo. In terms of the psychological portion of such healing it is well to move with dignity to an ending and allow that ending to be just, not thereafter going back to offer an encore on one particular portion. This creates a better atmosphere for healing, whereas going back to do this or that creates the atmosphere of not enough. If it is simply the back rub then one can go back and forth depending on what needs to be rubbed, but in healing one is not simply pressing muscles and asking them to relax, one is working at the cellular level in creating opportunities for the transformation of a life-form as a whole. Therefore, it is well simply to refrain from going back over that which has already been offered, completed and blessed.

98: May we answer you further, my sister?

99: D

100: Just a moment here. At a certain point in the third session I requested that E's guides (work) along with mine. As my hands were placed on his second and third chakras I left them there, that if Ernie would accept it and if it were agreeable with all that his guides come in and do internal work that I was not adept at doing, which might further enable him while I was there acting as a channel, in which case because I had great difficulty determining how long to stay, or understanding, or being able to feel what was occurring, I had to use my judgment, in which case I felt inadequate in judging how much time was necessary for any particular guide to do anything without being able to communicate with those guides in some way, shape or form, sensing or feeling, emotionally knowing, I felt that I was rather blank in this area.

101: Also, when I retrieved some mucus from his chakras and lifted it up and gave it to the guides, again I questioned how much time was necessary to be able to give the guides the necessary time to neutralize that mucus. Are there tips or anything that I might be able to work with, knowing that I am working in the dark and I'm most concerned with not cutting off the efforts or the workings of those guides. If in the future I work on patients, how much time should I allow for these particular healings, knowing that I am completely in the dark, and having difficulty with accepting my own judg-

what I have called the angel aspect of you, to allow that to stabilize, to learn methods of recognizing that experience of angelness, of Pure Awareness. Until you recognize it, you can't do much about it.

23: Each of you is in that space far more often than you know, but because there is not awareness, it comes and goes without recognition. So, first you need to recognize that space within you. Then, you work to stabilize it, to be able to relate to the world more and more from that space of clarity and connection.

24:♡: That, to me, is the spiritual path. As to, "How do we live it?"—that is what we will spend the weekend questioning. How do we live with our fear, our anger, our pain, our desires? How do we make space for all of that humanness in our hearts and find deep love for all of us as we exhibit that humanness? How do we let go of judgment? At the same time, we must be aware that while we aspire to let go of judgment, we are still responsible for our choices. We have here a relative reality and an ultimate reality. There is much that I wish to say about that, but will hold it until tomorrow.

25: At this point, I would like to pass the microphone to my brother/sister Q'uo. I use the term brother/sister because Q'uo does not offer itself as either feminine or masculine energy, but as a combination of both. I also am neither masculine nor feminine, but I have chosen to manifest my energy and put on a cloak of consciousness and being of that which was masculine.

26: All of you are a mixture of masculine and feminine. You are incarnated male or female bodies and more fully manifest the energy of that body; but you are all a mixture of both. Q'uo very beautifully balances that mixture, exhibiting the fullness of both the masculine and the feminine. And so I pass the microphone to my brother/sister/friend. That is all.

27: Q'uo

28:♡: We are known to you as those of Q'uo. Greetings in the love and in the light of the One infinite Creator.

29:♡: We thank the one known as Aaron for the masterful introduction, and would continue by noting that we are a complex made up of the thoughts and memory of what you would identify as male and female. We now study and serve as one. Our path to this point in our walk on the path of spiritual seeking has included your range of present incarnational experience. You are upon a path aiming towards an evolution of spirit, which you may intensify and speed up. Many among your people have no wish to learn more quickly the lessons of love; however, each of you does wish to assist that process of spiritual evolution of mind, as some call it.

30: For our part, we greatly and humbly thank each for calling us to your circle of seeking. For as we share our thoughts with you, we are learning and pursuing our chosen path of service; and your assistance both inspires us and employs us. We ask that each be continually aware that we are fallible. We make mistakes and would not ask that you hear us as the voice of authority. Take those thoughts which resonate within your heart and leave any others by the wayside, for we would not be a stumbling block for any.

31: So, as the one known as Aaron has said, you are here making choices. Let us examine this situation. It is our understanding that this, your density, is the density of those first self-aware; and in this self-aware state you begin to examine both your inner reality and the nature of your surroundings. Into the chaos of the untaught mind comes this illusion which you know as living. Colors, shapes, entities, relationships, shout out at the infant in incarnation; and the young years are full of the noise becoming signal, the chaos becoming increasingly ordered, the environment becoming internalized, the self painting the environment its own personal colors of meaning.

32:♡: It is our opinion that the choices you face continue to be of a certain basic nature. Each choice has to do with polarizing or gaining a bias towards either that which is radiant, loving, freeing and expanding, or that which is attracting, pulling, grasping. We call this dynamic a choice of service to others or service to self, and assign the term positive to the service-to-others category, negative to service to self.

33: (The rest of Q'uo's statement did not record.)

34: Aaron

35:♡: I am Aaron. There are a number of questions we will be investigating this weekend, but primarily it comes down to that which repeats itself over and over in your lives. To walk a spiritual path with awareness and love, one must be aware of when one has moved into fear and cutting off of love.

36:♡: How do we find that awareness and deepen it? Fear builds walls around our hearts. How do we dissolve that fear? Where does faith come into it? When we have made the best decisions we can, thinking that we are acting out of love, and the results seem to boomerang and cause great pain for us, does that mean we acted out of fear without seeing it clearly or does it mean that we need to have even deeper faith? Sometimes it is one direction, one answer. Sometimes it is the other answer. How do we begin to differentiate that? 37: Is pain always a warning that we are doing something (I hesitate to use this word, but) wrong? Or is pain inevitable? Might there be pain even in wise choices at times? What is pain about in our lives? Is there ever going to be complete absence of pain in human incarnation or do we simply change our relationship to pain and end our war with it, certainly not inviting it in, but not hating it when it appears? I am not offering any answers here, just raising some of the questions. One can live one's life trying so hard not to harm others, but if one becomes a somebody trying hard to be harmless, does not that create its own kind of harm?

38: In a talk earlier this week, I gave an example of a situation that I have seen many times while in incarnation, where monks or nuns in monastic situations try to outdo one another at being nobody. Who can take the food last? Who can do the hardest work? You can make a career out of being a martyr and truly enhance this small ego self, solidify it.

39:♡: So, it is not so much what you do. It might seem to be very kind that you always serve others and let others go first. What is the motivation for that? When you look, you will find there are multiple motivations. In every act, word, or thought, there are multiple motivations. You have an apple in your pocket and you realize that you are hungry and thirsty. Here is a red, juicy apple. You pull it out. Just as you are about to bite into it, there is a small child, big eyes, very thin, holding out its hand, "Please!" Your heart opens and you give the apple. As you give it, there is the small thought, "Didn't I do good? Did people see?" The giving of the apple is a pure, loving act. The accompanying thought grows out of a place of fear and wanting to be the good one. It is another aspect of somebody-ness.

40:♡: So, we never act or speak or think fully out of love or out of fear. How do we get acquainted with our multiple motivations so that we may begin to understand our choices better, and thereby begin to choose more skillfully and lovingly for ourselves and for all beings? This, to me, is the focus of walking a spiritual path. And it is not only the resultant actions, words and thoughts, but the clarifying of motivation, the learning about how this small ego self does solidify, not being afraid of its solidification but using it each time it happens as a catalyst to remind oneself to move back into center, to move back into connection and into the Pure Mind, Pure Self.

41:♡: We will explore all of this in depth through the weekend and also have time to answer your personal questions, speaking to your personal situations. There is sleepiness. It is late. I want to pass the microphone here to Q'uo. I thank you all for allowing me to share my thoughts with you tonight and very much look forward to our continued sharing through this weekend. My love to you all and I wish you a good night. That is all.

42: Q'uo

43: We are those of Q'uo and would echo the one known as Aaron's sentiments and would leave you with two thoughts. 44: Firstly, those who seek together to learn service to others shall, in each other, see how impossible it is to serve others without serving the self, for your actions are reflected; and as each serves each, each receives illumination. In your sister's heart is your self. In your brother's heart is your self. And you were not incarnated to be calm. Your choices are made in the midst of activity.

45:♡: Secondly, there is for each outburst or outlay of your energy, the time to take in that food and drink of spirit that nourishes and rests. Begin to be more aware of these dynamics. See your self reflected, see love reflected and feel the outpouring and the in-gathering, one to another and all things whatsoever to the infinite One.

46:♡: For this evening, we again thank each and bless each, leaving each in joy and in peace in the love and in the light of the One which is all. We are known to you as those of Q'uo. Adonai. Adonai.

47: (footnote start(The Complete Tales of Uncle Remus, by Joel Chandler Harris (1848-1908). Boston: Houghton Mifflin,

utilizing the instruments present. We would at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

58:

6.42 1993/09/24

0: (This session was preceded by a period of tuning and meditation.)

1: Aaron

2: I am Aaron. I want to introduce you to this tuning process by asking you to participate with me in a brief guided meditation.

3: Please allow yourself to follow along without concern for whether you can or cannot do what I suggest. Our emphasis here is not on getting rid of anything within you, but simply on allowing the barriers of ego self to dissolve so that you may move into the divine aspect of yourself and hear from that place of center.

4: Begin by taking a few deep breaths and releasing ... breathing in ... There is nothing external to you. As far out as you can go into the universe, when you breathe in, you take that universe into that which you call self. When you exhale, you exhale that which you call self into the universe ... breathing in and letting go, each exhalation dissolving the boundaries of self. Inhale and let go sending any resistance to taking the universe into your heart, sending any resistance that wants to hold on to being "somebody"; just letting it go ... If anything holds on, it is okay. It will go. Nothing to do, just being. Breathing in and expanding outward with the exhalation flowing into the universe, then breathing the universe into yourself ... open ... the heart is weary of its isolation ... open ... allowing yourself to come into the essence of who you are, letting go of all the concepts of who you always thought you were, just allowing that pure, clear mind/heart to be what it always has been: Pure Awareness, Pure Soul.

5: ♡: As you drop your boundaries, feel the connection to the joy and suffering in the universe. Be aware of the rising aspiration in yourself to be a tool, to offer your energy as tool, for the alleviation of that suffering—not my suffering or your suffering, our suffering. The aspiration to be a source of energy, courage, love, faith, healing, for all beings; to manifest your energy in such a way that it promotes peace and happiness in the universe—this is the primary intention, moving out of the fearful, small self. In your own words, silently state your intention to serve the universe and all that dwells therein, to be a vehicle of Love. I will be quiet for a moment while you phrase this intention in the words of your own heart.

6: (Pause)

7: ♡: Given that aspiration and intention, the next question is, "How do I implement this?" You alone cannot implement it. You connected to all that is are empowered to implement joy, peace and harmony. So the next step is to invite in whatever help there may be, each in your own way, invoking Jesus or the Buddha, asking God's help. Silently voice your prayer that you may become an instrument for healing and love in this world—not for your own ego, but in service to all, not for your own glory, but that your service may be offered back to God in grateful thanks. For you are but a reflection of that divinity—divine in your own right, but taking your light from that most brilliant and perfect light, and with rejoicing, returning that light, ever brighter, ever clearer. I will pause again, then, so that you may voice your prayer in your own words.

8: (Pause)

9: ♡: All beings on human and spirit planes contain some mixture of positive and negative polarity. None is totally negative, nor are any but those most fully enlightened masters totally positive. We do not flee from the shadow in ourselves, but aspire to touch that shadow with love and thereby to grow. In the same way we do not flee from external negative energy, but aspire to touch it with love. If there be any being within this circle, human or incarnate, that is of negative polarity, of predominantly negative polarity, that wishes to hear these teachings, we welcome it. It may not speak through this instrument. It is welcome to listen and learn the pathways of service to all beings, the pathways of love.

10: At this point Barbara will be silent with herself for a few moments. Her own process here is to make the firm state-

ment of what she stands for and values, and that none may channel through her unless they are fully harmonious with her highest values. She uses this process, although 9511: (Pause)

12: Aaron

13: ♡: I am Aaron. Again, my greetings and love to you all. My brother/sister Q'uo suggests that I begin this session, and I will do so briefly and then turn the microphone to Q'uo. Our topic is, "What is the spiritual path and how do we live it?"

14: My dear ones, you have been on this spiritual path since the moment when you, as what I call a spark of God, first came into awareness and sensed a separation, illusory but seeming to be real—a separation from that which we might call God. There is nothing you can do that is not part of the spiritual path. There are only more skillful or less skillful ways to walk that path. By skillful I do not mean evil or good, simply ways that bring pain to yourself or others, or ways that help to free all beings from pain. When you "walk" this spiritual path (I put that word, walk, in quotation marks), perhaps what you are really asking is, "How do I become more aware that I am a being on a spiritual path? How do I live my life with deeper awareness?"

15: ♡: Each of you is like a pebble tossed into a giant, still sea, an infinite sea. Each time a pebble splashes, it touches everything around it and sends out waves that affect all the other pebbles. When you send out loving energy, your interaction/interrelationship with the world is far different than when you send out hateful or fearful energy. And yet you are aware (and many of you have often heard me say), as long as you are human, you are going to have emotions. Fear is sometimes going to arise—anger, greed, jealousy ... You cannot stop their arising, but you can change your relationship to what arises.

16: From my perspective, there is a vast difference between the being who feels fear as the foundation for anger or greed and then either becomes reactive and acts in anger or in greed, or becomes hateful to itself because those emotions have arisen; there is a vast difference between that and the being who sees fear arising, sees the anger or greed or other emotion that grows out of the fear and just relaxes and smiles at it and says, "Oh, you again. Here's jealousy. Here's desire. Here's rage." The difference in what I am speaking of here is in the ownership of what arises.

17: This is the illusion we keep getting caught in: that we are a self and we own this or that emotion, thought or sensation; and once you own it, you are stuck in it. Do you know the story of Brer Rabbit and the Tar Baby? 1. We have used this to illustrate something different, but tonight I want to use it to illustrate this ownership.

18: Brer Rabbit saw the Tar Baby, thought it was mocking him, so he punched it. He reacted to his anger and then he got stuck in it. He said, "Let me go," and he punched it again. Two hands stuck! "Let's try a foot, two feet" ... all his limbs stuck. Here is one very stuck rabbit! When you see an emotion arising or a thought, and there is aversion or attachment, and you grasp and try to hold on to it or kick and punch it to try to get rid of it, you begin to think that there is somebody who owns it. Then you are stuck in this concept.

19: This, too, is a part of your spiritual path. Even being stuck in it is an opportunity for learning, if there is awareness. But usually at that point there is so much fear and frustration predominating that awareness has dissolved.

20: It is never too late to come back. At any moment you can cut through that ownership and simply smile at yourself: "Here I am stuck in it again." Once more: "Oh, you again." Perhaps we could call this one, "Stuck in the Tar." A deep breath and a reminder: "This is not who I am; but I am human, and as long as I am human this is all going to keep arising. It is not given to me to fight with, but to learn from." Just relax and be with it.

21: Barbara spoke earlier this evening about the Dzogchen retreat and about Rigpa, or "luminous great perfection," which is just a fancy term for finding that space of the Divine in yourself and resting in it over and over and over. This is the essence of the spiritual path as taught by every religion that I have ever encountered in all of my many lifetimes. Some of them had it a bit distorted. Some of them were very clear about it. All of them aspired to that, to reaching that space of Pure Being.

22: We are not talking about specific religions here, but the spiritual path itself. The essence of that path is to learn how to come back again and again to this divine aspect of you,

ment in this area. Can you comment on this?

102: We are Q'uo. In dealing with the guides we suggest the practice, when there are no patients, in a form of address to the guides. Perhaps the visualization of greeting guide or guides, as you may feel them to be, giving them respect, bowing to their help and thanking them in a visioned way within. Then placing in the mind's eye so that the guides may move into this situation the condition of the patient as you find it. Then the requesting that this patient's guides move in their wise ways into the situation. Then an inner affirmation that this indeed is being done and that these essences are indeed now working to alleviate the illness. Once this has been respected, seen into the beginning of the functioning and thanked and blessed, that then need not be repeated in that same day at least, for that would indicate that there was some lack of faith that this had indeed had taken place.

103: Indeed, in general terms, it is important that a healer begin to accept its hunches, for no healer ever knew a bell to ring in the head when some energy work was finished, rather the healer of this kind of energy simply has a feeling that the energy has stopped, then it moves on. Over time experience brings not only the awareness of the energy flow and its surcease, but also the awareness that you were very close to being accurate before you had enough data to begin to perceive more clearly the ebb and flow of energy.

104: May we answer in one final query at this time?

105: D

106: Yes. In all of my closings I felt inadequate before doing procedures, I had great difficulty determining the orb field, how far that extended. I, reading in the Hands Of Light book, Barbara describes this process most carefully as moving with the heart towards the infinite oneness, and then this process cannot be mental. In the sessions I was working with, though, I was only able to at best create the mental picture of my interpretation of what the heart feeling might be, because I could not move into the heart and feel the emotional feeling, so I did this rather intellectually. In moving back to a session I worked on with an entity called S, when I worked on this procedure with her she did indeed remark that she saw angelic beings which was also described in the book and in which case I was also very mental at that point, or felt I was being mental.

107: Therefore, in comparing my intentions with those which are described in the book and attempting to do the best efforts that I can, I wish to have you comment on the difference between heartfelt rising and mental rising and perhaps you can offer me some tips in reference in being able to connect more closely to the heart and working around mental, or comment on the fact that the mental workings of my mind at the time were sufficient enough to create the closing. And that is my final query.

108: I am Q'uo. My sister, the closing of the door of opportunity is an event at the end of a healing which has a magical function. There are those who actually create a noise such as a clap when such magical activity has been finished. The insistence of the one known as Barbara that the healer's perceived ending move from the heart is based on the magical aspect of the heart as opposed to the intelligence. A closing which has been perceived by the self as coming from the intellect may well be that which does not contain enough resonance to properly seal the working.

109: Thusly, the descent into the heart, if as a whole the ending is mixed between brain and heart, then perhaps while learning is taking place the student may offer what closing he may make at that time, but before leaving the ending move deliberately into the heart and give an unspoken or spoken thought along the line of "This is done, this is finished," or blessings that this may be well, and then the hands clap together once or simply the foot quietly stomped against the floor, thus preserving the form which respects and recognizes the magical that is the unusual portion to this form of healing.

110: ♡: We thank the one known as D for having these interests and asking these most interesting queries. We thank each in this group for calling us and offer each our blessings and love. We leave you now in the illimitable light and love of the one infinite Creator. Adonai. Adonai.

111:

6.21 1993/05/08

0: ♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are thankful that you have called us to this session of working this bright and lovely morning.

1: We feel blessed and privileged to blend our vibrations and our thoughts with your own. We shall embroider together. Your query is one which we shall attempt to take care to answer because queries along this line deal with matter which is slippery and not readily reduced to words. The query stands athwart one set of suppositions and looks at another kind of supposition. We (will) deal with each separately.

2: Firstly, we deal with the matter of colors. The taking back of the omega of all that was implicit in alpha in a universe of perceived motion is achieved by quanta. Thusly, although the group consciousness or individual consciousness does not have the ordering of it, the various colors, if you will, or emanations of light which are the basis of all structure follow the laws of motion, this is so.

3: To address the other set of suppositions involved in the query, although the methods of learning about the self and the environment within third density involve a vast array of setting down of details, this method of learning about the self is not a method of learning that endures to a significant extent beyond your fourth density. There are other ways of learning about the self to which third density begins to be privy that are expanded in the next density of experience and that rather take the majority of consideration thereafter.

4: This is not to denigrate the scientific method, so-called by this instrument, or indeed to look down upon any means whatsoever which self-conscious entities use in the attempt to order and understand their environment. We do find the various earnest numberings and detailings of order counted off by your peoples in some wise humorous for facts are seen by some among your peoples to have the effect of a magical charm or protection. There is the addition of one fact upon another in a way which seems to us to be the intoning of familiar and safe and secure things, as if entities were made more and more solid and real as they enumerate details concerning the self and the environment.

5: There is in this detailed ordering of the environment much to recommend. We recommend the suitable dependence upon such sets of facts as your biology and other life sciences. We recommend such orderings of your culture as may be found in your social arts and in your fine arts. The scientific fact and the scientific systems of your peoples are monumental achievements of the intellect. The creations of artists are another ordering of the firmament of ideas and concepts. The latter method of ordering has one portion which is that which is the birthplace of methods of ordering which you shall develop in further densities. This being the whole self or melding style of adding detail in which details are compressed into emotion and this emotion given subjective color and form, thus creating a fused statement of essence or existence.

6: Thusly, it is not so that the endless ordering of fact which may be proven is that system of ordering the self and environment which will produce the path of spiritual evolution through to the last beat of this creation. However, it is not to be scorned. We find the amusement you have noted creeping into our usually augustly calm minds when facts are held before one as a shield, or when it is felt that the correct ordering of facts shall in itself bring about an evolution in spirit.

7: We find much to recommend in the nascent skills of artistry and intuition which each seeker has also, and we encourage each to use the visual and auditory senses inwardly in creating ways of expressing the essence of the self as artists do when they produce the picture, the song, or the spoken performance, such as the play, the poem, or the dance.

8: We would now ask for (any) following query. We are those of Q'uo.

9: D

10: Confirm what you just said, speaking, detailed speaking (inaudible) (is not perhaps as directly flowing back towards oneness as the feelings and movement that we perceive, as we create (inaudible) in speaking of those facts as almost the shield in front of us which perhaps helps to blind us towards that feeling of going back to oneness (inaudible) (the natural movement that generally flows through us when we do not think so much, that we just do. This is a more natural a more

elevated way of moving back towards oneness, am I correct in this?

11: We are those of Q'uo, you are right, my sister ...

12: D

13: Then we must concentrate as seekers on pulling ourselves backward from that typical tendency of the mind to categorize and chart and detail and remind ourselves on a regular basis to remove ourselves from that activity more often and it would be more advantageous to focus within meditations on the whole general feeling. This concept which you introduced yesterday alleviated immediately a lot of questions that I had put together within my mind and I noted that when you spoke I resonated with what you were saying and the detailing somewhat disappeared and I understood the whole.

14: The question that I and other young seekers have when so honestly seeking, we have a tendency of not accepting that general feeling that wells within us, that wholeness, and I'm assuming that if we maintain that wholeness more within us, that flow, that comes more within us, we would be able to view our surroundings and our environment and our lives in a more removed way which would allow us to feel more light as we move through this seeking.

15: I'm assuming that this is correct and I wanted to thank you for doing that for me because it is quite helpful to come here and remove myself from the meticulous line. So, in essence, I am thanking you and I am also asking you if this correct, a correct manner in which to move?

16:♡: I am Q'uo. Yes, my sister in some of the moving of the integrated self with feelings of wholeness turning always all of the self over and over again is the most efficacious way to most accurately record and memorialize in fitting tribute of emotion and manifestation the quanta of light and love that the entity moves through in the incarnational experience.

17: We would, however, state that there is no prejudice against the detailed study of the third-density physical environment and state further that this intellectual means of learning does constitute not only in the large sense a dead end, but in the closer sense it represents also that which furnishes the culture in which you live with those abilities to have personal leisure time which constitute the ability to spend the incarnational time working to integrate and fuse the expression of life so that these petty details needs must be honored as those learnings which produce the opportunity of the whole self to move forward metaphysically.

18: However, the basic sense of our answer is that yes, indeed, to work to enlarge within the self that integrated expression of one's essence in manifestation is, shall we say, the high road towards what may be called compassionate understanding and if you will but think of entities which you have thought wise you will touch upon memories of those simple and unintellectual entities whose spirits were not at all enhanced by detailed knowledge, but whose metaphysical natures expressed themselves as those of the wise and masterful spirits, not because they understood any detail, or because they were able to speak to this wisdom, but because their nature was grounded in the whole life experienced unily or in a unified manner.

19: We welcome a following query.

20: D

21: Before I move with any of my questions, does anybody else want to query further about that?

22: For the purposes of exploring some of my own perceptions here, I'm going to ask a few questions having to do with the aura and the chakra system (inaudible). Within our physical mind/body/spirit complex—and I would appreciate if you feel I am moving with that shielding you just spoke of, I would like you to know that, and I also understand that if there are things that are best left for me to further study I will accept that as your answering.

23: The first question I have is that researcher have (divided) our aura and chakra system into seven layers for the purpose of labeling, into which resemble our concept of consciousness and light moving into physical manifestation. The chakras, then, have these seven layers which have been defined many times by many researchers. If I'm correct, the reality is that these layers, in fact, really reach out toward infinity, but in the limitation of our logos it holds us to viewing only the seven layers or concentrating on the seven layers, since our concentration within third density lies within clearing the first three layers to allow the universal light to flow from the seventh layer inwards. Is there purpose to explor-

ing beyond the seven layers which would then prove useful in aiding in our healing techniques, or is this a diversion or unhelpful to the purposes of our third-density experience?

24: I am Q'uo. My sister, the subjective nature of a healer's individual method of perception create for that one healer the needs and requirements of that healer's work. One healer might find the need for the grasp of a system of visualizing which involves only seven colors in seven simple bands. Another healer might find that the seven times seven, as you mentioned, of the bodies, each color existing in a band of ever finer material, one for each chakra, to be that visualization which makes that healer feel able to heal and therefore this is necessary information.

25: In effect, as long as the healer has a consistent and compelling individual method of visualizing the movement of light this system of visualization is virtually and functionally accurate. We are not attempting to be obscure but are saying that almost any consistent method of visualizing the passage of energy will work for the one which has healing gifts and the desire to manifest these gifts. The healing ability is not raised by these visualizations or managed or controlled in their nature because of this system of visualization, rather the healing energy is channeled through the instrument, and what occurs as the healer does its work is that the healer discovers a way of visualizing the procession of this light in motion or this energy in such and such a way which does not interfere with the healing energy's own intelligent movement.

26: The goal here is for the healer to become transparent to this energy so that it is completely calm and is functioning as conscious catalyst. However, in order that the mind of the healer be stayed and comforted some method or system of visualizing the transduction of this energy is necessary. Therefore, we urge that each healer—however modest or great the healing gift, each is a healer—that each healer find that level of detail and informative embroidery which is wholly sufficient and satisfactory for the self, knowing that the purpose of this visualization structure is to so secure and quiet the instincts of reason and so sweeten and make cooperative the nature that the infinite energy of the one Creator may flow freely and intelligently to do its work.

27: (Pause)

28: We are those of Q'uo. We are those of Q'uo, and find that this instrument feels that we were not clear. We move over, we perceive that there was in the query a concern about how subtle the levels of colorings could be. We affirm that there is possible a detailing of sub-colorations which approaches infinity. We were saying that only as much of this detail as was necessary for the healer to feel a quietude of understanding was appropriate. We welcome a following query.

29: D

30: In pertaining to the two chelations I did on Carla, in which case I experimented with them myself, in the first session, more intent, more nervousness, more of that seeking of visualizations of (inaudible) attempting to bring myself to more awareness, the clues or things that may help me in my system.

31:♡: The first time I did the chelations on Carla and I had experienced this other time I felt an uncomfortable heat and I would visualize energy flowing, which at this point I'm not able to determine a pattern yet but I understand that that needs further working. The second time I attempted this chelation I removed myself from this attempt to find detail or find symptoms of what was occurring and I placed myself in a acceptance of what was occurring, utilizing love as more of the energies that were flowing through me and more of the essence of myself slipping through me and what I experienced was less of the censoring but still an overall feeling that the healing was somewhat complete.

32: I could not determine between the first and the second whether or not this new awareness and understanding without this deep searching and just channeling through acceptance, whether this might have been of a higher level of channeling due to my own acceptance of what was occurring. My question, I suppose is, is the seeking and searching and attempting to learn while I'm doing these chelations in this instance hindering my ability which is flowing from my natural essence to Carla. I felt that I could not determine which was a better healing or whether it was necessary that I determine if one was better or not. I felt good about both just because the intent was there but I was curious as to if you could comment on the quality of each of those healings?

tional experience is its most potent characteristic. Open your hearts without fear to these times and find yourself striding among the stars, yet still very much focused upon the daily life. You cannot do this by turning from the demands of the illusion, but in turning to them with love and without fear, for each perceives the nature as one who does work, and we say to you your first vocation is the creation and maintenance of your web of that which is true and that which is love.

17:♡: We would at this time conclude through the instrument known as Jim. We thank this instrument and would leave it in love and light. We are those known to you as Q'uo.

18:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present have for us. Is there a query with which we may begin?

19: Carla

20: I guess what I didn't hear in the previous part was if you have—if you have any suggestions that you can use to refocus quickly if your mind is really bugged and really bothered.

21: I am Q'uo, and am aware of your query, my sister. Each seeker will have had experience with a variety of inspirational material, be it that of the written word, the spoken word, the words of music, or of the appreciation of paintings and the appreciation of the natural surroundings themselves which will have been helpful in focusing the essential quality of the spiritual journey for this seeker. Thus, any of these previous experiences, having been crystallized in a word, a picture, or any passage whatsoever may be recalled at those moments when it is felt that there is no center to the life, no fabric that holds all together. We would recommend that those most favored and inspirational passages be recalled at this time and utilized for the refocusing of the attention and the sharpening of that which has become diffused and depleted.

22: Is there a further query, my sister?

23: Carla

24: Yeah, on a completely different level. I had no awareness of time going past this time and I hear that click on the tape recorder and I just couldn't believe it. What was different about how you—was there anything different about the way you were working with me that I should ponder? Because I—it was a little bit different as to how I experienced the contact.

25: I am Q'uo, and am aware of your query, my sister. We would refer you to that cycle of experience that you know as the cycle of the adept and remind you that there are portions of that cycle during which you are more able to practice your art, and it is during these favorable periods that you will find such practice less of an effort and more harmonious, shall we say. You will discover that the passage of time seems to be that which is rapid during such cyclical and enhanced periods.

26: Is there another query, my sister?

27: Questioner

28: One last one. I have heard from other channels, I've read in the spiritual literature of the New Age here and there that time is speeding up, that there's a difference in time. Do you think that there is a difference in time now, or do you think that there's a difference in people? Or is there a difference at all? Is it just what people always say?

29: I am Q'uo, and am aware of your query, my sister. We find that the measurement of your time periods is as it has always been. However, it is a phenomenon of your aging process that, as you continue to gain experience and years, that the passage of time seems to accelerate, for you have recorded in your memory much experience and are able to process that experience far more efficiently than when you were in the younger of your years and experience was more, it would seem, drawn out and the learning time progressed more slowly. Thus, we find the aging of your physical vehicles and the mental notation of that aging and gathering of experience to be the responsible factors in this perception.

30: Is there a further query, my sister?

31: Carla

32: No, Q'uo, and rub it in, why don't you? That's okay, that's okay. Thank you, Q'uo.

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

34: Questioner

35: I have a question, Q'uo, (on some feeling) that I remember. It seems that when I watch weather patterns—a storm,

or when I feel wind blowing my hair around—it resonates with something in me, and I seem to be fascinated or riveted by it ... very powerful. Are there some suggestions you can offer that I can ponder about this experience (so vividly observed)?

36: I am Q'uo, and am aware of your query, my brother. We again refer you to those younger years within this incarnation, during which there was a fascination with the patterns of weather as they move through your natural environment. There was an affinity for the natural elements and the activity that they brought as you were able to appreciate the effect that the patterns of weather brought to the environment about you. This effect was internalized in the changing of your own mental and emotional attitudes as the patterns of weather moved hither and yon. Thus, we would suggest that the continued fascination of these patterns in your experience harkens back to those earlier and more expansive years, that is, expansive in the growing sense of appreciation that was developing in your life pattern.

37: Is there a further query, my brother?

38: Questioner

39: No, not for now, Q'uo. I'd just like to thank you (inaudible).

40: I am Q'uo, and we thank you, my brother. Is there another query?

41: Questioner

42: This isn't exactly a question, it's an observation. As I was listening to the words today I felt that my chest was vibrating—around the center of my chest or my esophagus was vibrating with each word. This is a very unusual and strange experience for me, and one that I haven't experienced before. I just wondered what was going on?

43: I am Q'uo, and am aware of your query, my sister. The phenomenon of which you speak was one in which you felt that there was some resonance of truth, shall we say, or application to your own experience by the words which were being spoken, thus this was your means by which the feeling of harmony was expressed, since you have developed in your own life experience the ability to utilize that portion of your physical vehicle to speak and sing those words of praise that have been written and recorded by various authors throughout the history of your peoples. Thus, this was simply your unique means of feeling a harmony with the basic message that was being given.

44: Is there a further query, my sister?

45: Questioner

46: No, thank you.

47: I am Q'uo, and we thank you, my sister. Is there a final query at this time?

48: Carla

49: I'd like to follow up on hers and ask, I've heard of the rising of the kundalini and all that, and I've also heard a lot about the various energy centers, and I was wondering if another way to express that answer would have to do with that concept of energy rising, and for the blue energy center there, that center of communication ... it almost sounded like it was being activated. It sounded like experiences that people have talked to me about that have had kundalini experiences. Can you relate those two, or am I on the wrong track here?

50: I am Q'uo, and am aware of your query, my sister. The experience of the rising of the kundalini is one in which the feeling of energizing would occur throughout the centers of energy, from lower to higher. Thus, this experience was more localized and was properly a portion of this phenomenon. However, in this particular entity, the throat and chest region are of primary importance throughout the life experience, and therefore we would suggest that their activation has been of a more normal and natural progression, rather than the momentary experience of the kundalini energy rising.

51: Is there a further query, my sister?

52: Carla

53: No, thank you.

54: I am Q'uo, and again we thank you, my sister. We would ask if there would be a final query at this time?

55: Carla

56: No, I'm through.

57:♡: I am Q'uo, and we would thank each once again for the great opportunity that has been extended to us in being allowed to join your circle of seeking this day. We are very grateful to be able to speak our humble words and opinions

inactivity. We recommend meditation often, and our reason for doing so is precisely its effect upon the spiritual seeker, for the incarnational experience is one of action, and yet, if there is constant action, how can the fundamental nature of the pure self be felt or perceived? And without that self-knowledge, how then can the seeker move skillfully back into action in ways which address the deep concerns of seeking? How can one become more aware of one's true nature unless one is willing to sit with the self, listening to that inner silence through which spirit and guidance speak to the conscious mind?

2: The feeling of being not present is a deadening and disturbing sensation, for the essence of your human experience is intense and continuing experience of action taken and choices presented and made to involve yourself in this process of perceiving choices and then making them is to be involved in the most nearly central work of your density of conscious seeking. It fulfills a deep portion of your nature, both to focus upon these perceived choices and to find one's creative strength in applying choices already made. We say creative because this process of defining the self by its choices is peculiarly open to creative inspiration and insight. 3:♡: When entities begin to feel hurried in the everyday life, there is the tendency to encourage within the self activities that numb the creative powers of perception. This is in order to avoid pain, for it is painful to spend the waking hours ceaselessly performing actions which the self feels are unimportant. Thusly, even when a meditation period is perceived by the self as being a failure because of an unremitting flow of inner noise, yet still the attempt to sit with the self and listen re-sensitizes the perceptions of self so that the self within feels stronger and more real. This in turn opens the inner door to the effect of that creative love which is the one great original Thought.

4: Thusly, one important way to approach the feeling of the spiritual desert experience is to place within the routines of each day those moments when the only goal is to sit with that inner reality and offer the self to the experience of being present with all that there is, for as you meditate you touch within that gate to eternal things, and the meditation becomes larger and larger until all the starry heavens dwell within the tiniest point of that meditative silence, and literally, the universe, the creation in totality, is tucked into the perception of self, and you are all that there is, and all that there is part and parcel of your self.

5: For each of you perceives that he works upon the small self in the context of the day, the season, the moment, and these moments in the conscious mind seem to add up to a life too quickly experienced and are too soon over. When the self is feeling this disconnection, and the self feels less and less a portion of a beautiful creation, yet how to address the longing felt by one who does feel disconnected?

6: This instrument was speaking earlier of the feeling which her faith had given her within this spiritual desert experience, and we feel this is a good example of the ways seekers can use those choices already made. If one has the faith in one's previous perceptions and respects one's previous conclusions, this certainly aids materially in keeping an entity in balance. However, it is often that part of the desert experience is that one doubts and even rejects one's previous perceptions and feels to be—we correct this instrument—and feels itself to be stranded, having no continuing beliefs. It is not that the pilgrim soul wishes to turn upon its past and rend it, but rather that the experience of the spiritual desert seems to openly and lucidly delineate a self which has been taken out of all previous patterns which comforted, so that there is in the truth seeking heart of the pilgrim the solemn and sure belief that all previous states were now left behind. When one's context is not respected and a new one must be built, then there is a true desert experience.

7:♡: Let us address this state of perception in which previous truths, previous patterns and previous emotions concerning spirit have been left behind, and the seeking self must be invented entirely. What would you do if suddenly you were not the sex you are, or the nationality that you are, the intelligence that you perceive in yourself, or the kind of entity you perceive yourself to be? Would these definitions of self, shall we say, then become irrelevant, or would the seeker need to reinvent each of these ways of thinking about the self? We suggest that the reason qualities such as nationality, sexuality and type of character are valued and are a part of each person's web of perception is that they are fundamen-

tal building blocks of that milieu in which you have come to learn the lessons of love. These are not things you outgrow in third density. These are tools you use often in attempting to better perceive the day-to-day nature of your world.

8: Thusly, the first thing to avoid when feeling annihilated and full of desert times is the casual flinging away of identity. The small changes of everyday identifications of self are not unspiritual. These homely truths of self are portions of the self which has come to learn those things which are greater than any description of that which goes into them can possibly encompass. You use these building blocks, and many, many other, not simply to distinguish the self from others or each entity from another, but to do work in consciousness in which words are given burdens greater than words can bear. This is the reason poetry and music are so compelling to those sensitive to the freight that they do carry, for the common places within the life do not remain common when one is sitting with them in faith that there is that nature of self which is more than its circumstances or its expression.

9: In music, the tones create words which carry more feeling, more deep emotion than could be explained. In poetry, the words themselves are twisted together until they make a rope stronger in evocative truth than the words used to make the rope. And when two hearts touch, whether silently or with words, a commerce is achieved from self to self that far outstrips the power of expression, for you are within an illusion in which every possible means of distraction is purposefully placed to allow the full travel of free will to give the self who seeks the largest stage upon which to improvise.

10:♡: We do not encourage walking away from the world of too much to do. Not for long, my friends, for this is the world into which you came to learn the lessons of love, and this is the incarnation which is your present opportunity to, shall we say, achieve a state of realization which transforms the everyday into that which rings true.

11:♡: The key here is to respect this incarnation, to respect the times of celebration and the times of suffering, however they may be perceived. You came into this illusion because you wished for these complications and distractions, not to look at them and then turn aside and move out of the world necessarily, but rather to so orient the self that the limitless and unbounded truth that overflows each moment may in the present incarnation be encouraged to express the deeper and deeper nature of the self which transforms all the everyday experiences into those freighted with that precious burden of the immanence of love.

12: When you feel most trivial, most dry and most disconnected, there is the natural tendency to turn away, to fill the time or the mind with something which may distract and release one from the uncomf, the discomfort. Yet, we do suggest that these feelings be respected, that the time may be well spent, when the self simply sits with these feelings and honors the self as it expresses itself in these sometimes hard or uncomfortable feelings and thoughts. For you are here not to feel good all the time, but to attempt more and more to know the truth of each thing which is perceived, and to honor that truth. The sitting, the meditating, the high and holy words and work, yes, these are truth, but true too is the poorly done, the mishandled, the tumbled, the messed up, as this instrument would say. In the dirt and grime and struggling of day-to-day living lies the most transcendent beauty, the deepest passion, the most intense of perceptions of overarching infinity.

13: We therefore encourage each to continue in the desert times to hold in respect those positive frames of perception which temporarily seem to have been invalidated; but more than that holding of the past, to continue in a state of mind that does not contain the fear that this dry desert period will continue. If one may become fearless concerning one's state of mind so that discomfort is seen without fear, then the groundwork has been done for the present moment to touch the heart anew, so that that deep wisdom of the heart may transfigure the perceptive web and suddenly the self feels itself in green pastures, strengthened, straightened and strong once again.

14: We hope each may cultivate, not an indifference to the state of mind, but rather a willingness to appreciate the difficult times without asking that they be soon over ...

15: (Side one of tape ends.)

16:♡: ... (inaudible) is most fundamentally about respect. This incarnation is but a moment. You have treasure in your moments within this illusion. The unknowing of an incarna-

33: I am Q'uo. We can comment ...

34: (Side one of tape ends.)

35: ...And the qualities of alertness and exactitude in the stance of watchfulness bring about a keenness of desire felt within the self. The session of healing approached from a whole self or integrated standpoint when the energy is allowed its work ...

36: (A noise is heard. Carla laughs.)

37: Carla

38: It's OK, I've still got her I just need to get back down ...

39: I am Q'uo, we remark at this instrument's sense of humor. The healing session done from the standpoint of one who accepts and allows the free flow of healing energy and which trusts and has faith in the intelligence of this energy is effective to perhaps a deeper degree than the session done from the standpoint of keen awareness, however, the keenness is especially useful in preparation for a healing session to bring the nerve within to a fine tuning so that the healer is fully awake and aware within the self. Then in the actual session this keenness rests ever so lightly on the unified ocean of serene calm in which metaphysical healing takes place. So, each attitude is effective, one more so before the session when preparations are made within the self, the other for use within the session when the energies of faith are most appropriate.

40: Carla

41: I think that they're waiting for you to ask another question ...

42: D

43: I do have another query. In relating to the white light experience that I had a year and a half ago where I saw a clear band, I wonder if you are referring to when you speak of a healer attempting to become clear and transparent. Was this visualization that I saw the actual reality of that transparency and can a healer or myself be able to utilize that transparency in my practice towards becoming transparent? I also notice that as I speak to you I get a lot of light flashing as we are speaking and I'm assuming that I'm registering the communication pattern here.

44: I am attempting to learn how to develop the inner eye to a greater degree, and need to know whether or not what I witnessed a year and a half ago can be utilized in my attempt to become clear, transparently clear, and I should use that as a tool to aim for or whether or not this is a product which just occurs and I should not concern myself with what occurs.

45: For instance, yesterday when I was doing my chakra clearing with the intent to be more whole and more pure and accepting, when I got to the upper levels clearing my charkas I noticed the movement was much faster, the light was moving much faster than it had ever before and these seemed to be products of my, perhaps, more mature attempts at clearing oneself. I am trying to determine whether or not I can utilize what I visualized in a prior session as a tool for aligning myself with that transparent core which I saw, and if this would be useful in the future to being able to maintain that alignment as well as being able to use that inner eye to see further into either the patient or into the situation at hand while I'm healing?

46: I am Q'uo. We are aware of your query and at the same time find it impossible to answer simply. We shall attempt to be clear. The inner vision is such that were we to tell you a self-consistent system of seeing and were you to believe us you would thenceforth see innerly in the manner which it had been made possible for you to perceive. This does not mean that the visualizations of a healer are unreal but that the nature of actual consciousness is so plastic and so unaffected by the laws of motion that they can adapt to any set of expectations and can move intelligently within the sensing entity to fill in any blanks, as it were, that the system pulled to one had left out.

47: Therefore, were we to give a positive vote to your vision of transparency you would then feel it was a good image and a teaching or good for teaching the self-image. Were we to ask that this image not be followed then another way of sensing within would need to be found. The wiser, we feel, of the two ways of responding is to suggest that it be realized within that there is a dissolving nature to a true transparency, that as the healer seeks within for a more and more unified view of the self and a more and more generous view of the potential of the balanced self in offering as a healer, (one could use such transparent energy as was visualized by you in your past as a reminder of that universal, penetrating, dissolving qual-

ity of transparency, so that the small roughnesses or unevennesses of personhood when viewed during preparations for a session may be then subjected by the self to that penetrating, dissolving light of transparency, so that the self (and it's various personal rough edges and uneven bits may be seen to subdue themselves into a non-interference with the work of the service which you wish to render.

48: We ask that the healer not be limited by that visualization achieved already, but rather we would ask of the creative healer that he open within in each preparation for healing to any newly manifesting systems of perception or kinds of perception. If the healer feels comforted by one system of seeing energies and essences then that healer will be very effective along the lines of stress created by that structure. However, if a healer can be flexible in allowing new visualizations to occur and to allow thought to pour in on them only after such experiences are completed we feel that this latter path is the more creative and the more designed to maximize the path of service.

49: We welcome following questions at this point.

50: D

51: I was just a little confused in reference to some visualizations I was having and I'm going to attempt to remain aware. There are two questions, actually, I'll start with. I don't know whether you can describe this or not. When I feel the uncomfortable heat throughout my body, can you explain in the metaphysical sense what is occurring and what is this sensation that is being felt, what exactly occurs within the body? I know the energy is running through and it is causing an effect. How is this effecting the organs and the skin so that I feel this somewhat burning from inside out that makes it highly uncomfortable at times? Is there any way that you can describe what is occurring in a better fashion than I am able to perceive other than the fact that light is flowing through me and I'm feeling hot?

52: I am Q'uo. If you perceive this heat as of the nerves and then allow an analogue to the physical nervous system in the form of the nervous system of the electrical body then you may see this heat felt as being a measure of the amount of electrical energy which is expressing in the physical analogue as pain in the electrical body analogue which is moving into your healing apparatus, shall we say, as heat. Basically, you are feeling a measure of heat equal to the measure of physical pain.

53: This would, if allowed to go undeal with, create difficulties for you as a healer, for stress on this nervous system of the causal body allowed within the healer can create pain for the healer. Therefore, we strongly suggest that such heat or any other way you may have subjectively of recording stress or imbalance be visualized then as moving from within the healing apparatus, both physical and non-physical, and being shunted out along the exterior of this healing apparatus and given back to the source, this strongly visualized during and after the healing work, especially afterwards.

54: As before, we would again recommend the washing of the hands or other ritually done actions which seat within the emotions the fact that the connection made during healing has now been broken, and any effects picked up from the subject or patient shunted harmlessly away from the self and given back to the one infinite Creator.

55: We would ask for a closing query at this time.

56: D

57: My closing query is, I guess, would have to do with the color seen from my fingertips, which registered as an apple green, and I have with practice to a very small degree been able to stretch this energy outward and I know that this through intent can be stretched for long distances and what not. Again, must I rely on that intent alone to stretch that healing from the fingertips?

58: I also am curious about the coloring of that, because it is not the deep coloring of the primary colors, it is a very light tinted, and I'm just curious as to whether that is because it is a combination of white light that emanates in combination with the green heart color. And if you can somehow elaborate on those healings that occur, I know that from Barbara Brennan book they are able to, some healers are able to channel different colors through their fingers.

59: This may be a little advanced for me at this point, but I was wondering if you could comment on the procedure, basic procedure, how this actually occurs. As a healer, would I be drawing down the higher energies, and would I concentrate on a particular color coming through or is it best to leave that

at this time and just concentrate on allowing the energy as it intelligently moves through to heal others. Is it best at this point just to leave that as is.

60: The other question I have in reference to orb fields, is in noticing in photographs and attempting to view orb fields within photographs of individuals, the movements that I visualize or see, are they the state of the entity at the time the photo was taken? I understand to a degree that you can move deeper and see beyond into, I guess, further into that orb field of the individual, but I was just curious as to what it was I was viewing in those photographs, whether I was viewing something that was taken at the time or whether I am able to visualize that orb pattern of the entity in the present as well. That maybe a slightly confused question, but if you could make any sense out of it I would appreciate it.

61: I am Q'uo. We shall attempt sense, my sister. Firstly, in the matter of the energy from the fingers this radiation may be affected by sharp intent. However, we would suggest a slightly different approach. We suggest that the sharp intent, the desire to stretch and to move further be applied to the self in preparation for this donning of a mantle of healing, shall we say. You—we correct this instrument—you may visualize, for instance, the self moving into a bath of white light, receiving from that bath a cleansing and purifying so that you are more and more one-pointed in service to the infinite One.

62: When the mantle of healing is donned and that healer becomes the self, the transparent self then may be felt to have the lid taken off and the energy of self simply allowed to move to its real strength. This relaxation of visualization in the event shall find that healer self radiating far greater a strength of field, far more penetrating a field than the field of the healer that is still attempting to control, attempting to stretch, attempting to go further. These forceful emotions point the self and hone the spirit, however, the more relaxed or more feminine of the mindsets in allowing that radiation to swell produce a much more efficacious field in the actual healing work.

63: Concerning the matter again of working with colors, the power of healing is limited only by an entity's considerations of how powerful healing is. We speak here not of curing or changing manifestations but of whether there is power available to heal or to make balanced that which is unbalanced. The more detailed color systems work for entities because they have built one visualization upon another and have found this system to make it possible to visualize very detailed work. We suggest that these color systems may be seen to be subjective and to represent choices made by entities which are attempting to order the bewildering universe of subjective perceptions.

64: Now, it is well not to be foundered and rendered helpless by one's own subjective or interior perceptions. It is nothing but the sense of self which demands that this inner wilderness be ordered and we fully accept that there is virtue in any good internally consistent method of visualizing the various fields and levels of energy using color. What keeps us from telling you that one way is more accurate than another is that in our opinion no one way is more accurate than another. For instance, there are a very complex series of color visualizations connected with the tree of life of the kabala. These color systems represent a ten chakra system which many find to be more useful than the seven chakra system which we have used. It is our feeling, however, that much can be learned by the one or by the other means.

65: This alarming and perhaps reckless seeming attitude on our part is due to our perception that within each possibly described color field there lies the potential color field, there lie the potentials for all colors, and the shadings of the colors then affected by everything from the energies of heavenly bodies to the interpenetration of all color fields by a succeeding system of energies which are of a higher order so that any color can be taken apart to see the sub-colorations within that density or level of energy, not to mention those energies which are subsumed under it, yet color or tint it somewhat, or those overarching energies expressing themselves as colors which color the whole because of the overarching nature of that field.

66: We realize this is frustrating information, however, we do wish to affirm the use of some imaging system and encourage that any individual healer choose a system such as the one given by the one known as Barbara, and work with it on a continuing basis using the color structure described therein

until such time as this system is felt to be in any way lacking. In other words the working with the colors is all work in the area of the healer dealing with the healer's mind. The healer functions as a catalyst which offers healing to the patient. The energy itself is intelligent. What the visualization of the healer does more than anything else is so arrange the mind that the work of healing may go forward unimpaired.

67: It is not that a visualization of color through the hand does not in some way help psychic surgery as described in the query, but rather that the psychic surgery and all other manifestations are created by the intelligent energy itself and are allowed that creation by the faith or certitude which the healer has achieved with regard to the lightness and goodness of this energy. Thus, if visualizing sub-colorations will in the future serve to aid in the building up of faith and a feeling of doing precise and fastidious work, then just as we encourage this instrument to pray to the one known as Jesus the Christ, we encourage you to work with these color visualizations in the way given in one particular system ...

68: (Tape ends.)

69:

6.22 1993/05/09

0:♡: We are those of Q'uo, and greet you in the love and in the light of the one infinite Creator. It is a pleasure to be called to this early meeting of your group and we are excited to be asked to share our thoughts on the subject of arranging the tuning or the vibration. We request, as always, that individual truth only be recognized and other statements we may offer which find no home be discarded.

1: The practice of cleansing one's vibrations and tuning and purifying them in preparation for spiritual work is a very simple process, yet one which lends itself to great varieties of adaptations depending on the preferences and the belief structures of the cleanser. The basic, shall we say, technique that this instrument uses suffices as well as any, and we would suggest it is the beginning of our answer. In this practice, the entity ritually cleanses the mouth, the hands and empties the bladder, thus expressing the desire to be washed thoroughly of all wickedness. It then asks to see within the chakra colors in their configuration, beginning with the red, or lowest center, working first with the red, the orange and the yellow. These may be viewed and adjusted separately, then seen together and regulated. Then the heart chakra is called for, and the first three chakras, reanimated if necessary to form a more apt base for the actual size of the green energy center. Then the blue and the indigo centers are viewed, again spending enough time with each to achieve a visualization of all the chakras moving evenly and easily.

2: The heart of the tuning process is just this much, however, in order to make this procedure more beautiful in offering of the self in service to the one infinite Creator, each entity which prepares develops its own system of progress and requests for help and protection. Many create movements which touch in some ritual way the four directions about the place of working, saluting each direction and calling upon that direction's power for protection.

3: For instance, with this particular channel, the myth of the Christ is used and the archangels are called to their four stations, which are the four directions, and then (asked) as symbols of the heavenly host to stand as protection of the contact, the channel and the session of working when the time has come for the energies to be used.

4: We suggest, rather than a directional visualization of energy flow, rather, the visualization of the awareness of the whole self in every cell all ready and empty, awaiting the flow through the self. In this awaiting, there need be no feeling of urging a direction, and when the hands are used to point the energy, it may be firmly visualized, not that the flow is quick or slow, but that the appendages are lightened of every normal burden of weight or substance and are become hollow receptacles through which the infinite Creator may work.

5: We would welcome queries in more detail at this time, that we might be of more specific service. We are Q'uo.

6: Carla

7: R, do you have any questions? I do, but I can wait if you have some.

8: R

9: I don't have a question at this time.

10: Carla

become money. And we feel sure that each can think of many instances where seemingly impossible things have occurred because of the trading of goods and services rather than the insistence upon some single form of energy.

7: Why, then, do entities feel that they must be concerned beyond today with money? For this is the place where concern over money does have a deep metaphysical result, (that is, thinking and worrying about the future.) (Each is familiar with this habit of thinking, "Is there enough to pay this and this and this?" As each touches into this feeling, we suggest that each is gazing at a temporal being in fear that it may cease to exist, or that it may exist less comfortably.

8: Even with those who amass great quantities of money, the motivation continues to be at heart based upon fear. Indeed, money is but one example of the way persons within your culture perceive energy. We said earlier that the word "energy" would help those who hoard money, for they see that the use of energy is in being used, consumed or spent. But upon another level, those who have ambitions to gain power, for whatever reason, will amass as much extra power or energy as they can, there being no ceiling on the need for more.

9: In your culture, there has been more and more an unspoken assumption that there can never be too much energy, money, power, call it what you will, that there is literally no end to ambition or greed—all in the name of being more secure. Yet where is your security? In the bank which may fall? In the job which may cease? In the legal agreements which may be broken? Seek for that security, seek to amass energy saved against possible need, and feel the footsteps wander off the path.

10: The solution each day is to reorient the way of perceiving on a conscious level when you see yourself turning to that grasping concern for more than enough. Say to the self, "Let go of fear." We realize we speak to those who must work long hours in order to pay for food and lodging and all necessities and desired objects. Yet we suggest that those who do not need to spend long hours working are still just as capable of losing sight completely of their true nature and of their true orientation with regard to plenty, if you must go to the place you would not wish, to do a job you would not choose. Yet, still, those who have no need but to please themselves spend at least as much of their time in fear.

11: The question of supply is perhaps the deepest chasm of irrational concern which seduces your peoples. In the face of this, we simply suggest that as the healthy regard for money is in being sure of the daily bread and then allowing concerns to fall away as appropriate, each simply move each day or each time he feels this concern into a conscious reorientation.

12: Step back now and gaze at the illusion. Money is a perfect symbol for this entire illusion. It is a polarized concept. Not only is it "more" and "less," but "all" and "nothing." To the prudent, there is more money and less money. To the large majority, there is the state called, "I have money," and the state called, "I don't have enough." It is all or nothing. Such is the radicalizing effect of fear.

13: Your situation surrounds you and seemingly would be obvious to you. Yet it is carefully structured, that is, the illusion is carefully structured so that you do not catch on to the depth of illusion. We praise this illusion in which you struggle, even though the struggle is not necessary in terms of sheer metaphysics. Within third density, each of you came to struggle, came to be confused and befuddled, came to develop fears, to do all the wrong things, to clutch and grasp at everything from money to ideas, feeling needy. And why? Because it is in working with these honest feelings that the entity within you, the spirit, the consciousness, may float about the being with all these concerns and may interact with it in such a way that consciousness is transferred into the working brain, the working mind.

14: Basically, your job here is to, within incarnation, begin to allow the programming of consciousness to replace the programming of your mind which deals with the illusion in a polarized manner. See the concern for money as the challenge it is. What consciousness does to this concern is to lend it the awareness that there is enough, for consciousness is infinite. 15: Celebrate your problems. They bring you to the point of desiring and seeking a higher truth. We encourage every discomfort of mind that leads you to seek and seek and seek again.

16: This entity just thought to itself that it tends to seek and seek and seek again to have enough money to spend. Very

well, that seeking, too, may provide material for an entire lifetime. However, there is an alternative to seeking within the illusion. That is simply seeking the consciousness and its infinite plenty-essence.

17: We would at this time transfer this contact to the one known as Jim. We are those of Q'uo.

18:♡: I am Q'uo, and greet each again in love and in light. We would ask at this time if there might be any further queries to which we may speak?

19: Carla

20: I guess the only thing that I would say—it's not a question—is that in my mind, anyway, the situation where you've got somebody who is spending most of his day at work and he gets really tired and he says, "Well, how can I have time to seek spiritually when I'm just wearying myself at work?" I just don't feel that's been addressed entirely, and I was wondering if you could go into that. Because I see where it's consciousness, if we had a consciousness of plenty we'd be a lot better off, and, still, how do you find the time?

21: I am Q'uo. And am aware of your query, my sister. The time, as you experience it within your illusion, is oftentimes lacking for the pursuit of the metaphysical foundation for that which occurs in your physical illusion. And too often, for those who labor from sunrise to sunset, there is no time to consider the meaning of the life that seems so hard and unyielding. It is for these entities that there is a primary purpose for the life that includes nothing other than dedication to a goal and honing the desire to survive, not so much because this is of importance, but because the entity needs to focus its spiritual awareness upon a single concept. And, perhaps, at some point in this persistent practice, it will feel the need to move its awareness to a higher goal.

22: But for those who have the ability to survive without depending on all of one's energies to do so, there is the luxury, shall we say, of being able to pursue the finer ramifications of the focus of spiritual awareness upon goals that are more intricately delineated. Each entity has this life agenda that provides for it the opportunity of that which is most important in its overall soul pattern. Thus, (for) those who are able to find their purpose within the illusion of supply and survival, there is the constant repetition of this opportunity.

23: Is there a further query, my sister?

24: Carla

25: No. Thank you, Q'uo.

26: I am Q'uo, and we thank you, my sister. Is there any other query at this time?

27: (Pause)

28: I am Q'uo, and we are most grateful to each present for inviting us to join your meditation this day. We are grateful to be able to offer that which is ours in metaphysical understanding in response to your heartfelt queries. We appreciate the difficulty of your illusion and the confusion that is, of necessity, experienced. We wish each well as each attempts to untangle the confusions that are the threads of your life pattern, and we assure each that your work is being accomplished with steady and sure hands whose Source moves beyond this illusion, and the work that is done stretches far beyond this illusion.

29:♡: At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo.

30:

6.41 1993/09/19

0:♡: I am Q'uo. Greetings to each of you in the name of the One Who Is All. In love and in light we and you exist, and in that one creative love we greet you. In that pure and limitless light we salute you. We are asked to speak about the spiritual desert experience and are most happy to share our thoughts. However, we ask that each listen to these thoughts with the ear that is tuned by personal discrimination, for each person has his own truth, and to each person who hears that truth it seems as though it were being remembered rather than learned. If our thoughts do not evoke this feeling then we encourage each to lay them gently aside.

1: As you rest in this domicile upon this sun drenched day, listening to the small sounds of silence, there is the sensation of, shall we say, deceleration, as though the mind and its thoughts, which had been racing, were now slowed by the

to share this truth.

19: We pause to feel the energy dancing around the circle of seeking. The light which you gather is beautiful. We honor it as we transfer this contact to the one known as M. We are those of Oxal.

20:♡: I am Oxal. We again greet each in the Creator's eternal love and light. The love which is continually expressed from that which you call your sun in the form of light penetrates all that you see.

21:♡: This light as it moves through the nature of creation can inform those entities who pay close attention to the seemingly mundane of life. The flight of a bird or the splash of a fish, when looked at closely, are expressions of that love.

22: (Pause)

23:♡: I am Oxal, and am again with this instrument. It is a helpful thing to remember that all form whatsoever, is love. If all is beautiful this is love, yet too, if there are things that seem unpleasant or harsh or difficult, this too is love. There is no escaping the unified nature of all that there is.

24: We would again transfer to the one known as M. We are those of Oxal.

25: (Pause)

26: I am Oxal. We are again with this instrument and we say to the one known as M that this instrument has done well in sustaining the contact, in expressing our intended thoughts with style and accuracy. There is still the natural limit of ability to sustain the focus, however, we stress that this is peculiarly difficult work as is all work of this kind for the work of receiving spiritual information is abstract and metaphysical and takes place in utmost darkness. The light of what one may archetypically call the moon is the only light and this light is difficult that is it is difficult to see clearly in moonlight yet such is the way of spiritual teaching.

27:♡: Therefore, be merciful to the self and realize that this work is careful and slow and in some ways never becoming easy. However, we believe that there is a call. We sense this call coming forth from your peoples for messages of light and love, words of truth and love, and therefore we welcome and hope only to assist such channels and we thank each who serves in this way.

28:♡: We do not say that this service is greater than other services. We by no means suggest this yet this is one more way of sharing in the heritage of love with those about you and we thank each channel for without such, we could only speak in dreams and visions.

29: We would at this time transfer to the one known as Jim for the close of this session of working. We are those of Oxal.

30:♡: I am Oxal, and greet each again in love and in light through this instrument. At this time may we ask if there might be a query upon any mind to which we may respond?

31: M

32: I have one. As you were talking about protecting ourselves and the challenging process, I remembered reading in a newsletter about a challenging process, or even the voices that we hear and was wondering if I could get a little clarification on that because I spend a great deal of time speaking with my inner guidance and ever since reading that was a little confused as to how to approach that.

33: I am Oxal, and am aware of your query, my brother. When one hears voices or guidance from within it is well that you offer to these voices the challenge that asks if they come in the name of that quality for which you live most passionately and would die most willingly. This can be a simple process and need not take a great deal of your effort or your time, yet it is well that it be accomplished with a purity and intention at each communication. For as each seeker grows more fully open to the service-to-others polarity and gains in the power of this polarity, there will be attracted to the seeker those entities of a negative nature whose wish it is to control the power of this light now developing. The means by which such control is gained is that means by which we described at the beginning of this session, thus it is well to ask if whatever voice you hear comes in the name of (that) which you hold most dear.

34: Is there a further query, my brother?

35: M

36: Just a short one. Should this be done each time the voice is heard, or just the beginning of the conversation? And then assume that the person you are holding the conversation with stays the same?

37: I am Oxal. This is correct, my brother. At the beginning of each contact is the time for the challenge and the chal-

lenge then may respond as it will and be relied upon to be as it says it is for the remainder of that contact.

38: Is there a further query, my brother?

39: M

40: No, thank you.

41: I am Oxal, and we thank you, my brother. Is there another query?

42: (No further queries.)

43: I am Oxal. We give you our blessing and prosperity in your seeking, and we thank you again for asking us to join your morning offering and for allowing us to utilize the instruments here. It is a great honor to walk with you in this fashion. Know always that you are not alone for each has those guides and angels ...

44: (Tape ends.)

45:

6.40 1993/09/12

0:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are blessed to be called to your group this day. The sun streams into the domicile in which you sit, touching this channel's body with warmth, and we feel the metaphysical warmth of your welcoming to us. Thank you for this privilege. As always, we request that each entity use his personal discrimination in choosing those of our thoughts which may seem interesting to you. Leave others behind, please.

1: You ask if your monetary system has an effect on the life of the spirit. We may start by saying that it is clear that your sphere has great feelings concerning this system whereby a symbol of wealth is used in order to purchase goods or services. The globe upon which you dwell has in some form a monetary system regardless of where, in which culture, or at what level you may look.

2: Earlier, the one known as R was wondering if the brain was capable of giving good information considering that its makeup is a portion of the delusion. The brain is quite effective at dealing with problems within the illusions. One of the problems it perceives is the need for a supply of your money which not only shall cover the daily need, but shall also extend beyond that need to some possible future need for which there must be a supply which is more than enough for today.

3: As your peoples' cultures become more sophisticated, the perception of your biocomputer brain grows continually so that in the technically sophisticated culture which you now experience there is the universal perception that whatever is being received is probably not enough, for there is not enough extra.

4: We could encourage each to take the mind and lead it into a more wise configuration. However, the spiritual uses—we correct this instrument—the spiritual nature is not greatly linked with the biocomputer brain. The key, then, to a more elevated view of the relationship of money to the self is gained through the use of consciousness rather than the brain. To better gain access to a right relationship with money it is well to place concerns about finances within that holy of holies which lies within your deep mind. The consciousness of One is a consciousness of infinite plenty. The creation is full of all that there is. Every need has that which can meet the need. This consciousness of infinite supply sheds a welcome light upon the soul besieged by financial worries.

5: To backtrack, please move in mind to that prayer which began this session. You asked for daily bread. The teacher known as Jesus recommended that prayer include the concern over money. That is, that there be enough for today. If entities worried only when there was not enough for this day, a great deal of worry would cease and hearts would calm and feel soothed. However, though this is true, it is not definitively helpful because there is so much of world opinion which screams that enough for today is not at all a satisfactory end to concern.

6: But what if you were to alter the term "money" and substitute it in the term "energy"? When the term "energy" is used this may aid somewhat, for that which is energy does not need to be hoarded, but rather expresses its nature in its potentiation. Thusly, the general rule of thumb is that entities may do that which they must to gain enough energy to survive and be comfortable. This energy may be transmuted by those who see the spectrum of energies so that many things

11: Okay. When attempting to clear blockages that one is aware exists, and in doing so, not for the purpose of healing others, but for the purpose of healing self, oftentimes the energy feels stagnant in one or two chakras, and I feel difficulty in releasing or understanding what is occurring, in which case, I don't understand if the energy is unable to move through and therefore it is creating backup and does not know where to go and I can feel that pressure in the physical sense. I am quite unsure how to release this energy which has somehow gotten stuck and do not know how to do it either through thought or emotion, and I was wondering if you could give me tips in reference to either diverting the energy or helping it to move through the blockages or sending it back out to release the pressure.

12: I am Q'uo. My sister, we would suggest two ways of working with these experiences. Firstly, your particular inner nature is profoundly affected by visualization, therefore we would suggest that this ability to visualize be harnessed for your own good use. In cases where stagnation of a center is perceived, there needs the feeling that one may but sit and become able to separate from this blockage enough to have effect upon it. The method of doing this is in a rough way described, to move into a posture of request and mentally request the aid of your guidance and with that guidance felt some subjective way, then you with guidance might be suggested to establish a place for you both in time/space from which you together may visualize a prolonged process of clarifying, speeding up, regulating and brightening the energy center in which blockage is perceived. This way, you are able to harness the impersonal side of your own ability and use it upon the self.

13: Carla

14: That was very interesting. I'll certainly try that. The only other question I have in reference to the chosen path of self healing through the evening with asked guidance ... is there anything I can do to perhaps aid, either in visualization or in chakra opening, to aid the guides as they work with me through the evening to help clear this?

15: I am Q'uo. My sister, your greatest aid to guidance is a repeated inward affirmation to their existence, to their power and their desire to serve the one infinite Creator on your behalf. The more firm and sure the foot of the one who stands to serve in the name of the infinite Mystery, the more sure shall be that aid, for in work with this mystery, all feet stand firm on nothing, and that nothing is called faith. Allow that faith to become more conscious, to become more part of the momentary experience. Allow the floor of faith to be under your feet along with the floors of Earth and carpet.

16: This establishing within the inner world of self of the holy of holies is the beginning of a life truly lived not in the world. If only Earth be touched, those not of the world must still be in it. When the fair carpet of faith is overtrewn upon the mundane ground of experience, all of the mundane experience becomes charged with potential, for what would be called by this instrument magical work, that is, work which creates changes within your own consciousness.

17: May we speak further, my sister?

18: Carla

19:♡: Ha! I'd love for you to speak further always ... um ... running out of questions here. You are answering everything with such greatness. You've been wonderful for me these last few days, and I want to thank you for that. If there is further info, you can go into that. I think I am beginning to truly grasp what you are saying, and if there is further information, I'll take it. If not, I will leave the room open for other questions.

20: (Pause)

21:♡: My sister, there shall always be further information as long as there is the inquisitive ear and the inquiring mind. We are also feeling most privileged for having been able to spend this time with your circle of seeking. It has been a great privilege and pleasure, and perhaps you know we do not speak fulsomely, but only honestly. We lift our hearts to the one Creator and know you stand with us with all love and amazement, rejoicing in this mystery that calls us forth from dust to behold we know not what, yet must we continue to be about this business, seeking always the infinite Creator and Its service. We leave you in the love and the light of the one infinite Creator, and know that this love is bestowed each to each. We encourage all attempts to love and support each other.

22: Carla

23: Q'uo, can I ask you one last question?

24: You may.

25: Carla

26:♡: It's just a curiosity of mine. In the friend that passed, who I know is full well taken care of and is on another journey wherever, due to the circumstances in which he left and the great love I felt towards that entity, I've wanted to know if it is common for those within an incarnation to offer a service to those who are not incarnate, and wanted to know if it was appropriate to offer the service of asking that entity if there was anything, while I am here, that might be helpful for his peace of mind or whatever, that I might do in reference to his loved ones. I don't expect to step beyond things which are beyond me, but if there is a way to offer that service, I would like to do so and as well wish him on his journey, that it may be well and full of love and light.

27: We are those of Q'uo, and in our opinion the highest service for one who has moved recently into larger life is to intercede, that this entity may more easily look and see that which is hard to see until much is accepted. Prayers interceding for the orientation of the newly arrived friend are very much in order so that this entity may know where it is and be quickly moved within a comfortable set of circumstances seen subjectively.

28: This instrument informs us we must depart, and so we shall, leaving ...

29: Carla

30: Thank you for that.

31:♡: I am Quo. We are rude not to say "Thank you, my sister," however, we shall indeed take our leave of this instrument and each of you now in love and in the infinite light of the one great Mystery. Adonai. Adonai. We are those of Q'uo.

32:

6.23 1993/05/16

0:♡: I am Hatonn, and I greet you, my brothers and sisters, in the love and light of our one infinite Creator. It is a great joy to us to join you this evening, for so large a gathering of your peoples in the seeking for which you have come together is a wonderful sight for us, to blend our vibrations with yours, to become one, and to share in your oneness.

1: My friends, this evening we would share a few thoughts on the subject of becoming one with your brothers and sisters, with your other selves. There comes a time in each life when one will experience doubts in their seeking. One might wonder at the path that has been chosen when one struggles with the concept of seeing a brother or a sister who is not quite as one would expect, and still within the self would realize that though there are conflicts, there is still the oneness, the sameness, the reflection of the self in the entity that is causing the conflict.

2:♡: My friends, this opportunity which has been made available at a certain point in many lives is indeed a great step, one which with love, with the sharing of the heart and mind and the spirit will perhaps cause some of the doubts to be allayed. The path you have chosen, my friends, as you well know, may have many bends, many curves, but the blessings which are bestowed are so beautiful. The lessons you have chosen in the preincarnate state to undergo are those that have the capability of becoming one within your self, bringing the lesson home so to speak. As the harvest becomes closer, my friends, these lessons of love and of sharing yourselves, the learning, the experience of becoming one with those that you perceived as being troublesome to your spirit, are great lessons and are ones to be thankful for.

3: At this time we would like to transfer this contact. I am Hatonn.

4:♡: I am Hatonn. I greet you now through this instrument once more in the love and the light of the infinite Creator. We shall continue through this instrument. Let us compare perception of other selves by consciousness as a type of mirror. The type of mirror which the illusion surrounding you provides for your use is the type which is used in your carnivals. Far from receiving an adequate reflection, each mirror is purposefully warped in order that an imperfect and distorted image is seen by the one who goes to the carnival. Some mirrors seem to reflect a jolly and harmonious image, and cause one to laugh. Other mirrors seem to reflect to us a looming and menacing shape. And so you go through the illu-

sion, day by day perceiving and categorizing the images from the mirrors as good and as evil, as friend and stranger and enemy, as harmonious and inharmonious. And you do not realize that you are in a carnival and that, my friends, is the only reason that the carnival mirrors are in place. The more emphasis that is placed upon the distortions by the carnival-goer, the more distorted the images will become, the more complex, the more interesting. Each carnival-goer chooses the nature of his entertainment by choosing to see the image he prefers to see, by watching for it, by finding it, by naming it and calling it his own.

5: At some point in the carnival, either by good fortune, by inspiration, or by the cold use of intellectual gifts, it may become apparent to the carnival-goer that there is an exit from the house of mirrors. And so, the carnival-goer which has decided to seek the exit leaves the hall of mirrors. Behold, he has entered another hall of mirrors. Those you discard are discarded; those you do not recognize remain a portion of the reflecting surface of your consciousness. And so begins a new carnival, and at the new level of awareness that the seeker has found and cherishes and nurtures by imitation the carnival goes on, the flags wave, the merry-go-round plays a merry tune. And still you see a distorted image of each other self, less distorted than before in many cases.

6: Until one day, by good luck or inspiration or the cold use of intellect, the carnival-goer again finds the exit. There are many, many mirrors, many rooms full of them and many exits, for your seeking and your learning is a process. We cannot offer to you the instantaneous realization that will last. We can promise you that such moments will come to you. The mirrors are blown away in the wind and you see clearly, as if through glass with no lead to keep an image reflecting, and you look at yourself in every one you see and you are indeed one with all that there is and you say again and again, "There, too, am I." And this realization is wonderful and joyful. But we cannot promise to you that you will keep it, for you are within the illusion which you inhabit in order to work with mirrors.

7: For a great portion of your incarnation you will be dealing with the carnival. It may be possible in a life-long friendship of mate, of bosom friend, that all the mirrors be vanquished and that you may see yourselves face to face, and rejoice that you have known the Creator. It is more likely that you shall only be able to do this intermittently. But to know what you are after is the key to seeking. As long as you seek, you shall find. This promise written in your holy works is not part of any lie. We can only ask that you take care in what you seek, for you shall find it. We ask that at any time you become discouraged you stop at the first available moment and look into the one mirror that you carry with you that will give you a true image. We ask that you look into the silence, for there is a center and a hope, a joy and a love in the midst of that silence that can create a new kingdom for you, and for your family. Let your desire be turned to that which you have a proper need to attend to—your own consciousness.

8: My friends, when you lift up your consciousness into the great mirror of light, you offer a gift to yourself, to all those about you, and to your planet, the nature of which is indescribable. You can leave the carnival—there is a way out. And while you are gone, and have raised yourself up into a focus too fine for this illusion, you may descend once again and join the carnival and ride the horses on the merry-go-round, and eat the cotton candy and laugh and choose to find in your hall of mirrors good and kindly images. How do you choose to see yourself in your illusion: it is your choice. We do not deny any of those things which are negative, seen against the positive standard of a healthy, smiling, vibrant evolution. We do not deny hate or death or jealousy, pain or anguish or loss. We only say to you that they are a part of that which is an illusion, and that at the heart of each of these things is a transformation which is so positive that joy leaps from every tear that we may shed in the learning of these lessons.

9: Therefore, whatever face you see, it is your choice. Put your name to it and do not let world opinion of any type or degree sway you, for you can be a messenger of light, and you may give that message to anyone whose path intersects yours simply by seeing that other self as the Creator. We ask that you begin always by attempting to gain a true reflection of yourself, for it is only when the carnival-goer is lifted from the hall of mirrors that the mirrors become part of a manageable, reasonable and loving consciousness. This day has the

carnival become a bit hectic. Do you wish more for yourself?

Very well then, my friends, begin that process by utterly forgiving yourself, by loving yourself most dearly, and by lifting yourself through meditation to the light. What consolation there is in that light. What healing there is in that love.

10: We are aware that there are questions in this group, and therefore we would pause only to offer our vibrations to those who find that it deepens their meditative states. If you would be patient we shall pause briefly to share our blessing on each of you. I am Hatonn.

11: (Pause)

12: I am Hatonn. I leave you, my friends, through this instrument but never in the unspoken sense. We are always pleased to be with you if you so desire. We ask that you be most discriminating as you listen to us as we are imperfect and fallible, much like yourselves. Use what thoughts we have that are of help to you. Discard the rest. Our own selves, our greater selves, we greet you and bid you farewell. We are those of Hatonn. We leave you in the ineffable love and the infinite light of the one Creator. Adonai.

13: I am Latwii, and I greet you, my friends, in the love and in the light of our infinite Creator. It is with great joy that we join your group this evening. Again, it is our privilege to be asked to provide our humble service of attempting to answer those queries which may be of value to you in your seeking. May we then ask for the first query?

14: C

15: Latwii, in another meditation I channeled the one called Nona, and as I channeled vocally, I began to feel my hands beginning to move and gesture, and I had not experienced anything like this before. Could you make any comment about what was happening?

16: I am Latwii, and am aware of your query, my brother. As various instruments take part in the process of vocalized channeling, there is frequently an abundance of the energies being transmitted that requires some outlet so that there is not an overloading of the normal means of transmission. In your particular case, this outlet was the use of the manual appendages to serve as a diversion for the excess of energy that the one known as Nona were providing that evening. Your particular sensitivity allowed what might be viewed as a mismatch in the energy to be transmitted as compared to the receptivity or normal level of receptivity of your particular instrument. Therefore, the one known as Nona found the use of your, as you call them, hands to be most efficacious in relieving your instrument of the excess of energy.

17: May we answer you further, my brother?

18: C

19: No, thank you very much.

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

21: K

22: Yes, Latwii. Are there more clairvoyants and psychics and healers now or at this point in time than there were, say, twenty years ago?

23: I am Latwii, and am aware of your query, my sister. You may notice an increase in not only the absolute number of such entities, but also in the percentage as a proportion of your planet's total population.

24: May we answer you further, my sister?

25: K

26: So the answer is yes to my question. Is that right?

27: I am Latwii. This is correct.

28: K

29: Thank you.

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

31: Carla

32: Is this due to third-density, fourth-density kids being born, or to wanderers or what?

33: I am Latwii. There are, my sister, not only these factors to be considered but more as well. Not only have those known as wanderers incarnated with latent abilities awaiting activation in service to this planet, and not only have the children of the harvest of other third-density planets begun early incarnations on this planet which shall be, as you know, a positive fourth-density planet ...

34: (Side one of tape ends.)

35: I am Latwii. We shall continue. There are also those native to this density planet who have by what you may call seniority of vibration incarnated with hopes of achieving what you may call the harvest or the graduation into the next den-

consciousness expresses within you in a unique way. As the little child is cared for, so is that awareness of what consciousness truly is. It is born within each. That spiritual self must be nurtured and cared for, for it is young. Each of you is, in one sense, an old soul. In another, in the sense that each is facing the lessons of third density, each is a new and untried spirit, newly conscious of self, newly conscious of the true nature of existence, and very hungry for more. Yet, this is a fragile child, and it exists in sometimes inhospitable climes. Therefore, love that inner identity and know those things that faith alone can give knowledge of. All is well. All will be well, and destiny will bring every harsh and sweet lesson which you need in order to grow. Turn to the sun which is love, and bloom gloriously.

46: Blessings to each as we, too, leave through this instrument. We leave you in love and in light, and in the care of each other and consciousness itself. My friends, you are not alone. Adonai. Adonai. We are those of Oxal.

47:

6.39 1993/09/06

0: I am Oxal. We greet you in the love and in the light of the infinite Creator. It is a privilege to share this morning offering with you and we thank you for requesting our service at this time. The bright new energies of the day are most to enjoyable to us as we sense the many small sounds of your creatures, the birds as they sing at your windows. To hear with physical senses such as yours is a keen pleasure.

1: Before we would exercise the new instrument, we would say a few words concerning the so-called "armor of light." Were we to suggest that you protect yourselves in the spirit of fear, we would be treating you to poor advice. For truthfully, there is not anything or essence to fear in terms of negativity. However, the energies which each instrument seeks to employ are those which are those which have been potentiated greatly more and more intensely towards the polarity of service to others. It is in this mode of intention that the work of channeling is undertaken.

2: This desire places the instrument close to the source of light, and when one stands in very bright light, one casts a very visible shadow, sharp and black. In metaphysical terms, this shadow is to be respected. This instrument calls it the loyal opposition. The energies of service to self which offer their service to this planetary influence are most delighted when they can sway a channeled messages content to the point that the original intention to serve others is vitiated due to the mixed and increasingly service-to-self content of the messages received. This is done simply by the negative entity aping, or imitating the way the positive source was channeling in terms of both the way the channeling felt and the way the message was worded.

3: When a positive channel has been compromised in this way, and has become avid for more and more specific answers, the negative entity or energy offering this service simply continues to give more and more specific information, which, however, becomes less and less accurate. Eventually, due to the inaccuracy of the channelings, that particular attempt to be a servant of the light has been foiled.

4: There are simple things which one may do. In addition to inner cleansing and purification or what this instrument calls the tuning process and we would suggest some form of this protecting effort be used.

5: We have found it easiest to work with the seven energy centers by color in suggesting a visualization technique which is fairly clear and simple to generate. Picture the spine, mentally, and see the chakra points: red, then orange, yellow, green, blue, indigo and violet as those centers are located upon the spine.

6: Ask to see these energies and you shall see some representation of what your energies are like at that moment. If the energy is sluggish, ask it to spin, to rotate, and to brighten to clarify or in every way to suggest that is become clear and bright. And even insofar as that is possible with other energies, do this for each ascending energy center, until you see the chakras spinning like, shall we say, a beautiful, large roll of your Lifesavers.

7: After this has been visualized and you feel that your chakras are open and productive together, visualize the swirling together of the violet, swirled to the clockwise way to the red color and back to violet, so that you have a red-

violet color, then visualize yourself being drenched in this red-violet ray, inside and outside every cell. This is representative of the body's protection of itself. Then move on to a visualization of the limitless light, or the white light that is pure and again drench yourself in this light, inside and outside in every cell. Breathe this white light in. Feel it move into every sense. Can you, as we describe this, sense even by one telling the clarifying energy of this procedure? If you do not feel brightened and strengthened by this visualization, we urge each to discover another representation which has this effect.

8: The use of the mind is poorly grasped among your peoples, yet we assure each that as entities work with visualizations such as these, these entities are using that skill which your minds, that is your consciousnesses, have in great abundance.

9: The benefit of such cleansing processes is perhaps best felt when one looks back upon an experience and is able to see that there was a positive addition of poise and peaceful feelings, which in turn aided the clarity of the contact.

10: We of Oxal have worked with few among your peoples for we are fifth density and are not often contacted, however, due to circumstances of, shall we say, kinship between the new instrument, the one known as M, and our particular vibration. We move into what, for us is a new area seldom visited, that being the opening of a channel.

11: We feel privileged to be offered this opportunity for service and express to the one known as M our affection and our enjoyment of this honor.

12: We also express that we feel our way here for we have not, as we said, become experienced at this most pleasant task, consequently, we do ask the one known as M to express mentally to us any discomfort or any other concern, which would be aided by the sharing ... we must pause for this instrument to clear her throat.

13: (Pause)

14: This instrument just said to herself, "You talk too much." May we say to this instrument, that in terms of this contact, you talk just enough. We look for a way to more accurately aid in the new instruments perceptions of when to begin with a contact.

15: As we search this instrument's experience, we find that this instrument simply has a feeling, a sense of rightness. The equivalent in each instrument's way in sensing is what a new instrument needs to be looking for. Each time that the tuning and challenging procedures have been followed and a contact is initiated, allow some portion of the sensibilities to record, consciously, the way that induction of shared energy has felt and store this memory as high priority so that when that sensation is again experienced, it may be sensed in a quicker and heightened fashion.

16: Some who channel find it helpful to request some signal which this instrument would call conditioning, such as the involuntary opening of the mouth, or the movement of the tongue.

17: We feel this answers one persistent query in one way and we shall entertain further questions at the end of this session. As to what we hope to accomplish through channels such as this one and the one known as M, we hope to accomplish a witnessing of a very simple concept which we feel to contain all the truth we know. That concept is that there is one great original Thought, or vibration. That vibration is love. It created all that is, beginning with the first creation, the photon or what you call light. Graduated rotations of this light have articulated all physical phenomena whatsoever. Your world, your illusion, and all that you can imagine is made of light that is the manifestation of love.

18: When we greet you and leave you in love and in light, we carry with those words our feeling that this is all that there is. Now this is a very simple truth, but when we say you are love (and that which you seek is love, become more and more conscious of that love and vibrate as that love vibrates, more and more closely resembling the vibration of the one original Thought, and all the paths to union with the infinite Creator shall be light and love. Entities say, "Yes, but how can I apply this in daily life?" and so we find our treasure in the storehouses of opinion and personal thinking, reading and evaluation which is in each instrument's mind. Using conscious channels such as this one, and the one known as M, we hope to tell our simple story in an infinitely various number of ways, knowing your that people are greatly individualistic in their needs and there cannot be too many ways

abundance—completely unlimited in supply.

13:♡: How, then, does this translate to not worrying about lacks of perfection? My friends, when one does remember that one is a portion of love, much begins to fall away. Work with these thoughts and be patient with the self. We believe you may one day look back and say, “Why yes, I believe I can feel the difference and see the progress.” However, do not look for your getting better, but simply turn the heart and mind towards the infinite Creator, whose creation expresses His loving nature.

14:♡: The trees now are in full leaf offering oxygen to each of you as you pass them offering to them, as you breathe, the carbon dioxide which the leaves need to grow. How loving and complete are the interrelationships of life to life! It is love reflected in love, over and over and over. The teacher known as Jesus said, “Let your light so shine before men that the Creator is seen, not you.” We paraphrase, this instrument is reminding us. Let your light—let that light which flows through you—shine before all, and remember to enjoy that light as it pours through you.

15:♡: We thank you for allowing us to speak, and we thank this instrument. We would at this time, transfer to the one known as (name) that we may offer questions an opportunity to be asked before we leave this group. Thusly, we do leave this instrument in love and light. We are those of Q’uo.

16:♡: I am Q’uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to offer ourselves for any further query which those present may have for us. Is there a query at this time?

17: Questioner

18: I have a question. How does grace come into our lives and into our experience?

19: I am Q’uo, and am aware of your query, my sister. The quality of consciousness which you would call “grace” is that quality that is nurtured in each seeker, as the seeker is able to open itself to the awareness of the perfection of all creation. Thus, it is also a process of realization. You may, in a moment of great desire, fling all predetermined expectations to the wind and become as hollow as the pipe through which the water moves, and this water for you is grace. The movement of the Spirit aligning with your open heart causes the feeling of perfection, purpose, place and identity with all to occur, so that your experience is the perfect reflection of the one Creator smiling through your face.

20: Is there another query, my sister?

21: Questioner

22: Thank you very much, but no. I’ll think about that. Thank you.

23: I am Q’uo, and we thank you, my sister. Is there another query?

24: Carla

25: I’m having trouble moving from ... I understand what you’re saying about, “re-think what your priorities are,” but moving from just a commitment to doing that and a commitment to regular meditation, to a place in life where you really are OK with letting things be ... I’m not real clear on how you put that into effect—how you actually, positively do that. Could you give me some light here?

26: I am Q’uo, and am aware of your query, my sister. Again, the persistent practice of remembering is that means whereby you begin to uncover your relationship to all things, discovering that that relationship is balance, is unity, is harmony. The seeker looks and seeks and asks and knocks many times at the door of understanding, and receives many times a glimpse to remind the seeker that there is a relationship of unity. This seeking is like unto moving from the conscious mind through that veil of forgetting, blazing a trail that can be traveled backward and forward into the subconscious mind which is full of the feeling of wholeness and unity. Thus, as you knock and seek, and repeat in heartfelt persistence this desire to remember, so do you remember that reality of unity. The process in your terms seems slow and ...

27: (Side one of tape ends.)

28: I am Q’uo, and am again with this instrument. We shall continue. As you continue to seek and to ask, so do you remember and receive the inspiration of that wholeness that is the true reality of your being. The process is filled, it would seem to you, with the pain of missing the mark, the slowness of repetition. Yet, in truth, this process is seen by us to be one of great vividness, great intensity, and great persistence, occurring in but the blink of an eye when seen from the eye of infinity.

29: Thus, the seeker is well counseled to depend upon the faith and the will—the rod and the staff—as it moves through that valley of darkness that is your incarnation, seeking the light upon the way.

30: Is there a further query, my sister?

31: Carla

32:♡: Just one small one. Perhaps that’s why I really love to sing so much. I do find sometimes when I’m singing, especially sacred music, that—I don’t know, things sort of feel better, as if I am accessing that place where everything is whole.

33: I am Q’uo, and we shall comment briefly upon your comment. It is so that each seeker shall find an unique pathway through the veil of forgetting, and perhaps shall discover a number of avenues or entrances to the feeling of wholeness and one’s complete and absolute connection to that unity. Thus does each entity channel a life experience distorted in more or less degree, and fashioned by the uniqueness of its own personality. Thus, each journey proceeds apace from every direction homeward to the center of unity.

34: Is there a further query?

35: Carla

36: No, Q’uo, thank you very much.

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

38: (Pause)

39: I am Q’uo, and it appears that we have exhausted the queries for the nonce. Before we take our leave of this instrument and this group, we would wish to offer our conditioning vibration to the one known as (name), and if this entity is willing we would speak our identification through its instrument and speak a few sentences following. We would at this time, then, transfer this contact to the one known as (name). We are those of Q’uo.

40: (Pause)

41:♡: I am Q’uo, and am again with this instrument. We feel that there is the work for us to do in adjusting our vibrations to those of the new instrument, and at this time we would leave this group and allow the complex known as Oxal to close this session of working, for this entity has already achieved some adjustment which allows more comfort to the new instrument. Consequently, we would bid this group hail and farewell, in the love and light of the One which is All. That All is Love, and all that comes from It is etched by light. Adonai. We are those of Q’uo.

42:♡: I am Oxal. Greetings in the love and in the light of the infinite Creator. This instrument, you may note, has some difficulty with the strength of our signal; however, the one known as (name) finds it very comfortable, and this is why we are here. We wish to close this session encouraging each to put value in the self without reservation, for the love that is infinite can only shine through an entity which is comfortable enough to open a channel to that love. The heart engaged in clinging to concern has more difficulty opening to the love which is always present. If each could picture the inner self as a child which needs a hug, it would aid each in becoming able to love all that is. Those who attempt to do service work before they have successfully fallen in love with the self find themselves unable to access that flow which is infinite, and instead find themselves burning out and becoming exhausted spiritually. You are loved, each of you, and it is in that love that you truly reside. Finding that center is truly a matter of asking, and the asking is well to do each day if possible. We would now transfer to the one known as (name). We are those of Oxal.

43:♡: I am Oxal. The love that we spoke of—the love of the inner child—is one which is close to the heart of the Creator. Have compassion for this inner child as you would any other. We leave this instrument now, and would transfer back to the one known as (name). I am Oxal.

44: I am again with this instrument. I am Oxal. As you begin to become used to ministering to your self, to that inner child, may each become aware, as if for the first time, of the universal inner child that is your common truth, for that which carries you about, thinks the thoughts of the world, and functions within the illusion is not the end of the self. Indeed, you may think of yourself as having two life forms: the second-density animal which faithfully serves and carries consciousness, thinks and makes decisions for the self is joined by the unlimited and infinite Self, which is the consciousness which is you and is also all others.

45:♡: There is one consciousness. Yet, due to free will, that

sity of being. These entities have through many incarnations upon this planet developed certain abilities that are now available to be used in greater ease and facility than at any previous time, as you call it. You may also consider the increase in the vibratory level of the catalyst which each entity faces in the daily round of activities. This increased level or intensity of opportunities for growth allows many entities to be able to use the catalyst in a fashion which develops those abilities which may be called psychic or of a paranormal nature.

36: May we answer you further, my sister?

37: Carla

38: No, thank you.

39: I am Latwii. We thank you. Is there another query at this time?

40: K

41: Yes, just one more question along the same line. I was talking with a clairvoyant yesterday, and she said that I had a healing aura about me, and I had not really heard of such a thing before. And, well, would you comment on that, about a healing aura about anybody?

42: I am Latwii, and am aware of your query, my sister. To one who is sensitive to the energies which surround each entity, the perception of those energies may vary according to the, shall we say, the depth of sensitivity of the clairvoyant, as you call it, entity. One may see the ease of the melding of the mind, the body and the spirit reflected in the aura and interpret this balance of the being as a healing aura, for, indeed, such an entity, having balanced the self to a certain degree, is able to generate the feelings of peace, serenity and joy which are most soothing and quite healing in their manifestations.

43: Another entity of the clairvoyant nature may look at the same auric energies and note that, indeed, within the field of energies lie the specific abilities of this entity to serve as what your peoples call the healer, having incarnated with these abilities either in potentiation awaiting the activation or in partial activation.

44: Therefore, it is both necessary to look at the one who is perceiving the auric energies and its ability to so perceive, and to look at the one being perceived to determine if there are those specific abilities defined as the healing abilities contained within the auric field or if there is a more general configuration of mind, body and spirit which in some also provide the faculty of healing.

45: May we answer you further, my sister?

46: K

47: No, that’s fine, thank you.

48: I am Latwii, and we thank you, my sister, and greet you after your absence.

49: K

50: Thank you also. We missed you.

51: Is there another query at this time?

52: K

53: I have one. This morning my message was to forget what I feel are earthly moral responsibilities or obligations, and to let myself go on my path freely, not to tip myself down to one area. Can you expand on that?

54: I am Latwii, and am aware of your query, my sister. We may speak in a general sense about the nature of such a message but cannot be specific, for when the self at its deeper levels begins the communication with what you might call the conscious waking self, there is the direction from the inner being which is being reflected as clearly as the conscious self can perceive such reflection, and the necessity in such cases is that the conscious self seek more and more to perceive more and more clearly those messages which arise from within.

55: The concept of allowing the self to move along the path of evolution in a free and open manner is a concept which has meaning to an entity which works with the blue-ray energy center of the throat. Such a configuration of energy is then experienced by the seeker in a manner which promotes the clear communication of the self with the self and with other selves, accepting the self and other selves, and freely expressing the self to all which surround the self. In this manner, the giving of freedom and acceptance to others springs from the giving of freedom and acceptance to the self, for you are also a mirror and reflect that which is your being to those about you.

56: Therefore, as you seek to move freely along your path of evolution, you shall also give that freedom to others and shall inspire such freedom to those who come in contact with you.

It is therefore helpful to consider the deeper ramifications and implications of such a message as you meditate upon it that you might continually refine that journey that lies before you and which you have long traveled, making refinement upon refinement. And as you continue upon this journey, you shall find those messages arising from within your deeper self to be more and more frequent, more and more clearly perceived.

57: May we answer you further, my sister?

58: K

59: No, thank you, Latwii.

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

61: J

62: This is a hard question to get into words but I want to try. A friend and I this last week or week and a half have been experiencing a sense of pressure, of tension, almost a sense of reverberation from the planet, as if the planet itself was in some kind of especial pressure or tension, just a number of symptoms. And we wonder if there is a particular reason or cause. Could you comment on that?

63:♡: I am Latwii, and am aware of your query, my sister. The planet, the entity upon which you walk, is also partaking in the process of evolution, for all portions of the creation are one and move with the Creator as it becomes aware of Itself. As you know, the cycle which is now ending upon this planet is very close at hand, and its transformation has not been what you might call smooth, for many upon this planet have had difficulty in realizing the love that exists in each moment, each situation and each entity. Therefore, the seeming inharmonious expression or perception in the mirror has been experienced by many upon this planet’s surface for a great portion of what you call time so that these vibrations of disharmony have entered into the planet itself. And as the planet begins its transit into that density of love, there is the momentary mismatch of vibratory frequencies. This mismatch becomes apparent to those who are sensitive in many ways, but we can assure each that the mismatch or stress suffered is but momentary, and in its way also offers a greater opportunity for each entity upon the planet and for the planet itself to find that love in the moment which has not been found previously. For love is at the heart of all creation, and no moment is without its own infinite share of that love.

64:♡: Therefore, when such distressing feelings are felt, rejoice that the planet is giving birth to itself and each entity upon it, and that the birth is attended by love.

65: May we answer you further, my sister?

66: J

67: No, thank you. That is what I expected.

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

69: K

70: Yes, let me go just a little bit further. These vibrations that are more intense now, that you mentioned a moment ago, are they beginning now to sift down to, well, say, the average person who has been going about his life totally unaware of what’s happening?

71: I am Latwii, and am aware of your query, my sister. This is correct with the qualification that for many upon your planet who do not yet feel with the sensitive inner being that the vibrations’ intensity are reflected in a more gross or general manner; that is, many will be found to speak of what is called the “good old days,” when times were more peaceful and there was time to reflect and a feeling of ease was more apparent. You will see the return to such days in mind, in entertainment, in clothing, and in the various ways that your peoples express their inner being and feeling. Therefore, such intensity of vibrations are—we correct this instrument—such intensity of vibrations is noticed by each entity upon your planet, yet noticed in an infinite variety of ways.

72: May we answer you further, my sister?

73: K

74: No, that makes sense. Thank you very much.

75: We thank you once again. Is there another query at this time?

76: J

77: Well, just a little follow-up question on that one. When I first was asking the question, I was thinking that this is like a labor pain, but I didn’t want to say that, but then you said those words. When human beings give birth, labor pains usually increase in frequency and in intensity. Is that going to be the pattern for the planet?

78: I am Latwii, and am aware of your query, my sister. Though the future is not known, we can look upon the direction in which your planet and its various populations are moving, and can suggest that such shall be most likely the case, for the planet has for a great portion of what you call time known its populations by their hostile expressions of power over others, and these vibrations have created an inertial residue which seeks to be balanced in the short period of time which remains. In order for the balance to be achieved it is most likely that it shall be allowed its full run, shall we say, and the intensity of catalyst shall continue to increase so that the use of catalyst in the remaining time might be most efficient.

79: You might consider the great learning which comes with the situation which you call traumatic. In but a brief span of time great transformations can occur when the entities involved in the situation are, shall we say, made aware of the need to call upon the great and deeply held inner reserves with which each entity enters each incarnation, but which each entity is but faintly aware exists within.

80: May we answer you further, my sister?

81: J

82: No, thank you, that's fine.

83: M

84: Latwii, to what extent can one person send positive vibrations to another person?

85: I am Latwii, and am aware of your query, my sister. Depending upon the entity's clearing and balancing of the energy centers, the degree of ability is variable and ranges from most ineffective to infinitely effective.

86: May we answer you further, my sister?

87: M

88: No, thank you.

89: I am Latwii, and we thank you, my sister. Is there another query at this time?

90: Carla

91: How's the instrument holding up?

92: We find the instrument somewhat weary, but able to continue for another short span of your time.

93: May we ask if there is another query?

94: Carla

95: Well, as long as you've got a query left, Latwii. I ran across a very unusual situation recently. I met a friend's wife who had the most unusual thing happen to her twice. She became pregnant and a heartbeat was discovered and she went quite a ways with the pregnancy, four or five months so that she was big, and then the pregnancy disappeared. You would think it were an hysterical pregnancy except for the fact that her husband's a doctor and he heard the heartbeat of the child. What type of entity needs this form of nurture, and where are these children going? Let me add that I do not doubt this woman's word or ability of her husband to use his stethoscope.

96: I am Latwii, and am aware of your query, my sister. In the situation of which you speak, you may see evidence of the entity which needs but a short span of time within your third-density illusion in order to accomplish the task which it has set before it. It is most common among your people's perception of the way of the incarnation that the incarnation shall begin with a, as it is called, normal pregnancy, birth, childhood, adolescence and some portion of the adult years experienced before the passing of the illusion is accomplished. Yet if one could look with unfettered eye at the experiences which are truly occurring within your illusion, one would see a great array and a variety of means of being and learning those lessons which this density has to offer.

97: The experience of which you have spoken is not as uncommon as one might believe. Many are the entities at this time in your planet's evolution which seek but specific and short term experiences within your illusion. The lessons which are then learned are of great value, for most usually such lessons are of the nature of completion, that is, the graduation is at hand and but one course credit remains.

98: May we answer you further, my sister?

99: Carla

100: Just one thing. These children were not stillborn. There was no physical evidence that they were ever there. Where did they go?

101: I am Latwii, and am aware of your query, my sister. These entities move into this illusion as each has moved into this illusion, and leave this illusion in the same manner, though the entities living, as you call it, within this illusion

have not become totally aware of their presence.

102: May we answer you further, my sister?

103: Carla

104: Do you think there's any chance at all I could understand what you're saying or do you think that it's probably beyond me?

105: I am Latwii, and we shall attempt clarity. The concept is so simple that we apologize for assuming that the questioner was familiar with it. We suggest that all exits, shall we say, from this illusion are exits in which the third-density yellow-ray physical vehicle, whatever its degree of manifestation, is left so that the etheric or indigo-ray body may be entered, the incarnation reviewed, the lessons discerned, and the further needs for incarnation determined. Therefore, the exit is from the yellow-ray body to the indigo-ray body in each case, whether the incarnation has been what you call long in years or hardly apparent at all.

106: May we answer you further, my sister?

107: Carla

108: So, what you're saying then, is that in the case of this unusual woman, she is capable of absorbing the physical material used to house the child which had such a short incarnation so that it did not have to be spontaneously aborted and gotten rid of all at once, but simply absorbed into the body of the mother. Is that what you're saying?

109: I am Latwii, and am aware of your query, my sister. This is partially correct. The entity exiting the physical vehicle also provides some degree of assistance in the absorption of that vehicle which it exits. There are in other cases entities which may be seen as what you would call the guides or angelic presences which also provide such aid, as does the entity's higher self or oversoul, as you may call it. Each situation is unique and each situation will be provided the aid which is appropriate, that aid having been preincarnately chosen by each entity involved.

110: May we answer you further, my sister?

111: Carla

112: Well, was this great service that R is performing the key to her inexplicable weight gain?

113: I am Latwii, and am aware of your query, my sister. We find in this instance some bar upon the distance we may travel in attempting to reveal the nature of this situation.

114: Carla

115: That's okay, I had a hunch about it anyway. Just checking. Thank you.

116: I am Latwii. May we ask if there is another query at this time?

117: J

118: This feels like a personal question, but I'd like to try it anyway. Latwii, are you presently embodied in a space/time location?

119: I am Latwii, and am aware of your query, my sister. The nature of our existence at this, what you would call, time is such that we inhabit the analog of a space/time physical vehicle within the density of light. Therefore, the vehicle which we inhabit, though it is an analog of the vehicle which you inhabit, would not be able to be perceived by the great majority of your peoples in any way because of the, shall we say, density of light contained within it, which to your physical senses is quite without substance or perceptibility. When we communicate through instruments such as this instrument, we transmit in a time/space or thought form so that our space/time physical vehicle generates a form of thought that may penetrate the interlocking densities and planes within each density to reach the instrument which opens itself to our thought form.

120: Therefore, to answer your query, our normal, shall we say, existence is within a space/time physical vehicle of light, but when we communicate with groups such as this one, we partake in the analog to your meditative state and transmit our thoughts in a thought form vehicle.

121: May we answer you further, my sister?

122: J

123: No, thank you.

124: I am Latwii. We thank you, my sister. May we ask for one final query at this time?

125: L

126: Thank you, Latwii. Where is it best to bring a new way of medicine into this society?

127:♡: I am Latwii, and am aware of your query, my sister. We find that there is no place which does not call for the type of healing of which you speak, for the sorrow and suffering

of working is a real treat for us, as each present brings something new to the vibratory patterns which we have become more and more familiar with through what you would call the passage of time. We thank each. And so, to our subject.

1: Picture, if you will, the tree in the early spring. It has been bare of all foliage except a few dead leaves for the long sleep of winter. As the air and earth gradually thaw, there is created within the living tree that life-giving food which pours upward and outward from the tree's roots, systematically feeding and encouraging growth in the whole tree with all of its members. As each bud begins to be distinct and to show its tiny head on each limb of each part of the great trunk of the tree, does each leaf consider what it shall do? Each small creation, each bud, being of second density, has full unconsciousness awareness of the perfection of the enormously complex process of developing the leaflet to the leaf, and the process occurs perfectly.

2: When third density begins, those entities which have been individuated from second density and are harvested to third density receive great gifts, whereas before, all awareness and knowledge was unconscious but full. So now, third density offers the gift of self-consciousness, of self-awareness, but there is a balancing gift as well, and that is that a veil is dropped between the conscious and the unconscious minds or levels of mind, so that there is no longer that perfect unconscious awareness of the perfection of processes which is occurring. The third density, then, is one which begins with the unconscious mind completely opaque.

3: Among your peoples, those entities which have by choice or by geographical design been left to form societies which are simple have been more successful in reaching a recommended relationship with what we could call destiny, so that the attitude toward good and seemingly bad things remains one of cooperation and acceptance. However, a great majority of people within your culture do not lead and do not have the obvious opportunity to lead, simple lives—the life small enough to be lived in one place with the small tasks not associated with the earning of your money. These tasks become luxuries, and entities choose under great pressures to do so, to have ambitions and to pursue these ambitions, whether they be within the world of material supply or intellectual advancement or spiritual seeking.

4: The basic attitude is often that which seems obviously to be at work in the processes of the educating of the self throughout the school years—to read, to do, to learn, to gather, to amass, to become more aware. These ambitions create tremendous complexity. To relocate so that the living of the complex lifestyle is possible while retaining the attitude of one who lives a simple life is a seeking which is, we would say, close to universal among those entities who have consciously chosen to pursue the living of a life by faith rather than by words.

5: The one known as Jesus was a teacher whose words often addressed the process of choosing to be a pilgrim, seeker or disciple of truth during a busy incarnation. This entity often suggested the very difficult possibility—to look at, to choose—of actually becoming the whole and complete pilgrim, giving away all things of the world except one outfit of clothing, not worrying about money, taking to the road ... And this is one good way to begin to simplify one's worldly, shall we say, concerns. However, the effects of an ethos or "cultural type" are subtle, and into any chosen lifestyle, no matter what its seeming simplicity, the cultural pressures to think along certain paradigms almost inevitably create as much complexity revolving around what this entity would call "chopping wood and carrying water" as they would create for a professional person with extended responsibilities. In other words, although choosing a simpler lifestyle may seem to aid in the development of a more harmonious attitude, any outer, physically described circumstance offers only the potential for such results. In each case, it is the mind of the seeker which creates that which it desires by desiring it.

6:♡: What is the process of desiring? One, perhaps, could describe desire as "a falling in love with." Certainly, the desires of the heart are deeply felt and etched with the pen of love. The yearning for that centered, flowing, effortless living which each seeker has experienced at certain times is constant, and sometimes nearly overwhelming. How the seeker yearns to feel wholly connected with the wellsprings of life, light, love and truth! It is within each seeker's ability to so discipline the thoughts and the attitudes that, more and more, there is an increased potential for returning to a cen-

tered position of heart and mind, within which a true simplification of the improving of the centered stance is achieved.

7: Let us ask another question: What is each seeker's process of perception, for this question is the beginning of a more interesting way of approaching becoming that centered entity which each wishes to become. The processes of perception are enormously many. In order to perceive anything, the five physical senses are, at all times when an entity is awake, sending millions, literally millions, of bits of information all the time to that biocomputer which you call the brain. Your brain uses programming which it began receiving before coming out of the womb. In order to prioritize the incoming data, perhaps one or two percent of the combined total of all sense information is actually chosen for use in any moment, and the rest is stored in that very, very spacious storage which you may call the brain. Therefore, if an entity wishes to alter the attitude, it is a good idea, we feel, to address the question of what sense data achieves the priority to be considered by the conscious mind as the moments fly by.

8: How can a seeker communicate with that unconscious portion of the mind which filters sense perceptions? The entity simply communicates with that portion of the self. The beginning of this communication is silent meditation. This is different for each entity. Some are refreshed by one method of silent listening, another by a second, and so forth. Each path is good for that one entity; each is unique. To improve that communication, then, the beginning is to meditate in your own unique way, to be faithful to the remembering each in your own way. For you see, it is remembering who you are to sit in meditation for a few moments, and within that silence, however imperfectly you may feel you are keeping that silence, you are doing the equivalent of knocking at that door to the subconscious or deeper mind and saying, "Yes, I am ready for material from you, I hope, in this way, in this set of emotions and attitudes with which I come questing to this silence." And the deep mind hears and understands, and one more small step has been taken to move the seat of living from the brain and its intellectual circumstances to the heart, with its lack of justification and its purity of feeling, for the true wisdom lies within the emotions which are progressively purified by focus.

9:♡: Once the habits have been set and experiences have been had of that feeling of life flowing freely, the feeling then can be, not created, but accessed by the seeker with more and more grace and ease, with simple repetitive—we correct this instrument—repetitive practice, for what you seek to be whole is already there, as each is truly aware. It is an allowing of that feeling to be there that is needed, an allowing that calls to your processes of perception and says, "I want information about love in this moment. Where is it? I want to be there working cooperatively with these energies."

10:♡: We know that each will be self-disappointed many times. We encourage each to consider that this, too, is a lovely portion of a process by which change within is achieved for each grain of transformation, each new ability to choose spiritually based information rather than other priorities. Some that were priorities will be lost, and as the heart and mind change their habits, that which is old and stale must fall away. This is perceived as painful.

11: Consequently, what we are saying is that along with the flow of living life cooperatively with destiny, there is a continuing discomfort which comes from changing faster than other entities because that is what you wish to do. However, it is a simple choice to make for most who prefer being awake and in the conscious presence of the Infinite to being those who are asleep in a dream within the dream of incarnation itself, and do not ask themselves to do aught except flow along the lines of the society.

12:♡: We do encourage each not only to partake in this speeding up process of conscious living, but we encourage and exhort each to find within the attitude a growing awareness of how love felt within is a channel through which the infinite love of the Creator may flow to others. Let that light within be. Let the self open and flow consciously, so that you may be part of the good in the lives of those whom you touch. Sometimes it is nothing more than a supportive smile to a stranger that makes the difference for that stranger that particular moment. As you are given grace to lift away from the stains of sorrow and toil into the ethereal beauty of that ever flowing love which is the Creator, remember to be generous, and know that that which comes through you is in utter

is a delicate and subtle skill once the initial practice opens this kind of channeling up within the mind of the more experienced channel.

19:♡: “Love”—such a word in your language is almost guaranteed to become weak, for so many things are called “love” among your peoples. The word, therefore, loses more and more power as time goes on. However, the creative and sometimes terrible love of the infinite One is that strong and powerful love which we speak at love’s bidding. All that you see was brought into manifestation and each when seeing the beauty of the natural world is gazing at a primary manifestation of love itself. For all beauty is wrought with that light which love created.

20:♡: Many among your peoples walk down the lovely summer lane of trees, looking up at the sun which warms all, seeing no leaf, or small animal, or warmth of sun that might suggest that there is in the deity a most loving nature.

21: We would at this time transfer this contact to the one known as M. I am Oxal.

22:♡: I am Oxal. The beauty of nature has inspired many men and women throughout time. The love that flows through the trees and streams is the love of the Creator.

23: At this time, we will transfer to the one known as Jim. I am Oxal.

24:♡: I am Oxal. We shall continue. The love of the Creator enlivens all creation for there is no other thing than this love, formed in an infinite array of images, each exercising free will and moving in harmony with some with that same love. Thus, the dance of creation is the dance of remembering and experiencing this love.

25: We shall transfer now to the one known as Carla. I am Oxal.

26:♡: One way of looking at the process of learning to be of service is indeed the realization that the original gift, which any may give to another, is that gift of uncompromising and unstinted love. How difficult it is to move in one’s mind from the many judgments and cautions of a people bound in fear, to relating to others as one who loves unconditionally, yet what a great gift this sheer love is. Somehow those who receive this gift recognize it, no matter how stumbling or seemingly imperfect the attempt may be.

27: We would now transfer to the one known as M. We are those of Oxal.

28:♡: I am Oxal. The love that is of the utmost importance is the love of self and to be free of self-judgment.

29: We will transfer at this point to the one known as Jim.

30:♡: I am Oxal. To judge the self is to place a bar against the love of self, and if one is unable to love the self, that one is, then, it is difficult to love any other self, for the connection with each other self is unity. Thus, it is important that each seeker discover that it contains not only what you may call the full array of human characteristics, both those thought of as acceptable and unacceptable, but the seeker must also discover that those portions of the self felt to be unacceptable are as acceptable as any other, for all are distortions of the one Creator set in motion that the one should know itself more fully with greater intensity and variety than would be possible should these distortions not exist. Therefore, it is to the seeker’s benefit to begin the process of self-knowledge that will eventually lead to self-acceptance.

31: When the small self is accepted then this acceptance may move outwards, as the ripples in a pond from a thrown stone move outward, and begin to include entities within the circle of friends, entities beyond the circle of friends, until all is accepted as the Self, the one great Self.

32: We shall transfer now to the one known as Carla. I am Oxal.

33:♡: I am with this instrument. I am Oxal. Although seekers may wish they were not such universal entities, yet still each is. The concern of the spirit within, filtered through biases of moral good and evil, express themselves as concern that the self is far too unworthy of love to be loved. As a seeker becomes more clear and honest concerning the true nature of the perceived self within, there are always those times when the seeker must wrestle with the feelings of unworthiness. May we suggest to each that the one who feels unworthy is heavily judging.

34:♡: The judgment, then, bars that door to love of which we spoke and the clinging to this self-opinion of apparent unworthiness can then stop an entity still in its tracks and gradually, even cause the entity to begin to back up and lose some awareness ...

35: (Side one of tape ends.)

36:♡: ...and allow that loving nature to forgive the errors that are inevitable and to heal that sense of frailty that might make the seeker stumble against its own perceived misdoings.

37:♡: Beyond all action and reaction lies love. We would transfer to the one known as M. We are Oxal.

38: (Inaudible)

39: We are again with this instrument. We are those of Oxal. We thank the one known as M for availing himself of our contact and wish at this time to work to adjust for any discomfort. We ask the one known as M to mentally express any discomfort and we shall attempt at this time to begin to make the small corrections in what this instrument would call “the hookup.” We shall pause at this time for a brief time and then would transfer to one known as Jim, in order that any queries which have come up during this session might be addressed. We now pause. We are those of Oxal.

40: (Pause)

41: I am Oxal, and am again with this instrument. At this time, we would ask if we may respond to any further queries?

42: Carla

43: If no one has a question, I have a small one and that is, would you speak anymore at all on the subtleties of working as an ensemble in harmony with other channels as opposed to working to offer one message with one contact?

44: I am Oxal, and am aware of your query, my sister. We find that the, as you call it, ensemble method of offering information is one which benefits both the new instrument and the more experienced instrument for the new instrument is offered both the support of the other instruments and the multiple opportunities to perceive the contact and then speak the words that are given.

45: This, then, is a more intensive means of learning this part and because of this intensity, the new instrument is developing the skill necessary to be an instrument on a dependable basis. The more experienced instrument also are exercised in their abilities to allow their contact to move freely between them and to speak without reservation.

46: Thus, both new and old instruments can benefit from this method and thus we offer it for the exercising of any instrument.

47: Is there a further query, my sister?

48: Carla

49: Another small one. I can always encourage people who want some kind of proof, subjective proof of contact, to ask for conditioning. I wonder if you of the Confederation have any problems whatsoever with this. Is there any reason why I should not suggest this?

50: I am Oxal, and we cannot think of any reason why this should not aid the new instrument who would wish a physiological signal that would indicate our presence and our desire to exercise the instrument. Such training aids are valuable, especially in the initial stages of learning the channeling process.

51: Is there any further query, my sister?

52: Carla

53: No thank you, Oxal. That’s just all there is today.

54: I am Oxal, and we thank each for the great opportunity to work with the new and the more experienced instruments. We are not often able to join your group for our vibration is somewhat more obscure and less requested and we are full of joy at this opportunity. We shall be available for any future calling and we at this time shall take our leave of this group leaving each in that great ineffable light of the one infinite Creator. We are known to you as those of Oxal. Adonai, my friends. Adonai.

55:

6.38 1993/09/05

0:♡: We are those of Q’uo. Greetings in the love and the light of the one infinite Creator. It is a privilege and a blessing to be called to this session of working to share our service with you. We are humbly thankful and are happy, indeed, to share our opinions and experiences. We do, however, request that as we are not those with perfect authority, but rather seekers of truth such as you are, that each here present use his own discrimination in listening and taking to heart that which each hears. We would not be a stumbling block before any. With this understood, may we say that this particular session

and ignorance of the truth of unity within each is great upon your planet at this time. There are many who seek wholeness, and do not know that already they are whole. There are many who seek love and acceptance, and do not know they are love, they are loved. There are many who exist within the illusion and believe that the illusion as they perceive it is all that there is, and they call in their subconscious mind for an exit to the illusion however it can be found. And yet they are unaware that to look within the self is the exit into unity.

128:♡: Therefore, as one seeks to be that known as the healer in whatever form that healing may take, we may suggest that you cannot miss the mark, for all about you are those who call for that healing that you have to give. And may we humbly suggest to each that the greatest healing is that love which is at the heart of your being and may be shared at each moment of your existence with each entity you meet. There is no greater magic nor healing than the love, the forgiveness and the compassion for those who walk upon the path of evolution with you.

129:♡: Therefore, give as you can, be as you are, and those gifts which are yours shall shine as beacons in the night and shall be noticed by all who call and the healing shall occur. For such is the way of the one infinite Creator that all cycles shall be completed, all the pieces of the creation shall be reassembled into one, and all who seek love shall find it all about them.

130:♡: At this time we feel it appropriate to take our leave of this instrument, for we find that this instrument is somewhat weary. We thank each present for calling for our humble service, and we remind each that we are but your brothers and sisters in light, fallible and imperfect. Take that we have offered which is of value to you; leave that which is not. It is our privilege to be with you whenever you call in your private meditations or in your group meditations such as this evening. We leave you now in love and light, in the power and in the peace of the one infinite Creator. We are known to you as those of Latwii ...

131: (Tape ends.)

132:

6.24 1993/05/23

0:♡: Greetings and welcome. We are known to you as those of Q’uo. We greet you in the love and in the light of the one infinite Creator. It is a privilege and a blessing to join this circle of seeking and to share our thoughts with you. We thank you for calling for this type of information, and are most honored to be here. We do request that each seeker accept our lack of authority. We are fellow travelers rather than authoritative sources, therefore, we ask each to keep those thoughts of ours which may aid, and allow any that do not seem appropriate to be forgotten, for we would not represent a stumbling block for any.

1: The query concerning the advantages of male or female sexuality begins with the note that sexuality itself has advantages. The advantages of being polarized are a fruitfulness which one cannot gain without polarity. This may be seen to be literally true in human sexuality, wherein male and female come together to allow the opportunity of a pregnancy to occur. In the sense of working with one’s conscious awareness of the passing moments of experience, polarity is that which actively encourages the self to move into relationship. The sexual polarity creates a bias towards seeking companionship. The companionship may then move in any of a number of ways, all of which bear fruit in terms of an increased rate of catalyst, and therefore, an increased opportunity to learn from the catalyst.

2:♡: Archetypically speaking, this sexuality can be seen to be that difference between the Matrix of the Mind and the Potentiator of the Mind, in that the male energy is seen as that which reaches, as does the Matrix of the Mind. The female may be seen likewise as that which awaits the reaching. In the cultural roles prevalent among your peoples, these roles are seen to hold somewhat towards true; that is, to the male of a mated pair, there is given the most affirmative training towards the bias of feeling a responsibility to provide for a family, to nurture and tend a wife and children by working and offering the fruits of that labor. The cultural feminine archetype, as opposed to the archetype of the deep mind, is considerably clouded and complex compared to the cultural role of the feminine gender, say, one hundred of your years in

the past. However, there is a tendency still, and an inevitable one, towards the female’s perception of the self as one which nurtures and supports by the presence, by the loving and intuitive caring, by the qualities of compassionate gentleness, and intuitive hunching or guessing.

3:♡: In broad strokes, then, it may be seen that entities which wish to learn the lessons of unselfish service through labor away from the family are drawn to the male sexuality. Those wishing to work in relationships and to learn the lessons of unselfish loving and serving through presence, may well choose the feminine gender. However, at a more goal-oriented level, these goals having to do with what you may call karma, male or female gender may well be chosen regardless of the implications of any sexual bias in order to set up the appropriate relationship wherein lies the work of the incarnation.

4: Thusly, if one with whom you have a tie which is karmic has the need to establish the sexuality as male, then in order to come into a desired mated relationship, for instance, you would choose the female gender in order to arrange the niceties of convention so that it would be possible to choose during the incarnation to take on this relationship. Within this relationship, you, as a woman, might be needing to work in what seems to be a more masculine series of lessons of responsibility and provision. However, the sexuality would have been chosen only in order to set the stage for the work in relationship.

5: It is quite common to choose gender for the purpose of aiding destiny, for most work done by men and women within incarnations this late in third density are working with the balancing of relationships, so that harmony and the kind of balance required to ride the bicycle with no hands might be achieved, not for one but for both. Thusly, one will see many relationships, none of which seem to be particularly similar, one with the other. This is because the soul choosing to do this work has acquired many, many lifetimes as both sexual choices—the biological male and female—and now are refining understandings gained in previous work with these relationships.

6:♡: It is to be noted that the refining process, though it takes place in a much smaller arena than the first learnings, is nonetheless as difficult—or usually more difficult—and intensive work. We find this to continue beyond your density, that is, that the work of refining the choice for service to others begins with one decision and then becomes more and more complex, decision by decision and relationship by relationship. This continues as far as we know, becoming more and more detailed and difficult or intensive, until that moment when all detail is first glimpsed clearly as irrelevant, and the face turns for the final time to gaze in infinite love at the source and ending of all that is.

7:♡: Each entity has the capacity to take advantage both of male and female orientations within one lifetime of experiential catalyst. We encourage seekers to investigate and deeply consider the perceptions from the standpoint of the opposite sexual gender. For instance, it is certainly reliably interesting for a woman to encourage those qualities the culture encourages and the archetype suggests: the bearing and raising of the children, the nurturing of the loved circle of family and friends through thoughtfulness and presence, the qualities of attractiveness and charm. These are most fruitful to investigate. Often the society and culture do not insist that the male viewpoint be included in this role-playing, yet how much more aware does a female become which has actively pursued the consideration of the male within the mated relationship?

8:♡: Two queries are relevant: Firstly, “Were I a male ...”—that “I” being the female—“Were I a male in this situation with these necessities, what pressures, what sensibilities, what cultural expectations would I then have access to that I do not as a female?” Conversely, although it is excellent for the male to wholeheartedly enter into those biases which the culture and archetypal mind suggest, it is very catalytic to focus upon creating adequate supply for the self and the loved ones, to be the leader and the tender of the physical plant of home and assets; yet, it is also fruitful for the male to ask himself, “If I were a woman, how would my perception of my role and its requirements be altered?”

9: We bring to this instrument’s mind the suggestion of an image from your holy work. In this scene from your Bible, there is a woman who has been unclean and very ill for many years. This woman strives merely to touch the hem of the

robe worn by the teacher known as Jesus. The entity, Jesus, becomes aware that this woman has indeed touched the hem of his robe, for this entity feels the healing energy moving through him, and he asks, "Who touched me?" The woman owns her action and explains that she wished to be healed. The teacher known as Jesus then says, "Go, for your faith has made you whole." In this instance, the entity known as Jesus stands waiting as the female, and is literally reached by a biological female functioning as a male in reaching out.

10: We may encourage each to feel within the self the full range of male to female qualities as they arise within, for all aspects of polarity teach. However, it is especially helpful to move in mind to the extreme that is the antithesis of the self, and so attempt to furnish the mind and the spirit with a more and more universal perspective. This perspective is certainly reached partially by swinging between male and female. However, in each case where an entity is more markedly in the cultural stereotype of its sex, therein lies the opportunity to increase one's depth of compassion by moving firmly and regularly into the opposite perspective.

11: Note within the mind's conversations as well as conversations with others, instances wherein generalities are made stating that women are such-and-such or men are such-and-such. It will be seen quickly that the generalizations cover, but do not obliterate, uneasiness and even fear of some aspect of the otherness of the other sexual gender. In terms of the red ray, marked polarity is greatly beneficial betwixt the two biological sexes. In terms of orange and yellow-ray relationship potential, it is as helpful to be devoted to considering the antithetical point of view as it is to be an advocate for one's own gender.

12: As one gazes at the third density, one may see a movement which seems, and in many ways very deeply seems, to tend more and more towards the feminine principle, for the goals of third density are the choice of how to serve the infinite One and how to become more and more a witness to and a co-creator of love. Lessons learned revolve completely around love, not around wisdom but around love. The one known as Jesus expressed deeply feminine approaches to the challenges of hostile environment and relationships. The qualities of verbal submissiveness and reaching in love to encourage peace and great tolerance were emphasized in this incarnation. Indeed, the principle which this instrument calls "Christ consciousness" is one of unrelieved compassion, that is, compassion unrelieved by wisdom.

13: Thusly, females in their cultural training find themselves more cognizant of what may be called, "the Mind of Christ," and find sacrifice more tolerable and acceptable, thereby creating much energy available for potentiating love and the learning of loving. It only awaits the male's decision, however, to work with attitudes of inner peace for this to be available to males as well as females.

14: In the end, at this level of discussion, we come back to the benefits of having sexuality. We celebrate the fruitfulness of this polarity which brings entities together to learn, to love together, for the giving and accepting of love and all its fruits, advantages and disadvantages, is the proper business of humankind. Each knows the depth of the illusion of sexuality. Each is aware of the self at levels which do not alter because of being male or female. This Personhood is infinite, and from this standpoint, we encourage each to be aware of one final thing, that is the person within that is the self, that is one with that great Self which is love embodied and incarnate in the great original Thought or Logos. The Creator is not male. The Creator is not female. Yet, the Creator is reached by both equally within illusion. When a point of view is needed, and the biases of male and female ... (inaudible).

15: We encourage each to move through considerations as male and as female, and then to reach within the self to that level where all selves are persons equally, and stand firmly and confidently gazing from that point of view to look at the biases brought about by gender, by birth, and by relationships.

16: Although this instrument wishes to have had more aid to channel upon this topic, we find that sexuality is relatively shallow in terms of its ability to create unique perspective. Certainly from within the incarnation, women easily see men as generalities, and men see women as generalities and experience great differences betwixt the two. However, free will is such that these differences simply create alternate forms of the same catalyst, so that biological sexuality does not have

deep reasons for being chosen. We consider the outworking of relationships to be focal and most central to learning of love. Yet, in each mated pair, both entities shall don and discard both male and female type roles depending upon the energies necessary to be expressed in order to balance the relationship.

17: We apologize to this instrument for disappointing it, and we thank this group that it has allowed us this opportunity to share these thoughts. At this time, we would like to ask any questions that any might have and close the meeting. We would prefer to transfer at this time to the one known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

18: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to any further queries which those present may have to offer to us. Is there a query at this time?

19: Carla

20: Well, I noticed that at no time did you say that there is any actual difference between the two sexes. Did you intend that, and simply mean to say that all of the differences were apparent and shallow?

21: I am Q'uo, and am aware of your query, my sister. Let us begin by suggesting that it was our intention to speak to the strongest qualities of each of the sexes and not to move into areas of difference at this circle of seeking. There are qualities of the archetypal mind which gravitate to each sexual orientation which provide avenues of service and opportunity for learning to each of the two sexual possibilities. This is a study which is, in our opinion, one of great depth and breadth as well, and it was our intention at this working to move more upon the general nature of each of the two sexes, swimming, shall we say, in more shallow waters than choosing to dive deeply into those qualities which are significant to one or the other sex.

22: Is there another query, my sister?

23: Carla

24: No, I can accept that. Thank you, Q'uo.

25: I am Q'uo, and again we thank you, my sister. Is there another query?

26: Questioner

27: I have a question, Q'uo. I just wonder if the reason that so many prophets or enlightened ones seem to be in a male form—the archetypal concept of wisdom and seeking being the male—or is this concept that I am raising here misguided?

28: I am Q'uo, and am aware of your query, my brother. There is the seeds—we correct this instrument—there are the seeds of truth in that which you have observed. However, there are also other factors to be considered, these also related to the quality of the Magician, or Matrix of the Mind, which is potentiated into the activity of seeking by the High Priestess, the Potentiator of the Mind. Thus, as this quality of seeking manifests in your illusion, especially within the more recent centuries of your illusion and its various cultures, there has been the predominance of the male influence upon most of the recorded histories of these cultures, which has had the effect of displaying the achievements of the male members of the culture, and, indeed, in making opportunities for them.

29: This is a more, shall we say, common or traditional way of reflecting archetypal energies and has not always been the mode of cultural expression upon your planet, but has been more recent, shall we say, in its histories of culture. Thus, the feminine quality which potentiates the seeking has been less apparent than the masculine quality, which has been potentiated by the feminine qualities of both the subconscious mind of the male and of the conscious and subconscious qualities of the female in what is generally called the supporting role.

30: Is there another query, my brother?

31: Questioner

32: Is it correct to say that in order to progress along the spiritual path in conscious seeking seekers must find a way how to fuse the masculine and feminine qualities inherent within each, to go on seeking?

33: I am Q'uo, and we find this statement to be correct, my brother. Is there another query?

34: Questioner

35: No, there is no query from me. I just wanted to say that it has been great sharing company with you again, as it is always.

36: I am Q'uo, and again we thank you, my brother, and may take this opportunity to express our great gratitude at sharing your presence as well as the presence of each entity in

the path of the right, the simplest, the clearest, the straightest destiny?

39: I am Q'uo, and am aware of your query, my sister. As that portion of our principle which is made up of those of Ra has stated previously, those who of like mind together seek shall far more surely find. As that portion of our principle that is made up of Q'uo—but we would paraphrase: two heads are better than one. Thus, what one misses the other may find.

40: Is there a further query, my sister?

41: Questioner

42: No, it was very clear. Thank you.

43: I am Q'uo. Again we thank you, my sister. Is there another query?

44: Questioner

45: (Inaudible)

46: I am Q'uo, and we also appreciate the good humor with which this group accepts our contact, for we are often perceived as somewhat tedious and speak overlong as we have been reminded. But we can assure each that we take great pleasure in joining your group and we thank you with our whole heart for inviting our presence this day.

47: At this time we will take our leave of this group, leaving each in joy, in peace and in wonderment at the perfection of all creation. We are those of Q'uo, and we leave each in this great love and light at this time. Adonai, my friends. Adonai.

48:

6.37 1993/09/04

0: Greetings in the love and in the light of the infinite Creator. We are privileged to come to join in your session of working and to share with you thoughts concerning doubt and its place in the channeling process.

1: We ask each to take the step backwards and gaze at the self as it is seated within your domicile. Note that within the entire life of experience of this small, fragile being that walks upon the surface of your planet, note the vulnerability and the lack of knowing.

2: Each entity chooses to live with free will made manifest strictly because no moral course of action can be proven to be correct. Each individual seeker walks his own path, balancing between doubt and the rational mind, and overzealous faith and an irrational mind. On the one hand, (there) looms a petty system of small correctnesses; on the other, the chaos of feelings allowed to have full sway without discipline. However, although both the intellectual and the zealot believe and feel that they have the truth and know it, neither knows the truth, nor does any other entity know the truth.

3: Within your vibrational system your environment is such that each entity may hope to become a witness to the truth, that is, as close to knowledge of truth as there is within your density, and indeed, those of higher densities may have far more well developed systems, however, if the gaze is just, the eyes shall see not provable truth.

4: Each life is lived either without faith, or with faith. The choice of those who choose to have faith is the nature and character of that faith. Being true to the self is important and this importance is far more easily seen when one realizes that, in any event, there is no knowing. There are no shortcuts to truth. Truth shall bloom within each seeker as does the desert flower and we encourage each to treasure and cherish this inner self planted in the desert soil of deep mystification. Praise it and the Creator, when a glimpse of that precious bloom is seen.

5: To be more specific and to aid in the channel's development of its instrument, we ask the instrument to consider that there must be the start somewhere. The way which is far mellow and seemingly easier is that way which simply requires that the new instrument sit in meditation each day and invite contact. However, we have developed opinions, as has this instrument, upon the subject through practice, and our current opinion at this point is that the one known as Carla is doing well to, shall we say, "Toss the new swimmer into the water." For no matter how long the interval is between deciding to take that first long step into the chasm of not knowing, nevertheless, when the first attempt is actually made, there will be that strong and substantial feeling of not knowing, feeling of alarm, even at the possibly or the possibly not glimpsed contact.

6: As this instrument has said, the experience of processing

the words of a channeling message is quite like the process of ideation within an instrument's conscious mind. The concept of—correct this instrument—the concept arises from the subconscious and passing through the threshold into consciousness is quickly or laboriously cloaked with logic and actual words, becoming a thought and then a spoken assertion or question. Consequently, there is no clear and provable way to know that a contact is positive and is the highest and best contact.

7: Also, this instrument has said a great deal of the total effort of an instrument is made prior to opening to channel as that instrument tunes itself more and more skillfully. Thus, in answer to the query concerning opening to channel, without sure knowledge, we may summarize by saying that there is no provable way to be sure one has made contact.

8: However, the most aid one can give oneself towards assuring itself that it will receive the appropriate contact is to focus and observe closely the results of tuning sessions. As the experience mounts, some particular ways or elements of a way of preparing shall show themselves to you as being the most efficient and efficacious means for you, personally. Note these and repeat the use of them until there has been developed within you a kind of awareness which is ritualistic. As you then go through the process over and over again, its ritualistic nature will reward you a familiarity of the deep mind. When the deep mind becomes aware that you are going through this ritual that deep mind will perform open with much more balance and correctness of opening so that the way for the channeling is made well. Each entity, being on an unique path, will and must develop his system or process of opening the channel in a protected way for himself.

9: We are glad to answer queries, before we move on, if there are any with regard to this basic point. May we develop this material further, my brother?

10: Questioner

11: No. I think that gave me enough to work with. Thank you.

12: We thank you, brother. Very well then. We would like then to move on to the portion of the session with the new instrument.

13: Very briefly, we remind the instrument that the way of moving forward in learning this skill lies in a balance between disciplined care at opening the channel and being able to take the process lightly enough that there is a relaxing and loosening of concern and worry, so that when contact is perceived, or hunched, the instrument feels free to make an error if it is wrong, and then simply begin.

14: We would also note that those of Latwii request that the new instrument be aware that there is no simple way for a discarnate entity to refrain from speaking if a contact is left open, consequently it is encouraged that when practicing the processes of tuning and challenging, that there be a polite request made, if necessary, after the greeting to move immediately to the closing, so that the channel is neatly and carefully guarding the conscious mind of the instrument.

15: The few sentences, perhaps, of other thoughts are not anything to concern the instrument about. However, it is more appropriate when practicing with three entities together that any message be politely, but firmly rejected.

16: This is, as we said, simply for the most respect to be expressed for the process of receiving a full message, that is, respect for the process of channeling and for the message itself.

17: We would like to speak at this time concerning love. The desire to speak of love to each present is always there, for that is at the heart of our message. We bring a simple message to your peoples, that love is. That "is" expresses its nature in all that there is and that each may accelerate the rate of its development and evolution by seeking more and more closely to match that original Vibration, which is love. However, this message is too simple to seize the minds and hearts of most of your peoples and so we speak in many ways concerning love. Therefore, we find this a good topic when the channel is exercised.

18: What we would enjoy doing, if it meet with each entity's approval, is simply to pass the channeling around, while each entity each entity receives a relatively short portion of the continuing message. We feel it shall give each the best opportunity to exercise its channel and also will give the somewhat more advanced channels the opportunity to work on their skills in harmonizing a message, which moves through several different sensibilities and frames of reference. This

9: The permeability of destiny to accident is variable, depending upon how far from the target or hub of destiny a seeker may be. When a lesson has just been begun, that is the equivalent of being in Louisville and having enough supply of money to afford a variety of ways to Chicago. As choices are made and the lessons go forward, that is, analogously, as Chicago is neared, there are fewer uncertainties about how the next few occurrences will unfold, for there is less room in which to work, less latitude concerning the approach to the, shall we say, punch line of the lesson.

10: And in terms of living and cycling into the end of your particular incarnation, this holds true, so that at the beginning of the incarnation, there is at least one locus or point at which the opportunity to end the incarnational lesson shall be great. This opportunity may come, however, more than once, and this is due to there being not one lesson upon most entities' agendas for an incarnation, but more than one. And after a certain minimum number of lessons, which varies, has been reached, there is the choice to allow this lesson to be the last or to work through another lesson. So we cannot say that the time of an entity's death is fixed. However, in the sense that there is perhaps one extra choice or perhaps two extra choices to be made and know, more than certainly the destiny awaiting each may be seen to be inevitable.

11: We are having some difficulty using this instrument at this time and would appreciate the retuning of the group. We shall pause for this to occur. We are those of Q'uo.

12: I am again with this instrument. I am Q'uo. We thank this group for retuning, as this instrument had begun to slip in its focus, and we wish to revivify the strength and depth of the relaxation into which this instrument is best suited to maintain during a channeling working.

13: So you may see each entity's destiny as moving as does the bullet, straight and cleanly. However, although this makes no sense in terms of your physics, at the same time that destiny is bullet-like, it also varies in its travel depending upon the strength of the relations—we correct this instrument—relationships which intersect and interweave other entities with their destinies with one's own. If a true loner chooses continually throughout the incarnation not to seek company, that entity's destiny is completely undisturbed except by those changes which learned lessons might make to him.

14: However, most entities are much involved with the family and the mate and the family made with that mate. The dance of two whose destinies are intertwined is also straight and clean, yet somehow the tracks of two become one to the extent to which the other has become important to the self. As the choice of mate especially is made, the two tracks become fused, as the two enter into the relationship fully. Much confusion among your peoples has been, and continues to be generated because the mutually planned learnings of lessons for two entities within a relationship are ignored and the relationship splits before the lesson has been completed. Thusly, it is in our trip to Chicago scenario, as though the two arrived at Indianapolis and began to back up, to turn around, and to attempt to retrace the steps. However, destiny is such that Louisville, once having been left, no longer exists and cannot be returned to. No, those who avoid the work of a cooperation with destiny find not the exact same cycle repeated as the lesson is posed again. Rather, they will find the lesson to have been made more pointed, the difficulties more pronounced, and the options fewer.

15: You may see the effect of this walking away from the hard work of learning the lessons reflected in so many of your people who find themselves within what they feel to be an empty existence without rhyme or reason. Once a sufficient number of lessons have been avoided, it is very difficult to get into the rhythm of the dance which destiny, in its outwork, truly is.

16:♡: This is an interesting subject and there is much to say concerning it. However, we feel this is as far as we wish to go this day. We encourage queries, and would transfer from this instrument to the one known as Jim for the remainder of this working. We are those of Q'uo, and leave this instrument in love and in light.

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

18: M

19: I have a question for Q'uo which concerns (inaudible) channel or getting (inaudible) seeker getting more (inaudible) to feeling (inaudible) in which case the factor I suspect

that mediation would be used for (inaudible). Are there some other ways or methods to encourage to make this feeling more obvious?

20: I am Q'uo, and am aware of your query, my brother. We can always be assured that to recommend meditation is to recommend a path that will eventually succeed, for in meditation all experience is available to the seeker for its examination and more full understanding. However, we may also turn the attention to utilizing the catalyst of one's daily round of activities. As one moves within the illusion and partakes in the destiny of the day, one may observe many opportunities to exercise the feelings in any fashion, whether it be to accentuate a certain aspect of feeling, or simply to open the heart to a greater sense of feeling in general. There is much that comes before the attention of every entity within your illusion upon a daily basis which can be utilized to expand the ability to feel and to sympathize and even to empathize with others and the plight that might befall them.

21: If you will look at the variety of catalysts that presents itself to you in any of your days, and concentrate upon any portion of the catalyst which calls from you the feeling of one emotion or another, it is as though the microscope has been applied to experience and all that is available in each experience is enhanced by your focused perception. This, done on a regular basis and aided by the further use of meditation, can allow the seeker to increase its appreciation of feeling in general and to refine its feelings of any particular nature.

22: Is there a further query, my brother?

23: Questioner

24: Yes. I have, like, this burr sticking out of my life. I have this thing about something that relates to what you talked about back there when there are two in a relationship and how their tracks, reaching Indianapolis, and then they try to backtrack. I don't get a clear question out of it. I'll just ask you if you can comment as much as you feel comfortable on that destiny as it relates to two entities who agree to work together in an incarnation. If it is too vague, just pass it up.

25: I am Q'uo, and we feel that we may speak briefly here. As two entities join their destinies in relationship there is the merging of two distinct paths. And as the work of relationship is accomplished by both entities when it is necessary, then the halves begin to merge so that eventually there is one path being traveled by two entities. Eventually, there is one path being traveled by one entity as the process is perfected.

26: Is there a further query, my brother?

27: M

28: No, I thank you for the comment, Q'uo. I don't come up with any good queries at this time.

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

30: Carla

31: Let me take a stab at restating the question that I think M had in mind. think he was wondering about what happens to a couple that splits. They can't go back and they can't go forward together. Either he was wondering how to avoid that or how to deal with it after it's happened.

32: I am Q'uo, and am aware of your query, my sister. When two entities find it impossible to continue in a relationship that has attempted to join each entity's path, there is the continuation of the journey for each entity upon separate tracks, shall we say. These entities then are as any other entities—that is, they have the choice of continuing as individual entities or of joining ...

33: (Side one of tape ends.)

34:♡: I am Q'uo, and I greet each again in love and in light. We shall continue.

35: Thus, each entity would have the ability to create a path that would reflect its own individuality. This would include the possibility of again joining the path with the entity from whom the split was made if there has been sufficient repairing of the perception of the journey that would again allow this joining. Each seeker has complete free will at all times to continue its journey as it is, or to alter that journey to include any other entity's situations or opportunities.

36: May we speak further, my sister?

37: Carla

38: Yes. It is implied, I believe, by you and certainly it's stated by channels from Ra, that there is an advantage to joining forces with a mate in order to better pursue one's destiny. Is that so? And I wondered how does it strengthen one's abilities or improve one's ability to perceive the right,

this circle. We take great joy in so doing.

37: Is there another query at this time?

38: Carla

39: Not from me.

40: I am Q'uo, and we are greatly full of the joyful feeling that comes from sharing the spiritual journey in this manner with each of you. We are especially grateful to be able to utilize each of the two instruments and to be able to have our humble opinions expressed in your words. We hope that you will remember that we are but your brothers and sisters in seeking, and we would ask that you take only those words which ring of truth into your hearts, leaving all others behind.

41:♡: At this time we shall take our leave of this instrument and this group, leaving each, as always, in great joy in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

42:

6.25 1993/05/29

0:♡: I am Oxal. Greetings in the love and in the light of the one infinite Creator. It is our privilege to be with you this evening, and we greet gladly each in love, in light, in harmony and in seeking. We especially greet the one known as S and thank this instrument for allowing us to work once again in that grand collaboration on behalf of the infinite intelligence which bears inadequate names such as love. To attempt to harmonize together in the service of the infinite One is not only, we feel, of service to those upon your sphere who call for this kind of information but also to us, for we are here to serve yet cannot break the laws of free will and are able to speak through instruments such as this one and the one known as S.

1: We do not say that we only can speak through instruments but rather that we prefer the most careful and fastidious observance of the law of confusion and do not choose alternative ways which in your past we have tried and have found wanting because of breaches in free will. Therefore, each instrument bears our thanks for allowing this collaboration and harmonization of the treasures of time and memory and service.

2: When the student approaches the quest for truth he finds himself upon that which your song discussed, the long journey, the journey without foreseeable end, the quest for truth without final or certain results, for in that spiritual walk the truth recedes infinitely before the progress of consciousness. We are not authorities, we simply have walked, as you would say, longer along the path of spiritual evolution. Our opinions and our thoughts are precisely that. Therefore, we ask each to take from our discussion those thoughts found personally helpful and to leave without a backward glance all other thoughts, for we would not be a stumbling block before any.

3: We thank each for grasping the centrality of personal discrimination with regards to spiritually orientated information, and each, of course, requests helpers in the search for the truth. The student has a certain kind of character or personality and to each student the way is unique. Therefore, to some one kind of second voice may offer the best communication and dialogue; to others another different style or different level, so that each kind of spiritual counselor, teacher and guide has its appropriate place and function. In this discussion please bear in mind that we do not offer judgment as to which path is appropriate, but recommend rather the individual's increasing knowledge of itself, its personality biases, and therefore its preferred kind of teacher, counselor or guide.

4:♡: We would at this time transfer this contact to the one known as S. We leave this instrument in love and light, we are those of Oxal.

5:♡: I am Oxal. Most humbly we speak to you in the love and in the light of the one infinite Creator. We have been some time away from this contact with this instrument who even now is about the process of adjusting its energies to ours once again. We feel it important for this group to understand the process which this instrument has just undergone and which we would like to express our gratitude to this instrument for its fastidiousness and attending to. This is the process of challenging the contact. No less than three times were we challenged by this instrument in the name of what it holds highest. Most humbly and gratefully were we able

to meet this challenge, for indeed the seeker who reaches into the darkness within third density for information which may avail in a spiritual way must be most scrupulous of the information that is obtained is used for the very highest purposes and in the very clearest way that the student of spiritual evolution is able to manage.

6:♡: We ourselves have been long upon this very same path and as we lean back a little in the saddle, as this instrument would care to put it, to reach a helping hand to those who request it we are most acutely aware that no two requests are alike and that each student is ultimately its own master. Oh, the little that we have to offer to you who in some sense upon this evening are our students in comparison to what each has within, for each is the bearer of a light and a love which is that of the infinite Creator. Each has worlds wrapped in worlds wrapped in worlds without end within. This glorious divinity is accessible to all and to each, so the poor pittance of information which we may have to offer is only by way of pointing haltingly towards the one light that is the life of all.

7: We have been asked to address the question of the nature of the student/teacher relationship. Indeed, this is a question which can hardly be avoided for the teacher/student relationship is all about you. This instrument regards as teacher the one known as Carla and the one known as Jim. In this respect we would hasten to point out this instrument to a great extent expresses its own personal biases. Now, these biases have great use for this instrument. They are in fact quite precious to the seeking which this instrument undertakes. Nevertheless, the biases work in part to obscure the natural relationship to other selves which to this instrument are equally teachers.

8: Brother, mother, father, friend, colleague, wife, husband, child—all of these and many more relationships involve the teaching function. Each and every experience (of self to self is an experience of holding up the sacred mirror which can be shared in the precious experience of mutuality, which is in some way uniquely possible within the third-density working. Each self offers to one a reflection of the one self that one is. So even if it should be the case that the social and experiential nexus in which one relates to another self suggests a certain asymmetry in the relation, such that one is in the role of teacher while the other is in the role of student, even so it needs to be understood by both parties that in the very measure that one is teacher to another, one is also pupil.

9: We realize that this is a very difficult concept to work within a functional way within a density which is very conscious of social standing. It is nevertheless a central point and must not be neglected. The types of teaching function do vary considerably, however, and when it comes to the question of the type and the nature of the teaching which is offered it is necessary to take into account differences in the approach to the teacher/student relationship, differences which may for a time indeed involve the appearance of asymmetry.

10: Thus, for example, should one wish to acquire the skill of working with the machine you call the computer, one would search out another who had already acquired such skill and was willing to pass on this information. Now, to the extent that one wishes to learn the information which the skilled computer operator has to offer, one opens oneself to the teacher of the computer, and avails oneself of the wisdom which is forthcoming. Now, this is a rather easily circumscribed function even within your social complex for it is generally clear to most that there is a relatively easily circumscribed area of expertise in which the teacher of the computer works. One does not, for instance, feel compelled to use the same teacher that teaches computers for spiritual counsel or perhaps for counsel upon the athletic field. These are different areas and in this regard, a difference in the relationship teacher to pupil may well be appropriate and given the appropriate circumstances may well emerge.

11: Thus, the first point that we would make upon the issue of the differentiated teacher/student relations is that they are not absolute relations for the most part, but involve regions of development. This end can be—we correct this instrument. The same thing can be said in the nature of spiritual work, that is to say that there are areas of spiritual development which each may be working on differentially at a given time and depending upon the nature of the spiritual development being worked upon, it may or may not be appropriate to put oneself in an apprentice relationship to another who serves as teacher.

12: We come then to that more highly potentiated teacher/student relationship you have called the relationship to the guru. We have found as a result of our work with your peoples that this guru relationship is one which prevails within a particular cultural interpretation which is not primarily your own, that being the oriental tradition. This is not to say that some similar functions are not to be found within your own more immediate traditions. There is, however, a point of principle it is appropriate to address when considering the nature of the function of the guru. A guru is first of all a fellow human being and a fellow seeker. The guru secondly can well be regarded as a teacher in a special sense, that is, a teacher that has a particular kind of spiritual understanding which the student would acquire, but, thirdly, the guru offers itself as a teacher in an unique way when it takes charge, if we may put it in this way, of the spiritual development of the student.

13: We have found to our own experience that the question of free will is at issue when the guru too willingly takes charge of the spiritual development of the seeker. There are many different kinds of gurus and many different levels of development among gurus. Some, indeed, appreciate the value, even at the cost of a seemingly slower or more confused spiritual path, of allowing the student to find its own way. The guru all too often finds it easier to operate within a framework of belief, a framework of practice, and even a framework of faith which seems to work well enough for it, but does not necessarily translate into effective working for the student.

14: In fact, no matter how well matched may be student and guru there comes a time in the life of every student when the guru must detach itself and allow the student to find its own way. The guru does this without judgment, without expectation, but only in a genuine and heartfelt desire to seek and to assist in the manner which is most befitting the nature of the relationship that has uniquely evolved between that particular student and that particular guru.

15: Thus far we have spoken primarily to those kinds of teaching which take place within third density with both the teacher and the student being incarnate mind/body/spirit complexes functioning within third density. There are other modalities of teaching as all those within this circle must be aware. Such a modality is that which we share with you this evening, and such a modality is that which other instruments channeling other sources likewise share with you upon the occasion of the assemblage of other circles of seeking.

16: In order to more clearly speak to the nature of the distinction that exists amongst many of these forms of service which the discarnate teachers engage in, it is useful to note so that we may be clear about the distinction between the inner planes and the so-called outer planes of your experiential nexus. Those planes which we designate inner are planes which are part of the third density of the current incarnational cycle now completing its revolution within the Earth planetary sphere. The inner planes are planes which are occupied by many, many, many other mind/body/spirit complexes, not presently incarnate. Many of these mind/body/spirit complexes have chosen as a mode of service to assist in those small ways it is possible to assist those who are currently working in incarnation within the third density.

17: ♡: How might this service be availed you ask? It is as simple as listening for the chirping of a beloved bird upon a new spring day. One's inner guidance is always available to one for each here is an infinitely precious part of the one infinite creation, and each has a veritable host of loving administering spirits deeply caring about one's own personal destiny. Such spirits occupy themselves offering love, offering what gentle nudges and suggestions as may be given in silence, and let it be said that these spiritual ministers to the struggling self are infinitely patient, for well they are aware how seldom it is possible to hear the beloved chirp of a single bird in the great cacophony of sounds that fill up your density. So rare is it for any to heed and yet the administrations continue unabated and undiscouraged.

18: ♡: Yes, there are a great many who speak through into your density via the channel from the inner planes. Some are greatly wise, some are less so. There is great love and comfort to be availed for one who allows the inner guides to have their say, to have their sway.

19: Now we come to an area which is perhaps somewhat more difficult to grasp. We ask as you consider this material that you bear in mind the nature of the task at hand,

not just for you individually, but for all who have begun the great quest of being an individual consciousness. All seek, and the goal of all seeking is the one Creator. It happens that within the course of the development of the creations that there have evolved patterns for this seeking to find expression. These patterns we may express by means of the concept of densities. Seeking is not complete when one has achieved such focus, such balance as permits the completion ...

20: (Side one of tape ends.)

21: ♡: ...and we are again with this instrument. Of tasting it to the fullest and of beginning to understand the need for a sense of direction and focus within this experience of all embracing love. Even when this task which is by no means easy is achieved, there still lies before the evolving spirit still other densities.

22: In the fifth density wisdom is developed. We ourselves are a social memory complex which has come together from many different sources representing many and various experiential nexuses in convergence with one another at the point that we are ready to transit to the density which is the sixth. For us, those who have worked long within the wisdom density, the task, as strange as it might seem to you is to be less wise and to rediscover the sources of compassion we originally encountered so long ago. Our task is to blend this compassion with the many wisdoms we have acquired. We feel more and more the call of this task and as we are called into this task we seek the opportunity to serve. For us your calling is a great and wonderful such opportunity and thus it appears to us that you who call from within the dark faith of third density seeking have so much you may teach us by your dedication that we who offer ourselves in service as teachers to you find that you appear to us as teachers to us. 23: So we find that the question of the proper relation between student and teacher is a very complicated one indeed. There is no formula for right teaching; there is no formula for the proper (way) for right teaching; there is no formula for the proper way to go about being a student. We would prefer to say that the teacher/student relationship is ephemeral and is essentially an event that is of the order of an opportunity. It is an opportunity or mutual sharing in a way that does not bias in advance the outcome of that sharing. Only teaching which is given without expectation and openly is teaching which partakes of this unique and seemingly paradoxical effect whereby the student is simultaneously teacher to the teacher.

24: We speak to you by the grace of the Council that sits in protective concern keeping an ever watchful eye upon the doings within this planetary influence. We have been given permission to attempt to achieve within this planetary influence at this time that unique balance of teaching and learning which shall simultaneously permit the growth, the evolution, of those mind/body/spirits incarnate within third density Earth and ourselves. We ourselves are equally at risk in the offering of this service as you are in performing the service, for us, of requesting it.

25: This is our understanding of the nature of the balances at work within the teacher/student relation. It is a most complex and compelling relation, this teacher/student relation. We ask that you consider well and consider deeply when broaching the subject of entering into such a relation with any other, for it is a sacred bond of mutual seeking which is thereby established, is it not?

26: We feel that we have said enough upon this inexhaustible topic to make a beginning. For us this will suffice for the narns. May we, however, offer ourselves in response to any queries which those present may yet have upon their minds? We are those of Oxal.

27: Questioner

28: I will pose a question for those of Oxal, and the question concerns a seeker who wishes to avail himself or herself more in the listening to the guidance from within that is sometimes called angelic presences or the inner guides or personal guides. Would you comment on ways to increase one's sensitivity, if you just desire for this communication to come through to the conscious mind and not fall, if I can call it that way, (into) common pitfalls or distractions that also lie along the way of this type of seeking. Is that query clear enough for comment?

29: I am Oxal. We are again with this instrument. My brother, your query is amply clear and we will comment to the best of our ability. It seems to us to be appropriate to

experience, or any other entity for that matter which may wish to communicate with you through this channeling ability.

27: The desire to know certain spiritual principles which you exhibited upon this recent journey, combined with your developing channeling ability, further combined with the substance which enhances your receptivity, allowed you to be aware of the response to your query in a much more immediate fashion than is normal, shall we say, for your experience. It is our opinion that it is indeed possible to work with these guides in furthering your own understanding, if we can use this misnomer, of your spiritual journey. However, it is our recommendation that the pursuing of this source of information and inspiration be accomplished under more normal, shall we say, conditions, such as those now utilized, that is, without the use of the enhancing substance that was a portion of your recent experience. The holding forth with the challenge is, of course, also necessary at each working, and it would be well that the group be numbered at least three. There is the possibility of receiving concept information using only your own tuning and energies, however, this information would remain in the form of concept rather than words being utilized to convey information. Thus, you would need to be able to remember the concepts for later elucidation and refinement in your conscious expression of them—words or images set to paper.

28: Is there a further query, my sister?

29: Carla

30: There is a query but I don't know if there is an answer right now, and that just has to do with why I would want to do this. I feel that I have in the Confederation entities an excellent source of information and I fail to really see why I would need a personal guidance, other than the Holy Spirit that I always trusted and that I probably felt was moving me around by hunch and by guess rather than by anything, kind of A, B, C ... you know, out there where you can write it down and prove it. I always was satisfied to live my life that way and it's always worked so far. So for myself I never have desired to seek any further about guidance than just knowing that the Holy Spirit will guide me.

31: The reason that I thought to pursue this was monetary. I thought if I could in all conscience develop a good personal guide, as Barbara has Aaron, I could charge money for readings which I feel I cannot do with the Confederation's universal messages. So I kind of question whether I should move forward with this at all. I can ask your opinion, that is about as far as I can question on that. Do you have an opinion as to the excellence of offering people personal readings in general, and of my doing it specifically?

32: I am Q'uo, and I am aware of your query, my sister. We must withhold any opinion about this portion of your query, for it is a portion of your experience which must be left to your own discretion. We feel that you have already answered your query, and refer you to your own feelings.

33: May we respond to any other query, my sister?

34: Carla

35: No, I would just repeat the part in general. Is there in your opinion useful information, helpful information to be gained through personal guides that is unavailable to the universal guides? Concerning spiritual principles.

36: I am Q'uo, and again we move most carefully, wishing not to step over the boundary of infringement. For those who feel there is such value, indeed there is such value.

37: Is there any further query, my sister?

38: Carla

39: Are inner guides and universal guides one and the same?

40: I am Q'uo, and am aware of your query, my sister. In truth, are we not all one? We do not mean to be facetious, but refer you again to that which is the nature of your service and your journey.

41: Is there a further query, my sister?

42: Carla

43: No, thank you. Thank you very much.

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

45: (No further queries.)

46: ♡: I am Q'uo, and we thank each for the inspiration of your experience. We are gratefully blessed to have been able to join in this circle of seeking. We walk with you at all times and enjoy the diligence, the humor, and the patience with which you grapple in this illusion. It is an inspiring sight and we cannot express enough our admiration for your efforts. At

this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

47:

6.36 1993/08/29

0: ♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most pleased to be called to this group to discuss destiny with you and we humbly thank each for allowing us to share our opinions through this instrument.

1: Our personal destiny, in the short term, is to await the call of spiritual seekers such as you, and to respond either through channels such as this one or in the dreamings of those who are seeking. Through this instrument's senses we feel the sun as its rays warm her and each of you through the window of your dwelling place. The light is golden and clear, the temperature balmy and warm. And it is easy to find—we correct this instrument—to feel that golden hours such as this shall never end. Yet each knows that the seasons will cycle around to the winter and where there is now golden warmth, there will one day, not too far away, be chill and cold where now the skies brim with light. This is the destiny of the home upon whose surface you live—to turn ceaselessly, moving through days and seasons and cycles.

2: So, too, it is with the beings which we could call heavenly bodies which are your true selves. Each, before the beginning of incarnation, has either of his own volition or with the aid of guidance chosen the lessons to be learned within the incarnation. This sets up one axis of event stream.

3: Agreements also have been made, before the beginning of incarnation, with each entity which shall be in key relationship to you—the mother and father, the brothers or sisters, the mate, the children. These relationships, be they informal—called friends—or formal—such as marriage and family—represent the perpendicular axis of what you could loosely call personal destiny.

4: Freedom of will is retained throughout the outworking of the long trail of a personal history. There is almost always far more than one option from which to choose at any juncture in which the seeker attempts to mold his destiny. One might, as this instrument has in the past, use the concept of a trip to Chicago. If three seekers go from Louisville to Chicago, they may well go three different ways. What is destined is the eventual arrival in Chicago. Within the bounds of this destination, free will may be used to choose the manner of conveyance and the rate of speed with which this destination is approached.

5: To move into a somewhat deeper consideration, we would suggest that the destiny may be thought of as that which comes into and captures the heart and the spirit within a seeker so that, even though many other options may be available, there is a sense of gazing into a lane or avenue which is simply more appealing than other options. Although a seeker has his destiny, that—we correct this instrument—it does not follow that the seeker knows or can fully know his destiny.

6: Consequently, when attempting to cooperate with destiny, as you discussed earlier, it is well to attempt to become ever more sensitive to that feeling of rightness, of clarity, and the feeling of fitting well into one particular option. When once this feeling is followed, then for those willing to live by faith and the feeling of rightness, the life may feel that it is being lived more and more without effort, more and more like the well-oiled rifle which accepts the bullet and powers it most swiftly and straightly to the target through all the air in between.

7: The spirit within has the capacity to live as the bullet does: swiftly, straightly, accurately and with substantial force. Even those who are without any sense of personal destiny may well find events quickening and becoming more simple, simply because there has been, for whatever reason, a willingness to move forward without resistance when change of some kind is seemingly necessary.

8: So, we would say to you that the greatest skill which the spirit may offer, when working with one's destiny, is that skill which surrenders the intellectual and logical modes of thought, and instead adopts a willing and flowing attitude which allows the seeker to feel its way until that which feels right within has been discovered.

see that you are both things then you may also see that you are neither. These events are then transitory, as is the entire incarnation which you now enjoy. Then all may be dropped aside, for by this route you have arrived at the position in mind and heart where you recognize that fundamental environment which is spiritual and which lies around, beneath, above and beyond any of your illusion characteristics, features or realities, so-called.

11: A third technique for increasing the focus is to choose to undertake a short visualization on a regular basis. Some entities prefer visualizations which are static, others those which flow. Whichever the seeker chooses, we recommend the object be simple. That is, if a specific object is chosen let it be a colored object, for instance a blue circle, or a red square, or a rose. One object. Demand of the self that it continually visualize this for, say, one of your minutes to begin with. At two week intervals, if the visualization is going well, begin to lengthen that time of gazing within at that visualized object. If the preference is for a flowing visualization let it be that of watching the waves upon the shore, or the clouds rolling past, or the gazing out at the passing countryside as though one were on a train, or in a small airplane within which one may look out and see the countryside. The time constraints are the same. This is difficult work, however, it has often had good results for those who are persistent.

12: A fourth technique is the technique of reduction. This is especially helpful when the seeker is facing more than it can do. The principle here is to reduce the point of view, the focus, shall we say, of attention until only the part which is in front of one is receiving notice. This often might be a matter of physical rearrangement of workplace, for instance, if the desk is full of several projects, allow the time to remove all but one project from the desk. This affects the point of view and makes it materially easier to do the mental work of reduction.

13: This should, for best results, be integrated with the meditative work on a daily basis for without this silent listening time the energy necessary to focus down upon that one thing which one wishes to do well now will often sorely flag. It is difficult to convince seekers how much work is done within those flawed meditations which to the seeker's own perception are not done very well. But we do assure each that it does not matter how one perceives the experience of meditation as being. What is perceived spiritually is the intensity of commitment of the continued attempt. Fidelity to the truth within one is won day-by-day, meditation by meditation, and distraction upon distraction.

14: The fifth and final of the techniques we would describe best as holy silliness or silly sanctity. Many are the third-density luminaries which have offered redemption to many souls by helping each entity spill forth the unhealthy tensions of perceptions, those perceptions which carry pain in their arms, burden and trouble each soul, and blessed is the entity which can learn to laugh. We recommend in the spirit of silly sanctity seeing any situation—we correct this instrument—of gazing at a situation which for some reason has involved you to the extent that you are exercising the emotions within you, and see this “gestalt” as a cartoon. Consider then what caption you would write under the picture of this moment. Allow the self to make a little fun of all of the emotions, all of the perceptions, all of the energies. It often will generate at first the kind of humorous caption which contains sarcasm, irony and bitterness. But as the work continues the seeker may well find itself generating gentler and more sweetly humorous captions as the lighting up of the whole environment begins to come more and more into (alignment) as the one great original Thought.

15:♡: If you have difficulty feeling that laughter is holy, think back to the last time in which you laughed and laughed. Was there not a full feeling of receiving the expression of love, forgiveness and healing within the heart of that laughter? Laughter is the fire's communication with the Earth as mercy is the rain's communication with the Earth. Laughter first burns away pain, then it builds golden castles and offers to the joyous recipient the universe.

16: All of these techniques have in common the perception on our part, fundamentally, that there is a country within that is native. You are at home in this spiritual country which is reached only when one is willing to go deeper than the surface of things. With the will to recognize this comes the opportunity. We hope these techniques enable each to make use of the opportunity. Once this country within is truly sensed

it can be re-entered in the split second that the thought ...

17: (Side one of tape ends.)

18: Work in consciousness tends to deepen feelings of isolation until it is seen that work in consciousness simply creates channels whereby memories and knowledge of that native land may be routed through the higher subconscious levels of mind to cross the threshold of consciousness and be perceived consciously as characteristics of whatever environment the seeker is inhabiting at any moment. There is nothing that is not full of glory and beauty and truth in the fundamental sense that higher truth, deeper truth, interpenetrates and shows the truth of all other environments of conscious living. By consciously becoming aware that as a seeker you are always in the native land of spirit and only visiting in the foreign land of incarnation, that incarnational web of perceptions shall be transformed. Where can the spirit not travel? It is said within your holy works “If I take the wings of the morning, yet you are there. If I go even to the depths of hell, yet you are with me.” There is no unspiritual environment. It is only that instance of intent that lies closed between the seeker and the living of every moment in the presence of the infinite One.

19: We encourage each to seek the peace of moment by moment living. This shall serve you well as you seek your focus, and, indeed, this is the key to focus—to look not back nor forward except insofar as it is necessary to inform this present perfect moment. If the attention strays, then bring it back, and if you do this a million times in a day and still forget, then when you remember, bring it back. No judgment, no expression to the self of disapproval, just realign. The habit is hard to make but once made it is even harder to break. May the joy of this journey enliven and transform your daily experience.

20: At this time we would transfer to the one known as Jim, and would continue with this instrument. We leave this instrument with thanks and transfer now. We are those of Q'uo.

21:♡: I am Q'uo, and greet each again in the love and in light through this instrument. At this time it is our privilege to offer ourselves in the answering of any further queries. Are there any further queries at this time?

22: Carla

23: I have a question, Q'uo. When I was on vacation, immediately that I started the journey, I began ... the first time that I got involved in thinking about a spiritual question, I began getting a very strong signal. It seemed to be giving me very good information, but I had not tuned, I had not challenged, I had not asked for any channeling to be done. There were only two of us in the car and I did not want to channel without three. It was very persistent and that made me question its polarity. However, once I had explained this carefully within my mind the contact did stop as I requested, and has not resumed except on the way back. Again, I was relaxing in the car and I began thinking about some spiritual question and again this occurred. The strong contact, the very strong and clear flow of information, almost like I could read it, hear it. Very specific. Again I asked it to stop and it did, this time much less reluctantly.

24: I want to investigate what that was. Would it be in my best interest to work with it, using my own channel, would it be in my best interest to work with it using Aaron, Barbara's inner guide? Would it be in my best interest to let it go, as being most probably negative? And finally, the other option I guess is this ... the way personal guidance is received, and should I now be looking at trying to more fully develop that inner guidance that I call the Holy Spirit?

25: I am Q'uo, and we are aware of your query, my sister. The response to this query is somewhat complex. We shall begin. Firstly, the inner guidance of which you have spoken is available to all entities through the serious and heart-felt seeking of information leading one along the path of spiritual evolution. The means by which any seeker is able to perceive the response of such guidance depends upon each seeker's avenues of opportunity, shall we say. The avenues of opportunity are those means by which any seeker has attempted to receive information or inspiration from those angelic presences which you may for convenience call guides.

26: Your particular means of perception moves along the line of your channeling ability, that is, your ability to clear a pathway through the conscious and subconscious mind, through which sources of information may move, be they the contact of Confederation entities such as we are or the movement of energies of those guides which look over your incarnational

point out at this juncture that the most important single task facing any seeker is the task of knowing the self, for if the self is a babble of voices struggling to be heard it is not likely that any clear sense of direction shall come from attending to one particular voice within the babble.

30: Observe, if you will, the experience of taking a stroll upon a pleasant sunny day. One is surrounded by plants in full bloom, the soft leaves of the sheltering trees rustling gently overhead, the thousand different sounds, many of them too small to be singled out, in the plant life all around; the light slanting softly through the rustling leaves forming patterns upon the ground that change like the shifting colors of the kaleidoscope. Surrounded by all this beauty the walker nevertheless takes in so very little of it, for the walker is beset by an internal dialogue, thoughts which seemingly possess the mind, going where they will besetting the attention with a continuing bombardment of concepts, associations, desires. How then does one learn to see the shimmering light, how then does one learn to hear the rustling leaves, how then does one learn to watch for or listen to the thousand subtle sights and sounds that are part of the minute kingdom all around?

31: One must listen past the internal dialogue. It does not help to propose another dialogue running counter to the first in the hopes of achieving victory over the first and thereby gaining access to the sights and sounds. One needs only to let go. One does not even need to let go, one needs only to listen, to watch.

32: A similar experience happens in relation to one's inner guides, the angelic presences and the higher sources of inspiration. They are constantly available. There may even be a word inserted edgewise into one's internal dialogue. Listening back to these voices may be likened to that reaching back after the vanishing dream upon the awaking and the reintroduction into the round of daily affairs. The more one tries often the less one succeeds in reaching back for that dream that has eluded one. The more one merely allows the dream to once again have its sway the easier it becomes to explore what has transpired within the dream.

33: This, we realize, speaks somewhat indirectly to your query, but we desire to observe the law of free will in responding to such a query and therefore must needs limit our response to the general principle of allowing oneself to open to one's very rich inner resources of which the voices of guides and angelic presences are some.

34: Have we spoken to your query, my brother?

35: Questioner

36: Yes, you have spoken well to my query and I thank you for offering more food for thought, so to speak ...

37: I am Oxal, and we thank you, my brother. Are there further queries at this time?

38: (No further queries.)

39:♡: We find that we have spoken rather long, it being for you a pleasure once again to be reunited with this instrument which so gladly serves. At this time we leave you growing in the love and light of the one infinite Creator. I am Oxal. Adonai, my friends. Adonai.

40:

6.26 1993/05/30

0:♡: I am Hatonn. Greetings, my friends, in the love and in the light of the infinite Creator. It is a great blessing to come into your circle of seeking, to enter into your vibratory harmonies, and to rest with you in seeking and faith. As always, we ask that each of you choose those thoughts which aid and discard the rest.

1:♡: Your question about how to judge your own concerns about provisions for the physical well being and continuation is one which is important simply because in the pursuit of third-density lessons, all of which have to do with learning how to love, the issue of providing a supply of those things needed can be a key one. Your density has the strong tincture of yellow-ray concerns; that is, of concerns which involve the seeker in his participation in groups or institutional relationships. The going out to find work is a going out into the society, moving into and out of groups, other families, institutions who employ, and in each of these forays the mind is guided by that attitude which points like the arrow at the prevailing wind of attitude and internal bias.

2: The prayer which you repeated says, among other things,

“give us this day our daily bread.” Focus upon this request and see how simple and limited this request is. See, too, where the weight of attitude is shifted. The prayer is a reaching to the Creator, not to the institutions of your society and culture.

3: We would at this time transfer to the one known as Jim. In this particular channeling working we shall omit our signature at the end of each portion and simply begin with our identity. We ask each instrument to continue to be sensitive to the tuning and we ask each in the circle to aid in the clockwise energy flow of light, the light of desire, so that each entity's desire to seek further may blend into a constantly energized stream which feeds the contact and aids in the channeling process. We would now transfer to the one known as Jim. I am Hatonn.

4: I am Hatonn. The attitude which prays that the daily bread be given as it is needed is an attitude which is not available to those of your peoples who feel that the world in which they live is one with which they must contend and wrest the ...

5: (The second page of the original transcript is missing.)
6: ...become ladders and thoughts become structures, structures of logic upon which the entities which dwell in the darkness of flesh attempt to use those imprecise items you call words to express the relationship between the self and the Creator.

7: All of those within the Confederation of Planets in the Service of the Infinite Creator are those who are people of this mythology and people of this history. Yet time and space are not as they are in space/time when one attempts to delve beneath the surface of the story of the race of humanity upon Earth. Thusly, while we are real, we are also metaphysical as opposed to physical, just as your thoughts have no flesh but are as they are. So are we within your space/time continuum.

8: That which the entity Jehovah or Yahweh did among your peoples was within history and yet also of the quality of the thought that has no place within history. We say this in order to deflect the intellectual desire of the seeker of truth from aiming directly into this matter as though it were logical or linear. That which has to do with the relationship of consciousness in the personal sense with consciousness in the creative sense or the sense of being the Creator will always fly before any gust of wind that attempts to chase it and the more words that are thrown at it, the faster it will flee.

9: So, at the very beginning of anything that we say at this time, we ask that you understand that we are using analogy, and we are mixing mythology and historicity because that is the way the creation is melded within your illusion.

10: The entity, Yahweh—as the one known as Jim surmised within his question—was indeed one who had the plan of enabling those who wished to transfer to your planet with that move. The concept seemed to them fairly direct; that is, to improve the intelligence and the curiosity and the physical and emotional strength of the type of physical vehicle which had been the native physical vehicle for those within the Martian sphere. And, as was surmised, this entity discovered, to its discomfiture, that it had caused great distortion—worse distortion, shall we say—than the distortions would have been without the aid.

11: This kind of situation occurs at all levels of consciousness. The mistake is made. There it is. One cannot go back. One simply learns and moves forward. However, this people indeed did crave and wish for a continuing source of, shall we say, God-given help. Its expectations were very high because there had been interaction betwixt a god-like being and humans. The remarkable nature of this history speaks for itself.

12: The entity which succeeded the first Yahweh, calling itself by the same name and using the same frequency of light to express, simply continued to offer aid and comfort when it wished but with the ever increasing distortions towards beligerency and aggressiveness that is the hallmark of a negatively oriented being or culture. The echoes of this action which was transmitted long ago redounds even now and shall continue to echo and re-echo as long as there are those within third density within this sphere who wish to claim power and who seek a god of power.

13: Now, let us look at the promise first made and the promise that took its place. The hunger which many among your peoples have had revolves around knowing what is right. It is instinctive within your physical vehicle to watch out for the safety and the comfort of the body, the mind and the spirit. The continual proclamations and greatly detailed taboos, prohibitions, and schedules of sacrifice that charac-

terized the relationship of your so-called Old Testament God constituted an order, a structure, a logic within which entities felt comfortable living. Through this structure they knew what was right. The tendency was to enunciate finer and finer point of law until all possible actions with ethical consequences or consequences of safety and health were covered and the entities within this system were safe.

14: We ask you to look about you within your present world scene and see the entities about you looking for a way to be safe. Look upon your leaders who wish to prohibit freedom in order to guarantee safety. The spirit of Yahweh is strong and it survives. It is part of that mixture of light and dark which makes up all that is. In other words, we are saying that entities continue to have a choice between the many laws of moral rectitude in such a logic as Yahweh's. They can also choose a logic and a path which is not rational or linear, which does not hold, which does not insist, and which is not aggressive. This spirit was before the one known as Jesus the Christ. It exists, as does Yahweh, within each entity, for each of you is the universe. You are looking out at a world that is actually interior. Such is the illusion created by flesh.

15:♡: In the testament of the one known as Jesus the place of the law is simply turned upon its head as the one known as Jesus is quoted as saying, "Man was not made for the Sabbath, but the Sabbath for man." The direction to love the one infinite Creator and to love each other self as the self is not a detailed, closed or encapsulated direction. It is specifically open-ended, and the one known as Jesus goes to some pains in the body of teaching that survives to impress upon those whom he taught that there is never an end to love. There is never the need to return to the old prescriptions and old taboos. These are not either/or situations but rather either/or processes, and as each student works upon its personal polarity perhaps it will aid the student to ponder and remember these two kinds of promises, these two kinds of ways of thinking. And perhaps this can be instructive in showing the way, the balance, when that way seems unclear.

16:♡: We wish to tell you that your model of the universe is very, very limited. The attempt to nail down a history which is replete with metaphysical subject matter shall always be unending and full of lacunae, holes, gaps and spaces where there is no logic, there are no words, there is no road, there is no structure. Not that there is no structure, just that there is beyond all structure, love. The illusion is so very, very deep, for you are a dream, yet when you leave the flesh and enter a larger life you will still be a dream, for we also are but illusions, and ahead we see illusion. Yet always that siren call which beckons you and beckons us calls us all forward. And yet are we forward-going? We do not think so. We feel at this point the comfortable awareness that we do not know what is occurring. We only know how to be faithful to love. When it is accepted within the heart that nothing can be known and that a sea of confusion will always surround love, then the mind and the heart are better armed to take up the walk of the pilgrim who seeks truth, peace and love.

17:♡: That call has come to many who wander within this world of yours at this time, listening for a sound, a tone, a letter from home, waiting, hardly hoping at some times, yet holding onto the faith that that which is within, that which is so hungrily sought, does exist. And we say to you, "Yes, love exists. Love is before, after, and around all that is." You do not seek an ephemeras. You seek that which is and that which exists perfectly. We encourage all lines of thinking which fascinate your minds, and we hope that we can, within your meditative periods, be with you as strengtheners of your own vibration. But we do continue to remark that the ways of seeking which are scholarly and of the mind yield a limited harvest. This is acceptable to us. We can look at what is possible within your world and see that it will be helpful and useful. And we encourage those who are drawn to this material, to this subject, to continue that process of thinking, meditating and reflecting, for these are helpful things not simply to the self, but in terms of service to others as well.

18: Let those truths that you seek remain small enough for you to remember that beyond all that can be understood or discussed is the truth, and that is a vibration which has created all that is and into which we hunger and yearn to move again. That should keep your intelligence and your heart on a sturdy road that has good perspective.

19:♡: We would at this time transfer this contact to the one known as Jim. We do thank this instrument and leave it in

love and in light. We are those known to you as Q'uo.

20:♡: I am Q'uo, and we greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries. Is there another query at this time?

21: K

22: I understand you to say that there were two Yahwehs? The original who brought the entities from Mars to Earth and then a second entity using his vibration?

23: I am Q'uo, and am aware of your query, my brother. This is correct, with the second entity being of a negative orientation and utilizing the name of the first as a means of gaining control of the entities to whom the first Yahweh had spoken. Is there a further query, my brother?

24: K

25: The second Yahweh, then, gave the Laws of Moses to the people as well as the curses that attended them?

26: I am Q'uo, and this is correct, my brother. Is there a further query?

27: K

28: Ra said that the first Yahweh gave the Law of One in a very simple form to Moses. Is this the saying, "I am that I am," or was this the Ten Commandments, or something else? What was this exactly that he was talking about?

29:♡: I am Q'uo, and am aware of your query, my brother. The entity, Yahweh, from the Confederation of Planets in Service to the Infinite Creator, was one who spoke with those entities from the Mars influence in a manner that reflected the unity of all creation and the attempt to be of service to others through this speaking, and intermingling, shall we say, the attempt was formed or fashioned in a way or in a philosophy that attempted to weave all experience, desires and expenditures of energy as portions of one great tapestry of energy, love and unity. All communications were based upon this simple recognition of the unified nature of all creation. It was the foundation upon which the interrelationship was built. Is there a further query?

30: K

31: The Ten Commandments were given by the second, negative Yahweh? Is that correct?

32: I am Q'uo, and am aware of your query, my brother. This is basically correct, for these commandments were seen as the pillars upon which would rest the many laws that would protect and guide the chosen people in a manner that was in accordance with the desires of the Orion-based Yahweh. These commandments included previous concepts given by the first Yahweh contact and then there was added unto those concepts a turning or twisting toward the negative orientation so that the commandments were, shall we say, then restrictions upon entities more than inspiration to affirmative or positive action and imaging of concepts. Is there a further query, my brother?

33: K

34: In the Old Testament we have this record of Yahweh speaking. It is a strong personality. Can we take this strong personality to be the creation of later editors or writers, or is this a faithful reproduction of the negative Yahweh?

35: I am Q'uo, and am aware of your query, my brother. We find in most instances there is, as you have surmised, the faithful reproduction of words spoken and recorded carefully. However, as in all recording by human hand there is the possibility of coloration or distortion which has occurred in some instances. Is there a further query?

36: K

37: Was the negative Yahweh responsible for the miracles on the journey out of Egypt such as the parting of the Red Sea, the manna from heaven, or the water from the rock? Or did these not happen at all?

38:♡: I am Q'uo, and am aware of your query, my brother. We find here that there is some mixture of influence and there is some difficulty in interpretation, although much is carefully recorded and in a reasonably accurate manner. We would take this opportunity to remind each entity present that though the details of such an interaction are quite interesting upon many levels, that it is well to remember that the process of the evolution of the entities involved is one which is at its heart in accordance with the free will choices of the peoples of this time who, though laboring under dual influences, did have enough previous understanding of the heart of the evolutionary process being love and compassion that this positively oriented source of information was for the most part ignored by the majority of these entities who were

was suddenly no more. What's the purpose of that kind of heartache, spending so much time on a relationship and then having it break?

29:♡: I am Hatonn, and am aware of your query, my sister. All experience has the purpose of extending those limits to love which you have within your being. Each of you feel pain, and each of you question the self as to whether there is love enough to heal. Thus, as you explore those reasons for pain, you will hopefully find reasons to heal. And this healing energy will have love as its primary force. Thus, each experience offers some opportunity for testing the limits of love, until the seeker at some point discovers that there are no true limits. However, this journey is long and offers much variety, shall we say.

30: Is there a further query, my sister?

31: Carla

32: Not for me, Hatonn. Thank you.

33: I am Hatonn, and we thank you, my sister. Is there another query?

34: R

35: I would just say to the brothers and sisters of Hatonn it's wonderful that we walk on the path together.

36:♡: I am Hatonn, and we return the gratitude for joining on this path with you to the one known as R. And as it appears that we have exhausted the queries and perhaps those present as well, we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Hatonn. Adonai, my friends. Adonai.

37: (footnote start(The brackets enclosing this sentence and several others are in the original transcript.(footnote end)

38:

6.35 1993/08/22

0:♡: I am Q'uo. Greetings to each, and in the love and in the light of the one infinite Creator it is our blessing to be with you at this meeting, and we gratefully thank you for calling for this information. It is a blessing to us, for we are by this means able to offer our service, that of sharing our thoughts and opinions with those of your density who wish to work consciously upon the study of spiritual principles which animates and enlivens the incarnation, and creates a far more intensified and accelerated rate of potential spiritual evolution and transformation.

1: You wish to know more about lengthening the spiritual attention span. You wish that the weaknesses in your natures, the places where you perceive yourself less skillful, can be made stronger and more crystallized, and these are the wishes of one who seeks to do the work of consciousness in a conscious manner.

2: Each entity in your density works upon these spiritual principles in an unconscious manner and if you were to bury the self and the consciousness in all manner of distraction and labor, yet still would you move forward along the path of evolution. There is no ultimate resistance possible to the truth, no matter how greatly the truth has been deleted and biased as it has traveled through the increasing distortions away from the infinite oneness of unpotentiated Love. However, there is substantial percentage of this journey which can be walked at a quicker pace, shall we say, and we do encourage each to continue to work consciously.

3: This conscious working may seem to be repetitive, your questions may be perceived by you to be less than inspired. However, we ask each to continue asking, for it is to the persistent questioner that the universe reveals itself. Yet at the same time it is equally true that when the revelation occurs it shall occur not as you expected it. The transformations of the third density almost always come from an oblique angle and are not possessed of those obvious hints that this instrument would call "telegraphing the punch."

4: So, the situation as regards the basic seeking is that it is excellent to seek intensely and to practice a regularity of meditation, contemplation and prayer. But it is well to widen the inner definition of environment to include that spiritual environment into which each is permanently imbedded, in and out of incarnation. It is from this bedrock of spiritual self-hood that the moments of transformation shall rise and the heart of the evolutionary process being love and compassion that this positively oriented source of information was for the most part ignored by the majority of these entities who were

utmost intensity, and at the same time, that of one who is dancing in and out of the steps of living, feeling the rhythms that murmur through the endless hallways of self.

5:♡: Firstly, there is that energy to recommend which does indeed take one out of the world while one is yet quite active within this same world. Indeed, it is a useful practice to find the triggers in the daily routine which fire almost automatically and act as reminders of who the true self is which is perceiving the experiences which you perceive and experience. What sort of triggers which each can think of within the daily round? Perhaps there is the bell that strikes, or the clock which strikes the hour. Perhaps there is one symbol which can be invested—we correct this instrument—by the seeking self with a mnemonic meaning, for instance, perhaps there is a doorway through which the seeker goes quite often. This seeker can then create a secondary illusion for this door, and in the mind it becomes a magical doorway. Each time the doorway is passed the reminder becomes visible and tangible. Each time there is that momentary opportunity which reminders offer to center the self and to orient the self with regard to that overarching principle of truth which is love and service.

6: The second principle requires that each who listens turn the self around mentally so that the self is seated in the portion which does work in consciousness. From this point of view you are gazing at the incarnation strictly with regard to the primary environment which is a spiritual environment. This environment is within each but it must be named, expected and sought before it can be perceived. Yet, once it is perceived, this environment recreates the day-to-day environment so that whatever the environment within the illusion yet the consciousness is to some degree stayed, settled and rooted in spiritual truth so that the self continues to vibrate in harmony with the one great original Thought while it is in the midst of the busy, humming day.

7:♡: You may practice for these attitudes in various ways. We shall discuss a very few. In meditation, you may with the out breath visualize the bringing in of the truth, the light, the love, bringing in the truth of love in every circumstance. With the out breath, you may visualize the releasing of all spent energies, including those judgments and self-judgments, those businesses and distracted thoughts, so that with each out-breath there is the emptying of darkness and fatigue and the inbreathing of truth, love, light. Each—we correct this instrument—we would request each to, at this time, take a few deep breaths and practice this technique. We are those of Q'uo.

8: (Pause)

9:♡: We are again with this instrument. We are Q'uo, and greet each in love and light once more. Perhaps you shall have felt the health being breathed in as the out breath cleansed the self of that which was used up. This cleansing of the energies does indeed strengthen the stability and the spiritualized awareness of the seeker. Each is familiar already with the basic principles of working with the day's experiences in such a way as to balance these experiences, but we would mention at this time that this a technique which is very useful for consistent and constant realignment of the self in the direction which the seeker perceives to hold more and more of truth. That technique is to, within meditation, allow the mind to ripple through the day's experiences, searching for those things which have distracted or attracted, repelled or drawn the self during that diurnal period. Those things which were perceived as negatively oriented, then, would be brought to the conscious mind and the memory replayed.

10: When the self feels that emotional distortion which was the initial reaction during the day's busy rush, this feeling or ideation shall be allowed to express and intensify within the emotional self, or more precisely, within that portion of complex of energies which is the self which deals with the emotional and mental perception, allow these feelings and ideations to become ever stronger until you feel they are well intensified. Then mentally lay down that emotion and sit with that emotion without any attempt being made to change it. Allow the complementary emotions and/or ideations to arise, allow the other side of the coin to become slowly visible. When the opposite of the first emotion is felt and has been respected and honored allow the thesis and antithesis, the original feeling and its complementary one, to exist side by side within the mind's eye. Both of these things is you, for each self is universal and contains all that there is. If you

2:♡: Yet, within that illusion which you now enjoy as your incarnate experience this union seems of the veriest folly and to be palpably untrue: how could two entities' deepest reality be union? None of this is at all apparent. And this is the very purpose of the illusion you now enjoy. It is important to you in your evolutionary path that you grasp no deep commitment to union, for it is in the illusion of differences and the working with situations in which the spiritual principles are tested that the lessons of love which you have incarnated to learn are brought forward and laid before each in patterns which engage the mind and heart and launch one, as it were, upon that road which you may call the spiritual path.

3: (The seeker, having once begun this walk, attempt(s) to grasp what is true, attempt(s) to learn consciously to help the self along in this spiritual quest, and in this walk each spirit has its own solitude, its own pace, its own unique lessons to learn.) Each choice which comes before the seeking self is a new crux, a juncture, and from this juncture there are at least two and perhaps more paths which can be chosen. In making these choices the relationships which the seeker has shape and focus the seeker in the most efficient way in order to enable the most lucid choices to be available.

4: Each has expressed thoughts this day concerning the mystery of the call to relationship: why this branch of the vine? Why not another? Yet the path of each is a long one, and in its time—if we may use that term—the entities with whom each has relationships have been in relationship perhaps many times. Each time, each incarnational opportunity, the two, the seeker and its relation, have worked in the tips of the vine, as it were. And as each lifetime's choices deepen each entity, the two entities in relationship move about, being in different relation to each other, yet still working upon the harmonic, the euphonious, which more and more might be found to exist between the two seemingly separate entities. And each time the relationship deepens, each time the two selves involved are able to move farther down the vine whose identity is the common root, (both self and other-self come) a little bit closer to that unity which exists in the very heart of the root of this vine of being or consciousness.

5:♡: Thusly can one entity so move one that the seeker finds itself in the deepest and most wrenching of emotions. "How could this depth be?" the seeker asks. "Why am I so vulnerable, so easy to wound, so easily happy, so desperately sad because of this one being?" Yet that one being and you may have worked many, many incarnational times in order that this depth of pain, of joy, this level of choosing love may be reached.

6:♡: Each entity, in its relationship to others, has some degree of ability, depending upon previous history to some extent, to encourage, aid, exhort and support each in that entity's attempts to seek the truth. (And each entity which you, the seeker, faces may find in you that power to aid and change.) This is in the ideal sense love reflected in love, which is then reflected in love, and in each variation love speaks the same truth of unity.

7: I am Hatonn. We must pause as this entity is most dry in the mouth.

8: (Pause)

9: We may continue, and we thank you for your patience. One may look to the heavens, to the universal and seemingly far away level at which all is ideal, all is clear and there is no illusion, and think that there is no way to proceed to that level where all things are clear. How could each step, one foot after another on a slow and often uncomfortable path, lead to perfect light, perfect realization and unity? What does this cosmic grandeur have to do with the plodding human self?

10: Yet we feel that each of you is in truth a universe, a creation within, as infinite as can be imagined. That which you see outwardly, that which seems clearly to be real, is in the metaphysical sense far less real than the universe within. And it is in that inner universe that each may best position the self to attempt to maximize the opportunities to grow and to share the journey towards greater realization.

11:♡: If you as a seeker can be aware of the goal of relationships, that is, to aid each other in learning the lessons of love, then each as seeker may have the beginnings of an idea as to how to proceed. For if each is seeking the truth of relationship, the truth lies in commonality. If a branch speaks to another branch of the same vine and says "You have poor leaves; your fruit is unacceptable; that twig is out of the question," you speak not only to that other twig but to your very own twig self.

12: Grasp, if you will, the thought that relationship is basically with the self. Each entity with which you are in relationship is basically a mirror reflecting to you your face, your nature, your, as this instrument would say, issues, your lessons. That which you admire and encourage you are encouraging in yourself. That which you judge and question in another you are questioning in yourself.

13: It takes much pain out of dealing with another if you can take responsible realization in the knowledge that that which you say to another is also true of the self. The more you are able to see and hold this dear the more clearly and purely may your service flow from you, for then if you are angry or upset, that issue lies within yourself, and you have removed from your speaking and actions to the other self the bitterness and the judgment. And that which flows from you then, even if it is a (home) truth, flows shiningly and clearly without the taint of anger or disappointment.

14:♡: The lessons of love are infinitely many, yet, in each lesson the love is the same: one Principle, one Thought, one Logos. We call it love to you, yet that word is pallid. For the love that created all that there is is a thought infinite in intelligence and expressing itself in one creative nature, bound into manifestation by free will, and then seemingly many, infinitely many.

15:♡: Yet each of you is as the hologram of this one original Thought. And as each seeker attempts to learn the lessons of love that previous biases have brought that seeker to, the goal is one. All entities seek from each unique viewpoint to grasp the same basic thought. And each is attempting more and more to express as consciousness in the vibratory rate of unity, unity in one thought, one love, which has birthed all that there is.

16:♡: Each relationship consists of two entities who have so plaited their consciousness together time and time again that each is more able with the other's help to come a little closer to an approximation of some awareness of love. As you attempt to be of service in relationship allow that seemingly far away perfection that ideal love seems to be to color your thinking so that regardless of what you choose to do or say you have the sense of proportion which allows you to form, as well as possible, responses to each other that contain the openness to love that enables each to be a channel through which infinite love may flow.

17:♡: The human heart, to use the instrument's language, has a very limited amount of love. The energy which created each and which is each entity's true being has infinite love, for love is the nature of consciousness at that level. More and more may you feel transparent to that infinite love and may each so open the heart that each may serve shiningly.

18: We thank this instrument for its service and would now transfer to the one known as Jim. We are those of Hatonn.

19:♡: I am Hatonn, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the capacity of attempting to answer any further queries which those present may have for us. Are there any queries at this time?

20: Carla

21: I have one. In choosing whether to speak or whether to be silent, there are things to be said for both avenues. Is there one way to look at choices like that where you could either speak a good word and maybe spark some thinking, or you could just be silent and pray about it, say, worry about it, whatever. Is there one way of doing that's better than the other?

22:♡: I am Hatonn, and am aware of your query, my sister. In this regard we can only recommend that the path be taken which one feels is drawn by love. Whatever action or inaction is possible, imagine love being that which is most helpful to include. If you can move in love, then so move. If love would keep your silence, then remain silent.

23: Is there a further query, my sister?

24: Carla

25: No, Hatonn, that was a very succinct answer. Thank you very much.

26: I am Hatonn, and we thank you once again. Is there another query?

27: Carla

28: Well, I have—I have more. We were talking earlier about how fragile relationships are, and I was especially thinking of a friend of mine that I've had since high school. In one letter that I sent her, I seemingly offended this person, and the relationship that had lasted for twenty-five years

evolving according to the energies set in motion ...

39: (Side one of tape ends.)

40: I am Q'uo, and am again with this instrument. As we mentioned previously, these entities had access to information of a positive nature but chose through their own free will to move with those energies which had originated with their experience on the red planet known to you as Mars, and there was, indeed, much interaction and influence offered to these entities by both positively and negatively oriented entities who were interested in the evolution of these Mars entities. Is there a final query at this time?

41: K

42: I would ask about what Ra said about giving some visionary information to some philosophers of ancient Greece about six hundred B.C. Can you tell me what this information pertained to and how it showed up in Greek philosophy?

43:♡: I am Q'uo, and am aware of your query, my brother. And we would answer by suggesting that the Law of One was the primary information given in the distortion of the ways of love and understanding, so that there were those philosophers within the Greek culture and experience which made this assumption the foundation of their philosophy and their view of the nature of creation, its purpose, direction and ultimate conclusion. Is there any further query?

44: K

45: Do we have time for some more?

46: I am Q'uo, and we would entertain one final query, my brother.

47: K

48: I am interested in Jesus of Nazareth. He often had the term, "Son of God" attributed to him. Is this to be taken literally or was this a reference to the Logos of Philo Judaeus of Alexandria, who often used that term for his Logos?

49:♡: I am Q'uo, and am aware of your query, my brother. The phrase, "Son of God," or the phrase, "The Christed One," are means of expressing the kind of consciousness available to those who have been able to open the green-ray energy center in sufficient degree to feel and experience this creative force of love that has made all that there is. This quality of consciousness or attitude of beingness is the goal or opportunity which is offered each third-density entity as a means of passing from this illusion to the fourth density, where the study of this creative power of love is that which is the focus of all energy expenditure. Thus, the one known as Jesus was able to offer itself as a model or pattern by which entities could move their own consciousness to a larger view in which the acceptance of self and others as one being was far more easily facilitated.

50:♡: We are those of Q'uo, and we would take this opportunity to thank again those who have gathered in this circle of seeking this day and who have graciously offered us the opportunity to speak our words and to share our thoughts in those areas that are of interest to you. We are always most grateful for this opportunity to walk with you upon this journey which all make together. At this time we shall take our leave of this instrument and this group, leaving each as always in the love and in the light of the infinite Creator. Adonai. Adonai.

51:

6.27 1993/06/06

0:♡: I am Q'uo. Greetings in the love and the light of the one infinite Creator. We are gratified to be with you this afternoon and to be that source called to your circle to comment upon your query concerning worry and prayer. As always, we request that personal discrimination be used as you listen to these thoughts, for we speak not as authorities, but as your brothers and sisters.

1: In responding to your query, we begin by observing the estate of your species and your density. It has been written that man is a little lower than the angels. What separates the estate of third density from that angelic host is an illusion in which the truth is hidden, so that the generator of either positivity or negativity is chosen—we correct this instrument—is chosen in faith alone, not because the circumstances of any situation are or become clear.

2: The essence of third density is the striving for clarity in the midst of unremitting confusion and darkness. In this situation it would be miraculous for any not to worry. There seems to be a continual stream of circumstance which can-

not be controlled; efforts to control are often useless. In the absence of action that is effective the concern and returning to the concern is natural. Yet, as your question posited, it is true that over-concern and worry cooperate with what may be called desire-driven destiny in such a way as to more nearly solidify the matter about which the worry and concern is expressed.

3: We ask you to sit for a moment with the sheer inevitability of worrying circumstance. You have come into this density and into this incarnational experience fully aware of and willing to undergo the dropping of the veil of forgetting. Before your present physical vehicle was created, you chose this circumstance and this continuing line of circumstance. What about this was so valuable? The gem which you chose was this very veil of forgetting and the blindness of the choices you would be making within this density and this incarnation. It is to this present worrying moment that you have come, not by mistake or error and not by chance, but step by step you have moved hither in chosen blindness and each issue before you now is faced in this blindness.

4: What is the supreme value of this blind choice, but that it is blind. We emphasize this repeatedly because, although it feels as though those of spiritual discretion and learning will have a greater and greater ease and pleasantness of incarnational experience, yet, in terms of the matter which acts as catalyst, the reverse is true: the greater the activity of the seeker within incarnation, the more frequent the choices and the more heartily each choice is tested.

5:♡: So, this situation which precipitates worry is the common coin of third-density incarnation, and as such, we recommend a quiet and contemplative consideration on each occasion in which worry arises of this fact. You did not come here to dispel worry and to be comforted; rather, you came into the arena of third density to strive in darkness. Your greatest sight is the blind but loving heart, for one sees with the heart the light which is not visible to the mind; for within the heart rests the spirit of love.

6: This spirit is a side of wisdom which has no words in your density, and it expresses its wisdom in the more and more purified emotions. When the seeker comes first to the conscious study of the processes of spiritual choice-making, at first the heart is less than optimally pure in its expression. The seeker begins, day-by-day and meditation-by-meditation, to empty out of the heart the less pure of that heart's contents, as though the heart were a pocket in which many things had been placed, some of which were not desirable. After a time meditating and seeking, the heart begins to be released from having to hold so much of that which is less than pure; and then the heart may begin to shed its wisdom upon the conscious mind. This purifying process is not short, and we do not wish to suggest that you must become consciously pure in heart. We simply encourage each to do the work of opening in meditation regularly and allowing the heart to empty itself of the petty trivia so that its strain may be deeper and ever more pure.

7: The path to the deep mind goes through what we call the heart. This is why we focus upon this word, "heart." We wish, centrally, to disengage the mind from the intellectualizing capacity of your brain, for although one may speak intellectually of spiritual truths, the truths are only true in and as a whole when they are felt rather than intellectually understood.

8: Now, we have placed you in the situation and legalized worrying to an extent. Yes, you shall worry; you shall not break this habit entirely. Yet, we have suggested that the truth of the situation is not best served by worrying.

9: What, then, is the manner of moving in harmony with desire-driven destiny in such a way as to make the most effective and positive choices? We ask that you recall from one of your holy works that the one known as Peter saw the one known as Jesus walking upon the water. Peter, it is written, was excited to see this miracle and leapt out of the boat to walk to his teacher. But then Peter realized that he was doing the impossible, and immediately he stopped walking upon the waves and began to sink; however, the one known as Jesus reached his hand to Peter, and Peter was again able to walk upon the water with his teacher.

10: This reaching of the hand to the infinite intelligence that is source and ending, is an image showing the essence of prayer. It is a direct communication with that which surrounds and makes possible the illusion now experienced. To pray is to organize the energies within the self and point

them directly at communication with, and ultimate congruency with, the great Original Thought of Love.

11: Thusly, prayer needs not to be answered to be effective. It is not given that a seeker see clear answers to each and every prayer; rather, it is given that communication and interaction with the infinite and the divine is not only possible, but inevitable. Prayer organizes this direct communication and identification in a polarized way; worry makes the connection with the divine in an unorganized way. The very process of communicating with infinite intelligence causes the seeker to refine, reconsider, restate and begin to see the truer dimensions of that situation about which he has been concerned.

12: We do encourage more than prayer, however. The praying to be led is most helpful and efficacious; yet, there is also the great energy which dwells in this connection with infinity, which may then be released from intended communication as a reflex of this communication, as, if you will, an answer to prayer. To the open-hearted there comes that spirit which enlivens hope and faith; and in its turn, this faith organizes the intellectual mind so that it is more worry-resistant when next the situation causing worry arises.

13: The answer to prayer is not only the response of infinite intelligence to the matter for which intercession has been offered, but also a feedback which more and more informs the intelligence of that seeker who has prayed. Indeed, we would substitute for "prayer" the term "conversation," for prayer is a word which in your culture has many negative connotations concerning the feelings of lack of faith, lack of confidence, lack of worth, and similar shadows. It also is connoted with the concept of the elite, as though some were more able to pray or had more right to pray than others. We would instead call prayer a conversation with infinite intelligence. In this conversation, the seeker speaks his mind as it is given him to do. Infinite intelligence responds in silence and in power; and free will being observed, destiny moves on, affected to some degree by this interaction. More than this, he who converses with infinity grows more and more full of this energy which is the reflex of this conversation—the silent encouragement of the infinite for the seeker within illusion.

14: We would suggest that as the seeker moves through the illusion day-by-day, and repeatedly goes through the practice of worry, of noting the worry, and of turning to communicate this concern in an organized way to infinite intelligence, there is the self-contradictory need both to release the free will to circumstance and to enter into that worrisome situation in imagination, to turn and face that about which the seeker is worried. Again, this turning and facing of catalyst does not bring about simply an answer to prayer, but rather, it acts as a teaching aid, if you will, opening more and more the seeker's heart, enlarging the scope of the seeker's identity to itself, and bringing about more and more in the thinking patterns of the seeker an awareness of the self as a universal Self.

15: Much of what prayer and worry do is offer a definition or qualification of selfhood. Much of what seekers do in blind faith is seek and seek outwardly, reaching and reaching, yet learning more and more about the heart of the self, for the creation reflects that self, and those circumstances which are so obviously happening outside the self within the illusion are, in fact, reflecting part of the nature of the inner self.

16: Behold your own visions and all sense impressions not only as outer events, but also as a grand system of mirrors reflecting your own inner nature, for all that seems outer, all that seems divergent, all that seems to have this and that quality in and of itself, is that within the illusion which is positioned in a way that shall teach the seeker of his inner nature.

17: We join you in moving along this bewildering path. We encourage each in that cosmic conversation which shall reveal the seeker to itself, and the self to the infinite One.

18:♡: We would close this sitting through the one known as Jim. We are those of Q'uo, and leave this instrument in love and light.

19:♡: I am Q'uo, and greet each again in love and in light. At this time it is our privilege to offer ourselves for the further query if those present have additional queries. Is there a query at this time?
20: Carla
21: I have a question. Let me see. I don't exactly know how to frame it. First of all, I would very much like to know—did I get any part of what you were trying to give me? It was very difficult to go through some of those concepts; and if I didn't, could you re-say them—whatever I didn't get—another way

through Jim?

22: I am Q'uo, and we are quite pleased that you were able to move through what was indeed difficult conceptual framework, shall we say. This is not material that is easily apprehended, and we are happy that you have applied yourself with such determination and ...

23: (Side one of tape ends.)

24: I am Q'uo, and am again with this instrument. Is there a further query, my sister?

25: Carla

26: Yes. I think I grasp what you're saying about how worry is good to the extent that we need it to alert ourselves to the fact that we need to pray; and that prayer is good, or communication with the divine is good. But there is a trigger in there where you're worrying about something and you hope that you somehow could get a trigger in there, so that you move right on from worry to dealing with it in a prayerful and communicative way. And I think the original impetus for this question was, "What trigger can I use to point out to myself the fact that I'm worrying, and get me into a frame of mind in which I can do something about it?" What keeps us from just worrying and worrying and worrying? What kind of trigger can we put in our consciousnesses that alerts us to this in ourselves?

27: I am Q'uo, and am aware of your query, my sister. The threshold of worry, shall we say, varies from entity to entity. There are entities who feel comfortable only as they are able to worry about a situation. There are others who feel little distortion towards worry and allow whatever situation is occurring to continue with little concern for their part in the situation.

28: Each entity must determine when worry has begun to wear out one's ability to find peace and equanimity concerning a given situation. There is the necessity, as we have previously mentioned, of giving enough concern and worry to a situation to alert the deeper self that there is the need for creative problem-solving, shall we say. When an entity has thusly alerted not only the deeper levels of its own mind—reaching into that which is below conscious awareness—but has through this same process alerted those presences which serve as guides and teachers, then it is that these presences along with the more whole self must be allowed to present their comments, shall we say.

29: When these resources have been heard and whatever action that is possible has been taken—even if only to prepare for action—then it is that the entity must trust and have faith that all it can do and all that is appropriate to be done, it has done. By having this faith, the entity is affirming that all is, indeed, well, and has added that ingredient of faith into the mix of catalyst to serve as what you may call a kind of yeast that will affect the outcome, shall we say, in a manner which is most appropriate, considering the various qualities, energies and entities involved.

30: Is there a further query, my sister?

31: Carla

32: Just one. I sense that we could study this topic further to good advantage. Would you confirm that, if it's true?

33: I am Q'uo, and we agree that this is fertile ground for further consideration, for there is much of foundation attitude formation and its effect upon the external environment that reflects the nature of your illusion and the general field of that which you may call magic.

34: Is there a further query, my sister?

35: Carla

36: No, thank you, Q'uo. This has been an interesting session.

37: I am Q'uo, and again we thank you, my sister.

38: Is there another query at this time?

39: Questioner

40: No, not from me, Q'uo. It's been good to continue (inaudible).

41: I am Q'uo, and we have also enjoyed this session. We feel that the queries which come from your mutual concern are those which are rich in possibility for study, and we study with you that which you seek, for are we not all One? We thank you, each of you, for your dedication, your courage, and your sense of proportion which you call humor. We are most grateful to be able to join you in your meditation and in your seeking of truth.

42:♡: At this time we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as

see; and through the tears of anguish and the groans of pain may make out a sense of a greater meaning lurking and looming behind the events, the very events, which seem otherwise so dark. The seeker, bereft of all comfort and alone, finds yet there is some prospect of help, some prospect of solace in knowing that there is a meaning and a value to the experience which is currently endured, though the precise nature of this meaning lies just beyond the outstretched fingertips.

17: While it would often seem, oh, so easy to have resort to the wisdom that this experience after all is but an illusion, the sense of loss but a temporary blip on an ephemeral radar screen, yet to resort to this feeling overmuch is simply to anesthetize the self and to rob it of the very experience which it seeks.

18: There is a universal passion that one may aspire to. Did the teacher known to you as Jesus the Christ not have a passion which reached out to the very sorrow of humanity itself?

In order to appreciate the enormity of the task of this teacher, however, one must realize that the passion of the Christ was not a comfortable experience. It was not a wise experience, but it rather was an experience in which a humble seeker reached as deeply as it could reach into a compassion which opened as on to a floodgate of pain. The pain, my brothers and my sisters, was there to be felt. It is not to be circumvented.

19: At this time we would transfer the contact to the one known as M. We are those of Hatonn.

20: (Pause)

21: I am Hatonn. We thank the one known as M and assure this instrument that the amount of seating or grounding that has been accomplished during this time of working is quite excellent. The new channel being opened is still delicate and the energy of the beginning of the message is much like your starting load upon your electrical appliances wherein a great deal of energy, more than is needed for running, is needed for starting to run. This opening intensity which is required at the beginning of a contact has fairly thoroughly numbed the channel, and this is quite normal. We therefore encourage the new instrument and suggest that each attempt at bearing this starting load, as it were, refines and deepens the channel which has been opened in a tuned and focused manner so that there comes the time when that starting load is easily borne and is not that which takes the full focus and energy of the instrument.

22: We would at this time transfer to the one known as Jim.

23: I am Hatonn. The loss of any portion of that which is perceived as important within the life experience makes one equal, shall we say, to all those who have suffered such loss. It is hoped that by working with loss the seeker will develop compassion, first for the self and the healing of the self for the loss, then in compassion for others who feel the same kind of loss. Eventually, this will hopefully develop compassion for all entities who suffer any loss. And as the seeker looks deeper within its own being at the many experiences gathered during the incarnation, it begins to see that all entities share the same in this illusion: the joy and exhilaration of being alive and of gaining those things which have value in this illusion, and the use of such for the growing and serving of others then balanced with the pain of loss, the removal of that which one thought was irreplaceable and of inestimable value. To realize that all is but temporary and illusory causes the seeker to find a means to understand, to use a poor term, the meaning of the life as it is lived. This impetus to search is yet another great fruit of loss.

24: We shall now transfer to the one known as Carla.

25: Carla

26: Could we please sing "Row, Row, Row Your Boat"? Chocolate Bar (a cat) has just caught my attention and I'd like to return.

27: I am Hatonn. We thank each for aiding this instrument in reestablishing the depth of contact that this instrument prefers. The purring of the kitten that shall mystify the scribe which places this message upon paper is that joy which rejoices in the ...

28: (Side one of the tape ends.)

29: There is beyond this joy a passion and joy which contains a fullness which is the eventual realization of the great blessing of those desert times, those seemingly insufferable limitations, losses and agonies which take that which was the awareness of the self by the self and remove, while still living, that tissue of personal structure that seemed quite necessary.

30:♡: The hollowing out of the rock by those forces of nature which cause the caves to be made, the hollowing out of clay which makes of the lump upon the potter's wheel the empty and waiting chalice ... this hollowing, this refining, this harvest of that which shall be transformed—how painful, yet how full of the terrible beauty that is that which we greet you in—the one great original Thought which is love, love that is seen in creation, love that is seen in destruction, love that speaks with thunderclap, as well as flower and tree and bird. How blessed are those who suffer. With what riches are they furnished. Only the one who has found the strength to offer praise and thanksgiving, not in spite of but because of suffering, may speak the greater and transforming passion and joy that endures throughout experience.

31: We would, if we could, spend your time in whatever amount you allowed us. However this instrument requests that we move onward. May we say how exhilarating it is for us to be able to work in this way, to be able to use the mind's experience of each channel as we express our thoughts. We do thank each, and especially the one known as M, for the acceptance of our contact, and also for the desire each has to become ever more carefully and aimlessly aware of our contact, allowing our thoughts to flow throughout the group. This is indeed an advanced lesson, but we do feel that the results of such work are those which have the strong tendency to more and more balance those who function as channels in their willingness to be without need for knowledge of the portion of the information which is yet to come.

32: We would at this time open the meeting, therefore, for queries. If there is a query, please ask it at this juncture. I am Hatonn.

33: (Pause)

34:♡: I am Hatonn. Again we thank each, and would at this time close through the one known as S. We leave this instrument in love and in light and transfer now. I am Hatonn.

35: I am Hatonn. It is a source of tremendous joy for us to be able to participate in an offering which is like that of a table spread before a robust company of hungry guests. There are many servers at this table, and it is somewhat tempting for each who would serve to offer all that bounty the table has to supply. Yet it takes a certain faith in the greater process of serving and being served that one serves only that portion which is most readily available to one and leaves for others that service which is theirs to give in the conviction that all that shall be served shall in this manner find its home. We are most pleased.

36: We are most especially pleased to be able to greet the one called M into this robust company of guests and servers, for all serve. Those who remain silent serve just as surely as those whose tongues wag the most eloquently, vibrating with the joy of overt service. We, too, serve as we may, and we feel that it is most propitious now for us to serve again in silence. We are with any who request our presence in silent meditation. You need only ask. We are those joyful servants of the one infinite Creator, Hatonn. Adonai, my friends. Adonai.
37:

6.34 1993/07/18

0:♡: I am Hatonn. Greetings to each of you in the love and in the light of the infinite Creator. We are most grateful to have been called to your group this afternoon and to be asked to share our opinions with you. This is of great service to us, for sharing our thoughts is the nature of our path of service at this time in our development and this opportunity is one for which we are grateful. We do request that each discriminate in listening to our thoughts and choose to consider only those thoughts which seem to the seeker to be of truth. We ask that other thoughts which do not find so happy a home be dropped and left behind, for each entity is his own best judge of what is true.

1:♡: In speaking with you about relationships, we would begin with the concept of the vine with many branches. The branch that may represent one entity seems to have little to do with a far flung branch of that same rambling vine. And only as the path of growth is traced backwards to these two branches' common root can the branches begin to grasp the nature of the union which is the true nature of each entity's relationship to each. For there is truly one being and one great self, one great Thought which is love, (and in that creative love are all, and all of that love.)1

manner in which our thoughts came to you, in the blended energies of our two selves. Thus, if one reaches down to the source it is not wholly possible any longer to distinguish self from self, as indeed within the process of this greeting we do not distinguish ourselves from those embracing energies of All That Is, the infinite and creative love which is source to us and to you all alike.

32: The fear which separates self from self shall gradually, my brothers and sisters in the light, fall away as do the petals of a spent blossom, even as the blossom closer to its heart continues to unfurl.

33: We encourage each in the process of tuning and of allowing this deeper self greater and greater access and greater and greater voice within the life experience, which is your gift to be able to enjoy at this time.

34: We now would transfer this control to the one known as Jim.

35:♡: I am Hatonn, and greet each of you in love and in light through this instrument. It has been a great privilege to be able to utilize each instrument this afternoon. We are especially gratified to have been able to initiate contact through the new instrument known as M. It is a great honor for us to be asked to provide our services in this regard and we wish to thank the one known as M with all our hearts.

36: At this time, we would ask the new instrument or any other entity who may have queries for us.

37: M

38: At the present time, I'm experiencing moods ... (inaudible).

39: I am Hatonn. We shall look at our vibrational harmonics and readjust, momentarily.

40: (Pause)

41: I am Hatonn. We would ask the one known as M if there has been any relief?

42: M

43: (Inaudible).

44: I am Hatonn. We see that there is some discomfort from the position of the head and neck area that has resulted from the initial experience of voicing the thoughts transmitted. This is not unusual for a new instrument to find that the position of its body has, due to unfamiliarity, become a stress point. We shall work with your instrument and our contact with you in future work to attempt to alleviate this side effect of the newly experienced contact.

45: Is there another query?

46: Questioner

47: No. Not at this time. Thank you Hatonn.

48:♡: I am Hatonn, and again we wish to thank each in this group for inviting our presence into this circle of seeking. We are overjoyed at this opportunity and thank each of you. We would take this opportunity to greet each again with our conditioning vibration and would at this time leave this instrument and this group in the love and in the light of the one infinite Creator. We are known to you as those of Hatonn. Adonai, my friends.

49:

6.33 1993/07/11

0:♡: I am Hatonn. Greetings to all in the love and in the light of the infinite Creator. It is our privilege and blessing to be with you this day. We are most grateful to be allowed to share our thoughts with you and to enjoy not only the blending of our vibrations, but also the beauty of your surroundings as we see them through your consciousnesses. You ask us to speak about a certain kind of harvest this day, that plenty which is reaped, and garnered, and treasured when the seeking conscious self is faced with loss.

1: We would at this time transfer to the one known as S. I am Hatonn.

2:♡: I am Hatonn. We give to this instrument the concept of passion, and we would note that passion has its sorrowful side as well as its joyful side. We find that a life lived with an eye only to joy is a life which is bereft of half of life's full passion. The task, not just for the conscious spiritual seeker, but for any who walk upon the highways and byways of this existence you now share, is to fully immerse oneself in the process of living, to accept life in all of its many colors and all of its many hues, to feel the full brute and carry the full weight in all earnestness. To live a life of passion means to love living, and this includes even one's sorrow.

3:♡: At this time we would transfer the contact to the one known as M, expecting that M shall give our greeting and then pass the contact to the one known as Jim. In the love and light of the one Creator, we are those of Hatonn.

4:♡: I am Hatonn, and greet you again in the love and the light of the one infinite Creator. Transfer now to the one known as Jim. I am Hatonn.

5: I am Hatonn. The passion with which one lives the incarnation is that energy which assures one that there shall be the joy and the pain combined in full so that one may experience the total vibrational frequency of this illusion and have at one's disposal the full range of responses that one makes and which one may utilize in the formation of the character of the conscious spiritual seeker. Were there less range and choices, the seeker would have less to utilize in this construction. It is for advanced work, shall we say, that the seeker remembers that all is one, and that there is no true loss or gain, but a realization of unity that becomes more finely tuned as one feels the joy and the pain.

6: We shall now transfer to the one known as Carla. I am Hatonn.

7:♡: When the seeker beholds the harvest of joy, it seems natural and right to give praise and to offer thanks for the bounteous harvest which one may embrace with all of one's passion. However, this passion seems to grow weak and ineffectual when presented with the bounteous ingathering of deep and deeply felt loss. The passionate heart cannot reason how to embrace, to praise, and to give thanks for this plenty, although that same entity may easily observe how much this harvest is an aid to the seeker of truth and love as it looks back in memory to reconfigure for the mind's own understanding of self how the path to a new level of awareness was first graded and made passable by that very difficult harvest of loss.

8: We now transfer to the one known as S.

9:♡: I am Hatonn. The sense of loss bespeaks a separation. It is a separation, in the case of one who has died, that is easily understood, for one is no longer able to communicate in those old familiar ways with the beloved one. At a deeper level, however, the sense of separation registers as a kind of disharmony with all that is. One perhaps feels torn out of the sense that one may have had of being rooted in, or belonging to, an environment that is nurturing and welcoming, staring now at a hostile and unforgiving land. The separation then cuts quite deep.

10: We would at this time again transfer the contact to the one known as M, expecting once more that this instrument shall give our greeting, express whatever thought may come to mind, and then again pass the contact to the one known as Jim. We are those of Hatonn.

11:♡: I am Hatonn. I greet you in the love and light of the Creator. I would again transfer this contact to the one known as Jim. I am Hatonn.

12: I am Hatonn. To feel the pain of loss is to feel, firstly, to awaken those inner sensing qualities that are also the same qualities that may experience joy. Loss is a way of sensitizing one's fine perceptions, shall we say. This, of course, also includes the necessity for healing the self that feels torn and overly sensitized to pain. The healing that works upon the pain comes when the feeling of loss is placed within a larger framework for the mind, the emotions, and the spirit to feel as whole, thus placing the entity within a harmonized universe, yet retaining the increased sensitivity to all stimuli. With this increased sensitivity, the seeker then goes forth to renew its gathering of the harvest of catalyst.

13: We shall now transfer to the one known as Carla.

14: I am Hatonn. How hard it is for those in your illusion to become able clearly to perceive any sense of comfort or nearness of truth or spirit when this cutting edge has cleft the world that was in twain. It is as though the seeker were suddenly stranded upon a hostile beach, from which stretched forward mile upon mile, mile upon mile, nothing but heat, dust, dryness and the thirst and starvation that comes to one far too long unwatered and unfed. How to grasp that larger picture which sees the true value of this dark bounty? How to stay within that desert in authentic mindfulness, and from that desolation bring forth that thanks and praise that is, seen in retrospect, the faith at this point (that) is truly, utterly and completely blind.

15: We now transfer to the one known as S.

16: I am Hatonn. Though the vocation of the wayfarer involves an inveterate blindness, yet still the seeker yearns to

those of Q'uo. Adonai, my friends. Adonai.

43:

6.28 1993/06/13

0:♡: I am Q'uo. I greet you in the love and in the light of the one infinite Creator. Thank you for calling us to your circle of seeking that we may offer our thoughts to you on the subject of solitude.

1: (Pause)

2: We are those of Q'uo and apologize for refraining from speaking. This instrument is experiencing flares of pain which temporarily removed the instrument from tuning. We shall proceed but we'll attempt to be shorter than our usual lengthy discussion. This instrument feels that (inaudible) remains unlikely.

3:♡: The uses of solitude are various. Thusly, there is not one clear answer to a question attempting to evaluate this condition. If the goal of the seeker is to assimilate truth, then certainly it may be seen that solitude has a part to play to some extent in this search. Perhaps looking at the question from the standpoint of what a seeker is working toward is helpful. If a seeker seeks to move its vibration more and more nearly into attunement with the one great original Thought whose vibration is called love, if the seeker already is feeling that it needs to seek more this growing attempt at a congruency between the vibration of the self and the greater Self, then the entity will look more favorably upon solitude and its right uses spiritually. If a seeker is considering itself as moving well in attunement, but needing the work of service for others, then the seeker will find solitude less spiritually appropriate. This is one clear and simple way of evaluating the spiritual uses of solitude in that, to be of manifested service to others, the servant usually must spend time with those others whom he serves.

4: However, within the cultural attitude—we correct this instrument—attitudinal ambiance which you enjoy at this space and time, it is very nearly guaranteed that those seeking solitude will not already be in a vibratory state congruent with the one great original Thought. It is probably that the entity may not even be seeking solitude for a spiritual reason, but rather seeking solitude as a surcease from suffering and pain of some kind. So let us look at the right use of this gift. 5: Perhaps the solitude which is often spoken of in your literature as the “desert experience,” or “forty days and forty nights in the wilderness,” in this situation, the seeker is in crisis. The seeker has been stimulated and its sensory systems overtaxed by wisdom, by sense perceptions, by the opinions of others. In this crisis, the seeker often typically must needs walk by itself in terms of sharing with another third-destiny entity the verdance and thirst of this journey.

6:♡: As the old folk song says, “You've got to walk that lonesome valley. You've got to walk it by yourself. Ain't nobody else gonna walk it for you.” This, my friends, is true to the best of our knowledge. You walk though the valley of the shadow of death as your holy work is quoted. And although you have your higher self and the inner planes, (entities) who come to your request, although in fact you are not alone ever nor cut off from the love of the infinite One, yet in terms of someone to help with the burden of the learning, each seeker performe must do this work for and by itself.

7: The next great category of reasons people yearn for solitude is the category which is a dynamic of sensitivity. There are many to whom relating to the self has been in some way blocked. This usually occurs in the younger years of incarnation. Part of the young experience has caused the entity to seek solitude in order to be comfortable, for there is perceived the discomfort in company, and this discomfort builds up within such an entity. When such a one reaches a solitary place, there is the feeling of safety and of relaxation. It is almost as though the mind and emotions constituted another organ such as the lungs, and as the lungs need to breathe for the organism to live, so the entity must be solitary in order for the emotional and mental faculties to remain acute, for if this need is ignored, there is the equivalent lack of oxygen to the brain—that is, oxygen to the emotions and mind.

8: Such an entity is correct in assessing the need for solitude. However, it is well for a seeker of this character type to look well to the right use of solitude, for the potential is there for distraction and the lessening of the impact of this gift to the self by a lack of considered thought as to how to

create within solitude.

9: “Create what?” this instrument asks us irritably. However we leave this a blank on purpose, for those who seek solitude are often given within that solitude, when it is used well, creations and fantasies of the heart, the mind, the emotions, and of the spirit.

10: Thusly, we say to those seekers whose way is solitary, be aware of the joy of this gift and if riches pour into you, pour them through yourself and into manifestation, so that that which has been given you and you alone in the darkness of the sanctum sanctorum within you may open-handedly allow such creation to occur through yourself and bless all who may hear or see.

11: There is that to be considered which is inclined towards the negative path of service to self in most desires for solitude, and the threads or the strain of this can be picked out and discovered by the seeker, that the times of solitude may become more productive. And we use the term “productive” to include, first of all, the lightening of the planetary consciousness. These service-to-self portions or threads or melodies, entwined within the tapestry of incarnational experience in solitude, occur naturally. This tendency to desire to be distracted is an artifact of the blockage of energy which is almost inevitable within the dense chemical distillery of the human frame.

12: The exhaustion of living occurs frequently, and certainly more frequently as the physical vehicle becomes more aged and less able. This is not to say that it is always service to self to allow the self to be distracted. Occasionally, and more for some than others, such distraction within solitude is salutary and salubrious, for this method enables one who is uncomfortable to achieve a more pleasant state of mind. However, the seeker may look carefully at the service-to-self entity's habit and custom of considering the self separate from all else. Solitude, you see, is among many other things, an illusion. There is no solitude in a full, teeming, living creation. The force of life about all is unbelievable, literally. You cannot even imagine how crowded the universe is. It bursts with life.

13:♡: You dwell within a deep, deep illusion. Out of the unknown, yet felt, glory of the great Self within, you come to a realization that you wish to walk what this instrument would call the “King's Highway.” You put your pack on your back, your walking stick in your hand, and you set out with one tunic and one pair of sandals. Your situation grants to you one opportunity after another to so choose your environment and your actions that you may be the most aware of the love of the infinite One, and may be most able to be a channel for that infinite vibration to others. It is completely dependent upon each situation, each entity, as to the appropriate amount of solitude. There is no one best way, just as there is no one best path.

14: However, there is one form of solitary practice (which) deserves notice above all else, and that is the solitude within in which one turns to the holy of holies within the self. In meditation, a link is sought in spiritual solitude. Through that solitude the seeking soul stretches out its purified desire, and the silence answers in thought too poignant, too profound, too deep for words. Treasure those moments with the infinite One, and know that each moment wherein the Creator has been sought is lightening the consciousness of your people and doing needed work in establishing the generation of an ever fuller light upon your sphere.

15:♡: We would at this time transfer to the one known as Jim. We are those of Q'uo and we leave this instrument with thanks in love and light.

16:♡: I am Q'uo, and greet each again in love and in light through this instrument. May we say that it is a privilege to be able to utilize each instrument present in the dissemination of our thoughts and opinions in response to your queries. At this time we would ask if there may be any further queries to which we may respond.

17: Carla

18: You didn't say anything about when people are depressed and like to be off by themselves. I was wondering about that.

19: I am Q'uo, and am aware of your query, my sister. The second designation of the conditions that one may experience that would cause the seeking of solitude is that in which the entity is greatly sensitive to the movement of the world about it and feels, in a sense, easily jostled by the disharmonious vibrations, and which seeks the condition of solitude as a means whereby a refuge can be taken and the life pattern

explored in a less threatening environment. The condition of depression, as you have called it, is a special example of this sensitivity that has been distorted by an imbalance of personal experience and the difficulty in processing a catalyst to clear the, shall we say, line to the inner self. When an entity experience—we correct this instrument—experiences the condition of depression, there is (at) the one time over-sensitivity and yet there is the distancing or numbness, shall we say, to hope and to faith which causes the entity to feel the despair that will, at some point, cause the entity to retreat into a smaller, safer and solitary environment, much as the turtle retreats into the shell when danger is perceived. An entity with the feeling of despair in the mental and emotional energy systems oftentimes attempts to lick its wounds, shall we say, by seeking solitude.

20: Is there a further query, my sister?

21: Carla

22: No. Thank you very much, Q'uo.

23: I am Q'uo, and we thank you, my sister. Is there a further query?

24: (Pause)

25: I am Q'uo, and we thank each for offering the support for this circle of seeking and for searching the heart for the part each has to offer in bringing this query to us. We are full of gratitude at the opportunity to be with you in your seeking and to share with you that which we have found helpful in our own journey. At this time it is our great and joyous privilege to please the instrument known as Carla with a shorter than usual session. We realize that we speak at great lengths more frequently than not and we are happy that we are able to, at this time, offer a more succinct answer to your query. 26:♡: We shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. We are those known as Q'uo. Adonai, my friends. Adonai.

27:

6.29 1993/06/20

0:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We greet you with undiluted pleasure and thank you for calling us to your circle of seeking. It is our pleasure to share our thoughts on the subject of difficulty and would—we correct this instrument—we would ask of you only that you hear our thoughts with the awareness that they are our opinions and have no authority over you except that authority you give them because you recognize them as your personal truth.

1:♡: Move with us in your mind to the gardens outside this dwelling place and gaze about you at the various flowers, bushes, shrubby, grasses and trees. Walk along the brick pathways looking at the perfection in each leaf, each blossom, be it clover or rose, green thing or colorful. Turn towards the light and visualize the beauty of this tranquil environment. Listen to the songs of the small birds twittering in the trees. The Creator moves through each fiber of each thing whatsoever that your eye can fall upon. Shall the lilies find some labor to justify their existence? Indeed, in your holy works the teacher known as Jesus asks to behold the lilies for they are so lovely not even a great king could be dressed in such splendid apparel yet they had done no work, put out no special effort to gain this glorious beauty. It was simply the Creator's gift.

2: Turn within now to look at the self. How, within, is your self arrayed? What clothing do you use to dress your thoughts, your personality, your character? Is the character that is your inner self that which has come to you by taking thought or is this self of yours that which you have by some effort chosen? We ask you to see yourselves as natural creatures like the lilies and the roses. There is a beauty and a virtue in the self that is natural. There is a truth within which is given and by no thought can this truth be duplicated. Indeed, all who seek truth seek out in the world only as a reflection of the seeking within to strip away the illusions of shadow which cover from one's own inner eyes the truth that lies at the heart of self.

3:♡: The spiritual journey is a journey of taking away those things which are not natural until the natural beauty, the natural truth of the self is at last uncovered and is able to stand free of the fetters of darkness and radiate as the light bulb. Let us then move to another image. The self is now the light bulb. It is in itself simply a clear, empty channel. When that

which is exterior to the bulb places it in a position in which it can receive energy and then this pathway is opened the bulb becomes radiant. As the lily radiates in its fragrant color the love of the infinite One so does the creature of spirit, the natural man stand in its empty openness of heart and radiate the love and light of the infinite One.

4:♡: You ask if one should choose difficulty in order to express love under more difficult circumstances. We say to you, rather, the circumstances are before each. There is a period where no choices seem to need to be made and the seeker expresses its nature in peace and harmony. Inevitably, however, the seeker comes to some choice. Say it is the choice of one activity over another. The activity, say, of riding the bicycle or the activity of listening to the concert of music. Shall the entity choose the physical effort of riding the bicycle or shall the seeker choose to sit quietly and listen to beautiful music? One is physically difficult, another is physically easy.

5: Do you then choose to ride the bicycle so that you may choose the difficult path? We suggest, rather, that the seeker consult its desire. Which activity is the more natural to it? Some would find the bicycling, though physically more difficult, yet still preferable because the nature of that particular seeker is to find joy in activity, in feeling the muscles working, the body moving and the harmonies and beauties of the natural second density creation of the infinite One delightful. Another seeker might well choose to listen to music and feel its inner nature expand in feelings of positive joy and praise at the beauty of the creation of the race of humankind in all of its harmony and its joyous expression.

6:♡: This seeking for some way to intensify the offering of love to the infinite One has a long history among your peoples. There are those in every generation who seek to wear the hair shirt next to the skin, to make this creation uncomfortable in as many ways as possible so that joy will be found not in this world but in the Creator only and the world of the Creator which is not here. There are many seekers who instinctively attempt to find the hardest jobs, the most difficult and intractable people to befriend, all for the sake of the infinite One. To those who find this an expression of their true nature we say go and do that which is natural to you for the path to the infinite Love and infinite Light in its purest manifestation within your illusion is that path which is—we correct this instrument—which has attained most purely a realization of the natural self within.

7: There is no intrinsic value either in ease or in discomfort. There is no special learning in arbitrarily choosing the more difficult or the more easy paths. What the seeker is attempting to do is to attain the inner vibration which is most natural and true, which most expresses the core of the self, the heart of that which is infinite and everlasting.

8:♡: Thusly, to one seeker one way is the most straight path to that original Thought. Each entity will have its own way of moving towards that vibration of love and light. Perhaps we would say that as each seeker attempts to vibrate in the vibration which is most close to the original Thought which is the Logos or the Love of the infinite One the attempt is aided not by questions concerning difficulty or ease but rather the seeking to express and echo the original Vibration is aided by those who are willing to become transparent to that original Vibration.

9:♡: When one is transparent then all things whatsoever color one, touch one, affect one. When one opens in transparent trust and love allowing the radiance of the original Thought to pour through one then that which is natural to that entity simply is in front of that entity. The choice has been to bear witness to the infinite Creator. Thus, if this purely vibrating entity is offered either the bicycle or the concert the transparent entity simply gazes upon each activity with the question, "How may I serve in this environment?" If the entity vibrates more in love and praise while physically active then this is the greater path. If the transparent entity vibrates more radiantly as a passive listener then the entity joyously sits and serves in praise and thanksgiving for this beauty all about.

10:♡: Now, when there are choices which are partaking of the incarnational level, such as the choice of life mate and the choice of worldly vocation, it may seem more difficult to determine which of two choices is the more natural choice, yet in this too we suggest the process of becoming transparent to the original Thought, becoming able to be a channel for that great original Thought, so that there is allowed the self the process of choosing that life mate or that vocation

28: Questioner

29: No.

30:♡: We are those whom you call Q'uo. It has been our pleasure and our privilege to work with this instrument and this group. We thank the one known as K, who has made it part of his practice to be a witness with this group. We thank this entity and are thankful for these queries which allow us to be of some humble service. At this time we would leave this instrument and this group, wishing all the utmost awareness of the love and the light of the one infinite Creator. Adonai. Adonai.

31:

6.32 1993/07/10

0:♡: I am Hatonn. Greetings in the love and in the light of the one infinite Creator. We are privileged to be called to your group this afternoon and we thank you very much. For it is greatly enabling us to perform our service that you call upon us to share our thoughts.

1: We are especially glad to be working with the one known as M, for as our brothers and sisters of Laitos have noted, each voice which collaborates with our Source adds one more universe of potential ways to state the simple truth we come to bring to your peoples.

2: We would say a few words concerning the conditioning, so-called. The stronger conditioning can occur, spontaneously, however, we have used it in order to satisfy a channel who wished to have some indication that there was a contact.

3: One may request the conditioning and we attempt then to intensify its effect. It is, however, a byproduct, rather than something to which one can attach true importance. Its simple effect of one life stream being overshadowed, or under-shouldered, or combined with another energy nexus, such as ourselves.

4: In the case of a new channel, it can serve as a focal point when the conditioning is felt that can become to the instrument who chooses to use it that which is focused upon and deepened by attention. This adds to the self-confidence of the channel and it is our intention that its use might relax the channel which may be somewhat concerned about whether it is indeed receiving a contact.

5: You will notice that this instrument does not request conditioning, although it occasionally will receive a mouth movement or something of that kind. However, this instrument has much experience in learning to trust in the contact once the work of tuning and challenging has been done and perhaps we would encourage the new instrument to think of conditioning and indeed the concern about whether there is a contact, as part of a process whereby the instrument simply gains experience so that the process becomes known and the rhythm can be felt as the channeling continues from the first phrase.

6: However, for now, we are most happy simply to work on the basic fundamentals. The instrument needs to be very conscious of the tuning process and very interested in learning enough about the self to begin to find those techniques of tuning and becoming more purely desirous of service. The more carefully the instrument amasses knowledge of the self and the mental, emotional energies are exalted and raised, the better able that instrument shall be to hold a stable contact at the higher reaches of the range at which the instrument can relax as a steady state of consciousness within.

7: We ask about this circle to continually envision the light energy moving clockwise about the circle. For this functioning like a battery, if you will, does aid the new instrument and indeed any which are instruments in maintaining that steady contact which is so much at the heart of good channeling.

8: We ask the one known as M to relax and insofar as it is possible do as has been said this day several times, "go with the flow." This instrument would say, "Rome was not built in a day," and neither, my friends, are channels. So we, at this time, ask the one known as M to open to our presence and we would, at this time, like to transfer this contact to the one known as M. We are those of Hatonn.

9: (Inaudible)

10: (Pause)

11: I am Hatonn, and am again with this instrument. This instrument was impatient to begin again, but we wished to work with the one known as M at some depth and we thank this instrument for allowing us to continue for a while.

12: We find that although we have a seemingly stable connection within the one known as M there is the desire to be sure that the contact is accurate and actual, and the desire not to guess. This is a praiseworthy attitude, which, in the case of one which is too closely attached to the desire to be sure, becomes that rigidity within which (one) can never be sure.

13:♡: We would suggest that the first several times the contact is exercised, that the new channel begin with the greeting, "I am Hatonn." As the one known as S has said, although much can be greatly doubted about the experiences it is certain that we shall begin with our humble identification and the careful greeting in the name of the infinite One in love and light, in joy and in power beyond.

14: This certainly, the feeling of security slips away quickly, however, this beginning can be taken in—we correct this instrument—on faith and perhaps as has happened often before, something about the experience of venturing forth with these opening greetings may break that dam of concern which has hardened into too much strength for the needs of this circumstance. The group is a good protection against any real error and working with more experienced channels there is the certainty that a wrong step shall be quickly pointed out and repaired.

15: This instrument indeed is willing at any and all times to stop the session completely if that seems to be desirable and indeed this instrument has done so occasionally in the past.

16: So there is much support within this environment. This being said, we would again like to transfer this contact to the one known as M and say only a couple of sentences through this instrument.

17: We would now transfer this contact. I am Hatonn.

18:♡: I am Hatonn, and I greet you in the love and the light of the one infinite Creator. I have some difficulties ... (inaudible), but the connection is a stable (inaudible). There are some principal difficulties that need to be addressed.

19: I leave this instrument, now. I am Hatonn.

20: I am Hatonn, and am with this instrument, once again. We are most pleased and gladdened that the one known as M has indeed taken that leap from the cliff. We thank this instrument for its courage and feel very positive that although the contact is always a subtle thing, the one known as M begins now to be truly aware that thoughts do come into the mind of one who is willing to say one thing quickly and then hear another, say another, and so forth.

21: We would appreciate the circle's patience, because we would like to spend a bit more time working with your connection with this instrument to alleviate any discomfort ...

22: We shall pause at this time. I am Hatonn.

23: (Pause)

24: I am Hatonn, and am again with this instrument. We have adjusted the connection and would ask the one known as M if the change was helpful

25: M

26: (Inaudible)

27: We shall continue to work with this tuning as we speak briefly through each instrument. Now we would enjoy the opportunity to speak further, though the one known as S. We leave this instrument and transfer at this time. I am Hatonn.

28:♡: I am Hatonn. We greet you again in the love and in the light of the infinite One through this instrument. It was with some amusement that this instrument greeted us. For it felt that had been thrown the "curve ball," so to speak, the normal pattern being that this instrument receives the contact from the one known as Jim. This instrument is accustomed to ready itself for this contact by focusing particularly upon the effort to control the material at hand.

29: To some extent, this is a crutch this instrument has requested and which we are most happy to cooperate with. However, it is the mark of a maturing instrument to be willing to take up the task of speaking with less and less expectation concerning what precisely it is that lies ahead, what precisely it is that will be said. There is always some degree of anticipation involved in the process of being an instrument as a certain horizon unfolds within the process of supplying words for the concept which blossom in the deeper or less conscious part of the mind.

30: This instrument is currently in the process of developing that greater faith and confidence that the concepts shall indeed continue to blossom even when a clear structure of thought has not been delineated or laid out beforehand.

31:♡: This blooming of concepts within the deep mind is the

10: However, it is our opinion that when the seeker feels called upon in its rhythms of being guided to bear witness to the universal nature of the self, the addressing of the self to the universal nature of the world which it inhabits is a very good entrance point into the challenging business of seeking to address the universal self, which must be done by those who wish to graduate into the density of compassion.

11: It seems foolish and inappropriate even to consider gazing with thanks or rejoicing upon such suffering, yet this too is a portion of the one infinite Creator. This too is perfect.

12: We would suggest that when the seeker is struck by this situation, it may be productive to enter into the life experience of an entity within that war or that starving population which has drawn the attention. In thought, the seeker may become one of those suffering. We suggest that it is helpful then to move deeply into that persona, to experience as intensely as imagination allows the suffering and horror of this situation. Not simply touching into the thought and then leaving, but staying with this suffering, keeping company with this suffering, embracing this suffering, exploring and affirming this suffering, until the whole vibration re-echoes with this suffering in its fullness.

13:♡: When this is done to the extent possible by the seeker, then allow this frame of mind to be offered as the offering of money to the one infinite Creator, for this suffering has been suffering in love of the fellow self. This is a goodly presentation to the infinite Creator. Each time the seeker experiences this horror, the feelings of helplessness and powerlessness, being unable to aid the situation, then we suggest repeating this, embracing the full extent of this suffering.

14: It is well also to send light to these situations. This is work well done and we do not wish to discourage this practice in order to encourage the embracing of the unrelieved and unhealed situation, rather we wish to enable a seeker to use the resource of its own structure, that is, there lies within each the deep mind structure as part of the archetypal mind, wherein each may suffer as each, each may experience anything whatever as each. There is that deep within the mind in which all entities within one influence are together, and the change from individual-to-universal-to-individual is but a blink or thought away. To move in sympathy into another's illusion fully is to take this black and bitter harvest, and in the way possible only to one which does this consciously and deliberately, to embrace the full travel and extent of suffering and so relieve by that imagining the bite of pain for all.

15: Questioner

16: In an earlier session, Yom commented on the fact that humankind finds the need to adopt a choiceless, compassionate position as deeply threatening. Is this sensed threat, that of loss of identity, brought about by the need to do the will of the Creator, or as Jesus said, "not as I will, but as Thou wilt"?

17: I am Q'uo. To those who do find the attitudes of non-judgment a threat, we would say that it is so, that these so threatened fail to perceive that the attitude of choiceless compassion can possibly express the truth, for within the incarnational experience it would seem that all things have some positive or negative aspect, that is, seldom do entities experience people and situations without some bias governing the way the situation or entity is perceived. To let go of this judgment and embrace non-judgment seems if not actually threatening, at least poor judgment. The entire world of observed data is based upon choices and judgment. This, not that, is the way to proceed. That, and not this, is the way to react skillfully. Indeed, an entity which embraces non-judgment may certainly be seen to lack the appropriate cultural responses.

18: Within the processes of creating and transforming one's consciousness there are paradoxical requirements for the seeker who is asked both to choose the manner of its seeking in polarizing and to attempt to apprehend all incoming data with no bias. Entities within incarnation will almost surely fail to express a complete lack of bias, but the paradox we wish to point out is that the seeker needs both to choose decisively the system of biases it wishes to encourage within the self and is at the same time attempting to see its catalyst more and more clearly, which involves removing both attraction and repulsion from the processes of perception.

19: To choose to be choiceless seems ultimately nonsensical, yet in the process of perception this is precisely what is required, and then, when perceptions have been formed, the seeker is required to move in a positive, purposeful way, ei-

ther towards the light, metaphysically speaking, or towards the darkness.

20: The mind and metaphysical vehicle which is your second-density self does not involve itself with these niceties. Its instinct is to sort and catalogue all incoming catalysts and to give it importance in accordance with its agenda. That is, said impressions having to do with the survival of the physical vehicle are given priority over all other stimuli, and so forth, until the instinctual needs of body and brain are satisfied. To this entity it seems excessively poor judgment to withhold bias to maintain choiceless awareness. It makes no sense, and more than that does seem to represent a way of perception which could result in the cessation of life for the physical vehicle. If something is obstructing the air passages in a physical vehicle, it does not make sense to the physical vehicle to note this fact choicelessly. Action definitely seems necessary.

21: The threat of which the ones known as Yom spoke stems from this portion of the seeking entity. It is when work is beginning to be done in consciousness, when the second-density creature begins to work in harmony with the third-density consciousness which is your infinite selves, that the requirements of spiritual seeking begin to apply. Many there are among your peoples which at the present moment have no clear perceptions of their own infinite nature, or their eternal span of being. And to communicate from the spiritual being aware of non-sensation with that entity which is completely aware of its probable dissolution and ending of self seems impossible. Many entities attempting to walk the spiritual path are still deeply involved in that second-density consciousness which knows of its own dissolution, and the third-density consciousness then is much taken up with material having to do with catastrophes and difficulties, those things which we see in this instrument's mind labeled as "conspiracy theories" and the "last days syndrome." This is the effect of third-density consciousness, whose natural rhythms are based upon a choiceless awareness, interacting with, and acting as, second-density consciousness which has become aware of its forthcoming end.

22: The two consciousnesses, each of its kind, are excellent and express divinity. The mixture is confusing and creates confusion within the seeker. As the seeker becomes more and more familiar with how third-density consciousness actually feels, it may become more and more skillful at timely notings or notation of those thoughts which seem to be less than the desired third-density level. The seeker then can turn and gaze upon that which has been created in fear, that by which the consciousness without choice seems threatening, and can move to embrace that fear.

23: It is not skillful to drag one's consciousness into a fuller expression of compassion or understanding. It is far more skillful to stop when the threat is perceived, when the feelings are engaged that are called fear and other negative emotions, to turn and go to meet that fearful or threatened entity, to metaphysically put the arms around that entity and to witness with that entity each iota of pain, to accept this limited entity and to be one with it.

24: When this has been done the seeker may then move forward in praise and thanksgiving until it next finds its processes of perception in a snag or snare, feeling threatened and fearful. Then the same process may be begun, completed without hurry and the journey continued.

25: This constant turning back to keep the straggling portions of the self-awareness at one with those which would march ahead, is most diligently encouraged by us, for we are of the opinion that when the laggardly portions of the recording self are offered the same compassion offered to others in pain, the actual rate of spiritual learning is greater than the rate of true spiritual learning which is achieved by those entities which leap forward from good thought to good thought and ignore if possible any portions of the self which will not come along for the ride. This is living in a judgment of the self, and in the long run does hinder and seriously slow the seeker's steps.

26:♡: We encourage each, therefore, to turn back again and again, always attempting to practice toward the self's fears, be they light or very deep in nature, with that love which is felt from the infinite Creator. Ministering to the self in this way, the universal nature of the self may in a graceful way, which is full of rhythms of compassion, be put forward and practiced more and more.

27: Is there one more query before we leave this instrument?

in which the entity might most deeply bear witness to the love and light of the infinite One. This takes more and more awareness of the true nature of the self. The Creator does not ask of its children that it choose those things which are unnatural. It rather allows complete freedom. However, it is our observation that the more a choice conforms individual nature with the more representative way of relating or way of working the more profound will be the expressions of praise and thanksgiving that become possible as this relationship or this vocational activity is pursued.

11:♡: To all who may listen to the voice of spirit comes suffering, limitation, difficulty, loss and the experience of death. To any activity that the sons and daughters of the infinite One may move there comes the difficulty, the pain, the time in which stamina, nerve and determination are called upon. It is not necessary to choose a more difficult path for all paths will contain the difficulties which you have prepared for yourself. Each of you has great trials in the past and in the future. That is the nature of the illusion in which you have chosen to pursue the learning of the lessons of love. If you attempt to choose an easy path, difficulties shall come to you. If you attempt to choose the difficult path, difficulties will come to you. It is impossible to avoid them.

12: So the virtue lies not in choosing difficulty, for difficulty is inevitable. The choice well made is that choice which seeks the most opportunity for service to others. We do not find it necessary to encourage any to wear hair shirts and make themselves uncomfortable thereby, for each will be very uncomfortable and feel as though he were indeed wearing the hair shirt again and again throughout the incarnational experience. It is just as futile to attempt to avoid difficulty. Those who attempt to make their lives easier and choose the easier path will still find the same lessons learned and every single iota of difficulty experienced whether the attempt to avoid the experience is made or not. You cannot move from your own nature and your nature as you experience yourself will be that which recedes before your understanding's grasp.

13:♡: We began this talk thinking of the flowers in the garden who turn towards the sun. Just so, we encourage each to consider itself as that which by its very nature turns towards the sun which is the one great original Thought. Unlike the lilies in the garden you in third density have legs, you are mobile, you can move and express with mind and heart by using your voice and in all of your communication ways, writing, singing, drawing and expressing again and again. In your expression seek to allow to drop away those things which you do not find to be congruent with the attempt to express that great original Thought. Sometimes this will occasion the choice of the more difficult way. Sometimes it will prompt the choice which seems the easier way. The choice, however, we encourage you to make on the basis of its rightness for you as you attempt to praise and serve the infinite One. Follow your nature and know that your nature is joy, light, peace and love. Yes, you shall strive, you shall find difficulty, you shall perform feats of overcoming difficulty and still bearing witness to the light, but in any choice between two paths follow your light, follow your joy, follow your nature so that you may be your own unique self, most wholly and most entirely.

14: As you give up yourself to service you simply seek to maximize that service by choosing those ...

15: (Side one of tape ends.)

16: We see that we have overspent our allotted time once again and apologize for this length. We sense a low energy within this group, however, we do thank each for opening this channel this day. Perhaps you may see in this activity the example you seek. There were two ways to work with that with which you came to this circle today. You came to this circle without a clear and intense desire to seek the truth. You could have chosen not to sit in this working yet you chose to be faithful to a practice which you consider a portion of your spiritual seeking, and you turned toward the light and sat in faith, hoping in faith that light would be given. In that energy you created that vehicle through which we were able to contact this instrument. Was it the more difficult of the two choices? We believe so, yet this is not why this choice was your proper choice but rather it is because the choice was made to be of service and to open the self to the seeking of truth. In this you fulfilled your nature as you understand it at this point in your development. We thank you for this attempt to seek to grow closer to the one original Thought. We thank you for allowing us to be of service by your seeking and allowing us to speak.

17:♡: And as you leave this circle we ask you to look not for difficulty but for opportunity to bear witness to the light by your very nature. Thusly, may your beauty shine and the Creator manifest Itself in the outworking of your life. We leave each in the resting and abiding of that selfhood which is the true nature of all. We leave you in love and in light, holograms of the one infinite Creator. We are those of Q'uo. Adonai. Adonai.

18:

6.30 1993/06/21

0:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. What a privilege and a blessing it is to be with this group. To blend our vibrations with yours, and to welcome the one known as S. We are most blessed by this opportunity to share our humble service with you and thank you for calling us to this session of working. How radiant is this circle. How deeply does each wish to know the truth and to bear witness to it. The courage of those who choose to live a life governed by blind faith astounds us afresh each time we are able to blend with this dedication of self in a circle such as this one. We ask as you listen to our thoughts that you use discrimination and accept as truth only those things which seem to you to be your own personal truths.

1: We use this instrument's knowledge of the context of the phrase, "The valley of the shadow of death," to quote that part of one of your holy works, "Yea, though I walk through the valley of the shadow of death, I shall fear no evil for thou art with me. Thy rod, thy staff, comfort me."

2: This psalmist whose works have praised the infinite Creator and given voice to many a desperate prayer, spoke most truly of third-density incarnational experience. Third density is the first self-conscious density; therefore, it is the density in which consciousness deals with the paradox of life and death.

3:♡: To the flower, there is only the experience of the moment. The flower is whole and entire. Each moment of its life, its nature is fixed. It responds to love and to light; it is moved by these things and flourishes and thrives, or wilts and dies in utter contentment with its lot for it knows only the seeking towards the light. Though these second-density creatures have no wit and no voice, yet they manifest wisdom, which is lost in the migration into third density.

4: The tasks of humankind, then, are marked by the first consciousness aware of its own surcease. This life and death is the first of many self-contradictory and paradoxical opposites or pairs of opposites that are met in this density of the valley of the shadow of death. The magnitude of this shadow and its complexity and reach is hidden from those of third density not yet ready to awaken to the call of the inner self, to make the choice of light or darkness. When a seeker first becomes aware of the hunger to know of the mystery it has apprehended then comes the time of the taking up of the journey of pilgrimage, which (is) the life lived in faith.

5: At each juncture, each pivotal choice, the entity who seeks first becomes aware of a new level of unknowing and then finds itself in the position of dealing responsibly with this new level of awareness. One word for this quantum move from level of awareness to a fuller level of awareness is called initiation. It may be called that or any other term as long as the seeker grasps that at this level there is the full flowering of previous work and study. The onset of a new awareness of the depth of the shadows of death is in this way a complement which destiny pays to the seeker. For as the new level of unknowing strikes one, as one begins working with the raw materials of the universal self thrown up by this new awareness, all that has been learned before is now integrated into the wider and deeper awareness of that universal self. In this way, when a time of testing comes, this time, in addition to being a beginning, is also the servant well done, which surrounds within the heart of self.

6: A seeker who has a keen awareness of suffering is also a seeker who has reaped the bloom and blossom of much effort before.

7: Do we then suggest you rejoice at the new awareness that bites like a sword at the consciousness? Yes, my friends, indeed, we ask you to turn to the one infinite Creator and offer thanks and praise. Then we ask further, that the seeker be aware that in addition to thanks and to praise there are those communications which the one infinite Creator delights

in hearing. These are those confessions of anger, of disappointment, of sorrow, and of suffering. To share these gifts with infinite One, it is to give to this mystery the most precious of gifts, for as each emotion whatsoever goes through the continuing process of refining and purification, so does the infinite One become infinitely more than it was. This is the greatest gift, to share all things, seemingly positive and seemingly negative, in a continuing and honest, heartfelt dialogue with the infinite One.

8: This is a dialogue whose part is silence. This is the inner working of consciousness and it is a great gift that each offers, as each continues to seek steadily, doggedly, persistently, unwaveringly for the truth, the light, the fuller awareness of life moves to the heart.

9: We wish each of you to do this now. Focus the attention upon this energy center. Touch, if you will, into that pool of sorrow. You are a stranger in a strange land. You seek amidst the deepest illusion. You are lost in solitude of spirit, feeling abandoned, stranded upon an alien shore. Allow this sorrow to become intense and then give it to the infinite One.

10: We pause briefly ...

11: (Pause)

12: We are again with this instrument.

13:♡: As you allow these feelings their silent expression, there was the answering expression ... silent and unmanifest. Truly, each sorrow is a treasure and the thankfulness and love of the infinite Creator speaks directly to that deep heart within, wherein lies a true intelligence and true knowledge.

14: This walk through the valley may be seen with the eyes of faith as other than it seems. It may, if the seeker chooses, gradually begin to seem not only the valley, but also the high place. Not only the dark path but also that path which streams, full of light, (inaudible). Both perceptions are equally true and to refrain from seeing things both ways is to refrain from wholeness.

15: This instrument spoke earlier of a phrase we have used, "The healing of the incarnation." We feel that as a third-density incarnational experience begins to mature and to be shaped by the growing consciousness within one distortion is added to another. Until, bias upon bias, the life has attained its characteristic shape. Within this shape, in virtually every instance, there is a fairly regular system of distortions which need a certain kind of healing which is unique to each biased yet balanced entity.

16: As the self does enough work in consciousness to have the capacity of looking upon the life experience as an whole, then the opportunity comes to offer a new level of commitment to the spiritual path, or what this instrument would call "The King's Highway."

17:♡: We do not urge any to make commitments that do not feel right to the seeker, but we suggest when that time of testing comes and the new lesson of love begins, there is the opportunity to turn deliberately and with greatest desire to the mystery of all that there is and say, "Yes, I accept this lesson and through harsh experience, rediscovering the joy at the heart of my self." Do not do this quickly or before there is the inspiration to make this commitment to the forces of life, evolution and destiny, but when there is that moment when the grand Quixotic quest is clearly seen and there is that foolish, heartfelt impulse to accept, again, the process of healing and self-forgiveness, then we encourage each to leap in joy and faith with that affirmation that through long experience can be carved out of what would otherwise be a wilderness of sorrow.

18: You cannot, of yourself, create order out of the chaos of suffering. Any manmade order imposed upon such, in order to avoid pain, also avoids further knowledge of the self and diminishes the self's capacity to know and heal the self's balance within.

19: The road recedes before each. It shall continue, as far as we are aware, to do so infinitely.

20:♡: Turn in mind and heart so in strength then to that companion that is never absent, the higher self or spirit within. Welcome all those, such as we, who move in thought to love, support and undergird the seeking strength of those who call upon our names and turn ever and again to those precious ones whom you serve and who are for you companions upon the way. To love one another. To share one another's sorrows and to walk hand in hand, rejoicing and singing upon that precious, dim, shadowy walk through the valley of the shadow of death.

21: Life and death are but shadows. The Creator is all that there is. Rest then in shadow and in sunlight, and feel compassion flood you in your innermost being for your own courage, as you struggle with light and darkness and choose again and again, in blind faith, the manifested light.

22:♡: We would at this time transfer this contact to the one known as Jim. We thank this instrument. We are those of Q'uo, and leave this instrument in love and light.

23:♡: I am Q'uo, and greet each again in love and in light through this instrument. It is a privilege at this time to ask if there might be any further queries to which we may speak. Is there another query at this time?

24: Questioner

25: I have a comment and see what you can say about it. A feeling this whole year has been that it has not been my third density personality, fourth density, whatever density personality that is going through the difficulties that I, in the past, have always gladly with light heart and, as Carla would say, as "keeper of the watchtower" offer back to the Creator gladly the hardships that I would travel and meet. But something has happened this year that has, I feel very firmly about, has affected my magical self, a part of me that I never really thought would ever be attacked, because of my utmost naiveté and faith and automatic turning to the light.

26: The valley and the shadows that I have been walking through have shaken the very foundation of my magical place, something that I find frightening. It's only been because of the habit of turning to the light that I have held on. Because I have heard self say, "No." And that in itself ... something has happened, and it's only been in the reservoir of having led the life on the magical path that has kept a darkness at bay, but I am concerned because I am finding myself, my magical self, growing less purposeful in experiencing and giving back to the Creator the experiences of my magical identity, the purpose for my being here. I need to know more than just giving back to the Creator the experience that seems very arrogant, the purpose of my magical identity, because the price this year has been incredibly high and the pain, incredibly deep.

27: I am Q'uo, and we listened with great sympathy to the pain and anguish which you describe and we feel a great kinship with you, for each of you who walk through the valley of the shadow of death that is the third-density illusion walks with great courage and as you have said this day, a kind of naiveté, that is at once a shining light and a protection to those who walk in the valley of illusion.

28: We would hasten to suggest that it is not your magical personality that has suffered the blows that you have felt, for each entity such as yourself that has come to this illusion to serve in the light has a magical personality which is unblemished, as is yours. That which you have experienced as your magical personality is, in relation to your true magical personality, but the barest beginnings of a description of its fullness.

29:♡: For as you work in magical sense in this illusion, you establish a contact with this personality that is truly magical in its essence. This contact is made of but the finest fibers of light and love, constructed with the greatest of efforts by you in your work that is metaphysical in nature. As you continue to travel this pathway, this light and love woven thread leading to the magical personality, you strengthen this pathway. Even the strongest of magicians, shall we say, in your third density illusion, touch only a portion of that personality which resides, safely and securely, within the six-density level of experience.

30: What you have felt in this past year, as you have described it, is more the pathway becoming less and less accessible, or so it would seem to you in your experience. Yet, may we also suggest that this pathway is accessible though it may seem to be not so accessible as previously. This is as because as you go through those experiences of difficulty which we have described as initiation, there is the changing perception of your third-density personality as it seeks for that which it once knew as a pathway, and finds brambles and stones and dryness of experience.

31: This is a part of this transformative experience which, when completed, will have served to temper even more precisely and finely that pathway which you travel to the magical personality, but there will be a new you, for the third-density entity which you have been, and are now, is that entity which is being transformed by the difficulties of the experience. Thus, the tempering is by fire and seems to destroy

that which once was.

32: As the ...

33: (Side on of tape ends.)

34: I am Q'uo. We shall continue. Those of your friends and your guides and teachers are with you always and are aware of your difficulty and give aid where they can and guidance where it is possible. However, this particular kind of transformation is that which requires the one undergoing the transformation to seek with one's own efforts, as fully as possible. Thus, the darkness seems far more black and full of difficulty than has any previous experience.

35:♡: However, we assure you, my sister, that there is aid at hand, and even though you feel there is no response to your call for assistance, there is the love and the light sent by all those whose honor it (inaudible) is to walk with you upon this journey.

36: We counsel you to have faith and take heart that in these times of trials and testings that you will survive. You will make the feeling of unity that once was yours become again as the steady state of your experience. This testing is a great gift that is given, both to you, as you experience it, and given by you to the Creator, as you are victorious in your testing.

37: We can say to you that you are doing well, though it may seem such is not the case. Be of good spirits, my sister, for we walk with you, always.

38: Is there a further query?

39: Questioner

40: No, thank you.

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

42: Carla

43: I have one. You said, "Don't be afraid." You said it somehow. "Take courage," I think you said and the verse says, "I will fear no evil." But it is scary. It is terribly frightening. It's terrifying, especially when you feel like the negativity's right within yourself and it's you and you're sort of attacking yourself, in the end.

44: I had that after Don died. I really just felt very suicidal and hopeless and the only thing that kept me going was, like S said, the habit of turning to the light. I just was determined to keep my faith, but it didn't make it the less hurtful or terrifying and I had lots of nightmares.

45: Is there some way that you can reduce the terror factor while you're having to go through it? I mean, I realize what you're doing is building a whole new personality that takes in the fruits of everything that was learned before and I know that means pain, because change always means pain. But how can you get comfort when you're so wretched?

46:♡: I am Q'uo, and am aware of your query, my sister. We must suggest that there is but little comfort in this transformation experience. There is the strength that comes from faith, continually exercised. Faith that there is an end to this experience. Faith that there is strength within to overcome that which seems to be overwhelming, and we can assure each of you that as you move from this illusion and look back upon your experiences here, you shall rejoice at those areas of darkness, that you have been blessed with light, with love, and with the faith in your journey and in your efforts and in the unity of all things.

47: Is there a further query?

48: Carla

49: No. Thank you very much for that.

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

51: (No further queries.)

52: I am Q'uo, and as it appears that we have exhausted the queries for the nonce, we shall once again express our great gratitude at being invited to join you in this circle of seeking. It is not often that we are able to bathe in these vibrations of harmonious interaction that are born at the meeting of these entities present. We especially are grateful for being able to speak with, and walk with, the one known as S.

53:♡: At this time, we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

54:

6.31 1993/06/27

0:♡: Greetings in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. It is a

privilege to be with you and to be called to respond to your queries. We thank you for this beneficial request. That is, we express that it is beneficial for us to be able to attempt to serve you in this way. We ask that if we do say that which you feel is beneficial to you, that you may consider this thought, but not the thought which you do not find helpful. Those thoughts which are not recognized by you, by your inner guidance, are thoughts to be left behind. With this understanding we may begin.

1: When in the primeval unity of the creation the Creator chooses through free will to express Itself the creation was articulated. The proper response to this Being has in your culture formed around itself a large number of ways and means which are deemed to be appropriate so that one gives one's rightful response to a Creator which has chosen to manifest that which is the seeker. Each of these instructions seems wise and proper to some and inappropriate to others. Therefore it would seem that there is no consensus as to what the Creator Itself might want from Its creation.

2:♡: This seems to be the situation; however, the Creator, as we feel this mystery, is unworried and incompletely grasped by us, (and seems to us not to desire any response over other responses, but rather, the Creator acts and continues in action rather than reaction. The seeker wishing to address the infinite One in most cases is addressing a logos or sub-logos, the love manifest, or some expression of love manifest, such as the higher self. To this higher self, still, no one mode of address is preferred precisely, rather the praise and thanksgiving are accepted without emotion.

3: Questioner

4: Then why do so many sources state that it is good and just to offer praise and thanksgiving to the infinite Creator?

5:♡: I am Q'uo. The Creator created a great original Expression or Thought. This we have called the logos or love. This principle, this love, created all that there is by the quantizing articulation of light. Yet all that is created is of the nature of its parent source, which is love. The reason for offering love, appreciation, a blessing and thanksgiving to the infinite One is that the entity within incarnation is attempting to form its vibratory frequency more and more like that of the vibrational frequency of the one great original Thought, which is love. The closer the seeker comes to matching that vibratory frequency, the more that entity will be perceived as offering praise and thanksgiving. This is true far beneath any articulation of words or even what you consider thoughts. Rather, it is in the nature of the way creation is built. That is, original Thought expresses in love, thanks, blessing, praise and rejoicing. Thusly, it is not a Creator hungry for praise and thanks that requires homage of its worshippers, but rather it is love, it is reflected in love, and in that infinite reflection lies truth.

6: Questioner

7: We are also encouraged to fill ourselves with inner joy. To maintain a state of inner joy whilst entombed in the physical body and being constantly inundated with horrific scenes of worldwide death and destruction is far from easy. Would it be correct to say that we must endeavor to convert our feelings of anger and despair to those of compassion, for we do not experience these dreadful acts directly and we upset our equilibrium by becoming emotionally involved?

8:♡: I am Q'uo. As the seeker moves into the world scene, it moves from that inner pathway which at times seems shadowed and at times seems a wonderful King's Highway into a theater, if you will, wherein there is all sorts of entertainment. Reliably, some of this entertainment will be terrible, horrific and pitiable. Provision is made within each of your cultures for sheltered places wherein the gentle entities, there protected, may not have to deal with the seeming ugliness of the world. Good and loving persons move into these cloistered environments and the purity of love generated by these protected ones is beautiful. However, some hardy souls there are, who though not personally starving, or hunted, or otherwise in terror and desperation, still allow these experiences occurring with others to have a substantial place in the waking consciousness.

9: Many of those who are riveted by the grisly side of the world scene are those which are attracted to the negative clustering emotions surrounding these events. This in turn makes more metaphysical darkness to appear around these happenings, which makes it seem even more appealing to protect the self, or those which are deemed most delicate, from having to experience, even in thought, these horrors.

we further affirm to each that we are with you at any time at which you request our presence. We walk with light and glad-some feet and move where we are called, rejoicing at each calling and each journey of movement and we thank those present for offering us the possibility of service. Though we are never certain of service, we are always certain of the desire to serve and it is with a whole heart that we answer your call.

46: At this time we shall take our leave of this instrument and this group, rejoicing in the presence of each, feeling great joy for the One who shines forth in all. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

47:

8.22 1995/09/24

0: Don said many times that it was a good idea to release the dedication to an outcome for any action we were undertaking, to simply do whatever it was we wish to do or thought best to do but to not be dedicated to however it came out except whatever it was that was the result, without great joy or sorrow.

1:♡: Ra speaks of balancing distortions or desires, so that you allow them their spontaneous action; you do everything that is a natural part of the situation, and then later on, without imposing anything on the situation, you attempt to balance the situation so that you have a full range of experience. Many of the Confederation have said over the years that is a good idea to accept that which is, to accept those failings in ourselves and others and the world around us and to attempt to give love, compassion and forgiveness and mercy instead. Yet, if we continue to accept everything that is we would be accepting what would seem to be a lot of injustices and difficulties that are putting people at a disadvantage... disease, and a lot of difficulty.

2:♡: So, we would like for Q'uo to comment about this entire range of dropping desire, reducing the dedication to an outcome, or loving, accepting and yet working for a change so that we continue to strive for an ideal, and to improve, to grow in mind, body and spirit... and if that's too long Q'uo, you can just pick any question you want.

3:♡: We are those of the principle of Q'uo, and we greet you in love and in light in the name of the one infinite Creator. As always, we express a great appreciation to those who diligently seek from day to day, from week to week, from year to year, walking the way one foot at a time in front of the other, steadily, faithfully, heaving to that which is held in the heart the way that truth lives. We share those footsteps with you and as we speak with you concerning desire we assure you that our desire to serve is both deep and pure. The opportunity your desire for truth gives us is a great treasure for us...

4: Carla asks for a drink.(

5: We are those of Q'uo, and we apologize for the pause while this instrument wets her whistle.

6: Gazing at the nature of your density we may safely remark that desire is the fuel that runs the engine of your illusion, both the portion which is shadow and that portion which is form. That is to say, that desire is intrinsic to the awareness of being individuated. Desire is inherent in a consciousness of the self and the not-self. Whether it be wise or foolish, profitable or unfortunate to desire, those enjoying incarnation within your density will experience the proceeding and issuing forth of desires. One desires, for instance, oxygen, because that is the food for the blood that gives life to your organism. Not to desire oxygen is from the bodily point of view nearly unthinkable and certainly were one to achieve the cessation of a desire to breathe that entity's life as a non-desiring being would be short. It is not, then, unwise to desire food for the physical vehicle, or the mental, emotional, spiritual vehicles, all of which bodies have natural functions and desires.

7: However, hidden from the first glance amongst rightful desires lies the exercise of what we have sometimes called the will. Each surely has experienced that energy of willing something to be so or not to be so. The personal will can take a part in desire which distorts desire from natural and even functioning into skewed values and incorrect or incorrectly perceived ways of thinking and processing information. Now, we say that we have called the faculty the will or the self-will. We might also call such distortion in natural desires the function—we correct this instrument—the action of prideful will

or simple pride, for pride over and above the natural feelings connected with desire is that—we search this instrument's mind for an appropriate word—and find none. Therefore we shall begin again.

8: Pride as it interacts with natural desires is as the cancer which takes over natural cells and begins multiplying them without stint. Growth, desire is considered an excellent thing but prideful growth in the form of the cancerous tumor can kill the organism which experiences it. So we would say that perhaps it might be useful to think of the desires that one has, asking oneself whether the pride is stirred up in the expressing of this desire, whichever one that the seeker is considering

9:♡: This is subtle work, but as each desire comes forward the mind may entertain it, gazing at it to find those places where prideful will has puffed up the importance of obtaining that which one desires. To desire to be in the presence of the one infinite Creator is in our opinion the most basic and true of desires. Nor would we suggest that any discourages the hunger and thirst for the life-giving presence of love. We would not suggest that any relinquish the desire to be of service, for the purity of that desire is what works to accentuate the polarity of the seeker and that which will give the seeker continuing and helpful catalyst which acts to feed back support into that desire to be united with the infinite One.

10: As we look over the many instances that you mentioned in your query where various religious and philosophical systems have encouraged the cessation of desire as being wise we can certainly understand the feelings which prompt such wise advice, for truly to relinquish desire is to relinquish discomfort. There is a valid path towards the Creator, following this simple advice. However, the choice of path does not stop with this, shall we say, simplistic a solution to the question of desire. While this relinquishing of desires seems all one, there are an infinity of alternate paths, paths which are more complex but which do lead to the same one original and central Logos. Within third density the likelihood is that one within the cultural nexus within which this group finds itself will not find the path of self-effacement to be as helpful or available as paths in which desire is not shunned but rather dealt with in a way which enables the seeker to strip from desire that pride of self which would puff up. Each is seeking, as it were, to refine those things which are natural.

11:♡: The skin, for example, is cleansed and the lotion placed on it to alleviate dryness; the desire for friends and companionship is refined and subjected to enough examination and to the journey towards finding the ways to refine that need for company so that the desire is not for the company that feeds the self but rather the desire becomes purely the hope to serve a beloved other self. To the increasingly quiet mind from which pride is systematically being discouraged, little by little the pride becomes easier to spot. The emotions associated with impure desire become more transparent to the eye and to the ear and to the heart.

12:♡: It is very likely, we feel, that which you call desire is implicit within the process which the Creator is engaged in this present moment. That sensing of the self which is the Creator's relationship with all of its parts is a relationship full of desire. The desire to know the self is that which launched the universe in all of its infinity. Without this freely chosen desire on the part of the Creator there would be all that there is but there would be no awareness of it. The Creator Itself, then, is expressing desire—else we, you, and all would not exist. Every tiny mote of consciousness in the infinite creation is loved, desired and manifested because of that desire.

13: Now, we cannot say that all those systems are wrong to encourage the removal of desire, for truly much of life as you experience it, as it responds to unconscious and deep desires runs directly counter to one's conscious desires. The instinct of the seeker is often to (fight) against the way the experience is going, to desire a change, whereas the deeper desire of the self may well be to experience loss, limitation or some difficulty. We would ask you then to think of your desires as those things which are natural and good in their essence.

14: However, because the illusion is thick and because there is the veil drawn between the conscious mind and the unconscious mind many times it seems impossible to embrace that which is occurring, even though the deep mind does indeed embrace this seemingly negative situation. The task of the seeker is simply to place the self within the fire and allow the catalyst to burn away that pride of self which suggests that the desirer knows the way to purify desire. You have

woman seem to want so much more than men... comfort. Is that part of the archetypical nature of woman, that they wish for reassurance more, comfort, reassurance, hugs, approval, that kind of thing, or is it training?

21: I am Q'uo, and I am aware of your query, my sister. This is a query which reaches deeply within the nature of the biological female within your third-density culture, and indeed beyond and before as well. We shall speak briefly and rely upon further queries for specificity.

22: The female of your peoples is that entity through which the force of life manifests itself, and knowing this both consciously and subconsciously the female nurtures that life force in every way possible, seeking as all mothers to guarantee the circumstances of the birth and rearing of that life force in manifestation. Thus, the female is more disposed to seek and preserve those situations which shall enhance its abilities to give the life force manifestation through its being as are all such (inaudible) or distortions within your illusion. This distortion also has those echoes and ramifications that attend to each individual female's interpretation, both that which is conscious and that which is subconscious, so that the desire to nurture the life force may occasionally express itself as the desire for the more comfortable environment that will allow it to do that which is its destiny.

23: Is there a further query, my sister?

24: Carla

25: No, thank you, Q'uo.

26: I am Q'uo, and we thank you, my sister. Is there another query?

27: E

28: I have one related to the male/female difference, that is, given that females are inherently more nurturing than man, why is it that all major cultures on this planet are dominated by males?

29: I am Q'uo, and I am aware of your query, my brother. Again, we do not wish to oversimplify that upon which we speak but we may in brief reply that the male of your peoples is an entity that has its part to play in the preserving and the enhancing of the life force as it manifests in succeeding generations. Thus, as the male finds itself physically superior in most cases, it has the task in symbolic form, if not always in practical form, of finding those shelters and food sources that it shall provide for the family, that is the means by which the evolution of the species is accomplished.

30: As we mentioned previously, this protective aspect of the female nature to provide safe surroundings for its young has the distortion that can be personally expressed; so does the male have the personal and somewhat more profound distortion of taking that nature of providing physical sustenance and distorting it in a fashion which allows the preeminence of the male to be expressed. Thus, each function of male and female, and indeed of any entity, may be echoed in various portions of the environment that is created by the interaction of individuals and groups. Thus, the physical strength may be overemphasized to such a degree that the male claims physical dominance, or a dominance in any number of avenues. This quality is one which sets up the dynamic tension, shall we say, that works many times in (retrograde) nature, as the male does not always see how it may relate to a more civilized sense with those about it, both the male and the female.

31: The tendency to view the self as superior because of looking at one quality only is a common feature of many of your peoples. Thus, there are individuals who judge themselves well because of mental brilliance, because of physical strength, because of creations of one kind or another for which they give themselves credit. These are means by which distortions maybe noted and may be set up for balancing, shall we say.

32: There have been other times upon your planetary influence when the male was not in all cultures in the position which it finds itself at this time. However, you may note that the cycles of relationship move and change and there is much of this change evident now within various cultures at this time, moving as always from the pioneer individuals, shall we say, to those about it, and spreading as the ripple effect to others as well.

33: Is there a further query, my brother?

34: E

35: No, thank you. That was very helpful.

36: I am Q'uo, and we thank you, my brother. Is there another query?

37: Carla

38: No, Q'uo. Thank you.

39:♡: I am Q'uo, and we seem to have exhausted the queries at this time. We are hopeful that we have not exhausted your patience as well. We are most grateful for your invitation to join your circle of seeking and we rejoice with you at every stop upon the journey, for indeed we and many others walk with you, perhaps unseen but forming a goodly company nonetheless. We shall at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

40:

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0:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most privileged to come to your circle of seeking this evening to share with you our thoughts concerning your question. We thank each for the gift of presence and the further gift of direction to our remarks. We enjoy being able to address a certain topic or question and thank each for taking the care in shaping your query that you do. As always, we ask each to take from our opinions those that seem to have that personal ring of truth and let the balance go, for we are fallible and prone to error.

1: As we focus upon this question of what it is that is occurring with entities making the pilgrimages to your dwelling, we find we need go no further than the present moment to begin the discussion. At this present moment there is a small group gathered expressly to seek along lines of spiritual inquiry. To this modest gathering have—we correct this instrument—has come myriads of what you would term inner planes and outer planes entities, which flock to those places where light is being generated by natives, shall we say, of your sphere in order both to join in the joy of the experience and to lend their limitless light to the light which, by your seeking together, you have also begun to create yourselves.

2: In this present moment, then, your small group has fulfilled that for which a group would exist—that is, that there has been aid given to those who are in this circle, for each entity alone could be prayerful, or meditative, and certainly do much beautiful work in consciousness. However, when the small group gathers, the one and one and one become more than two or three, they become, indeed, the entirety of creation. And to that universe, so well represented by so few, comes the one infinite Creator in the active or energetic mode.

3:♡: If we were to ask any of those present how well they could attract the love and the caring of the infinite One, perhaps the answer would seem to be along lines of hard personal spiritual work, prayer and fasting, or some difficult task, such as the silence over an extended period. Yet we say to you that when even the smallest group gathers, seeking the Creator, the Creator is immediately present, and listens carefully to the requests made by seekers.

4: A light center, then, fulfills that quoted from the one known as Jesus: "When two or three are gathered together in my name, there I am in the midst of them." To this small group, then, of the one known as R, the one known as Jim and the one known as Carla, come countless hosts, some which you would call angels, others which you might call extraterrestrials. All who seek to add to the lightening of this sphere—all these come and lend their aid, seeking, as you seek, the presence of the eternal within the finite—that magic point of flame where spirit touches matter and the creation is forever altered by that light.

5: When entities such as yourselves decide to live lives of devotion and service, there are many, many avenues for how to proceed—we correct this instrument—avenues along which one may proceed. The organizational questions seem important, and indeed to some extent they are, for in the, shall we say, legal skeleton of such a group as yours, it is well to align the legal organization along lines of ethical and general impeccability.

6: But there is much more to the organization than the framework on paper. There is that living edifice which walks upon two legs. Each of those which associates itself with such an organization is also that which is always intended to be most clean and without lie. With these requirements carefully met insofar as humanly possible, the organization then has sim-

ply to abide.

7: The power of abiding is deep, and its roots lie solidly within the archetypal. We are aware that you seek more information along this archetypal line of query, and would say that in grasping just how the entity called L/L works one may see the archetype being called upon. The way of this group has been to sacrifice this or that within the personal lives of those who began it in order to create the sure and certain time when the meditation, the study, the questioning might be trusted and counted upon to occur. Even within the physical dwelling which houses both the personal and the organizational portions of the existence of the ones known as Jim and Carla (there have been sacrifices, the former living room becoming office and so forth.

8: Each having done what was necessary in order to bring L/L into manifestation, each now may simply abide. We look to the archetype of the Hanged Man. This is your archetype. Into manifestation you offer the self and all the life, knowing that it literally turns one upside down. This you accepted, and so it comes into manifestation with plenty and bounty as its characteristics.

9: Insofar as these sacrifices of time and money and talent have been given purely, and indeed we do find this to be so, just to that extent this nexus of spiritual light and energy may then be used as that beacon to which other spiritual seekers may set their course.

10: Now switch with us from the point of view of the light-house to the point of view of those who seek to come to that place of light. Those who set sail upon a spiritual journey or pilgrimage sail in trackless blackness. The winds blow the thin cloud before the moon, and the spiritual sea is never quiet. Where is the North Star for those who sail so? To most no direction is found, no star may guide. For most there is only the faintest of directions which can be counted upon.

11: Yet when an entity seeking in this sea manages to come across the work of a positively oriented organization, such as yours, there is the aid or push from what we might call kind destiny. It is as though the sailor, having known surely that there is no direction to be found, settles itself down upon the dock and simply says, "All right. I know there (is) no outer answer, no visible direction. This is all of me, all that I am. I lay it before my Creator. Yield to me in your good time the star of hope. Show me a way." This prayer does not have to be aloud or in words, but it must be heartfelt and single-minded.

12: To one who holds up this hope, the star of hope does appear, and sometimes that star has the label "L/L." And destiny has kindly given a direction.

13: What do entities who find L/L, and come, find when they arrive? Perhaps now you may see that while outwardly they find simply the one known as Jim and the one known as Carla and a living room office, yet inwardly there is the certainty which comes from experiencing the tides and ways of destiny, that herein lies the infinite and the eternal, touching into manifestation.

14: We are aware that the ones known as Jim and Carla are amazed at the fire that is ignited when seekers find L/L. Yet they may put aside amaze and likewise put aside that inner guilt from feeling that they are not worthy, insofar as all are unworthy—that is, prone to error. Certainly each contains much error. Insofar as entities perceiving them without error, we suggest the concern be removed, for as entities see the ones known as Jim and Carla they see not Jim and Carla, for these entities have gotten themselves out of the way and it is the spirit within, the Creator present within, which is seen.

15: When entities create a place with a physical address which has as its only and heartfelt purpose the aiding of spiritually oriented seekers seeking the one Creator...

16: (Pause)

17: We are sorry for this pause. The one known as Carla went to sleep. We are those of Q'uo, and are with this instrument.

18: We are with this instrument. However, we are having some difficulty bringing this instrument to a working level of consciousness, and we were very close to the end of that which we had for you this day before asking for queries, therefore we would go ahead and transfer this contact to the one known as Jim in hopes that this entity is somewhat more alert than the one known as Carla, who is somewhat fatigued.

19: We would at this time transfer. We are those of Q'uo, and thank this instrument.

20:♡: I am Q'uo, and greet each again in love and in light

through this instrument. Thus it is that (for) each entity which comes through the doors that are opened to L/L Research there is the fulfilling of the destiny for the one. And those who find this experience with those of L/L are those whose vibrational destinies, shall we say, resonate in harmony for the experience that is shared, each thus teacher to each, learning as the preparations have allowed, providing opportunities for further experience.

21:♡: We who speak with those who gather feel the greatest of honor, for we know that the love and light of the one Creator which we are privileged to share is that which attracts all, and as each entity on the path of seeking moves from light to light, there is the growing union with all light everywhere. Thus does each seeker and each group provide light for the great unveiling of unity that all consciousness partakes in.

22: At this time we would ask if there might be any further query to which we may speak?

23: Carla

24: Q'uo, when people come here, quite frequently I end up listening and sharing and doing some teaching, and I wonder, is there a way that I could improve my listening ability or my openness to offering right counsel, because these people give an enormous, and really kind of a scary, amount of authority to people like me and Jim, and of course we really try to be really careful about what we say, but you can just be who you are and do the best you can, and I certainly feel there is room for improvement here. Do you have any suggestions or comments?

25: I am Q'uo, and am aware of your query, my sister. We would not wish to play the mechanic and tinker with various portions of this finely tuned engine, but would simply recommend that you do as you have done, that is, to live as you are and to take advantage of those opportunities to witness or share as they arise. There is no need to be concerned about what will be said or how it shall be spoken, for there is the flow of energy that is apparent to each, and as the life is lived more in accord with the flow of experiential energies that are all about, then those opportunities that are appropriate for sharing present themselves as surely as does the leaf to the light.

26: We would ask if there is any further query, my sister?

27: Carla

28: Not at this time, Q'uo, thank you.

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

30: R

31:♡: I have a query, Q'uo, that concerns something that is on my mind when I come and join the circle, and that is that I wish to bring in as much love and light to the circle, with—and minimize the flaws, so to speak, that come from my personality. So my question is if you can comment on how to improve on it, or if it is something that I need not worry about.

32: I am Q'uo, and am aware of your query, my brother. Again, we would simply recommend that you do as you have done, for it has been well done, and that is to join in the circle of seeking with as happy a heart and as clear a mind as is possible, and we find that each within this circle is diligent in this regard. Thus, removing worry or concern for improvement is the only suggestion we can make at this time.

33: Is there a further query, my brother?

34: R

35: No, Q'uo, that is all I have. Thank you.

36: I am Q'uo, and we thank you, my brother. We would ask if there is a final query.

37: Carla

38: I do have one query, and it is just—I have been hearing more and more people getting AIDS, and as we pray for AIDS, and as we pray for aid for people who have AIDS, is there one image or one kind of healing that we could yearn for, because it's just—it's just a horrible problem. So many of the most kindly and beautiful souls that I know—earnest, seeking souls being just laid completely down to the earth and just killed by this.

39: I am Q'uo, and am aware of your query, my sister. We can only recommend that prayer for courage, for strength of faith, and for the purpose of the life well lived in the opening of the heart be offered, for all within your illusion shall find its end, and each will walk through the door of that you call death, and for each, the experience completed will be that which was the destiny of the incarnation, and each shall look upon that experience as that which is most cherished. Pray

sense, they are of great comfort and ease compared to the often chilly choices and challenges facing the metaphysical seeker, for in the world of spirit there is a far colder kind of wisdom. It is the wisdom of one who gazes upon illusion and is able to see through the illusion to the mystery.

6: Thusly, the spiritual wise man is first the world's fool. That ability to gaze at the richness and fullness of life and see its vanity is infinite is that ability which reaches into the beginnings of spiritual wisdom. Perhaps each is familiar with the concept of the sight which sees that which is becoming that which is not and, finally, becoming again that which is yet known more fully, (and) will be able to move up a step or two; each time the realization turns itself inside out and then reverts once again.

7: Let us look at the reflection of the wisdom of the spirit. One reflection is the activity chosen by the seeker known as inner listening, practicing the presence of the one infinite Creator; meditation or prayer. One may see that an entity has laid claim to wisdom as that one surrenders the mind that is so capable in the worldly sense and takes up instead the silent mystery that speaks the one great original Thought. There is a reflection of wisdom in one who opens the hand and releases some necessity, some urgency, letting it go, releasing worry and concern, placing the feet solidly in the mid-air of faith alone.

8: One may see the reflection of wisdom in the one who leaves the presence of good times and good company in order to be of service to one who is lost and has asked for aid. One may see the reflection of wisdom shining from the face of one who is laying hold of some infinite virtue, (who) stands unafraid and submits to whatever the world wishes to do regardless of the inconvenience of the outcome. One may see the reflection of wisdom in one who lays down the life for the cause of another. The key to spiritual wisdom is a kind of seeing.

9: Now, the physical sight is beautifully created and gives to a seeker windows upon an incredible and amazing physical universe, full of beauty and rhythms and perfect harmony. Each seeker has nascent, often inchoate inner vision as well. One may think of this faculty as the eyes of the spiritual body. These eyes, too, are wonderfully created, yet they lie dormant within the physical illusion until the seeker awakes to that clarion call of the spiritual walk. Then it is as if the worldly self has birthed the spirit within and as with all infants that eyesight of the inner spiritual entity is unfocused, untaught and very, very limited in its ability to see.

10: As the seeker begins to gain experience it discovers that the worldly sight, excellent as it is for the things of the physical universe, can tell lies if the physical sight is taken to equal spiritual sight as well. The spiritual self will look at the situation where all the things of the world are had in plenty and be able to see those imbalances, lacks and hungers that lie just below the surface of the illusion and that greatly change the truth that is seen. The spiritual self sees the riches of the world as poverty and sees the naked and vulnerable spirit in all its poverty as riches. To the spiritual eye the concepts such as death, limitation, emergency, catastrophe, fear and terror are not necessarily bad things. The riches for the spiritual self lie in every circumstance, those perceived as negative perhaps more than those perceived as positive by the physical self.

11: Strictly speaking, wisdom is a null word within third density. If it is striven for the result is a greater and greater ability to see the truth of the physical existence. That is, the man counted as wise is the one who seems to see most clearly, yet we say to you that the utmost clarity of awareness of (an) entity's true motives and so forth is still that which contain great distortion.

12: In a non-relative sense we may say that wisdom is to be embodied rather than contained within the mind. A great amount of work is done within the density of wisdom to improve the spiritual eyesight. Foreshadings of this density of wisdom fall across the seeker's path in third density daily, and the seeker does well to give a good effort to striving to attain a measure of wisdom even though that effort is doomed to certain failure, because the desire to seek wisdom in itself contains the wisdom of third density. If you burn to be truly wise then focus upon that burning, that yearning desire. Seek to penetrate the mystery. Ache and reach for the heart of truth. The result is that to the extent you have purified that desire you have embodied wisdom such as it can be in your present illusion. The prelude to spiritual wisdom is surrender.

13:♡: When we greet you in love and in light we greet you in love or compassion and light or wisdom. Wisdom is concerned with the structure that tells its story within your awareness in such a way that you are best equipped to consider the mystery in all its stunning totality. If you seek to be spiritually wise then know that love and light, compassion and wisdom, are the substance and form of the Creator and the Creator's universe. Wisdom builds the house of thought within which one may think upon the mystery. Love is the only solitary quality that can fill that form and create out of emptiness all that there is in its rejoicing, exulting splendor.

14:♡: This is a stunning universe. This is an amazing mystery. We cannot express our excitement and our joy at the simple contemplation of the Creator. And beyond all seeking for light and knowledge there lies the golden, living, powerful and ever-penetrating fact of love. Your form is spun of light, your nature of love.

15:♡: We leave this instrument in that love and light and would transfer at this time to the one known as Jim. We are those of the principle of Q'uo.

16:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time we would ask if we may speak to any further queries which those present may have for us?

17: R

18: (Inaudible).

19: I am Q'uo, and, my brother, we grasp that your query is clear yet we would suggest that there are mysteries aplenty and that each entity will find the appropriate response to all catalyst.

20: (Side one of tape ends.)

21: I am Q'uo, and am again with this instrument. Is there any further query, my brother?

22: R

23: No, Q'uo, thank you.

24: I am Q'uo, and it is our great honor and privilege to share with you the catalyst of words, of thoughts, of desires and of the path of the seeker.

25: Is there another query at this time?

26: P

27: (Inaudible).

28:♡: I am Q'uo, and am aware of your query. The one known as Chocolate Bar, as all things in this illusion, has utilized its catalyst well and now approaches the removing of the garment of this incarnational experience, the physical vehicle which begins to deteriorate and to indicate to all who observe the ending of the incarnation. The giving of love to this entity and the rejoicing in its presence is that which is always most helpful, whether the entity chooses to remain or to go further upon its path.

29: Is there any further query?

30: P

31: (Inaudible).

32:♡: I am Q'uo, and we are aware of your query, my sister, and may speak in the affirmative in that this entity has through its many years of devotion to those about it been able to gain that ability, to give and to receive love in a manner which will allow it to choose whether it shall go forward into the third-density experience or whether it shall return once again as a second-density being so that it might dwell with those with whom it now shares its incarnational experience.

33: Is there a further query, my sister?

34: P

35: No, thank you.

36: I am Q'uo, and again we thank you. Is there another query?

37: Carla

38: Is it possible to answer whether Chocolate Bar is the reincarnation of Jim's dog, Trixie, from his childhood?

39: I am Q'uo, and am aware of your query, my sister. We find that it is best, in our opinion, to leave this possibility as a possibility.

40: Is there any further query, my sister?

41: Carla

42: No, thank you.

43: I am Q'uo, and we thank you, my sister. Is there another query?

44: (Pause)

45: I am Q'uo, and we feel that we have spoken to those concerns which those present have offered to us and we are most grateful for this opportunity to be with each of you, and

with it. The remaining energy centers have a tendency to be dim and not particularly well balanced due to the immense amount of energy which is being devoted on the red ray and green ray levels by the mother.

29: Therefore, it is helpful in attempting to balance the energy centers to use the visualization of that more balanced and even flow of energy, visualizing this, even speaking of it aloud to the self in affirmative sentences may do much to even out those energies and create more vitality and sense of comfort to the mother.

30: May we answer you further?

31: P

32: When do the energy centers of the child develop?

33: The energy centers of the child are already developed. The energy centers of the physical vehicle are in an inchoate state until the entity decides to come into the physical vehicle. When that melding of spirit and flesh takes place the physical body then takes on the basic energy balances of the entity taking advantage of the incarnational opportunity. As the entity settles into the physical vehicle the physical energy centers are invested with the entity's energies which are as a complex of vibrations expressing the self and its personality. The resulting harmonies of spirit and physical vehicle create the energy centers in the configuration which the child begins the incarnation with.

34: We may say also that the child whose mother consciously seeks cooperation and balance between her energies and the incoming spirit's energies creates the better atmosphere for the child to be in. The function of the thinking about or brooding about the child to come is that it creates a more and more comfortable pathway for the child as it is welcomed into physical existence.

35: May we answer further?

36: P

37: You spoke of the melding of spirit and body. A certain time?

38:♡: The incoming spirit chooses its unique moment to enter. It may be very early in the pregnancy. It may be almost identical to the moment of birth. Some life paths need to begin with catalyst within the womb and some therefore choose to dwell within that environment and experience suffering. Others may choose to come in early because there is a tremendous attraction between mother and child. And such a child experiences great communion and unconditional love during this time so that an entity begins life perhaps already burdened with sorrow or with unreasoning optimism and joy. These are very individual choices and there is not one selected moment for all but, rather, each chooses for the self.

39: Is there another query?

40: P

41: Is there a sign or indication that the mother would know when the spirit begins to interact?

42: I am Q'uo. Often there is indeed that moment of recognition, that moment when the mother knows the child within. The more tuned in to the self and its true feelings the mother is the more sensitive and vulnerable to such contact that person is. We would suggest that it will always have a beneficial effect to the child when the mother communicates with that entity; whether that is talking out loud to it or simply thinking to it, such efforts at sharing and communicating are often rewarded.

43: Further queries?

44: P

45: Would you be able to suggest any method of meditation for the mother that is helpful to the child? Thinking and talking are good. Should she refrain from certain activities that may be harmful to the child?

46:♡: We are those of Q'uo. To the entity coming into incarnation the world is at first a disorienting place. It picks up and takes as its own any strong emotion or state which is the mother's. If the mother's life is that which creates a deep unhappiness this has a tremendous effect upon the child within. Similarly, the child will drink in joy and peace and love to the fullest extent, finding this gift as natural as the mother's blood which flows through its veins. As the physical fetus develops the child begins to have independent feelings, but this is not marked until after the birth.

47: May we answer you further?

48: P

49: No, thanks.

50:♡: My sister, we thank you also. We do find that the in-

strument is tiring and so we would at this time leave our blessing, our love, and our faith with you, and take leave of this instrument and this group. We leave you in the love and in the light of the One Who is All. We are those of the principle known to you as Q'uo. Go forth with joy. Adonai. Adonai. 51:

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0:♡: We are those of Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is such a blessing for us to be called to address your circle. We thank you and assure you that the honor is much prized and appreciated by us. We have come to feel a kinship with those of this group and this privilege rests in our hearts.

1: As we speak, as always we ask that each recall that our truth is opinion, not fact, and though we offer those truths which we have learned carefully, yet these may not be those truths of your heart which you must lay claim upon. Each thought that we offer is as a gift. Place those aside that you do not respond to with recognition and a feeling of remembrance, and take those that may fit you and your circumstances. We thank you for reserving your own powers of discrimination. This enables us to speak freely and share with you those opinions which we have earned.

2: We might begin by saying that there is a sense in which wisdom is a term describing an illusion within your density, for the concept of wisdom implies that there is a right or correct way of thinking or acting. And while in things of your third-density illusion there are a nearly endlessly supply of right or correct answers, within the spiritual search, within that world which is walked within the heart and within the mind by those who seek to accelerate the rate of their spiritual evolution, there is often no correct solution to a perceived situation or difficulty. As this instrument was saying earlier, the tendency of the rational mind to search for a correct solution and to think in terms of solutions can sometimes lead the seeker astray.

3: Let us look, if you will, at the wisdom of your world. Its structure, through your recorded history, has been that logical structure which so arranges and subdivides the multitudinous phenomena absorbable in daily life in such a way that the mind may contain a working picture, if you will, of the contents of the environment around the thinker. Wisdom is seen to be a structure of logic and thought into which one may place the various learnings and systems of learning that comprise the well-rounded mental atmosphere. One might almost think of wisdom as the housekeeper of the house of light, each kind of thought and area of endeavor having its own room, shelf, or closet. The wise man can be seen to be one whose house stands before the blast of random circumstances, able to take new information and fit that within that logical structure which has these thoughts in that room, those thoughts in the other.

4: In the eyes of your world, then, the wiser man is he who, when faced with new and challenging information, is able to restructure or, shall we say, remodel the house of thought so that the new furniture fits with the old. It is, however, the case that wise as the wisdom of your world is, it reaches to the limits of the spiritual walk and not beyond them. We wish, however, to make a point of saying that. A seeker whose worldly house of logic and thought is untended and unkempt shall have unnecessary difficulties in the spiritual seeking. Perhaps the wisdom of the world is greatly limited, but the physical being that carries your consciousness around is well served by one who takes the time and energy to develop that worldly kind of wisdom which is mostly the application of logical analysis to the constant stream of in-coming sense impressions that gives that hungry mind fodder to eat.

5: The seeker whose house is in order, then, has the inner sense of freedom to address that spiritual walk which is so dear and so necessary to those who have awakened to that hunger for truth that marks the seeker in a metaphysical sense. We see the sadness and the reluctance that this instrument feels when it gazes upon the turning of the season from warmth to cold, and we would compare the wisdom of the world to the experience of the physical vehicle in summer. The world invades and encroaches upon the self. It curls about one. There is a feeling of abundance and richness, and as this instrument would say, "the living is easy." Hard as the decisions the world asks of you are in a worldly

for the happy heart to come soon, for soon it shall come, indeed.

40: We would at this time thank each again for inviting our presence. We are full of joy at each such opportunity and give thanks to the One for the blessings of your queries and your desire to seek that truth which we seek, too.

41:♡: At this time we shall take our leave of this instrument and this group, rejoicing with each step and with each word spoken, leaving each in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai.

42:

7.4 1994/01/30

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is our pleasure and privilege to join your circle of seeking this evening. We bless and thank each of you for calling us to your group to share our thoughts and opinions with you. As always, we ask that our words be listened to as you would listen to any friend, taking that which seemed to you to be helpful and leaving the rest behind, for we do not claim infallibility, but rather assure you that we are far from perfected. There is much for us to learn. We are as you, those who seek the truth.

1: Perhaps that is where we shall start to discuss the concept of healing by the truth. This instrument's mind is furnished with much detail concerning the practice of the religion which you call Christianity. Consequently, we find the nearest example available to us is often, when working with this instrument, one which comes from the scripture which you call the Holy Bible. In this particular instance, the scene within which truth is sought is that scene of the one known as Jesus' trial, scourging and crucifixion. While the process of the trial was working itself out, the civil authority having to do with the one known as Jesus—the one known as Pilate—pondered long that which the one known as Jesus offered and this entity's comment was, "What is truth?" This entity could not find within the true statements made by each entity an overriding truth which would create choice. Consequently, this entity walked away from the debate giving control over to others rather than answering that question.

2: One truth seemingly obvious was the sincerity and the ultimate dignity of the one known as Jesus. The one known as Pilate wrote a sign for this entity as this entity suffered and died. The sign read, "The King of the Jews." This was Pilate's truth. Those who wished this entity stopped, if not killed, saw that this entity known as Jesus had the capacity to rouse his countrymen to civil rebellion. They feared that this entity would indeed ascend to an Earthly throne, disturbing greatly the peace and tranquility of the empire of Rome.

3: The one known as Jesus also possessed a truth. The scope of this entity's truth was overarching a truth of another level of beingness and witnessing to the truth. For the one known as Jesus, the truth of its being was not applicable to the world of temporal affairs. Yet to witness to this truth that was otherworldly, this entity saw virtue and value and truth in the sacrifice of all Earthly energy and this entity moved willingly and deliberately towards that cross upon which it was indeed crucified. This truth was that for this entity, there was a freedom. That freedom was complete service. This entity felt that it was given the job of so dying and then showing itself to bear life that the world would come by this truth to its own truth and ultimate freedom.

4: To find the truth in this story is impossible, for there were several levels of true feeling, true fact, true intention. The truth is most slippery. It recedes from the attempt to pin it down, for that which you experience is not truth. That which you experience within your own consciousness is seldom truth. Truth is living and truth alters constantly in its appearance as the processes of perception circle the concept of truth, looking for a way to settle upon a complete surety of truth.

5:♡: Now, let us pull back to a position where we examine simply what brought each here. Each feels within an identity and that identity is felt by each to be authentic and true. Each comes to this circle of seeking hoping to encounter the truest part of the self, for within the energies of a group lie tremendous power, that power of hope and intention of desire and yearning. We come to share our perception that all things are one, and that one thing is love.

6:♡: The love that created all that there is a concept, an original Thought of such a powerful nature as is unimaginable. This articulated thought or logos called love has a vibration. This vibration is the truth, for it is all that there is and each of you is at heart that vibration and that vibration alone. The rest is illusion.

7: We speak to groups like this simply encouraging each to more and more attempt to vibrate in accordance with the one original Vibration, and as the vibratory level rises from the sea of confusion which is the life experience, it partakes more and more of vibration closer to that one original Thought.

8:♡: Each of you is not the God in some conscious sense but love, and you hunger for the freedom of your true nature and seek to move into more and more close vibratory similarity to that true vibration or nature which is love. When the truth is a vibration, perhaps it can be seen that the truth is a very difficult concept about which to speak, for after one says the simple truth, so called, that there is a vibration which each intuitively within and seeks and hungers for, after this each entity moves out of the original concept into manifestation.

9: Before your incarnational experience begins, already you are isolated from the truth because you have self-consciousness as a spirit or entity with a soul. Before you entered your mother's womb, already you were a stranger to truth, hungering to return to that vibratory configuration in which truth is known but the self is lost. And then, illusion already completely surrounding and filling you, you entered into a heavy chemical body, a physical vehicle which moves your consciousness around and generously supplies that consciousness with that which the senses pick up and report to the brain. Each impression is a true one, yet each impression is biased by your perception of it.

10: You have perhaps heard the old adage that no two witnesses' report an accident the same. What is truth? Yet you seek and experience a growing amount of truth. The energies within you bring that present moment in a cyclical manner so that each entity will have its cycles, times when—we correct this instrument—within which they are more well suited to do work in consciousness attempting to find a higher truth and times when it is better to simply shadow the self with compassion, for compassion is a truth regardless of the object of that expression of self.

11: We encourage each to loosen and free this concept of truth from any rigid limitations, for the seeker on this journey towards truth walks with much aid. Each seeker has cooperation and support from the world which is unseen. There are guides and essences which live in order to serve the seeker and to further that seeker's search, so that instead of there being the truth here and then the truth further on, lesson one and lesson two, rather there is a process whereby each step the pilgrim takes has a point of balance which is graceful and skillful. The seeker then simply attempts to sense where that beam lies, how that ray falls, that ray of light unseen, for it lies directly down the middle of the spiritual path.

12: We would encourage you to think of the levels of truth as you go through your moments, your hours, your days and your years. There is the light and the momentary truth. The fact, the schedules and processes of your worldly life contain vast numbers of these facts, these simple truths. "The garbage is picked up on Monday. I am supposed to be at work at 9 a.m. The Superbowl is today." These are truths. They are not truths which in any way better equip you to live according to spiritual principles. There is no healing in them, yet they are the truth.

13: At a deeper level, there is a true self. That true self within has its vagrant moods and there is emotional truth in heaving with fidelity to these inner moods. It is excellent practice to know what is going on within, to be as aware as possible of the deeper energies, the emotions which underlie the experiences. Without judging the self, there is great healing in simply acknowledging the nature of the self as it is self-perceived. The acceptance of the emotional makeup of the self is very freeing if it is wholehearted, for there is great difficulty in altering that nature if it is not first completely accepted, yet the truth for which each seeker yearns is that truth which cannot be accessible, not by words, not by converse, but only by the inner experiencing of things far too inimitable to be available for description.

14: The hunger within the seeker is to see the face of the infinite One, and there is no face for that infinite intelligence, rather that face is your own, and that face is the entity next to you and that face is the face of nature. Everything that you

see both displays and completely obscures that face of deity. Spiritual seeking is a process in which the attempt is made and made and made again to be honest with the self, to submit the self to the disciplines which strip away illusion, how the seeker strives to clear the mind, to become more authentic, to become more self-aware, to confront the self where it is hiding from the self.

15:♡: You speak in your query of fears in attempting to speak truth to those fears, yet we suggest that these fears are also a truth and fear is not something to be rooted out before its time. Each of you has an infinite amount of time in which to seek and find the one infinite Creator. You have no need to rush. The Creator will not leave. The creation may fade away, yet you and the Creator shall seek each other until, in the glory of final awareness, the self is given away so that that separate self might become a portion of the only portion that there is in reality: intelligent infinity or love.

16:♡: Now let us come back from the ethers to the self struggling to know more of the truth, struggling to face the fears that hold the self captive. We spoke earlier of compassion being a truth. It is well to equip the self with the awareness that compassion is always truth. When entities such as you attempt to be, as you call it, "too nice," yet in this attempt is truth. It is not a truth that makes you feel good, for in expressing compassion, you are allowing the other to see only the truth of love in its unabridged form. You become a witness to the truth that nothing matters as much as loving.

17: Over against this truth is another truth that is involved with where you are as an entity in your cycle of expressing and not expressing. If you are in a strong and powerful place in your spiritual cycles, it is possible that manifesting the truth of compassion is more satisfying to you than expressing your emotional feelings. At a weaker or more transparent part of this cycle, it is actually harmful to you as an entity—or we could perhaps say self-sacrificing—to express compassion, for there is the emotional lack of ability to give up the truth of another color which would be the truth of the emotions which may have the need to express seemingly negative information. Therefore, it is not always skillful to be compassionate. It is well to know the self well enough to see when compassion alone is the truth to tell and when instead it would be more skillful to speak seemingly selfishly but honestly in expressing the limitations and the needs of the self.

18: The truth, it is said, shall set you free. This was in your query. How does it set you free? We hope that you may see that there are levels of truth. The more deep or profound truths set the spirit free at a more profound level. The use of the intelligence is encouraged in the attempt to accurately estimate the capacity of the self to be at any one level of the truth. For instance, in the one known as Jesus, this entity's truth was at the profound level which moves beyond all fear of death or dissolution. The truth this entity saw was that it could embrace the grave and willingly go down into it because the entity's true nature was the Creator and this entity's true place was eternity. This is your highest truth also, but you will note that the one known as Jesus did not go to his death before the various levels of truth of all others so coagulated and combined as to be that time destiny had provided for the one known as Jesus to in one moment express that truth.

19:♡: Each of you do well to open your sensing mechanisms and look to your perceptions. Certainly it is well to seek that truth which lies in and beyond the fears of each, but more than that, know yourselves as pilgrims which have many, many levels and be not harsh with yourself when you find yourself expressing that which you perceive is not entirely true. For the freedom truth promises is involved in that release from trying, seeking and making things happen. The truth, in a way, is a process. That process is one in which we often encourage each to come to the place of ultimate quiet within, that all the worlds tears and hopes and untruths and fears may at last cease and a door open within. Across that threshold each walks into the silence of the heart. Within that silence lies all that there is and it is all holy. Each of you now stands on holy ground. The truth of your being is within your silent heart. Listen each day if you can to that silence. Within that silence a silent voice speaks love to you. This is truth. All your fears shall fetch up against this rock and flow away.

20:♡: We would at this time thank this instrument for its service, and transfer this contact to the one known as Jim. We

leave this instrument in love and light. We are those of Q'uo. 21:♡: I am Q'uo, and greet each again in love and in light. At this time we would offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query at this time?

22: Questioner

23: I am still interested in the physical manifestation in our bodies of the... perhaps the tension that's produced by this seeking of the truth, or the time when you're searching for the truth. Can you speak to that further?

24: I am Q'uo, and am aware of your query, my sister. We shall attempt to do so. As an entity perceives the life experience moving through it and before and around it, it has those means of dealing with this basic element of life that you would call the belief system. This is a means of containing that which is perceived as truth but which has been in some ways distorted by the very attempt to perceive it and define it in such and such a way so that it will be useful to the entity as it grows. Such distortions are necessary in order to be able to utilize the life experience in a certain fashion that is congruent with what you would call preincarnative choices or lessons.

25:♡: Thus, as a means of setting the stage, shall we say, each entity defines, confines and refines the truth so that the opportunities it desires are likely to be presented. To hold that which is true, that which is love without end and with complete compassion in a confined or compacted way that you would call your own illusion, the stage upon which you move, is to invoke or require a certain amount of what you have called tension—mental, emotional, physical and spiritual attention, shall we say. The belief system that has been chosen, then, confines in a, shall we say, intense or restrictive fashion, that which is limitless, that which has no bounds. This takes an effort on all levels of energy; this effort you perceive as tension. This is why a great feeling of relief and release is experienced by those who are able to extend or in some cases remove the boundaries of definition upon that which is love.

26: Thus, your physical vehicle takes upon itself various conformations that are symbolic representation of mental belief boundaries. There are possible an infinite number of bodily responses that you would see as a disease of some form that are a result of the mental configuration. As the mind/body/spirit complex that each entity makes choices to move in other belief directions there is often the release of the tension, the configuration of the body corresponding to that release of the mind, the emotions as well. Thus, you see in many cases that the change of belief system or component of that system affects the actual configuration of the physical vehicle.

27: Is there a further query, my sister?

28: Questioner

29: No, thank you.

30: I am Q'uo, and we thank you, my sister. Is there another query?

31: Questioner

32: D had a question that I was interested in, and it had to do with when you have experienced a feeling of release—a place where you have gotten at a truth and seen a true, purified version of what held you in thrall in times past, and you've seen that and you've experienced that—how can you complete this release so as to finish most appropriately that energy and really, really release that whole complex of held tension that has really sort of been an untruth...

33: Questioner

34: Actually, also, after listening to what you have just said, I'm beginning to question as to whether or not the intensity was the actual holding onto a belief system and perhaps it wasn't even a releasing but it was, rather, a battle of wills between the mental belief system still holding on to something and another kind of truth attempting to come through, and perhaps that was really inappropriate tension felt as opposed to healing tension that would have been released.

35: Questioner

36: Can you make anything of that... can you comment?

37: I am Q'uo, and we have sufficient information for a response, we believe. We give this instrument the image of a stream full of rocks of various sizes which divert the flow of water according to the size and the placement of the rock. The freeing of one's belief system, the removing of the boundaries, is much like removing of the rocks one by one from the stream so that the full force of the water's flow may be felt

plays a central role. The worry and fear which move through the awareness of those who seek is not so much that which is a mistake or error as that which reacts rather than responds and in developing the faculty called faith the lesson learned of responding rather than reacting is key.

1: You also ask if there are any positive aspects to worry and we say that, of course, that which is loosely termed worry can be foolish and mean nothing but it can also be wisdom or intuition which senses the need for concern. The entity who worries that the house has not been shut properly before leaving will turn off the light, will check the locks, will secure the dwelling in as many ways as is necessary. Worry gets the bad name because entities do not always focus upon the central question of whether there is in the concern any area or portion of that concern which lies within the purview or control of the one who is concerned. When there is no avenue open for action which can address a concern the worry has no function within the physical illusion. Its function in the inner life then becomes that of moving the entity off center, removing the peace which lies within the one whose heart is clear, and sets up catalyst. This function is useful. It is a way by which the mind focuses itself upon that point of inner distress. Over this inner universe, unlike the outer manifestation, the seeker does have resources to which he may turn. 2: The question was asked during your study period—this instrument needs a moment to deepen the tuning and we pause that this may be done.

3: (Pause)

4: We are again with this instrument. The question that was asked earlier was what is there to choose to do instead of worrying, and we suggest to you that worry is disorganized and random prayer. The deepest inner dialogue is with the great Self that overarches and undergirds all that is. Worries and fears not only stew and seethe within the mind, they also register with the infinite One as cries of distress. However, the energy used in worrying is tangled and mazed and the Creator, although reaching within always to comfort, simply cannot move through that tangle that has stopped the inner hearing, the inner vision, the inner sensing, of that peaceful, creative and wise self.

5: Thusly, when the seeker sees itself in a muddle, worrying and fretting, we suggest that one resource that may aid is the memory, the remembrance of the fact that one who worries may also be one who prays and enters into conversation with the infinite Creator, that greater Self of which each is an ineffable and unique portion.

6: Now, each knows within the heart that worry founded or unfounded is only effective when there is an option open, something that can be adjusted or controlled. The one thing over which the seeker has constant control is the will, and it is the function of the will to aid in the establishment of a life in faith, for worry may be contractive to faith. So we come to the question of what can be done to increase faith.

7: Now, the faith, when taken hold of by the seeker, creates an area of control in all situations within this or your illusion, indeed, within any that we know of. How to lay hold upon that natural function? How to encourage it? We have often said that faith, when first chosen as a way of living, is nothing more than a leap into space. Faith creates itself in the mid-air, when the will of the seeker has been surrendered. That first so-called leap of faith is a beginning. It could be nothing more than the conscious decision, the promise to the self, "I will live by faith." This is a good beginning.

8: The will is invoked by such an affirmation. Each time the seeker subsequently (finds) itself mired in useless and cyclical worry the affirmation may be repeated, "I will live by faith." Sooner or later there comes a moment when the repetition has bred a new and positive habit of mind and in that moment the seeker finds that she has skipped the usual habit of worry and been inspired spontaneously to affirm, "I will live by faith." That moment of peace is as precious as your rare metals and should be stored carefully in a special part of the memory, that memory that lies just behind the surface of things.

9: Now, the faculty called faith stems from an infinite sureness, a knowledge of self that rests deep within the roots of mind. All that the seeker does when invoking faith is to reach towards the root of mind where that faculty lies waiting to be encouraged to grow. Eventually, faith does become a habit, and during periods of the incarnation when an entity is experiencing those things which are perceived as pleasant, she may rest and experience the peace which passes understand-

ing. Yet there shall, in the natural cycle of light and dark that is your illusion, be times when there is no comfort. There is no spontaneous feeling of faith. And then it is that the wise seeker is content to live upon the bare memory of those winsome, glad times when the spirit is high and the faith flowed like water. These memories are true and they are as the talisman that protects the entity suffering through change and transformation even though no sense of faith remains.

10: Faith is indeed a gift in that some entities have a clearer line or connection with their own unconscious mind. Faith is also a built-in, inherent and native portion of the deep mind and thusly it can be developed and pulled up into the conscious existence by one who works to form the habit of turning to faith and faith's ability to give one the opportunity to create that area of control which changes the fear and fret of daily worry into an occasion to invoke faith. Once that feeling has been experienced of the support given by faith, then it becomes more and more natural to turn from the small circle of worry to the upreaching of prayer, intercession, praise and thanksgiving.

11: Those things which aid in connecting the faith deep within to the conscious mind include first of all the regular meditation, for in the silence of meditation connections from within the deep mind are being made and information is flowing. Also, we suggest the encouragement within the self of praise and thanksgiving for all, large and small, or the ephemeral world that may meet the senses. Prayer, praise and thanksgiving are three resources that add and strengthen the connection to faith.

12: We feel that this is a good beginning upon this interesting subject and would ask at this time for any questions that you may have. Is there a query at this time?

13: R

14: This instrument has a new computer. Is there something that the instrument can do to make sure that the computer keeps working, or is there some effect she has on it that we should know about?

15: We are those of Q'uo. We feel that the instrument and the instrument are compatible. The energy which creates disturbance within sound-producing equipment does not produce the same distortion with the computer. Indeed, the instrument has, shall we say, a beneficial effect upon the computer.

16: Is there another query?

17: R

18: To be sure, then, the computer would not have any deleterious effect upon the instrument as far as using hands is concerned?

19: We are those of Q'uo, and if we grasped your query correctly it is the instrument's choice to martyr the self in some degree that lies prior to any handling of any equipment that requires fine motor motion.

20: May we respond further, my brother?

21: R

22: To restate: might the computer emit any harmful energy fields for the instrument, since she is sensitive?

23: We are those of Q'uo, and we grasp your query now. We do not see a deleterious effect upon the instrument from the electromagnetic field of the computer.

24: Is there another query?

25: P

26: Two. First is a personal question. I am having a child and I want to know how the development of this child affects the energy centers of the mother?

27: We are those of Q'uo. As a woman accepts within the physical body the new physical entity she finds the energies within the self to be moving into harmony with the nascent and developing energies of the child within. This creates, at first, a dimming or lessening throughout the energy centers of the mother as the system adapts to and balances with the incoming entity's energies. Because of the fundamental nature of conception and gestation the mother will often find the red or root ray energy center becoming stronger. During this strengthening it is easy to experience imbalance within that center because of the relative rapidity with which this process affects both child and mother.

28: So the energies involved in living, breathing, eating, sleeping, those creature comforts, those natural sexual functions, may seem to be very strong but confused or muddled. Likewise the green ray energy center tends to run very hot, shall we say, for the natural faculties within the mother are opened as a flower to the sun by the process of nurturing and creating the life and all that that great opportunity brings

difficulty which one finds in the use of words. Were teachers silent, were there no concepts traded from one to another, yet still the teacher would teach and that teaching slowly absorbed would be that which hewed closer to truth. We point this out because it is apart from the main thrust of what we wish to say. However, it is a problem that weighs heavily upon both teacher and student, this relationship both have to the words they speak and the words they hear.

3: We would turn to the main thrust of this query with the statement that we are here as a kind of obvious symbol of our own opinion that teaching is possible and that one is doing more than teaching the self. Wise is the teacher who waits for the student to ask to indicate interest in a subject, a concept or a train of thought, for what the teacher essentially is for the student is a kind of catalyst that bears a weight, a heaviness, a bottom which balances and makes stable for that student the point of delivery for the catalyst given. All are teaching each other. Sometimes intentionally. Often unintentionally. But when the entity teaching is not self-perceived as a teacher the teaching that comes to the other is interpreted for the most part by the other as having no weight. It is not a kind of teaching that attracts because it is completely random, each person responding to the other and each teaching each.

4: When the student perceives that an entity is a teacher, when the student then gives weight and respect to and for that teacher's opinions, then there has been made a stable connection. The student becomes ready to open. The teacher, likewise, becomes ready to share, and that which is offered is offered in a stable and careful manner. This is the advantage of intending to teach. The disadvantage of intending to teach is that there are expectations upon the part of the teacher and upon the part of the student and these expectations, while benign for the most part, sometimes block the student or the teacher from paying attention or being completely aware of all that is transpiring and all that is being communicated. Directions can be missed by teacher and by student.

5: Perhaps we would say that the ideal between teacher and student is a union wherein each shares what each has brought and the other listens in a way that does not distort and together there is the plaiting of one strand of thought with another and another and another in a rope or string of new connections and new facets to the subject that both are focused upon. This is the kind of teaching which gives both new strength and a new awareness and a continuing desire for more.

6: At the same time we need to look at the fact that is so well known to this instrument and to each of you and that is that there is only one self. There is only one Creator and insofar as the deepest levels of truth that we know may go, the basic truth is that all centers of consciousness alike work upon the self, for what is not the self?

7: Let us turn back now to the teacher for a moment. Let us gaze at this structure, this place or position and the ramifications of it. What does the teacher teach? Within third density it is popularly and generally perceived that the teacher teaches a subject. "What do you teach?" is the response to discovering that an entity is a teacher. However, students are well aware, whether teachers are or not, that a great deal, sometimes a majority, of what a teacher brings to teaching is not on the subject that is being taught, for teachers teach first of all by who they are and how they allow entities to come within their gates of acceptance. Those whose teachings affect students most are those who allow the students to learn the teacher (as a being) as well as the teaching, for each is a teacher in that each presents a certain complex of vibrations to the world. And those fundamental vibrations are as clearly perceived by a student as are the words spoken. So that the teacher who has truly been called to be a teacher has a store of being that it is willing to share. This beingness, this way of living and of presenting the self is a catalyst to the student on a deeper level, shall we say, than the actual subject matter which has been discussed.

8: And this is each entity's gift to give to the world, this way of living that allows the world to see into the self. This is a way of each teaching each that is unparalleled in its ability to transform and rejuvenate those who receive such unspoken instructions.

9: Within third density talking, communicating, expressing the self and even the arguing, the disputes, the dynamics of difference are the meat and drink of those who wish to learn

and those who wish to seek the truth. We encourage each to know within the self that the way of being, the way of living, is a great offering, we feel, the greatest offering and the first job, shall we say, of those who wish to serve. Everything springs from your beingness, so the first career of any seeker is that career of one who seeks to live devotionally throughout a lifetime. In terms of students and teachers this dedication to a life of devotion and faith makes one the eternal student and the eternal teacher. Again, the paradox.

10: In the end there is not a great deal of activity that does not teach and certainly that which is worthwhile, that which is worthy of being taught has many, many witnesses and needs many, many more. The condition of mortality is one which encourages some illusions more than others. One illusion that being within incarnation does create well is that sense of beginning and ending which is exemplified by each birth and each death of a being that comes into incarnation and then leaves it again. In this context it is easy to question the value of teachers that are teaching that which will not put bread upon the table, give the worker the job, or present to the society one who is capable of fulfilling the mundane requirements of one position or another. Yet that kind of teaching which looks to a life well lived rather than a job well done is the teaching that will open for the student the greater amount of life and give the teacher's eyes to the student on a deeper level.

11: Before we leave this instrument we would like to say again how pleased we are that this group continues and seeks new life, new learning, new catalyst for contemplation. We feel that truth is new every day and that there is always the way that has not been found that waits for the one who wishes to sing a new song. Truth is never exhausted and teachers shall never be unemployed.

12:♡: This student and teacher reminds us that we need to be aware of time and so we would transfer to the one known as Jim at this time, feeling that we have made a beginning on this interesting question. We thank this instrument and leave it in love and in light. We are those of Q'uo.

13:♡: I am Q'uo, and greet each again in love and in light through this instrument. Again, may we say that we are full of gratitude to be able to utilize each of these instruments this day and would ask those gathered about if there might be any further queries at this time?

14: Carla

15: There was something that you were offering me that I didn't quite get at one point and it had to do with the students teaching and the teachers learning. If you can comment on this I would appreciate it.

16: I am Q'uo, and we are aware of your query but are not quite certain as to the portion which you did not understand so we shall attempt to speak thusly.

17: The student, when considering instructions of the teacher, takes that which is the self which it is at its heart with it upon a journey that the teacher offers by presenting the concepts and considerations which are just beyond the student's current level of understanding and integration within its (inaudible). As the student walks with the teacher on this mutual journey of teaching and learning the teacher becomes aware of the student's response according to its own observation of the student's feedback and the intuition that develops in any relationship that involves energy exchange. Thus, the teacher is being taught how to teach as the student learns what is given. The teacher finds new areas (inaudible) so that there is no possibility of teaching without learning or learning without teaching for those engaged in this process of changing the self. All change is learning. All learning is change.

18: Is there a further query, my sister?

19: Carla

20: No, I think I hear what you are saying...

21: (Rest of recording is inaudible.)

22:

8.20 1995/09/10

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. May we say what a blessing it is to be with you at this time, to share our thoughts with you and to blend our vibrations with your own. That which you ask this day is a question of much substance, for in learning the lessons of love the development of the faculty of faith

without distortion.

38:♡: Thus, when one moves in consciousness to alter the beliefs, one allows the intelligent energy that is love and life itself to move in a less restricted fashion which is more freely able to express the power of love to transform. Thus, the release can be seen as a harmonizing effort that allows energy to be more available to the entity to be— we correct this instrument—to be consciously used. The seating of this release or healing may best be accomplished by observing in the meditative state the condition as it was, the nature of the distortion, the removal of same and the giving of thanks-giving to the one Creator for the opportunity to more fully experience and express the energy of love.

39: Is there a further query, my sisters?

40: Questioner

41: Not for my part, thank you.

42: Carla

43: I'm still a little confused here. I still can't determine whether or not there are a couple of boulders in that stream, and although I may be consciously attempting to allow that stream to flow, there is an unwillingness to allow that due to the belief system, and although I can go and meditate on such a situation, I'm just a little confused about how to go about that because I don't quite understand if what has occurred was a healing process or was the exact opposite, in which case I need to know which it were, so that if it were the exact opposite I would be able to go about healing that in another way than I attempted to do so with Jim earlier. I would be... maybe less tense on my physical vehicle. Can you comment in any way without infringing?

44:♡: I am Q'uo, and we may speak in a general fashion to suggest that the experience which you describe is one which heals, that is the facing of fear, the recognition of truth. There is the removal of restriction which is a portion of the realignment of mental beliefs; as each pebble is removed from the stream there is the healing, as you would call it, however, it must be recognized that each pebble, rock or boulder allows water to move around in such a fashion as to carve, shall we say, a certain groove within the entity's mind/body/spirit complex that is in accordance with preincarnative choice so that the analogy which you mentioned earlier holds true: if one can experience great pain carved by much experience in the life pattern, then one can also experience its opposite, the great joy as well. Each entity has come to incarnation to be able to move from chosen parameters to other chosen parameters. The parameters for each incarnation include greater and greater opportunity for experiencing and expressing love. However, there must be the distortion of that which is whole into that which is many for the many to be able to choose the path back to the One.

45: Is there a further query, my sister?

46: Carla

47: The only other thing I was just curious about was what happens energetically when your physical vehicle does go through such a jolting thing? How does the energy as it is pulsing and raging through your physical vehicle—what does that do? Does it kind of vibrate off, what has been held in? Can you describe the process energetically, speaking of what happens when what has otherwise been termed as a healing crisis comes through? We experience the trauma in order to be able to release it. Can you explain that process briefly in an energetic way?

48: I am Q'uo, and we shall attempt this, my sister. As the energy is allowed to flow more freely, the vehicle that is physical and the vehicle that is mental and emotional as well tends to vibrate more harmoniously, that is to say, there are less discordant vibrations. It is as though a loose nut or bolt within your automobile has been tightened so that there is less jarring vibration upon the road.

49: Is there a further query, my sister?

50: Questioner

51: Then what is the jarring that is experienced—is that a result of releasing? Why do we feel the exact opposite of what you have described has occurred? To the human physical vehicle, it feels like uncontrollable vibration... it feels as if this is fully electric and cannot... or is that the potential for being able to hold that kind of energy? I just feel the opposite of what you have just said is occurring.

52:♡: I am Q'uo, and am aware of your query, my sister. The process by which the physical vehicle comes into greater harmony and less jarring vibrations is one in which the mental configuration which has been holding that which we have

called love or truth in a confined manner; allows that truth now to flow by removing the boundary. The boundary belief is that which has been, shall we say, out of place in the true alignment of energy and has been holding the energy of love in a difficult position, shall we say. To release that energy requires that which held that energy—the mind and emotional components—to fall into a new alignment.

53:♡: This falling into place, even though it is from that which is less harmonious to that which is more harmonious with energy flow, yet is a jar to the system which was held in such and such a fashion; however, the energy of love will eventually allow this new configuration to express itself in a more harmonious fashion which then is the new steady state of the mind/body/spirit complex.

54: Is there a further query, my sister?

55: Carla

56: No, thank you.

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

58: Carla

59: One other thing, and it may be irrelevant and you can certainly say if it is. R and I were attempting to do some healing work and we only had a concern that what we were attempting to do might have been insignificant, or invalid or transient or just not worthy of our attempts, and we were wondering if you could comment on the purpose or if there is validity to uniting through dreamwork purposefully to be able to rebalance and heal more with the power with two as opposed to one individually. And whether or not that reverberated out in any direction other than just the two working on that, if there was any purpose or any reason that we should see continuing in that direction?

60: I am Q'uo, and am aware of your query, my sister. We find that the desire to be of service to others through the healing process is one which has great merit within your illusion. The task which you have set for yourselves is one which is difficult enough and which requires the mastery of many skills, is one which through the practice through these skills will reverberate to other areas of your incarnation and perhaps others as well. The practice of each of these skills will require the intensive dedication of effort. This, in the service of others, is quite helpful in the polarizing process and in the disciplining of the personality in particular.

61: Is there another query, my sister?

62: Carla

63: I guess we picked a tough nuts thing to do, huh, R? I don't think so, not for me.

64: I am Q'uo. Again we thank you, my sister. Is there another query at this time?

65: Questioner

66: Are you aware of my discomfort at this time?

67: I am Q'uo, and we are not specifically aware of your discomfort, however, if there is discomfort in the perception of our vibration we would ask that you mentally alert us to this fact so that we might change our approach to your vibrational field.

68: Questioner

69: I feel like I am the one that has to change because I am resisting out of fear.

70: I am Q'uo. We would ask if there is some fear to which we may speak or some way that we might be of service? Could you speak more of your fear?

71: Questioner

72: Well, I've had this really hard time hanging on to myself, like I feel like I am being lured away and I was wondering if there was someone like you that was trying to speak through me?

73: I am Q'uo, and am aware of your query, my sister. We have not attempted to speak through your instrument nor are we aware of other entities attempting that as well, however, we are aware that you are a sensitive instrument which is open to impression and we perceive that you have felt our vibration in a more accentuated manner than most entities are able to perceive. We would recommend that the request be made that we reduce the amount of the conditioning vibration which we make available to those who sit in the circle of working with us.

74: Questioner

75: So I need to tell you guys to turn it down a little?

76: I am Q'uo, and this is basically correct.

77: Questioner

78: Okay. I am really uncomfortable. You spoke earlier about

beings who we can't see but who help us. You said that there are those (who) are only (here) to serve. Is that what you do?
79: I am Q'uo, and am aware of your question, my sister. The entities which serve the third-density population of your planet as guides are those who are much like yourselves in many cases except that at this time they are not incarnate and have chosen a means of service that is the guide, the teacher, the helper, the unseen hand that aids in the helpful coincidences, shall we say, within each entity's life pattern.
80: We are those which come from elsewhere other than your own planetary sphere who answer the call of many upon your planet for information pertaining to the nature of the creation, the one original Thought that we see as the one Creator. Thus, we answer a call and serve as we are asked in the name of the one Creator.
81: Is there a further query, my sister?
82: Questioner
83: Do you ever get bored?
84: (Carla begins laughing.)
85: Carla
86: I'm sorry... (chuckles).
87: I am Q'uo, and we may assure you, my sister, that the creation is varied enough that we find no opportunity for boredom, as you would call it. We are overjoyed at the opportunity to observe the one Creator in the process of knowing Itself in as many ways as any entity could possibly imagine. We see the one Creation as a great field of energy playing with energy.
88: Is there a final query at this time?
89: Questioner
90: Can you hear us thinking our questions or do we have to speak them?
91: I am Q'uo, and we ask that entities verbalize queries so that we do not infringe upon free will by, as you would say, reading the thoughts.
92: Is there a final query?
93: Carla
94: I would ask as a final query that you give suggestions on ways to put one's mind at ease when one does feel somehow invaded by energies which seem to want to invade—even if that perception is incorrect, there is still stress. Could you just suggest some resources for when that would occur, how she would perceive?
95: ♡: I am Q'uo, and am aware of your query, my sister. If any entity feels that it is being, as you would say, invaded or overtaken by any other entity of an unseen nature, that the one feeling invasion request the entity invading to leave, and that this request be made in the name of that concept, entity or quality which the entity being invaded holds most dear in the life pattern, be that the quality of love, of truth, of service or an entity such as in the name of Jesus the Christ, the name of the Buddha or the name of any saint or angel that an entity may feel affinity, for that if this request is given with the whole heart that the entity invading will be required to leave, and then the entity giving the request would be advised to circle the self in light and in love so that the shield of light and love might be in place.
96: At this time...
97: Carla
98: Wait, Q'uo! Could we stop for a sec? I really need to drag this back to this point. I just had this question that was bothering me. Just stepping back to the chakras, and the experience that you had described which was the releasing of the mental belief system, which is the yellow ray, as I believe. How come the upper portion of the body was what went through the "trauma," as opposed to the lower rays which were being adjusted? Why would the vibration be from, say, the heart up, as opposed to... from what was felt from the heart up, not from the lower rays? They seemed to be rather relaxed.
99: I am Q'uo, and am aware of your query, my sister. However, we must apologize for being unable to answer, for we find that the answer would be an infringement upon your own choice-making ability and responsibility. We do not wish to do that which we find you have set for yourself.
100: Carla
101: I gotcha. Thanks anyway.
102: ♡: I am Q'uo, and we thank you once again, my sister. We find that we must leave this group and this instrument at this time, for we have spoken overly long and have wearied many here, and we apologize for the length of our discourse but we are overjoyed at the opportunity to be with you and

to feel the intensity of your desire to seek that which you call the truth. We seek with you that same truth, and walk as brothers and sisters, offering a hand when asked and offering love at all times. We are known to you as those of Q'uo, and leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.
103:

7.5 1994/02/06

0: ♡: We are those of Q'uo. Greetings in the love and the light of the one infinite Creator. It is a privilege and a pleasure to commune with this group. We thank each for calling us to your presence to share our thoughts with you on healing. Please be aware at all times that we give not dogma nor doctrine but rather opinion and thoughts to consider. Those which help any, each is free to choose. Any thoughts or concepts in which the receiver is not interested may quickly be placed aside for each shall recognize his own personal truth. Therefore, we leave these opinions to your discretionary use.
1: In addressing the stated question we find we would make introductory remarks. This step is taken because there are assumptions within the introductory paragraphs which we find to be other than our own understanding. Consequently, we will back up, as it were, from the stated inquiry and later ask that that query be read again, if this is satisfactory to this circle.
2: Jim
3: Yes, that's fine.
4: We are those of Q'uo. Very well, then.
5: It is a distinct privilege to be able to view the light of your sun using this instrument's eyes which, needless to report, perceive much differently than other physical vehicles belonging to other densities. In such a beautiful, glowing creation it is difficult from a long distance to realize how much of the total of an incarnational experience is involved with issues of healing. Indeed, healing is a much misunderstood concept for healing and cures are not the same. Furthermore, the term of healer suggests a definition which is incorrect. That is, the healer does not do anything. The healer does not heal. The healer presents to the one requesting healing an opportunity.
6: In healing which has been termed psychic healing or absent healing or many other noninvasive healing procedures, the opportunity which is tendered to an entity is created from the crystallization of the healer's personality, shall we say, so that the healer becomes the equivalent of the healing chamber within the Great Pyramid. When surgery or chemicals are used by a healer this represents a physically objective means, visible to the eye, touchable by the hand, of offering the self-same healing opportunity. In every case the actual healing is a process which involves the unmanifested self.
7: Therefore, to the healer, we would always suggest the surrendering of that personal agenda which is natural for any healer upon viewing an illness or the physical evidence of an illness. It is so easy to feel that one shall do this and that and it shall operate in a healing modality. Actually, it is well to remain humble as a healer for the healer works upon its own self and in no case does the healer heal.
8: The strong and invasive avenues of affecting bodily health do in most cases affect the physical vehicle of the patient in the way expected by the healer. However, these are means of curing or masking the symptoms of ill health. They work to make a body function differently and, hopefully, more normally. In no case can a curing by invasive means function as a healing of the imbalance which the ill health is addressing. It is well to make a careful distinction, therefore, between the objectively provable change in health between before a pill was taken or an operative procedure applied and afterwards. This remains in the precinct of curing a physical condition.
9: Thusly, at all times, the one who wishes healing makes good use of the service rendered by a physician or healer but remains completely responsible for its own processes of healing. To the healer, therefore, all patients are the same. The processes of actual healing are in each case the same. This is hard to see for healing modalities range from the work done in thought by spiritual practitioners to the most obviously invasive and life changing healing modalities of your allopathic practitioners. Yet, in all cases, the healer offers an opportunity and in all cases the healing is the choice and the business of the patient.

ture, then those gardeners, or shepherds, shall we say, that you have called the wanderers move in order to lend their assistance in a fashion which does not infringe upon the free will of those whom they have come to serve.
46: Thus, the incarnational entrance into your illusion is chosen in order that only the bias to serve be remembered, and thus the service is offered as an equal to those who call for it. Thus, the concepts of liberty and equality are born in a season that is the result of a great span of experience of both the individual and collected consciousnesses of the peoples of your planet.
47: May we answer in any further way, my sister?
48: Carla
49: No, thank you.
50: I am Q'uo, and we thank you, my sister. Is there another query?
51: Carla
52: ♡: I'll ask one more and then shut up. What is the nature of infatuation compared especially with love? And what is its function?
53: ♡: I am Q'uo. We find that this concept which you have called infatuation is the mental and emotional analog to the natural attraction of oppositely polarized biological sexes. This may be likened unto the magnet and the iron filing. There is no thinking required to bring the two together, thus when an entity notices an attraction to one of the opposite biological sexual nature, the entity may seek further contact in order that the attraction may be explored. When further contact reinforces the initial attraction, then the mind and the emotions begin the processing of this catalyst and the beginning of what may later develop into that which you recognize as love is at hand.
54: The so-called infatuation period, then, serves the purpose of drawing entities of similar vibratory complexes together in order that they may proceed upon the evolutionary path in a manner which is efficient and appropriate to each, that is, in the utilizing of the daily round of activities as catalyst, that when pondered to a sufficient degree allows experience to be born and recorded within the significant portions of the self. Thus does the infatuation propel or, more correctly, provide the potential for the entities to propel themselves further along the path which each has chosen before the incarnation.
55: May we answer further, my sister?
56: Carla
57: ♡: The portion of the question left unanswered, perhaps deliberately, was, "What is its relationship emotionally to the human emotion that we call love?" although I understand that the creative principle, love, is not what we mean by the kind of love that people have in their eyes on their fiftieth anniversary—that's the emotion that I'm talking about.
58: ♡: I am Q'uo, and we see here a paradox, my sister, for in one way of looking upon infatuation, it is a pure form of love, for it accepts totally another without condition. The other, at this point in the relationship, is so desirable that the one feeling the infatuation will, shall we say, go to any length to please the one with whom the infatuation is felt. All of the self and the attention of the self is given without reservation in order that the feeling of infatuation may continue. Thus, in this sense, the period of infatuation is a pure form of love, pure, however, in the sense that it has not been tested. It, as yet, lacks the depth of experience.
59: ♡: When the two who have become infatuated continue the relationship and begin the processing of the catalyst which is inevitable within any life pattern, the opportunities then arise for the love to gain in strength and depth and richness and purity, for there will be many, many times in the processing of catalyst that one or the other or both entities will feel less than acceptance for the other and will need to find within the self the ability to accept that which was previously not acceptable; to forgive that within self and other self that which was unforgivable; to have compassion for that which held little interest or perhaps even dislike.
60: ♡: Thus, the lessons of love and acceptance make themselves known within the relationship born of infatuation and with the faith that the relationship will endure and that meaning may be found for both within it and the will to persevere in finding that meaning and growth. Thus does each entity grow in acceptance and in love, and thus does the relationship do likewise, and thus is love strengthened by testing through catalyst that each brings to the relationship. Thus, the love which results is a love which has greater strength

and depth and variety of experience, shall we say.
61: May we answer further, my sister?
62: Carla
63: No, thank you very much.
64: I am Q'uo, and we thank you, my sister. Is there another query?
65: Questioner
66: ♡: Yes. You've basically covered this, so please answer briefly, but you seemingly place more importance upon the broader definition of love which is compassion, as I understand that as acceptance of people and situations and self as they are, allowing them room to grow in their own way. So for an entity who is attempting to develop love as we know it, probably the most expeditious way for them to do this would be for them to work on acceptance of others and themselves, and this is—I know this is something that I believe I know, but a simple yes or no would suffice.
67: ♡: I am Q'uo. This is basically correct, my brother, for within your illusion of seeming separateness and limitation there is much which offers the challenge to be accepted, much which seems traumatic, tragic and filled with sorrow, distaste horror, anger, jealousy and so forth. Yet, each entity and event is the Creator, knowing Itself in a way mysterious to most. Yet, each in any portion of the experience may increase its evolutionary progress by finding the joy, the love and the light of the Creator within that person, that moment, that event, that thought. When this can be done in a relationship, then the relationship has served as the means by which the continuing ability to expand the point of view and the acceptance, the love and the compassion for that which falls within the point of view then is also increased and the entity has moved itself further along its chosen path of evolution.
68: May we answer further, my brother?
69: Questioner
70: No, thank you. That was quite sufficient. Thank you.
71: I am Q'uo, and we thank you, my brother. Is there another query?
72: (Pause)
73: ♡: I am Q'uo, and we find that we have exhausted those queries which have been offered to us this evening, and for each query we are most grateful, for in our attempt to answer your heartfelt questions, we find further ways to know and to serve the Creator in all. We are humbly grateful for this opportunity, and we would remind each present that we are those who seek as you seek, fallible in many ways. Take those words and thoughts which have meaning to you and leave those which do not. Thus would we offer that which we have found helpful in our seeking to you in your seeking. We shall take our leave of this group at this time, thanking each again for allowing our presence. We leave you in the love and in the light of the one Creator. We are known to you as Q'uo. Adonai. Adonai.
74: ♡: I am Nona. We thank you for requesting healing, and we greet you in the love and the light of the infinite Creator.
75:

8.19 1995/09/03

0: ♡: We are those of the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator. May we say how happy we are to speak to this group this day. It has been some time since we have spoken with you and your presence delights us. We thank you for the privilege of being a part of this circle. We bear greetings also from those of Hattori and those of Oxal, for they wish, as well as we, to thank each who has asked us to meditate with them in the period during which there were no formal meetings held. This also is a great privilege for us and we count it as a substantial part of that service which we have come here to offer you.
1: This day you ask us whether teaching has any value other than that of working upon the self. You will notice here the paradox that is endless. How can one serve another since all that one does to serve another serves the self? This paradox is only apparent. It is not authentic or genuine, yet it is to be noted that paradox seems an essential and necessary part of any spiritual question or line of questioning. And when one runs head on into a paradox, an enigma, a riddle, one has a kind of sign that, yes, this is spiritual work. There is nothing more baffling or more complete than the mystery that is the Creator.
2: The difficulty with teaching among your peoples is that

13: We ask you, my friends, to allow all those concepts which you may be learning to become seated in your consciousness by the process and discipline of regular meditation. We encourage the daily meditation, for seeking within without words is analogous to returning once again to the truth that all men are created equal, for you move into that portion of your being which is co-equal not only with your brothers and sisters, but with the Creator. And it is in this portion of your being that learning shall be seated or it shall be lost. That which skips along the top of the water does not influence the deep. Let that which you are learning sink, as the stone shall do when it ceases its headlong flight along the top of the waves.

14: I am Q'uo. We would like to experiment with moving this channel in order that we may answer some questions, if there be any this evening. Therefore, we shall transfer this contact at this time, thanking each of you again for requesting this particular vibration and thanking this instrument for its service. We shall transfer. I am Q'uo.

15:♡: I am Q'uo, and greet you once again in love and in light. We are pleased to have been able to make contact with this instrument and would at this time ask if we may be of further service to this group this evening by attempting to answer queries which those present may find value in the asking. May we begin with a query?

16: Carla

17: Q'uo, you feel like a fifth density contact. Are you?

18: I am Q'uo, and this correct, my sister. May we answer further?

19: Carla

20: Not unless you have anything that you wish to say about yourself—or yourselves.

21: I am Q'uo, and we have little to offer as biographical information, as you would term it, for we are as you are, that which is and that which seeks the one Creator.

22: May we answer another query?

23: L

24: What can you tell me about an event in our history known as the French Revolution?

25: I am Q'uo, and we would need to move with this instrument to deeper levels of its consciousness in order to speak in any detailed fashion concerning the event that you have called the French Revolution, for we are not historians and do not study this facet of your planet's history, as you call it, and in order to move beyond our abilities and desires to be of service in those ways which are ours to offer, we would need to be able to transmit information which was totally unfamiliar to this instrument.

26: That which is of the philosophical distortion, shall we say, is that which we are most able to offer, for the philosophy of one's existence and the attitude concerning the meaning in one's life pattern and life in general is that common factor which binds all who seek what you have called the truth. Therefore, we may speak upon this topic with far less difficulty than we would encounter should we move beyond these limits.

27: Is there some particular aspect of this event which you have called the French Revolution that we may speak upon, for as you are aware, it is an event with many, many facets and to speak in even the most general terms would be a great distortion of any one facet.

28: L

29: I think at this time I would prefer to withdraw the question. Thank you very much.

30: I am Q'uo, and we thank you, my brother, for your understanding and acceptance of our obvious limitations.

31: May we attempt any other query?

32: Carla

33: I would like to take up L's question and work with it a little bit because I think that there may be something of substance that you could answer. So what I'll do is guess at the direction that he was going, supply you with some background and then ask a question that is philosophical, if that is acceptable to you?

34: I am Q'uo. We are quite pleased to attempt our service in this manner.

35: Carla

36: About the middle of the eighteenth century, Europe rather exploded with revolutions having to do with freedom. Middle European nations and—I suppose England actually started it all in 1660 to 1680 with a civil revolution that didn't work out, but it started things off. In the later 1700's Amer-

ica declared its independence and its freedom and the idea of liberty and freedom really took hold in people's hearts. And when this came to France, it was in the 1790's and it was a rather bloody rendition of revolt, as I suppose revolutions tend to be, but there was a particularly nasty cast to this one—people got beheaded instead of merely having to go back to the old country. Nevertheless, the goals were liberty, equality, fraternity, and it has often been surmised and has been stated by some Confederation members that some within the American revolutionary movement were very, very wise souls who had no home contact with Earth. This was not their home planet, they came here as wanderers.

37: Jefferson, for instance, was one who was a wanderer, and who came here in order to aid the entities of this particular part of the planet in affecting a transformation of thought. The same could be said—the same could be surmised—of some entities within the French revolutionary movement, and certainly the goals were laudable. The philosophical question is: there seems to be an interweaving of souls not of this planet who come to share an increased radiance of spirit with those who may still be sleeping and who will waken to a brighter beacon. I feel that wanderers have a far more organic tie with their adopted planets than is usually thought, in other words, that wanderers to this planet take from it as well as give to it. And I wondered if you would like to comment upon the intertwining of energies of wanderers and those who are native or at least have spent many, many incarnations on this particular planet which we call Earth.

38:♡: I am Q'uo, and we thank you for the opportunity to speak upon this topic, for it is one which is central to the lessons and purposes which each entity upon your planet's surface has incarnated to learn and to offer. The population of this planetary influence, being a third-density population, is one which attempts to learn the lessons of what may in general be called love. There is no better word in your language, yet it falls short. This lesson, as it makes itself apparent to those attempting to learn it, manifests in differing degrees and through various stages that one may liken to the growth of the tree which produces a fruit, and may also be likened within each human entity to the movement of light to higher and higher centers of energy within the mind/body/spirit complex.

39:♡: Thus, there is a season when the gardener, shall we say, may do its work and a season when the natural evolution of the tree may take its course. Those you have called wanderers, then, have incarnated in various periods of your planet's historical past in order to aid the overall growth of the tree of mind, or of your planet's population, as it has proceeded through those stages of growth which precede that aspect of love which may be seen as manifesting in the form of the ideals of liberty and freedom and equality.

40: We must pause.

41: We shall continue. This instrument was concerned that its contact with the one known as Carla was incomplete. To continue. As the entities which comprise your population have moved through the understanding of a racial ...

42: (Side one of tape ends.)

43: I am Q'uo, and we shall continue.

44: As then, your planetary population has moved through the identification with groups and the giving and taking of energies between groups, and has evolved in the individual sense, as well to the appreciation of the ability to express one's own thoughts and actions without restriction, then this becomes the signal to those that you have called wanderers that there is the need and the call for assistance in aiding those who have begun to appreciate the individual expression and who now are in need of finding within their being the ability to allow that expression within others as well.

45:♡: As the energies of the light move through the lower three energy centers and begin to approach the heart energy center or chakra, and that which is known as love or compassion begins to be activated within the individual and group consciousness, the ideals of liberty and equality then become paramount in a form which begins in a distorted fashion, for those who have long labored under the bonds of some form of slavery or have found themselves in a service to others (which was not chosen but which was, shall we say, dictated to them, the desire for freedom and equality bursts forth in a fashion which first is quite gross and unreined in its nature, thus the various tendencies towards retribution in the form of revolution begin to develop, and within this framework of transformational change that is somewhat of a chaotic na-

10: It may indeed aid in the attitude of healers who find themselves frustrated by seemingly uncooperative patients to realize that the patient's seemingly nonsensical complaints do make more sense when the struggle of the entity to heal itself, which is going on beneath the threshold of the conscious mind, is actually taking place. There are often strong unconscious motivations which drive a patient to alter and often worsen the medical picture. This is not the healer's concern and the failure to groom the patient so that it does all that it should is often not a battle the true healer wishes to win. When given the choice between a cure and a healing, which would each choose as patient? Which would each choose as a healer serving the infinite One? To whom, or to what agency lies the responsibility for asking these questions?

11: We would at this time request the first query.

12: Jim

13: The first query concerns, "How does the learning occur, and how are the unbalances addressed and catalyst processed in the unaware person?" It seems that you've spoken to this topic which means that we could ask the second question about, "Does the healer who's aware of the spiritual aspects of healing incur any karmic debts? Does the healer who is not aware of the spiritual aspects incur any karmic debts by helping with the healing process?"

14: We are those of Q'uo. There is no karma involved in the work of healing, per se, for the healer works upon itself, attempting so to balance and empower its personality, if you will, in such a stable and open condition that the opportunity can be offered to the patient for healing. The concern of the physician, then, is with its own spiritual situation. We refer not to the mood of the day or to surface frequencies concerning subjectively perceived spiritual states. One may be, as this instrument would say, in the desert, where the spiritual topography is alien and mystifying or it may be in the most exalted of subjectively perceived spiritual states. To the healer which is mature and therefore efficacious, this will make no difference for the healer who is mature has become aware that the Creator is always present, that the power of the unnamable mystery is always infinite and that this power exists in every location, at every time and under any and all conditions. In other words, the healer learns to tap into that which lies beneath the experiences of the desert or the oasis. That deep level is as a sea which once tapped into offers the absolute inner subjective surety that faith is real and hope exists to save. The healer, in other words, turns from all appearances within itself before it turns away from the appearances presented in the patient.

15: Karma is a phrase (which is overused) by those meaning various things by it to the point that we feel it may be helpful to state our grasp of this concept. We see karma as a kind of spiritual momentum, (where) unbalanced acts concerning another, and unforgiven by the self and perhaps by the other as well, remain in motion in an entity's incarnational experience. Energies which have not been balanced on the level karma was incurred, or above that level, are carried over into another incarnational experience. This, then, provides for distortion of that experience in such a way as to provide for the entity the opportunity to balance this energy, to stop the momentum of this imbalance. The...

16: (A loud crash of something toppling over is heard.)

17: (Laughter)

18: Carla

19: OK. OK. A little bit of retuning here.

20: I am Q'uo, and am with this instrument again. We actually did not leave this instrument, however, the instrument's ears seemed to be much disturbed by the noises of your feline playmates. Therefore, we are glad to make a fresh start, as it were.

21: We were saying that perhaps it can be seen, then, that there is no karma between healer and healed. The actual predictable difficulty or incorrectness of perception for healers is that it is easy to forget that the healer is actually working upon the self. Then the healer takes responsibility where there was none.

22: Now, in the matter of curing, the healer applies the skill, whether it be with the surgeon's scalpel or with the specialist's detailed knowledge and pharmacopoeia. To cure conditions the healer which chooses also to cure has the responsibility to apply this curing as sensitively and well (as possible). There still, however, is no karma between the healer and the one who is cured, for the healer has but altered some personal circumstances of the entity needing healing. Another

opportunity will replace the opportunity for healing which seemed to be taken away when the condition of the patient was cured.

23: Thusly, the healer simply needs to do that curing work it chooses to do in a spirit of joy. Joy that there is some way to reduce suffering. Joy in being of service, but not joy at changing a patient's experience for the patient itself will change its experience in response to its own inner agenda. It is well for the healer which is an allopathic practitioner, then, to speak to this when the healer finds it helpful, that is, stating that these are ways in which the condition presented can be controlled or altered to some extent but that the true work of healing will come from the patient as it deals with its new circumstances.

24: Is there another query?

25: Jim

26: I believe you've just spoken to whether or not the healer abridges the free will of the patient so I guess we can move to the last one and that is, "If the person seeking healing dies are these imbalances that it dies of worked on in the astral plane or is another incarnation necessary or how effective can the person do healing after the incarnation is over?"

27:♡: We are Q'uo. There is healing which takes place outside of the environment of the physical incarnation, however, that healing is on a level of metaphysical wholeness and does not address physical, mental or emotional conditions as experienced while the entity was alive. Between incarnations, within the form-maker body, the spirit or soul will undergo much healing, not of the—we correct this instrument—not of this condition or that condition, rather inter-incarnational healings address the process within which the entity, shall we say, looks through the book of self, missing no pages, and then reintegrates the substantial significant self in a way which more accurately and lovingly places the various distortions and patterns within the unique entity, gradually preparing that entity for its next incarnation. It is within physical incarnation, not outside of it, that questions raised or imbalances, shall we say, within a previous incarnation are taken up again.

28: The work of inter-incarnational healing, that is, the healings between incarnations, is, indeed, most necessary and does constitute a vast array of healing modalities. However, these do not shine through to those within incarnational experience unless the entities deliberately pursue the creation within incarnation of a, shall we say, window whereby the entity within incarnation can climb, shall we say, into a special place which has access to the higher self, as the form-maker body does between incarnations. This can be done in some cases by what this instrument calls regressive hypnosis.

29: My brother, is this the last query?

30: Jim

31: I believe that was it, Q'uo. We appreciate your responses and I'm sure N does as well. Thank you very much.

32: Thank you for your thanks. Is there a query which you would make which has come as a result of that which we have offered at this time of working?

33: Jim

34: Not from me, Q'uo. Thank you very much, once again.

35: We are Q'uo, and thank each for the kind words. We would speak finally requesting the continuation of queries concerning this area. We realize the difficulties involved in asking questions from a distance and because of this instrument's thoughts shared fully with us earlier we know that the one known as N is full of regret that it cannot put these queries to us in person. We would address this.

36: Within this instrument's mind are many stories from her holy work called the Bible. There are many, many instances within this work in which healing occurs. The one known as Elijah demonstrated the extent to which a healer will go to express a literal understanding of healing...

37: (Side one of tape ends.)

38: ...asked to heal one who was dead, lay upon the body of the patient, hand to hand, foot to foot, mouth to mouth, literally breathing life into the patient. The one known as Jesus healed even when it was not aware it had been asked. We refer to the incident where a woman who was ill touched the hem of the one known as Jesus' robe and was healed. The one known as Jesus knew healing had taken place for it felt the power go forth. It did not intend this personally. It was an instrument through which healing came.

39: We would ask simply that the healer to whom we now speak, the one known as N, if this entity would find it desir-

able to allow the concerns, and there are many, to recede on a daily basis, perhaps there is energy for a good meditation, perhaps there is not. We ask in this latter case, then, that the one known as N simply begin to contemplate a few concepts. Primary among these concepts is the practice of the simple presence of the infinite One. How can one practice this presence without the meditating? In the case where meditation has become difficult or impossible to the self as it perceives the situation we would suggest some physical means, however momentary, of dwelling within the creation of the Father. Contemplate the sun, which gives so generously that life and light which is so welcomed as the springtime nears. Stand beneath the tree which is generating itself from light and offering oxygen to its companion upon the earth plane, the human and all animals, while all animals move about their business, breathing out just that which trees and plant life need, your carbon dioxide. Observe the way in which events fall, seeming, when looking back upon them, so right, so inevitable. Gaze about the self to find any arrhythmic or out of place detail in the creation of the Father. Is there any except that which man has imposed upon the creation of the Father? 40: The nature of faith is that it is what one claims it is. Questioning faith is useful only in the context of a life in faith where the seeker has become able to posit faith as the promise that never becomes a lie, regardless of all appearances. Thusly, faith is often quite incomprehensible. However, faith is served by the simple act of will, the refusal to stop believing. We commend this to the attention of all seekers. The simple assertion of a life in faith creates, when persistently invoked, the life in faith. Harder and more rewarding work for the spiritual seeker cannot be conceived.

41:♡: May each, while crashing upon the craggy reefs of doubt and disbelief, confusion and inner anguish, stand firm on one thing: that is, love. You may call it faith or love or truth or, as this instrument often does, Christ, but the claiming of this precious thing is a most creative choice.

42:♡: We leave this instrument reluctantly. We so enjoy these workings, so enjoy the converse with each dear entity. We bless each, thank each and leave each as always in the love and the ineffable light of the one infinite Creator. We are known to you as those of the principle of Q'uo. Adonai. Adonai.

43: Carla

44: If you don't mind waiting just a little bit more, there's a lot of pressure here. Is that all right? I think there may be... OK, thank you.

45:♡: I am Hatonn. Greetings in the love and in the light of the one infinite Creator. We wish to thank the one known as Carla for being aware of our presence for this instrument is somewhat fatigued as is its nature and practice within this particular incarnation and could easily have missed our request. We have no need to speak at length at this time, however, we are aware of the call of the one known as N. We simply wish to confirm this entity's knowledge that it has our constant company when we are so requested, not to give answers but to aid in what this instrument would call practicing the presence of the one infinite Creator.

46:♡: This is all we wished to communicate and would therefore leave this instrument and this group, thanking each and praising and thanking the infinite Creator. May each comfort himself with the knowledge that all desire and seeking for that vibratory level which is the love of the one infinite Creator is felt and does indeed change the inner balance. Therefore, we do encourage a steadfast desire for love, truth and a life of service. No matter what the outer appearance, these thoughts result in the desired inner changes.

47:♡: We leave you in love and in light. We are Hatonn. Adonai vasu.

48:

7.6 1994/02/13

0:♡: We are those of Q'uo. Greetings in the love and in the light of the infinite One. We are most pleased and privileged to be called to your circle for this working and would thank each who has come to this opportunity for the sharing of thoughts.

1: Your query addresses the concept of healing in a provocative way in that the question asks what we, that is, we of another density, would do within your third density in order to best maximize universal healing. It is one thing to be where

we are, looking upon the Earth scene and philosophizing concerning the prospects of improving that world scene according to our views. It is quite another to be within that third density which you now enjoy, for not we, with our experience, but you, with your limitations and challenges, are the ones called to service at this particular juncture.

2: Were we you, we also would be equally limited. Let us rephrase and say that were each of you to be able to have access to that portion of your totality of self which vibrates within our range of vibrations in our density you, then, would find yourself completely unable to take those understandings and attempt to affix them into the net of third-density illusion reality. Perhaps the best way to say that is there is always the 20/20 vision of hindsight, yet it is to those who have no hindsight but only the situation as it appears who act. It is you who are called to act and to serve, you with all of your self-perceived limitations.

3: The Creator encapsulates Itself within each, so the true self that you are in one sense beyond any limitation, beyond any distortion, beyond any impurity. Within each of you does lie truth, does lie healing, does lie grace, beauty and justice. And we would have to say that were we one of you or many of you, we would, as do you, feel profoundly confused by the illusion of third density. You have no easy task, you who seek to serve. So one response to your query is that your fine, hard-earned understanding does not translate into a master plan for third-density healing. Only those who are within third density have the right to attempt to create such conditions as universal healing.

4:♡: We see the concept of healing or health having to do fundamentally with not the physical vehicle nor simply with the mind or mental vehicle but, rather, we see healing as that which creates a broader or deeper faith, for what is health but the just proportion or balance of energies within the individual self. Health is not simply a matter of sickness and curing sickness. Health has to do with the balance of energies within the self so that the self is tuned, shall we say, as much as can be achieved by the seeker to a continuing awareness of the self as a child of the infinite Creator. Healing begins with the realization that love and loving constitute wellness.

5:♡: More than any one method of medical treatment the philosophical, metaphysical or religious paths of service offer a way to teach those who wish to learn how to call inwardly and move toward that inner room wherein the heart of silence speaks its blessed and hallowed chant: love praising love, love thanking love, love having any emotion whatever to love. The soul which seeks persistently this inner sanctuary, the mercy seat of the heart, is as the one who chooses to go into the grand hall and to set the table for a sumptuous banquet. To the human eye the banquet hall may not exist. To the heart within, beating in faith, the hall shall fill to overflowing and the feast shall take place.

6:♡: The over-arching energy which heals is accessed through faith. Then what each seeker does with that open channel of love and faith is very much dependent upon that seeker's particular journey. Many are the ways to teach faith. Each who is a parent teaches, by the way it deals with its children, the ways of faith and blessed indeed is that child whose parents have retained a strong sense of the importance of living faithfully. Blessed indeed is that child who learns not only to value knowledge, wisdom and power but also to value the ways of faith and the ways of service.

7: Those within your churches who preach according to some religious system have great opportunity to teach in healing ways. Indeed, when one discovers any path of service one may see that this too is a way to bear witness to the forces and energies of wellness or healing. Let us gaze at the simple concept of wellness or health here, for it is our perception that the third density is not intended to be universally healed. The perceived imperfections of the illusion are innumerable and it is a virtue of third density illusion that it continues rough, unfinished and unhealed. These are the conditions which promote rapidity of learning. The real health of the soul is not risked by the third-density conditions, whatever they be. It is necessary and desirable, in terms of the opportunity to grow and to go forward upon the journey of seeking, that the physical conditions, mental conditions, and emotional conditions experienced be perceived as broken.

8: This is a difficult concept to grasp. Why would the Creator allow, much less determine, that suffering on a continual basis be part of the excellent and beautiful plan for spiritual seeking? This does not have an obvious answer, yet we feel it

ing, realizing the unity of self with all of creation. The colors become more life-filled rather than life-like and have within them a kind of glow and depth that continues to grow with the seeker.

41: Is there a final query at this time?

42: (Pause)

43:♡: I am Q'uo, and we are most thankful as well to each in this circle of seeking. At this time we shall take our leave of this instrument and this group. We are known to you as those of Q'uo and we leave you in the love and in the light of the one infinite Creator. Adonai. Adonai, my friends.

44:

8.18 1995/07/06

0:♡: I am Q'uo, and I greet you in the love and in the light of our infinite Creator. May we thank and bless each of you for inviting us to share in your combined life streams at this time. To be so invited to share our thoughts is a very great privilege, for it is by attempting to be of service to you that we gain in polarity and advance along our own path. We ask that you remember as always when hearing any opinion whatever that the truth is already seated in your own spirit, and if you do not recognize it in our words, it is well for you to release it from your consciousness, for we would not be a stumbling block before you to retard you in your spiritual growth. Indeed, that is far from our purpose.

1:♡: We find the consciousness of those present this evening to be much aware of the day you celebrate in what you call your nation as the birth date of your nation's independence and each his own personal freedom. We find the phrase, "All men are created equal," to be written large upon your hearts and your pride at this time. Thus we would speak to you about how love, and wisdom, to a lesser extent, function through illusion to facilitate and offer tools for the facilitation of individual spiritual growth.

2: Each knows that the phrase, "All men are created equal"—men, of course, meaning humankind, men and women alike—to be not only an ideal but truth, for all have the same birthright, own the same

3: Godhead in potentiation and possess all that there is within themselves. We would in no way argue with this truism, and, indeed, wish to underscore its accuracy in the sense that each of you is the Creator. And thus do you each function as each other's catalyst, for each of you is a mirror in likeness, not similar, but same, so that your other selves may gaze within your glass and see what they need to see about themselves. Indeed, it is often among your peoples that you see things in other people, not realizing that you are seeing the reflection of yourself.

4: However, this evening we would stress that in the illusion, which is your so-called third-density reality, all men are manifestly created unequal. In the illusion of personality, each entity is unique. This illusion is a deep illusion which will continue to hold sway through several densities of existence and many millions of your years and far, far into your spiritual development and your journey back to the one original Thought. It is an important illusion. Why, indeed, does it seem so clear that in this illusion of personality, each is unique and obviously different and therefore unequal to and from each other?

5: Let us consider one individual spirit. There are two basic influences which shall govern what occurs within the life experience of this individual, the first, shall we say, the "law of finished beginnings." This is not a law, but an influence. We use the term "law" advisedly and ask that you understand it as a pervasive influence rather than an unshakable law. Your vocabulary does not have such a nice word, so we must use the closest in meaning. This pervasive influence is that which indicates that that which has been previously unfinished in an entity's experience in other lifetimes shall be once again brought before the attention of the entity in order that the entity may work, consider, meditate and do whatever seems to be advisable with these pervasive influences which are familiar.

6:♡: Many difficult relationships are the results of previous unfinished beginnings, and the difficulty of the relationship is much like the difficulty of a person that receives that which seems to be fresh from the grocery but which when taken home, though sweet and fresh to every physical sense, yet seems still somehow aging and putrefying. There is some-

thing ancient, something one cannot put one's finger upon, something which smacks sometimes of déjà vu. This is that with which you deal as lovingly, compassionately, and may we say, dispassionately with in this life experience in order to finish that which has been begun, that all may be balanced with that particular relationship, or in regard to that particular point, that the entity has been attempting to learn and has yet not completely gotten, shall we say, under the belt.

7:♡: As each is familiar with the so-called karmic influence, we need not dwell upon this influence, but would note only that it is well to take such influences seriously in that each entity give such challenges careful and persistent consideration, but also that the entity employ the light touch, the laughter, the seeking of joy, the discovery of love within each difficulty and each challenge.

8: And the other influence, although equally pervasive, is not an influence that is much noticed, however it is equally important to your development and to your understanding of the process of development. You understand already that that which you seek will come to you. This follows the basic law of finishing the beginning.

9:♡: However, there is a balancing influence and (that) is the influence of finding that which has least been sought. Each of you will repeatedly during your incarnation have a new experience, (an) experience to which you come as a virgin comes to her first love. You will have no previous experience to guide you within the incarnation or within your memory, for what is occurring is a balancing process. If you have sought and sought and sought again that which is good and perfect, it is a just balance, and one with which the Creator is generous, that that which is painful shall occur to you, not because you deserve it, but because the way to transformation is the way of balancing. And for every familiar line of thought which you work upon in order to progress spiritually, there will be a brand new circumstance which has been not called for which shall occur to you also and for which you have no previously molded personal tools. This offers you the chance of assimilating new catalyst without incurring what you would call karmic responsibility or debt.

10: If there are very difficult lessons in your life and one thing after another has been a half-remembered nightmare through which you wearily but determinedly move in order to stop forever the wheel, as you would say, of karma, or as we would put it, to finish that which has been begun, then it is that something utterly, unexpectedly marvelous and wonderful shall occur. Not because you deserve it, but because a balance needs to be brought. And so the Creator has gifts for you to aid in transformation, to surprise you and to offer you the opportunity to teach yourself that which you have begun to learn but have not yet finished and that incalculable something which the balancing law offers as a teaching but which has been rarely spoken of and even less rarely grasped, and that is that there is such a thing as grace. There is that which rains when there is drought, and which shines to brighten an interior dim landscape. There is an inborn keel which shall manifest itself within your life experience—not when you expect it, but always as a gift. And whether these occurrences are happy or unhappy, you may find within yourself the blessing of lessons which are more simply learned because you have been learning their opposite.

11: When you do not recognize in a situation or relationship any half memory of any past association, when you have no personal feeling of attachment to a challenge, then it is perhaps well to consider whether or not this may or could be a gift from the Creator, that which you already have the tools to understand, if we may use a term that is incorrect in your density. Each of you has this balancing influence on hand at this time and we encourage each of you to look to such lessons with gratitude for grace which offers the easy lessons once in a while and with determination, for even though these lessons are easy, because they come as gifts, it is easy to waste them.

12:♡: Therefore, be meticulous in acknowledging each gift, in seeing the balance which is internal to your own development and no one else's. Thus shall you use the illusion which makes you seem unequal, one to another. We encourage you to rejoice in this seeming inequality, for the Creator so rejoices. You are the glory which the Creator could only realize by reflection, you are the manifest of that which is and always shall be unmanifest. And while you are manifest, you are not only Creator and co-Creator, but also creation, and the Creator finds you lovely.

9: This consciousness learns within incarnation through harvesting the net results of the processes that the mind moves through. Within consciousness there reside what can be called archetypes of meaning. Each is familiar with the concept of the archetypal mind. This archetypal mind has two levels for the benefit of this particular consideration, the two levels being that portion of the physical mind into which memories go and that portion of the unconscious to which the larger memories of universal value go, so that there is that deep resource of the mind which holds racial memory and that deep resource of consciousness which may be approximated dimly by consideration of archetypes.

10: This portion of consciousness learns through the harvest of emotion and insight which has become purified or refined by the fire of experience. Usually it takes a great deal of experience to affect consciousness. There are considerations which can be taken up, which can improve the mind's use of the resources of consciousness. These techniques involve becoming aware that consciousness has a structure; that is, as the consciousness has interacted within the racial memory it has created archetypal programs, shall we say, considering the physical mind as a computer. It has created programs which when applied to conscious experience create new connections and promote the balancing and healing of distortion. These programs are archetypal. Shadows of these archetypal systems may be found within some religions, some mythologies, some philosophies.

11: Each entity's experiences and previous choices create an unique situation. There is no one way for minds to work. However, consciousness itself remains a constant value. However, each entity will access the great programs, or should we say, metaprograms of consciousness according to that way in which that entity alone has become used to doing. So the learning of how to make it more possible to invite these metaprograms and their wisdom is somewhat different for each person who seeks, even though the truth, the mystery of consciousness is single. One might consider consciousness itself the elephant which many people touch but cannot see. To one who touches the trunk it is a long and snaky thing. To one who touches the ear it is a big flapping thing. To one who touches the foot it is a tree trunk, and so forth. There is only one elephant, but there are many places to touch the elephant. So it is with these metaprograms.

12: Now, we always recommend meditation. Among the reasons that we recommend this practice is the fact that when the desire to remain silent has been potentiated by action and the effort is physically made to become silent within, a metaprogram immediately and automatically starts. A connection is made with a source outside the capabilities of the mind. There is a connection made with those archetypal metaprograms. This instrument has recently experienced the computer's e-mail and internet and we would say that it is something like being able to access the internet from one's own computer and thus be in instant touch with global resources. This is the kind of power and potential that consciousness has for that spark of consciousness that is within incarnation. The mind is local. Consciousness is universal.

13: Thusly, each time one goes into meditation or prayer or simply sits letting the silence be, one has automatically accessed universal mind, racial memory, archetypal structures. Suddenly there is no end to the resources available. We suggest daily meditation and we think that each entity shall, though always feeling that their meditations are no good, yet still experience that balancing and lengthening of the point of view which occurs when one has the universal perspective as opposed to the local perspective.

14: This entity was earlier pondering what the one known as N asked concerning passive learning. Meditation is passive learning. Tabernaculating with the one infinite Creator is passive learning. It is the learning from listening to the voice one cannot hear which answers questions which one cannot ask. The process cannot be known and cannot come into consciousness in local sense, yet the learning is there. And the strength of spirit and will which comes from this learning is helpful.

15:♡: We feel that we have given enough information for one lecture, shall we say, and would at this time open the meeting to further questions. We would, however, like to transfer this contact from this instrument to the one known as Jim that we may also exercise this instrument. Thusly, we transfer now to the one known as Jim, in love and light.

16:♡: I am Q'uo, and greet each again in the love and in the

light of the one infinite Creator. We would at this time ask if we may speak to any further queries which may be offered to us?

17: Carla

18: I was a little puzzled by the picture I was getting of how the racial memory was partially of the mind and partially of the consciousness. Could you talk a little bit about that?

19:♡: I am Q'uo, and am aware of your query, my sister. The mind is that portion of the complex of an entity which affects its evolution and adds to it through the process of learning and remembering; that is, to reconstruct from the memory experiences previously had. The consciousness of a race of beings has also within it the given, shall we say, that is from the Logos that makes a race of beings what it is to begin this third-density experience. For the case of most third-density plants, there is the graduation from second density of a group of entities that has learned to give and to receive love in sufficient degree to become enough individualized that the mind complex is able to take upon itself much of the weight of the responsibility for directing the continued evolution of this group of entities which shall become a race or a kind of being that inhabits the third-density experience. Thus, each racial mind has within it that which is given as its own kind of consciousness from the Logos and continues to develop as individualized portions of a grouping that which affects the evolution in a conscious and intelligent manner.

20: Is there a further query, my sister?

21: Carla

22: Yes, I'm grappling with this whole concept. When we pray, not asking for anything, just praying, are we learning? Are we accessing something about consciousness? Are we moving into an archetypal structure?

23: I am Q'uo, and am aware of your query, my sister. When entities engage in that process of petitioning which is called prayer there is the giving over of the self and its desire to that which is greater than the self and which has the ability to add to the knowledge of the self according to the repetition of the behavior which has associated with it certain components—the beginnings, the results.

24: We beg your pardon for the moment. This instrument has some difficulty. We would ask that we have a moment to work with this instrument.

25: We are those of Q'uo. We thank you for your efforts. This instrument was having difficulty concentrating.

26: I am Q'uo, and am again with this instrument. Is there a further query, my sister?

27: Carla

28: Yes, when a metaprogram kicks in is it that it makes you smarter, intensifies your intelligence, or is it that it offers alternate priorities, or is it that it offers different logical structures, or is it all three?

29: I am Q'uo, and am aware of your query, my sister, and suggest that each was a potential for the situation, and more as well.

30: Is there a further query, my sister?

31: Carla

32: Then is this a field in which we could learn more about how to use this resource skillfully?

33: I am Q'uo, and am aware of your query, my sister. Each of you as you seek in a conscious fashion do just this. There are layers of what you call metaprograms available according to the intensity of seeking and (that) shall be released as a kind of, shall we say, time release capsule, but more in the desired release nature.

34: Is there a further query, my sister?

35: Carla

36: Not at this time, thank you.

37: I am Q'uo, and we thank you, my sister. Is there another query?

38: R

39: No question, but I got this image of a blank piece of paper which I would begin to sketch upon and this would represent learning during the life.

40: I am Q'uo, and we would suggest that as you continue in your own seeking that the picture you have of your own journey, your own self, and the environment in which you move will continue to become more defined with color, with breadth of emotion, of potential, of inspiration, of joining with other pictures, so that the entire experience does become a richer experience, more filled with information and inspiration but (also) with the emotion and the passion that one feels in one's heart for the process of seeking and of becoming

is true. The virtues of your environment contain none greater than that virtue of predictable imperfection and limitation. What the Creator has in mind, we feel, is not an increase in health of the body or of the mind or of the emotion but rather a continuing possibility for improvement in the balancing and aligning of mind, body, emotions and spirit.

9: Health, then, can be seen to be within third density that state in which the entity—and each is unique—has achieved a stable balance within the self so that each energy has space for clarity and focus, much as you would see a color become more pure so one could envision the energies of the entity becoming more true, more just in balance and proportion, one to the other. This point of balance is unique for each unique entity.

10: Were we to attempt to teach perfection, that concept might, in one powerful moment, dismiss all illusion. However, we cannot move into your perceived reality and hook perfection out of the sea of confusion like a fish, nor would we be doing the Creator's work to attempt to lift any bodily into perfection. We count ourselves most blessed if we are simply able to suggest to even one entity that a stubborn focus upon infinite perfection will take the energies as they are and will, through time, produce for that entity such visions and clues concerning balance as are necessary for that individual's progress.

11: How does this relate to a concerted attempt to put in (to) manifestation the ideal healing environment? This question is a large one. We would suggest that there is no higher standard than that which is implicit in this question. It is to—we correct this instrument—it is a call to a great adventure to seek with great energy to materialize such an environment. This environment shall be visualized more and more frequently as your time moves forward for many entities now have become aware, both of the many, many ways of affecting cures and healing and also of the supreme place that faith has within an entity's individual health. These two concepts are ones we would suggest for contemplation.

12: We would wish to allow this response to be received by the one known as N before responding further; if that is acceptable to those within this circle. We pause for communication.

13: Jim

14: That's fine with us, Q'uo. Thank you.

15: Very well, my brother. Then we would ask if there is a query upon the material given or another line of questioning at this time.

16: Jim

17: I have no other questions myself, Q'uo. I appreciate what you've said.

18: We are those of Q'uo and we thank you, my brother. We are not quite ready to leave this delightful gathering and would speak a bit further but did not wish to move forward in that which we specifically gave in answer to the opening question.

19: We would speak to this entity's question, for we are aware, of course, when a channel such as this one questions whether it is still being of service. We encourage each to ask questions such as this. It is not wise to be smug or to feel that one has gotten the final answer. It is quite healthy, shall we say, for this question to come up when the world does not beat a path to your door, when meetings are small, when, as we see in this instrument's thinking, that physical parameters are unmet, such as money for the publications, it is perfectly logical to question one's path of service.

20:♡: We then must say where is the heart of service, for you? Where is love, for you? Where are your gifts? Which gifts do you wish to use? When seeking answers to questions concerning service we encourage the exploration of one's own gifts for each entity moves into the third-density illusion with all of its woes and wonders with a certain package of gifts, a certain combination of virtues and darker virtues, which you call voices, and out of this broken and seeking existence blooms forth all of the beauty and generous harmony of that same entity's blossom of selfhood.

21:♡: So we ask the instrument to take the time in the following days to contemplate its gifts and to seek an inner feeling of certitude concerning the service which is desired to (be) given (so that the service may once again be made calm and untroubled by self-doubts. Always, it is not the outer appearance which determines the success of employing one's gifts but, rather, one must simply move as one feels to move, always being aware that the service is service to love, in love,

for love, by means of love alone.

22: We would encourage each to lift the heart, lift the mind, lift the viewpoint, just as the sun seems to lift the flower bud, lift the grasses and the leaf. Attempt to give yourselves the freedom within to turn to...

23: (Side one of tape ends.)

24: ... (towards) the light, as that light is most deeply and purely perceived.

25: To sharpen these perceptions, again we say, spend time contemplating. Certainly it is good to have the meetings together, for those who seek together band together in a way which improves the hearing, shall we say, of all involved and creates a much improved atmosphere for seeking, but more than this, spend the time alone seeking, whether in prayer, meditation or in the joy, the laughter and the fellowship. Spend time praising and rejoicing.

26:♡: Why rejoice? Why give thanks and praise? Because the greatest energy of all is always the same: love is always the over-mastering power and creator. No matter what the experience, praise, joy and thanks are appropriate. When one can, even for a moment, see and feel the truth of the turning to love above all things then shall healing truly multiply.

27: We would at this time leave this instrument and this group, apologizing for the lack of satisfactory answers. However, we are dealing, when we deal with healing modalities, in an area in which, through this instrument at this time, the information we may share is, and will continue to be, of a nature more abstract than practical. However, we would not wish to employ this instrument differently. And there you are—a situation.

28: As we close, we would say to the one known as N, that portion of us which is Latwii greets and blesses the one known as N and thanks the one known as N for enjoying our jokes.

29:♡: We would leave you in the love and in the light of the one infinite Creator. Adonai. Adonai. We are those of Q'uo.

30:

7.7 1994/03/13

0:♡: We are those of Q'uo. Greetings in the love and in the light of the infinite One. We cherish this opportunity to share our vibrations and our thoughts with you. It is a privilege to be able to respond to your call and we most thankfully do so. As always, we ask that each use his personal discrimination in hearing our opinion, releasing that which is not part of your personal truth at this time and taking only that which has touched a sympathetic chord within you.

1: You ask this day how the Creator has stepped down its selfhood in, and to experience as, a third-density entity. The shortest and most bluntly accurate answer to the query is that the Creator has not stepped down this selfhood in anywise, in any density, or circumstance. The truth is the Creator; the rest is illusion.

2: All that you strive to comprehend, you already know. All that you strive to be, you already are. However, free will so dances with each entity in this Creatorhood. Thus each entity becomes unique within illusion and the oddity and peculiarity through illusion is valuable. However, let us move back to the point that the Creator is manifest in you and in all whom you see. Similarly, as regards healing. The healing is already perfected. Insofar as the entity wishing can lay hold of the vibrations which are those chosen to the original Vibration, just to that extent has the individual opened the self to a new reality with illusion.

3:♡: The vibration of selfhood is seldom grasped. The basic vibration of a self, or entity, is the vibration which is identical to the vibration of love. This overlaid by the range of vibrations presently enjoyed and (which) contains undertones begins the history, shall we say, of accumulated vibratory processes. An entity, then, is as powerful metaphysically as the degree of awareness of the original Vibration which it can lay hold of and sustain an intimate relationship with.

4: It is difficult, we know, to even contemplate or ideate the situation in which you, in all of the glorious imperfection of hastening life, are yet the Creator. This truth is basic and many paths to the Creator posit this in one way or another.

5: Each within third density is conscious of himself. This self-consciousness is a great prize. The awareness of self is at one and the same time a great burden. Prize and burden. Self-

consciousness opens the door to entities working consciously upon the self to the end of becoming more wise, more secure, more filled with charity and many other human reasons. This self-consciousness is a kind of anguish, the looking in the mirror. It is the great tool of third density.

6: If an entity should be able to within manifestation to focus fully within the consciousness of self this hypothetical individual would feel the full force of godhead or creatorship. Needless to say, few there are who have even touched that quality of self-awareness while in manifestation.

7: Indeed, the plight of humans dealing with their creatorship is much like that of the swimmers in the ocean which is a mile deep. That of which the swimmer is aware barely even scratches the surface of the sea. And so it is with consciousness that all the highs and lows of thought encompass merely the surface of selfhood, for that surface is the surface whose depths cry out in praise of the one infinite Creator.

8: Does the Creator, then, praise itself? Yes, this is so. All of creation sings a hymn of praise and thanks. This is the vibration of being; this is your nature. Insofar as one may lay hold on this truth and allow it to be described within, some learning shall occur.

9:♡: In other terms, for we are aware that this query was asked for various reasons, the identity or vibration of love at the moment of creation was given all of the densities and sub-densities, those coming into being in an inevitable pattern representing the settled view of the infinite intelligence which regarded the creation prior to your own. Thusly each of you walks a trail which was improved and embellished by selves walking before and in the unimaginable time when time has stopped and started again, another creation shall experience the Creator with densities and sub-densities now improved, because of the experiences of selves at this time, in this creation.

10: We would wish to speak of an experience this instrument had earlier in this day. The situation was grave. A soul lay close to dying. The priest with that soul was reading the prayers of ministry to the sick. With each prayer and affirmation, the sick man became calmer, but he could not hear well, so the priest raised his voice, reading the Twenty-third Psalm.

11: "The Lord is my shepherd. I shall not want." The patient became comfortable and as the last verse was spoken, "Surely, goodness and mercy shall follow you, all the days of your life and you shall dwell in the house of the Lord, forever."

12: The man simply stopped breathing. It was a good death. This entity knew that he was in the house of the Lord, forever, and fear had no more place within him and the healing took place, instantly. It was a healing death.

13: Insofar as each of you is aware that you dwell in the house of the Lord, forever, so also have you encountered and taken in a great truth.

14: The mind is far more powerful than any other force within your experience. What you know or think you (know) creates your illusion. Therefore, it is well to know what you know, to build only what you personally have experienced and know from an organic and involved viewpoint. For the deepest part of what you know is what you are, not what you do or say.

15: In this situation where there is illness and the heart cries for healing, the healing is that intangible process where the mind becomes aware of a more powerful field of energy than that expressed by the sickness. The physician may work upon the mechanical and chemical aspects of a body, tinkering with the mechanism and oiling the dry spots, as it were, but the actual state of that body is quenched by what the entity knows, or is.

16: To put it another way, the highest energy an entity can access either consciously or unconsciously determines how much the ills of flesh shall move according to the rules of manifestation, in general.

17: The more sure awareness an entity has of the illusory nature of an illness, then the less this illness can actually create in the way of sickness. If there is a basic key to healing as opposed to curing, it is this: the awareness of the entity moves to that place where that entity feels sure this is reality, where that energy is when the entity states to itself, "This is who I am." This is, indeed, who that entity is, where that entity will move, what limitation this will attend for learning and what suffering it shall enjoy as it learns.

18:♡: Each of you controls the degree of healing within by that which you know, that which you are, that which you de-

sire, those three things. We encourage each to make a practice of knowing the Creator in self. The Creator is all. We encourage each to be that loving vibration first, and words and actions second.

19: We encourage each to desire only the most high truth, to desire far beyond that which can be stated or imagined, for as you seek, your thirst is expressed in the outstretched call of soul to all that resonates with it. So is attracted to that entity ministers of light, shall we say, drawn to you justly and appropriately in accordance with that (for) which you have desire. Therefore, lift your desires even higher. Seek to know that true and real vibration which is your identity. He who can vibrate with this desire is moving as quickly as possible along the trail of the pilgrim.

20: We would stop at this time and ask if there is any query, now that we have given this much material?

21: Jim

22: Not from me, Q'uo. I appreciate very much what you said. There is a lot to think about there.

23: Questioner

24: I don't have a question, Q'uo.

25: We thank you, my brothers. We are unwilling to speak further upon this topic until there has been the mulling over and perhaps the direction taken for further querying. Therefore, we shall leave the subject. Before we leave the instrument, however, we would simply say a few words.

26: This instrument has no (emphasized) idea what we would have to say, so we shall have to ask this instrument to quit thinking, or we shall not be able to speak.

27: (Pause)

28: We ask each to breathe deeply. Take three or four breaths.

29: (Pause while this is done.)

30: My brothers and sister, we would speak with you concerning relaxation. Each of you is a keen and careful student of the mystery of life and eternity. You are concerned, metaphysically, to know and to understand, to grasp and to accelerate your learning, spiritually. Further, each of you is a careful and studious worker, always attempting to do the best. In relationships with people, each attempts always to give the best. This is all admirable and we do not fault this, however, it is a common and understandable error of the earnest and idealistic entity so to enmesh the self within the strictures of desire and learning the heart forgets how to skip, the mind, to sing. All entities need and crave not only the metaphysical truths, but also the immediate experiences which in their authenticity outrank the highest understanding.

31: We ask each in the days and weeks to come, to deliberate—we correct this instrument—to be deliberate about releasing the self into an immediate appreciation of the environment of your earth. To breathe in and breathe out, knowing that partnership with all living things. To feel the heart lift because the sun is golden, or the moon serene and beautiful. Even within the dwelling that earth and health and energy may be instantaneously pulled upward into the body and the body's awareness by the direction of the will.

32: Each entity has their feet upon the floor. We ask each entity—we correct this instrument—we ask each entity whose foot is on the floor to think that foot into contact with earth. Can you feel that energy now coming in the soles of the feet? It is your surety that this is possible that makes this possible.

33: You do not have to be amongst the trees and the grasses to get the energy of the earth to strengthen you, but you must be able to, by your will, assert that relationship and send out that attraction of desire. It is not wise to attempt to be too serious. It is wise to be the fool and be foolish regularly. For there is truth not just in the earnest and serious things of metaphysics, there is also much truth in the playful, in the energetic fun.

34: Therefore, we ask each please to attempt to open the self to lightness, merriment, fun, relaxation and the deep breathing that expands the mind, the soul, and the point of view. Hurry not. Cease rushing. Spend more time being. These things we encourage this circle, for the circle is very serious (humorously).

35: Balance in all things, my dear ones. We thank each for this delightful opportunity and would, at this time, transfer the contact to the one known as Jim. We are those of Q'uo.

36:♡: I am Q'uo, and greet each again in love and in light through this instrument. We would ask if there are any queries remaining upon any mind before we take our leave of this group?

the need to refine and habituate action so as to give a stable reflection of the self to itself.

28: And we feel most deeply the sense of confusion when this reflection comes back shattered and incomplete, such that even the seeking out of the reflection itself must be called into question. We are beginning to learn the art of release, release of judgment of other which we have found to be rooted in judgment of self. We have begun to learn to strive without striving. We would say to those who similarly look to a higher compassion, the one truth which we feel we can add to those words of Ra which have been inspirational to us too and that... asking that is at the same time a receiving and yet again at the same time the giving of a gift. This is the grace that permits one to look at the self which in all of the ways and measures one has learned fails again and again to measure up, and to find in this self the kernel of a holy and spiritual being which could never, under any circumstances, fail to measure up for it always simply is what it is: whole and perfect.

29: At this time we would ask that the meditation be brought to closure by returning to the one called Carla and those of Q'uo who may bring this magical event about. We are those of Oxal.

30:♡: We greet you once again in the love and in the light of the infinite One. As the sands of the sea, as the stars in your sky, just so infinite are the shining spirits which are embodied within this creation who turn their glowing faces toward the Creator in praise and thanksgiving. At this time many, many of those not incarnate in physical vehicles flock within the inner planes of your globe. To those who ask for help they flock by the millions to offer their candle power to heighten the inner light of those in need. Yours is third density. Ask for help and help will be given you. Reach out the hand and it will be full of invisible but real love. You are loved, not because you have achieved but because you exist, a child of the infinite Creator. You are enfolded, snuggled, by invisible nurturing arms. Every cell of your body is perfect. Your truth is that all is perfect. There is no striving necessary, for all is well.

31:♡: We are notes that dance in the sunlight, but we love you with our whole heart. Ask for help. Serve each other. And the light generated shall be beautiful indeed. As you suffer, as you experience loss and limitation, all is well. Turn often to the perfection, to the integrity, and to the healing health of praise and thanksgiving within the present moment, for all that you see and know and do is done upon holy ground. That is the floor beneath the scenery.

32:♡: We leave you in that ground of being, in the love and in the light of the one infinite Creator. We are those of the principle known to you as Q'uo. Adonai. Adonai.

33:

8.17 1995/05/28

0:♡: We are those of the principle known to you as those of Q'uo. We greet you in the love and in the light of the one infinite Creator. As always, it is a great blessing to us to be called to your group, and we thank you for this kindness and for your desire to seek the truth, for in answering this call you give us a way to be of service and a way to learn, and we thank you for both of these as well as for the simple joy of blending our vibrations with your own and for enjoying through your senses that physical illusion that is so beautiful and dear.

1: Your question this day is a broad one and in order to speak words of sense we find we need to establish a concept first. That concept is the nature of your being, for the being who learns, by its very nature will require certain kinds of learning. Now, this being that you are is like a two-story building with many basements, shall we say. The top story is something we would call consciousness. The first floor is something we call mind or brain. The basements, and there are several of them, belong some to the brain and some to consciousness and all to the blending of consciousness with the living brain so that into the incarnational experience of that consciousness which is using the brain there may come material that is useful not only to the brain or mind but also to the consciousness that overarches and undergirds and permeates your Earthly mind.

2: Consciousness learns in a different way than the human mind. Let us look first at the way the mind learns. We ask

you to remember that these are our opinions and to choose those thoughts that seem good to you and leave the rest behind. When a spirit or consciousness fragment chooses to come into incarnation, among the things that it chooses is the acuity and ability of the physical mind. For those who are within this circle that choice has been to use a very intelligent mind and to allow that mind its prerogative of enjoying its environment. So we shall look at those whose minds are normally capable or are more intelligent than normal and more capable than normal.

3: These choices are made always for good reasons. However, it cannot be known by each entity what these reasons are. For some the lesson lies in the use of the mind as a skillful and precise instrument. For others the lesson is quite the opposite, and that is experienced as the entity whose mind is excellent and whose decisions are logical but whose life is constantly being overtaken by those things which are illogical. For the one, the strong use of mind brings more balance to an entity who has great intuition. For others the lesson is in having an excellent mind but yielding that mind to the growing awareness that that which is to be learned in life is not to be learned through the brain. Therefore, each entity must decide for itself as to the lessons of an incarnation.

4: Now, the way this mind works is by accretion of detail. When the entity first touches the hot stove it learns before the recoil has finished not to touch a stove when it is hot. The mind learns by repetition. The same fact told over and over and over eventually becomes a part of muscle memory, shall we say. The mind learns by sequence. First one, then two, then three and so forth. These are logical, structural ways that the mind accretes and prioritizes that which it has learned.

5: As these logical processes go on, another type of learning takes place within the mind which is not particularly logical but which has to do with the emotional and emotionally related portions of the mind. The emotions experienced in the course of learning about any subject affect the way that this learning is seated in the mind. Further, the bias which is gained thusly predisposes the mind to giving that subject the same priority as has been assigned to it previously. Therefore, if one has a prejudice, one is predisposed to increasing the strength of that bias. Thusly are the priorities set up by the mind.

6: It avoids pain and seeks comfort. It attempts to create sense or order out of randomness or disorder and it attempts to assign importance or value to each thing that it learns. This process begins immediately as the incarnation begins and the infant comes mewling from its mother's womb with prejudices in place, prejudices gained from the time within the womb. Thusly, that innocent child that breathed the air for the first time in the incarnation has already been removed from its paradise, even before that first breath.

7: The whole process of learning within incarnation is heavily biased, then, and is heavily subjective. Now, we speak not so much of the learning that is by memory and by rote as we are speaking of the mind's ability to configure and assign meaning to experience as it occurs. The mind was made and has been honed to make choices. And thusly the mind tends to attempt to structure things in such a way that a choice can be made and movement can be felt. When there is no good choice, when there is no way of knowing enough to assign sense or assign priority to incoming data, the mind simply rebels much as a computer will stop all action when that which does not compute at all has been fed into it. And much of that which goes on under the threshold of consciousness as far as the physical brain is concerned has to do with the emotional reactions to being frustrated in the desire to be certain concerning choices and so forth.

8:♡: This creates a kind of chatter betwixt subconscious and conscious mind, and a good deal of that which is not useful in the dreaming is the conversation which the physical vehicle's mind is carrying on with itself concerning things that do not make sense, things which will not resolve into a clear choice, things that defy logic. Now, while all this activity is going on there is at the same time and using the same physical vehicle a consciousness which was not assigned the job of making choices but rather the job of being. This consciousness is an absolute. It is eternal. It is infinite. It is all that there is. And it resides and rests in all that is. Your consciousness is a microcosm of the creation. And a macrocosm in relation to love, that still point that defies all emotion and into which all that moves yearns to go.

It is not to say that judging and expressing that judgment are not perfectly normal activities, and within the worldly purview judgments are expected and necessary. But if you wish to work upon yourself at the highest degree of purity then it is that the eyes turn away from the self that dangles betwixt eternity and eternity, a parentheses of manifestation within illusion. Your situation while incarnate is that of a soul who has to leave the room for just a moment. You have such a tiny instant of time in your incarnation. This is the higher truth.

6: Now, we would not take the power of discrimination from any, for the ability to have insight is a valuable one and it is hard-learned. However, we do encourage each first to examine judgment for kindness and compassion and then to apply that judgment sparingly and accurately, for each within incarnation is a bruised reed, a wounded and fragile living being, and to place the burden of unflinching judgment upon such a precariously alive creature is a cruelty.

7: We ask each to learn the value of mercy, of pity, of softness of heart and humbleness of spirit, for the judge is a proud entity, yet wisdom lies in accepting a humble, even humiliating estimate of self and self-importance. It is most healthful to abandon that effort to judge accurately the self. Or, if not abandon, moderate, de-emphasize, for you are seeking to become lighter and emptier. You are moving through a thick etheric medium, breathing the life-giving air. Metaphysically speaking, that breath is labored and thick compared to metaphysical experience. It is not at all easy to turn from the judging to look away from that comparison betwixt that which is hoped for and that which has occurred. Yet wisdom, we believe, lies not in examining that distance but rather in turning to the light and abandoning judgment for praise of the one infinite Creator, for you are equally praiseworthy when you have achieved the ideal and when you have utterly failed to achieve the ideal.

8: For what is more basic, more over-arching, than the sense data and all that spins therefrom is that consciousness which has half an eye upon the incarnation and the other half upon the Creator. Great peace of spirit comes to the one who is able to locate the other half of the self, the half that does indeed dwell in eternity, the half that is beyond judgment and exists rather with the eyes turned to see what may be done to serve and not that mind which looks back upon the self to find what the score was, what percentile of achievement has been achieved.

9: We are aware that much value has been given throughout your experience in third density to achievement, to the achievements of far-seeing men and women who have seemed to achieve their ideals, to experience and express excellence. Nor do we deny that there is value in seeing with the eyes of the world, but we ask you to consider whether or not that value is as fundamental as the turning to the present moment, to the one infinite Creator, to love, for love is the overarching truth. And if the emotional self can turn to that love and bask in it for one moment, that moment of truth shall cry, "Peace, peace," to the self-judgments of the one who wishes to run the straight race.

10: This instrument knows a poem that goes: "Run the straight race with God's good grace. Lift up thine eyes and seek His face. Lay hold on life and it shall be thy joy and crown eternally." My friends, we feel there is wisdom in those lines. Lift up your eyes and seek His face. That face is love. It is personified within this instrument's religious system as the one known as Jesus. This entity knew that its life was symbolic and conformed himself to that symbology. There are many other faces of that love. We encourage each to seek the face of that which most centrally symbolizes to the self that present love, that overarching compassion, that resounding cosmic "yes."

11: The physical vehicle, the physical brain and much of the surface of all of the bodies which you possess within incarnation are tuned to give you a certain kind of data in such a way that you shall inevitably become unable to do that which you see as perfect. The entire structure of your physical environment has as one of its characteristics the inevitable tendency to demonstrate the uselessness of the attempt to remain logical, sensible, rational and malleable. Although it is natural for humankind to try to control the environment, the personal behavior, and so forth, energies inherent within third density inevitably steer the seeking spirit into a trackless, directionless and utterly confusing frame of reference, for that which is prideful must be cast down, and that which is humble and

lowly within must be lifted up.

12: The spiritual journey is a simple thing, yet it confounds intellectual examination, for it is, among many other things, the yielding up of that pride of self which manifests as the excellent worker, the hard-striving soul. There is an inevitability about the fall of each and every hoped for ideal, and all of this mental and emotional suffering has as its condign purpose the pulling of the energies towards the heart in order that the heart may open. Open to the present moment and to the love that is all that there is.

13: Honor your ideals. Honor yourself as you continue to seek to come as close as possible to those values set for the self. Yet know and allow yourself to truly to know that the actual virtue lies in doing what the Creator has called you to do, that which is in front of your face, with gladness, with a single mind and with a light heart. That lightness of heart is a gem of immense value. When you feel the sunshine pour into the heart, when you feel the heart straightening up, no longer bent under a heavy load, then you feel and know truth. The deepest truth of your human nature is love.

14: My friends, move in the great race. Do your best, and be glad as you fail, for there is joy in accomplishing one more step of the journey from the head to the heart. Open the hand of your compassion. Release that fluttering bird that seeks the light and the love of the one infinite Creator; that bird within the heart that your poet, Emily Dickinson, saw as hope. To hope, to trust, to abide in faith and in peace; these are the characteristics of one who has seen through judgment and pride and has released the self into that present moment. May you open that door into the present again and again.

15: We would at this time transfer this contact to the one known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

16: I am Q'uo, and greet each again in the love and in the light of the one infinite Creator. At this time we would ask if there may be further queries to which we may speak.

17: Carla

18: I would like to ask if I received accurate information about Oxal and Q'uo?

19: I am Q'uo, and am aware of your query, my sister. And the response is in the affirmative. We are happy to perform our regular task of speaking to the subject of the query offered us and sort of, as you may say, cleaning up with final queries. Then we will give way to the ones of Oxal that they may speak the closing for this circle through the one known as S, if this is acceptable to the one known as S.

20: Is there a further query, my sister?

21: Carla

22: No. I was just concerned that I had received accurate information.

23: I am Q'uo, and we thank you, my sister. Is there any further query at this time?

24: (Pause)

25: If there are no further queries we shall take our leave of this instrument and allow those of Oxal to speak a brief closing through the one known as S. We leave each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo.

26: I am Oxal, and we are pleased to be given the opportunity to take up within this group a relationship which we have had for some time with those of Ra and our brothers and sisters of Latwii. We have been for some time asking of Ra a question, or series of questions, similar to the one asked by this group today, for we are those who have traveled long in the ways of wisdom and have used the judgment as a tool with which to register for ourselves those distinctions and discriminations which permit action to take place in an informed way.

27: And we are those who have learned the art of refinement over a long course of what you would call time and have come at last to discover that the pathways that we have followed have come back round full circle, leaving us with a sense, not of accomplishment, but of paradox. It was compassion that won us access to the world which we have since come to explore and articulate through the many wisdoms that we have made second nature. It was only when we as a social memory complex have come to see that these wisdoms are so much dust and straw that we turned in need to those who, like Ra, have found a way and a means beyond wisdom to a compassion which is a healing. We ourselves seek this healing at this time and we appreciate the dilemma in a most acute way faced by those who feel a need to act, who feel

37: Carla

38: Well, yes, I do. Are you aware of the situation of which I talked earlier, about a woman at church that I simply cannot talk to because she's not respecting the truth?

39: I am Q'uo, and we are aware of this information through this instrument's memory. Is there a query, my sister?

40: Carla

41: Yes, Q'uo. I just simply ask if you have any comments, or suggestions for this situation, where there is a disagreement between people. Not because there is an actual disagreement, but because one of the two simply will not look at the truth and cling to the point which divides. I feel frustrated because I cannot resolve this situation, but at the same time, I realized I have to respect her and allow her to carry on as she needs to, but it is causing me hurt.

42: I am Q'uo, and am aware of your query, my sister. We give this instrument an image of a fulcrum point that may represent the truth. All entities move about this point. The relationship between any two entities may be seen as that straight line which you would call the "teeter-totter" or "seesaw" upon your playground for your children.

43: Each entity will find itself in a relationship with another moving about that which is the truth. In some relationships, the entity may find itself closer to the truth.

44: (Side one of tape ends.)

45: I am Q'uo, and we shall continue. However, each entity must move in that fashion which brings it into closest harmony with the concept of love and acceptance, for it is not clearly known within your illusion where this point of truth resides, though each sees it with what seems to be a clear eye. Thus, it is not truth or wisdom which is of importance within your illusion, for they are concepts which are beyond your illusion. It is instead that which accepts the Creator in all faces and then does what it will in the face of love and with the motivation of love.

46: Is there a further query, my sister?

47: Carla

48: A kind of confused one, yes. You say simply act in love, and I think it is wonderful advice. It's very hard for me to see where that love takes me. There's something that I have to call politics involving this woman's ability to talk to people and I hear back around from other people that she has said this and people are believing her. And part of me wants to continue to say nothing and take the high road and I just don't know where the most helpful action lies, not in just context of myself but in context of this organization that I'm trying to help. You see the question that I'm asking, and I simply don't know how to value the truth, whether speaking the truth at this point is helpful or not. Is speaking the truth a loving thing to do? Is not defending yourself still a loving thing to do if people would be helped if they heard your side? I'm just really stuck. I'm having trouble making decisions.

49: I am Q'uo, and am aware of your query, my sister. Because of this confusion and because of the importance of your decision in your own evolutionary journey, we must not infringe upon this choice and can only suggest that when you have prayed or meditated yourself to a point of loving acceptance, then the choice will become more apparent.

50: May we answer any other query, my sister?

51: Carla

52: No, Q'uo. Thank you for that.

53: I am Q'uo, and we thank you, my sister. Is there any other query at this time?

54: Carla

55: Would you take a short question about something that I don't know anything about and that is these "rays of incarnation"? I've heard about them twice. Do you feel that this is a fruitful subject for further exploration?

56: I am Q'uo, and am aware of your query, my sister. We would recommend that these queries having to do with so-called "rays of color and manifestation" be more carefully considered and organized, for their present form is somewhat chaotic, shall we say, for there are many ways of looking at the bodies and centers of energy and their manifestation within your illusion for you are entities of a complex nature. That of mind, body and spirit and the relationship between each as well as the nature of each are manifested in various ways and are described by your peoples in far more (detail).

57: May we ask if there is a final query at this time?

58: Carla

59: I'm done.

60: I am Q'uo, and we thank each once again for the privilege

of your company and your call. We are honored to join you and to share our humble opinions with you and we ask that each remember that opinion is that which we share. Take the concepts and words which have value to you and leave behind those that do not.

61: We are know to you as those of Q'uo. At this time we shall take our leave of this instrument and this group, leaving each in the love and in the ineffable light of the one infinite Creator. Adonai, my friends. Adonai.

62:

7.8 1994/03/27

0: Greetings in the love and in the light of the one infinite Creator. We are those of Hatonn. We thank each for calling us to your group this day. It is a privilege and a blessing to join in your meditation and to blend our vibrations with yours.

1: We are those who come to your peoples at this time in hopes of being of service by providing information and opinion concerning spiritual evolution. It is our understanding that this present period which you now enjoy is part of a season of harvest or completion upon your Earth world. In this time of transition to a more densely lit illusion there is great opportunity, we feel, for entities who are seeking to accelerate their process of spiritual evolution to do so. We are those who wish to assist, as we may, those who request our opinion and presence.

2: We are those of the Confederation of Planets in the Service of the Infinite Creator. Institutions equivalent in general nature to ours among your peoples might include the Peace Corps or those who work with Vista in the inner city. Not missionaries, not religions do we present in ourselves but, rather, counselors attempting to inform those who request our service of our understanding of the basic nature of the creation, the Creator and each seeker's place within this cosmology or world view.

3: In many, many ways through the years which we have spent speaking to your peoples, we offer again and again a very simple message: the Creator, we feel, is of a nature which is unified which may be summed up by a vibratory level. This vibration we call love. The Creator, to us, is a mystery. We know, or feel we know, that the Creator is indeed the Creator, that this Creator is possessed of an infinite intelligence. This infinite intelligence is expressed in that vibration which is love. Each entity also has a vibration, indeed a complex of vibratory levels harmonizing to make your unique signature or pattern of vibration.

4: The teaching we offer is this: as each seeker moves its vibratory complex closer and closer to the vibration of love, so does the infinite self within each seeker begin to sound its true note and identity. Thusly, as it is written in your holy work, one might say as did the teacher known to you as Jesus, "Be perfect, even as your Father is perfect." That this is an unreachable goal within the illusions we both experience is undoubtedly so. However, as the seeker sharpens its desire for and its hunger for more harmonious vibratory patterns, for this seeker then persists stubbornly in seeking again and again to move the personal vibratory complex closer to the pure vibration of love, so does desire create the perfect work within.

5: In any human terms these attempts to be as the Deity are useless. In the metaphysical world, where intention and desire are as real as a chair or a person, such seeking is effective and as the seeker persists in seeking this vibration the seeker begins to experience more and more spiritually-based coincidence or synchronicity which acts as a kind of feedback, letting the seeker know that it is cooperating with its destiny and has begun to accelerate the rate of its spiritual evolution.

6: We come not to move people away from paths of seeking which are satisfying to the entity. We wish to place no stumbling block before any. However, in many cases among your peoples those who seek most fervently are themselves alienated from the traditional, cultural, religious systems. To those entities we present a general and non-dogmatic way of looking at creation, the Creator and each seeker's place within that creation. By doing this we hope to be of service, by affording those who may need a home, spiritually speaking, such a home. We hope for no church nor do we hope for any power within your world, rather, we simply make our-

selves available through channels such as this one in order to present that alternative for those who may find it useful.

7:♡: It is our understanding that each who sits within this circle existed in perfect potentiation before the world you know as Earth was formed. Each unique spark of love, each entity, was already loved and cared for before all that you see as the creation came to be, for the essence of each of you is a thought. The manifestation of that thought, your flesh and blood, bone and sinew, is as a garment. You clothe yourselves for your few years of incarnation in this flesh and wear it until you have truly worn it out and then, like a garment, it is laid aside and that unique spark of love which is you moves onward and where you move onward to is dependent upon how you have dealt with those issues which you chose for your own learning within this incarnative experience. You are love and you seek love, yet this love is biased and distorted in many, many crazy ways. Crazy, we say, like the images in the fun house of mirrors at a carnival.

8: Why would the Creator place each entity within such a heavy and crazy illusion? What is the point behind all of this manifestation which seems to offer suffering, loss and limitation at least as often as it offers those things which you think are good? We see each of you in a very, very long view. To us, you belong to infinity, for we see each of you as eternal. We also see that the great glory and purpose of your experience is that you shall suffer as you learn and in that suffering you shall be transformed.

9: Now, not all of your peoples wish to hear our words and this is entirely acceptable. Many there are who do not yet wish to take control of their own spiritual evolution. They do not yet desire the responsibility of considering the possibility that it does make a very real difference how one chooses to be and to act. To those entities we bow with respect and say, "Sleep on." But we say to those who are awake, "Watch and pray for you know not the hour when that which is yet to come shall arrive."

10:♡: Now we quote again the teacher known to you as Jesus. This entity spoke of a wedding feast. To this feast were invited the high and the mighty, the comfortable and the well-off. Yet one must have business here and another there and so the wedding feast had empty places. Therefore, the father sent out people to comb the neighborhood for anyone on the street to come to the feast. There is a feast and we do invite each to come. That feast is love and each of you may be more and more one who dwells in the presence of that divine love.

11: In terms of the practical—for this instrument requested mentally that we be more practical—we suggest a commitment of some of your time and attention to the process of seeking the one infinite Creator. This commitment of time need not be a great one but, rather, it needs to be regular. We suggest to each what you might call silent prayer or meditation. Now, there is much good in prayers of thanksgiving, praise and intercession. There is much good in speaking to the infinite One, to having a relationship with this infinite intelligence. Yet does not a part of any relationship depend upon listening? Just so, we suggest that each seeker spend some time each day, if it be only a few moments, actively practicing the listening to that still, small voice which your Bible speaks of. For the Creator speaks not with thunder or disaster or great noise but rather the Creator speaks in silence. For there are no words which may carry the energy of the infinite One. Therefore, the infinite One's relationship to you is one of being, is one of presence. We encourage each to spend a few moments each day practicing the presence of the infinite Creator, simply allowing the self to realize that the ground upon which he sits is holy ground, for the Creator is everywhere and all things come within that holy orbit.

12:♡: When we speak of love we do not speak of the love of friends or the romantic love of men and women. Indeed, we realize that this word, love, is itself confusing for it means so many different emotions, not one of which has the power or purity of the one infinite Creator's love. This love is as a creative thought and energy which has literally manifested all that there is. The nature of the universe is love which affects light in ways which build all that is manifest. You gaze at a creation builded entirely of light governed by love. When we greet you in the love and in the light of the infinite Creator we ground ourselves and you in all that there is.

13: We would at this time stop and ask if there are questions at this time. We are those of Hatonn.

14: (Thirty second pause.)

15: We are those of Hatonn, and would then go forward.

16: Questioner

17: I have a question, Hatonn. I have a question concerning communicating with others, those that we are meeting in everyday life and sharing with them the world of seeking and our feeling about it in such a way as not to infringe upon their free will. I wish if you would comment about talking about what is important for me, for example, with somebody else who doesn't ask. Do I wait until they express desire to hear or what is a harmonious way to go about doing this, spreading the light?

18: We are those of Hatonn, and grasp your query. Service is one of the more difficult things to accomplish well. The attempt to be of spiritual service to another, we feel, must depend in the first or primary place upon the free will of the individual to be served. It is well to wait until an entity asks you for your service before you attempt to render this service for if that which you have to say has not been requested in some way it is very likely that it will be considered irrelevant by the one whom you seek to serve. More than that, it may constitute a stumbling block for the entity you wish to help. This is sometimes frustrating for it is as though you see a child who will burn itself on a hot stove, yet the child must learn just that way what "hot" means, and if you see an entity bowed down with grief or trouble and you feel this entity could be helped by your opinion we encourage you, then, to see that you have, by offering what is not requested, confused and baffled energies that need to be felt as harmonious and sympathetic.

19:♡: The service that is rendered by overtly speaking is easy to understand rationally and therefore it looks like the best way to serve. However, it is hard to underestimate—we correct this instrument—it is hard to overestimate the effect that a silent witness may have. There is a witness which each gives by the way it lives, by the way it moves through the being and the doing of everyday living. If you are practicing the presence of the one infinite Creator, if you are living in faith rather than seeking and scrabbling for proof, if you have hope and trust and love and a smile, these things will speak for you, without your doing anything and this silent witness may bless without invading for it is primary that each entity freely choose that which it chooses for the choice made is so very important.

20:♡: What choice would that be but the choice of how to love? There are two ways of expressing more and more love. One is the way of the sun, the radiant energy of free giving. In this way of accelerating the process of spiritual evolution the seeker attempts at each point of choice to make the choice which is of the higher amount of service to others, feeling that in each face which it sees is the face and nature of the Creator.

21: The other way of accelerating and progressing spiritually is to take all the light around and attempt to hold it to the self. This way of being and learning has various names among your peoples, such as the left-hand path. We often call it the path of service to self. When you see an entity relating to those around it depending upon what use they might be to it then you see an entity operating along the lines of service to self. Perhaps one might call entities such as this negative or selfish and perhaps one might call entities who are following the path of service to others those who seek along the positive path, but these are simply names.

22: The entities who are still asleep to spiritual seeking dwell in the middle of a great arc of energy. For them the energy remains at the bottom of the energy well for they are not creating or amassing power by how they live...

23: (Side one of tape ends.)

24: ...are of the Confederation are seeking along the lines of service to others and we come to those who are seeking along this positive path.

25: We are very willing to aid and if you wish us to aid in your meditations you have but to mentally request our presence. When we are with a meditating entity we do not give messages or attempt contact. We simply move into the meditative vibration, sharing with the seeker in this meditation. It is as though someone else was singing along with you: the note is more firm and steady. This is the benefit we offer, that your meditations might be somewhat deeper. We are pleased to do this if you wish and would not infringe upon you unless you ask.

26: We have thrown a lot of ideas out this day and before we leave we would again ask if there are any queries.

27: Questioner

those upon the negatively or service-to-self oriented path. However, the experience is one which moves past the green-ray energy center from yellow to blue, then to indigo, in order that the negatively oriented entity, who sees compassion and love for all as folly, may experience a contact with the one Creator that is in accord with its chosen path, that which sees the power, the control, and the setting in order of those about it as its duty and as that which is most desired.

57: Is there a further query, my sister?

58: Questioner

59: Not at this moment, thank you.

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

61: Questioner

62: Is the duality of positive and negative another illusion?

63: I am Q'uo, and am aware of your query, my brother. And we would suggest that all is illusion, except the unity of the one Creator. All creation, all things, all other seeming entities are an illusion or distortion or portion of the one Creator which must be distorted until there is the complete realization and reunification with the one Creator.

64: Is there a further query, my brother?

65: Questioner

66: No, thank you.

67: I am Q'uo, and we thank you once again. Is there another query?

68: Carla

69: I have one. I have been assuming for years and years that the people that come to me were, let's put it this way, many people come to me and feel that they recognize me or they know me and with some people, I just... I am able to key into them very easily and it has that feeling of destiny about. Is it true that we come in what somebody has called "soul herds"?

70: I am Q'uo, and we are aware of your query, my sister, and can affirm that there are indeed families, groupings, clans, tribes or whatever description is considered appropriate to describe the groupings of entities that move as souls together upon the journey, having spent a great deal of time previous to the present incarnation determining the future experiences, as you would call them in your experience of time, so that the efforts that are planted in one incarnation may produce the fruits in a future effort. Thus, one builds upon another and together those who are of like mind are far more certain to discover that which they seek.

71: Is there a further query, my sister?

72: Carla

73: No, I just, I felt that that was the truth and that I could trust destiny to bring me the people that I want to care for. That's a very comforting thought, thank you.

74: I am Q'uo, and we thank you, my sister. Is there another query?

75: Questioner

76:♡: My turn, I have a question, Q'uo, about (inaudible). For some reason why did you say that it is like a joyous dance to be in the circle of seeking... I hope that (inaudible) see as much light as I see in love to be joining together like this. Thanks for commenting.

77: I am Q'uo, and we also are much and truly pleased by the invitation which is offered to us at each enjoining of this group. We dance with you and listen in awe at the music of the spheres, that is always with us and this group.

78: Is there a final query at this time?

79: Questioner

80: Can I have the final question? I'd like to ask you if you could comment when... maybe I should ask this as a personal question. You know, when I feel something in the third chakra, you know, like a blockage or a shortness of breath or sorts, what is the best way to look at it and how to know the best way to learn from this catalyst and what?

81: I am Q'uo, and we are aware of your query, my sister. We can always recommend the meditative state for the place in which to accomplish this work. There is great benefit in the regular setting aside of time so that one may review the daily round of activities and explore the centers or chakras, so that there is then the possibility of discovering where openings or blockages may exist. And when these are discovered in any form such as you have mentioned, that there be a surge of those recent experiences where efforts in any particular center were offered, what the results were, how the emotions were affected and so forth, so that you look at your own experience as your guide to what centers have received

the inspiration or the blockage. Looking then to see if there are deeper or connected issues that may explain or shine a greater light upon the feeling that is associated with the center, thus one can begin to set up certain avenues of exploration within the self that can be called upon to continue to offer insight, connections and a larger point of view to that which is usually experienced in the daily round of activities.

82: Is there a further query, my sister?

83: Questioner

84: No, thank you very much, I will meditate on that.

85: I am Q'uo and we again thank you and commend the regularized meditation to each entity for it is in these times of communing with the deeper self and the greater self that the vicissitudes of the daily life may be explored and experienced in their essence, that the detail of the day falls away reviewing that which is of the most import.

86:♡: At this time we would express once again our great gratitude to each present for inviting us to join you in your circle of seeking. We realize that the hour is late and that there is much tiredness in need to move the muscles at this time. We shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai, my friends, Adonai.

87:

8.16 1995/05/21

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We apologize for the delay in speaking. Our instrument was confused because the one known as Oxal and ourselves both answered the question of who was to channel from the Confederation to this group. The instrument then had to challenge each entity separately. The one known as Oxal has agreed to speak last.

1: We thank each person in this circle of seeking for turning to the solace of the search for wisdom and truth and meaning. The faith and tenacity of this group is commendable. And you make it very easy for us to perform our service by your unflinching concern and dedication for and to the devotional life.

2: The question which plagues all entities who wish to excel is the question of the human failings to which the spirit does not have to be heir. The physical vehicle is an oddity, that way station betwixt nothing and infinity, that shadow world of limits and quantity. This shadow world is delicately and elegantly aligned with the needs of your density, the need to be confused, the need to strive, the need to associate with other human beings while the far reaches of intuition and dreaming discover great new galaxies every day of thought and structure and imagination.

3: The physical vehicle that carries this consciousness moves through one decision after another. In that gray area in which most human functions seem to take place the polarity of much of the daily round is not obvious to the physical eye. The seeking soul then moves through each day without sensing the quality which is its most fundamental, that quality which perhaps you would call ideal but we would rather term metaphysical, for it is the same quality that within the mind furnishes the touchstone, that imaginary perfection. And yet what does this perfection have to do with the everyday?

4: The mind is a curious tool, a great resource. Its powers of discrimination are usually well developed in humankind, and this is as it should be, for of all the incoming sense data, the trained mind selects according to priorities and judgments that have been hard won. It is only natural that there would be judgment turned towards the self, that there would be distance seen between ideal and actual. Yet the truth is neither with the judge nor with the one who refrains from judging, but rather the truth lies ineffably in the present moment.

5:♡: It is difficult in words to express this concept but if you can conceive of that present moment as full of light of all that there is, full to bursting with all that ever has or that ever will be. This moment of orgasm, this moment of delight, this is the closest we have come to a knowledge of reality—no time, no space, no judgment, but pure white light, a naked manifestation of love. This is a truth available to each seeking entity, and yet the door into this present moment is locked fast against those who would judge the self or others in such a way as to injure or harm, for a judgment is in many cases an injury, whether it be inflicted upon the self or upon another.

teach you once again. Honor and praise all of yourself and know that it is your choice of how to play the instrument of self which matters. For each has the same instrument. And each has all of the abilities necessary to tune that instrument. With our hearts full of love for each, and our desire to encourage you to be easy on yourselves and forgiving of yourselves very keen, we leave this instrument in thanks.

18:♡: We know that we have raised more questions than we have answered. Yet, that is inevitable for the very character of spiritual seeking is two impossible things at once, that somehow are possible. Paradoxes abound. Riddles are the very stuff of spirituality, for each is the enigma that love is. And we do praise that divine mystery that lies in the consciousness that we all share in the selfhood that we together make up.

19:♡: We would at this time transfer this contact to the instrument known as Jim. And we leave this instrument in love and light. We are those of Q'uo.

20:♡: I am Q'uo, and greet each again in love and in light. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there another query at this time?

21: Questioner

22: I would like to ask you a question about the polarity of the entity known as Bhagwan Shree Rajneesh. Would it be possible for you to comment on the polarity of this entity and possibly those around him, those associated with him?

23: I am Q'uo, and we are aware of your query, my sister. So we fear we must disappoint, for we are not desirous of sharing information which may affect the decision-making of any who values our words, and we find that there is the desire upon the part of one that feels kinship with us to know that which we feel is best left for the unknown at the present time.

24: There are many entities who revere the words and the life of those spiritual leaders who have for them provided a pathway to truth and to knowledge and to the opening of the heart in true compassion. That each entity has those attributes which are enlightening, and also contains those attributes which are upon the topic of this evening's address concerning the darker side of the illumined self, is also without doubt a truth. We must remind each that all seeking is holy, and each entity is a teacher to another as well as being a student to yet others. If any entity can find the place to place the faith and can be inspired and inspired by another to move forward in the evolutionary journey then who can say whether there is negativity or a positivity within the self which inspired such a step, no matter what other elements in that entity be considered. Thus, we would choose to leave this particular query unanswered, for we find there is more of service in so doing than in speaking in a specific sense.

25: Is there any other query, my sister?

26: Questioner

27: Not at this moment. I leave it to others. Thank you.

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

29: Questioner

30: I would like to know, given that it seems as polarity increases, harmony increases, does it work the same in both directions, that is, if one polarizes more negatively, does that increase harmony as it does when one polarizes more positively?

31: I am Q'uo, and I am aware of your query, my brother. And to the best of our knowledge, which is limited we admit, as the entity who has chosen the service-to-self path becomes more efficient in this service, there is more of that which you would call a disharmony produced. For the, what we could call, the natural order of things, that is, unity of all, is broken or fragmented into manyness in order that a small portion of that manyness may govern and manipulate a larger portion of that manyness, then the natural harmony which binds all things together is seemingly shattered upon one level of existence, that is, the illusion of the creation where the many must without question obey the few who feel it is their duty to set the universe in order. Thus, we find that the quality which you would call harmony is one of the first casualties upon this path.

32: Is there a further query, my brother?

33: Questioner

34: Ah, on negatively polarized planets do they have more problems than we do with environmental destruction?

35: I am Q'uo, and I am aware of your query, my brother.

It is the general run of this particular path of service that the quality of disharmony and difficulty within the illusion is experienced upon all levels of the existence, though there is more expression of the disharmonious elements within the interpersonal relationships, for it is here that those who seek power over others find the avenue to its attainment.

36: Is there a further query, my brother?

37: Questioner

38: No, thank you.

39: I am Q'uo, and we thank you again, my brother. Is there another query?

40: Questioner

41: If I may ask, OK. It's not on the topic we are talking of tonight. My question is actually about fourth density. A notion came up recently about the disappearance of nationhood befalling—of the walls between nations. I wonder if that's a necessary stage towards forming a fourth-density social memory complex of this planet. Would it be possible for you to comment?

42: I am Q'uo, and I am aware of your query, and we believe that we may respond by suggesting that to many entities who are experiencing the pull towards a cooperative or collective consciousness that the dissolving of such boundaries is indeed of significance along this line. There are many, however, who in their own personal journeys of seeking see such occurrences as a continuing strain or strand of confusion and disorder, which is a reflection of their own personal lack of unity in choosing a path of service. Thus, those who see with clearer eyes, those who look beyond their own personal boundaries and seek that which binds all beings into one, are those who are more able to see events about them as being significant in the achieving of this unity.

43: Is there a further query, my sister?

44: Questioner

45: Could we be applying what you answered to other realms of this physical (inaudible) reality in terms of this social/economic situation of people?

46: I am Q'uo, and we believe that we grasp your query, my sister. And we would suggest that this analogy may be applied in any realm or segment of third-density existence, for all of this illusion is as a mirror to the one who seeks within.

47: Is there a further query, my sister?

48: Questioner

49: No, unless (inaudible) do and so can't think of any (inaudible).

50: Questioner

51: OK, I was wondering about the state of consciousness seen in literature known as nirvana, enlightenment, oneness and so forth. From what I understand in all discourses is that we as third density are here to polarize either towards service to self or service to others and that is still on the journey of duality, and yet there are people on this planet of third density, people who are beyond duality in the experience of enlightenment, the oneness. Would it be possible for you to comment on the seeming apparent conflict that I see in these two different notions, either for us as third density to polarize, say to a service to others or to surpass that, to just go beyond being part of that duality and just be one. Could you comment on that?

52: I am Q'uo, and we feel that we may speak most appropriately by suggesting that there is the glimpse, the taste, shall we say, that is available to any seeker of the truth that will give the inspiration of the fully experienced presence of the one infinite Creator at those times when it is most important for the mind/body/spirit complex to understand to the core of its being that the journey of seeking and polarization, as you have called it, that it is upon, is a journey which is undertaken in the full protection of the one Creator; that all in truth is one, that there is in truth no right or wrong, positive or negative, that can match the complete unity of the one Creator. Thus, the seeker is from time to time upon its journey given these moments of inspiration and unity to bolster its being and remind it that it is a participant in a great and joyous dance that has as many faces as there are units of consciousness within the one creation.

53: Is there a further query, my sister?

54: Questioner

55: One more. Do entities that polarize towards service to self also experience such moments of enlightenment, of oneness?

56:♡: I am Q'uo, and am aware of your query, my sister. These contacts with intelligent infinity do indeed occur for

28: I have another question. I don't... I wonder if you would comment on a particular feeling that sometimes I experience but perhaps others also feel it, and that is during meditation when the energies are shared sometimes I feel some energy running up inside that is pleasant and yet it often brings tears into my eyes, it feels like a great wave of emotions sweeping over me and then it fades, and I wonder if that is a conditioning wave or if it simply indicates some blockages, energy blockages, in whoever feels this during meditation, such as this one.

29:♡: We are those of Hatonn. We believe that the experience of which you speak is that of an entity dimly sensing that which is beautiful beyond description, the love between two seekers. This love is close in vibration to divine love for the love of those who together seek is completely selfless. The goal for both in such a relationship is each to aid and encourage the other in spiritual seeking. This partakes of the nature of love itself. Thusly, there is the great feeling of emotion because of the beauty which is sensed. May we answer you further, my brother?

30: Questioner

31: No, thank you, Hatonn. That answers my question.

32:♡: We are those of Hatonn. We are grateful to you also, my brother. Each time this love is shared back and forth it blesses infinitely, does it not? Is there a final question at this time?

33: (Twenty second pause.)

34:♡: We thank each for allowing us to share our opinions. Take only those words which have meaning for you and leave the rest behind, for we are not authorities but those who come in friendship and love. We love you and bless each of you and thank you for the great honor of speaking. At this time we take our leave of you, rejoicing merrily in the love and the infinite light of the one infinite Creator. Adonai. Adonai.

35:

7.9 1994/04/03

0:♡: Greetings in the love and in the light of the one infinite Creator. We are those of the principle of Q'uo, and we thankfully bless each for asking us to share our thoughts on healing. It is this instrument's day of rejoicing. The Easter-tide, as it is called, the time when the ultimate healing, the resurrection of that which is dead into new life takes place within this mythical system of faith. It is most appropriate, for a question upon healing is at base a question about death, transformation and resurrection.

1: That which is considered among your peoples, as we have said before, is far more often the curing of a condition. This in no way breaks into the storehouse, the treasure house, where each soul's totality of living is recorded and saved. Rather, it manipulates a manifestation. To focus upon the healing systems is most efficacious for the medical practitioners, and the detailed information which is collected by the various processes of medical investigation are also most efficacious at altering the manifestation, the clothing of flesh that the human body, so-called, is in essence.

2: For us to move into a mode of expressing or assigning various phases of medical practice associated with various items within the body, or your so called subtle bodies, is simply more of the same. However, we continue to be most eager to serve. This is an interesting subject and a fruitful one. We cannot be those who shape another's answers for them or learn for them, for that would be infringement upon free will. However, perhaps since the query was asking us to express any comments we might have, perhaps we may be able to find some solid ground upon which to get a firm stance. We shall attempt to bridge the gap between where we, as this instrument would say, are coming from and where the one known as N comes from.

3: It is our perception that healing takes place when the integrity of the field which is the soul or spirit—that is, the essence of an entity—is maximized. This maximum integrity of field occurs at an unique position within the nexus of the various bodies, wherever within that nexus that that one entity is at that one particular time. Not only is each entity unique but each entity is continuously changing between vibrations. Rare is the individual in third density that can attain and maintain maximum integrity or health, even for a moment. Those who come the closest are those whose bal-

ance is seen by others, perhaps, to be above the ordinary.

4: We use the term, balance, to convey a situation in which the various energy centers of the physical, mental, emotional and so forth bodies are at a state where there is a clear strength or center and a comfort in the, shall we say, fit of the energy distribution. An entity which is in this kind of balance may be thought to have attained a high degree of wellness or health. When entities become ill, the physical aspects of this situation are more clear or evident than other portions of the situation causing illness. When work is done upon the physical body, then, the manifestation may change. However, if the entity has not had the process encouraged wherein that entity moves towards balance then the physician has done work only skin deep.

5: Now, we realize that the modest aim of most medical practitioners in your society is to do precisely that—to cause the mechanism to work properly once more. It may seem that we continually retreat from talking about healing because we are continually retreating from changing the physical manifestation of illness. When we wish to consider healing we then must orient ourselves and you to whom we are attempting to share some of these thoughts to a new emphasis, that emphasis being upon the essence of a person, as you would call it.

6: We do not distinguish in a way that makes psychiatrists more able to cure than the surgeon or the general practitioner. No, indeed, for the outpourings of the mental/emotional complex within an entity within incarnation are of much the same detailed and non-unique kind as physical symptomatology. It is not mind or emotion or body that is healed in healing work, but, rather, the entity, whole and full of integrity. You hear of the phrase, "integrated personality." This perhaps catches a notion of that to which we point as a starting place.

7: What psychologists and psychiatrists may mean by a well integrated personality is along the lines of symptomatology. That is, the ego this and the id that. However, it does fasten upon the concept that all the various parts of the mental/emotional complex of thoughts form a kind of energy grid, a pattern of usual associations which have been used in concert enough that the entity has become comfortable and in balance as a personality with this particular way of expressing.

8: What the healer does in healing is provide, on some level, catalyst which will alert the higher self of the entity to be healed. The more powerful and effective the healing the closer to the heart of essence of self that the healer shall come. In other words, the more effective the healer, the more accurate the touch upon the point of balance is, that is, the healer meets the entity to be healed where that entity to be healed is not yet. Healing comes from a new perspective, not from moving about to find one which is already pursued.

9: How can the healer do this? Each healer works differently. For some there is the healing touch. For some the healing word. For some the skill of various of your resources such as the gems, the massage, the—we cannot give this concept to this instrument well—the plumb line, shall we say. This is not the correct term... that which dangles from the held string and moves eccentrically—the dowsing, shall we say. These skills vary from healer to healer. What each healer has in common is a gift which the healer simply shares with the one to be healed. The work is done, not by the healer, but by that entity to be healed's own self which, because of the catalyst of the healer, has the opportunity to select in an integrated fashion a more balanced configuration of energies.

10: In each case this configuration and its change is unique. The human animal, shall we say, is wired eccentrically. By this we mean to indicate that each entity has an unique pattern, not simply to the physical body, but to all bodies. Each wiring system functions a little differently from any other; some to the extent of functioning backwards. Consequently, the strength of healing is the strength of the field within which the healer and the one to be healed rest during that time when the interaction between the two essences creates that moment which allows new choice.

11: We thank the one known as N for continuing to hope and to have faith that there is a better, more universal way to heal. We are glad to continue to work with this entity. However, we would express that we simply refrain from certain levels of specificity, for when an instrument such as this one seeks repetitively to attain specific material when the same query is asked several times and there is not the new awareness to the questioning, when this situation exists there is in

the relationship of questioner to the truth of, shall we say, the hangman and the one to be hanged.

12: (Carla stops channeling and challenges what was just channeled.)

13: I am Q'uo. We thank this instrument. We are having some difficulty with this information. There is some interest in this particular session and we have good contact but it is to be noted that when the specificity of information is requested, especially more than once, there develops a kind of specious interest which attracts those who would mimic our thoughts long enough to detune the channel. If the one who is channeling continually accepts such assignments and within its own self continues to ask for this information we are then unable to continue holding to a truly protected channel. And the general course of such is that we lose that particular channel who has been turned to other uses by those who seek other than as we do; that is, those who are interested in service to self.

14: This is not particularly easy to understand. And we would be glad to work with these questions as long as necessary. However, we applaud this group's awareness of this particular pitfall and we encourage this group to continue in its fidelity and its willingness to fail, if failure is the higher truth to witness to.

15: Are there any queries at this time?

16: (Pause)

17: I am Q'uo. To the one known as N may we say that the ones of Hatonn greet you. We thank our brother again for the purity of its interest and we hope we may aid. We have so enjoyed this quiet hour with each of you. May we bless each once more and thank each for the level of desire and purity of intent. We leave you only in voice, in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai. Adonai.

18:

7.10 1994/04/10

0: Greetings in the love and in the light of the one infinite Creator. We are those of Q'uo, and we are most grateful to have been called to your session of working this afternoon. The topic is communication, and since we are communicating on communication, perhaps we have a theme this particular session.

1: Think back, if you will, to your experiences as trees, rocks, sunlight. In all of these states of beingness you have experienced the essence of the infinite Creator without reaching for any word or, indeed, any thing. The first and second densities are certainly filled with sound, however, there is little conversation. It is in the third density when the self becomes self-conscious, that the desire to communicate is born as a basic instinct and urge. Even the little child new to manifestation seeks for the sound of the parent, which communicates. The tiny infant has the instinct to select and prefer the sound vibrations made by the mother and the father, those figures who give sustenance and improve comfort. Already, before the infant becomes aware that words carry specific messages, this third-density entity instinctually is reaching for that sound, hoping for that comfort—the human voice. Beyond all meanings of words, the human voice sings its way through life. Although few hear the music of spoken words, yet, nevertheless, they do have tune and cadences. Subtle though these patterns may be, they carry the breath—the air which is breathed in and exhaled.

2: The essence of manifested third-density life is breath. This breath is that which signals the aliveness of the present moment. One who is able to breathe is that one who is alive now. The breath of life is deeply intertwined with the spirit, both the spirit within and that spirit which strengthens. In a way, each time the human voice is heard, the tune is that of the infinite Creator whose property alone it is to give life.

3: This is the density wherein entities such as yourselves appear like flowers to bloom, blossom, bear fruit, wither and die. During this natural process which is instinctual to your flesh, the life within focuses upon the lessons of love which third density brings. These lessons are those given by each to each, shared back and forth across the seemingly uncrossable chasms betwixt entities.

4: It is in this density that each has the opportunity to make the choice between service to self and service to others, and in the process of creating that first choice and then deep-

ening that choice with successive ones, the human voice is everywhere.

5: Each entity spends much breath upon its own self, perhaps talking out loud even to the self, or if not, certainly carrying on internal conversation. In the attempt to discover the true point of balance that lies patiently within each and every human situation, if we may call it that, there is a kind of solitude native to third density that is never before and never afterwards experienced with the same intensity. That solitude, that feeling of aloneness, is due to the veil of forgetting having been dropped, so that those within your density simply cannot recall the unity betwixt the self and all others. This is the density where teachers are more and more important—those who are able to use their breath to speak support, comfort and challenge to those whom they would aid.

6: What is that essence which the human voice, then, carries? It is the essence of love. Each voice you hear is the voice of the one infinite Creator, experienced through distortion upon distortion, yet, nevertheless, unmistakably alive, clear and vivid. Each voice is the voice of the one infinite Mystery.

7: To relate to others within your density is often a difficult matter because the voice of the infinite Creator is a spontaneous one, whereas within your illusion it seems that, in many cases, events conspire to remove spontaneity. Then, the manners and the rights and rituals of words take over. The spontaneity drops away and the politeness, the courtesy, the cultural amenities take over. Yet, even with these meaningless conversations there is the vital essence of love carried within those sound vibrations, for love is not that which can be experienced directly. For the most part there is an indirect experience, the sensor web of the perception making choice upon choice concerning what is heard and what is said; yet, faith and fellowship can be carried along the most meaningless conversation.

8: Fellow feeling is most valuable in a world in which each cannot know that another is a safe person to be next to. The darkness of the veil has dropped upon you, and though you can remember dimly how it was not to have to explain, not to have to do aught else except simply exist to be in full communication, still, those dim memories do not serve to carry one through the seemingly endless meetings and cycles of meetings and greetings that go on within your everyday existences.

9: Know that the human voice has great power. Know that when you vibrate your voice and speak, you are expressing beneath the words the essence of life as you are experiencing it. That is, you are expressing your breath—that which, when it is gone from your physical vehicle, shall signal your absence. How precious that breath! How short the time to use it well. Know that when you hear the human voice, you hear the infinite Creator in all of Its love. Remember when you speak that the essence of that sound you make needs to be the love of the infinite Creator. Your breath specifically expresses that love. What shapes shall you place your sound vibrations into, then, to harmonize with that tune which is love? May your speaking be a blessing. May you be blessed by an overwhelming number of voices of love, for, truly, all you meet are love.

10: Do we need to say that often this love is in deep disguise? Therefore, may you always have the patience to wend your way through the dry and brittle valleys of difficult communication-clearing. May you have the faith to continue communicating past anger, past tears, until the words you speak are shapes that again harmonize with love.

11: We would close this meeting through the one known as Jim. We thank this instrument. We are those of Q'uo.

12: I am Q'uo, and greet each again in love and in light. At this time we would ask if there are any queries to which we may speak—those thoughts upon your minds which have arisen during our speaking.

13: Questioner

14: I have a question for Q'uo. I wanted to ask, as we attempt to be of service to others, can we help others communicate? Can we help them with improving their communication... not really having a good grasp of it ourselves?

15: I am Q'uo, and am aware of your query, my brother. As you speak and exchange experience with those about you, you are aiding in every aspect of each entity's evolution, for there is no other thing that can be done. All experience is the Creator experiencing Itself. Thus, you may partake more

sions that are indeed dark.

4: Now, all of those feeling states, if we may call them that, are equally beautiful to the Creator. They are pure expressions of a self that is universal, and that universal self contains every duality, in every level, in every way that anyone has ever dreamt. How full you are, how complete and whole. And so you are plunged by choice into a school full of illusion, in which there is no text book save the self. In which there is no teacher to give homework, only teaching assistants who give vague instructions and faulty (booklists). You are adrift upon an ocean of thought and feeling and experience with only an intermittent star to guide the way.

5: Now, why would the Creator choose this illusion as a way to express the love that is the Creator? When one is within the illusion it does not seem remarkable that entities are born, that they gather experiences, develop and change and then die. It seems perfectly natural, if undesirable in the end, for who wishes to die? Yet, there is hidden treasure in this being born and this dying. It is the nature of manifestation that it can only be seen in illusion. Yet in this dim illusion rivers of beauty flow. To the Creator they shine like gold. Each sorrow in each heart is felt. Each joy is shared. Each bitterness and woe is riveting to the one infinite Creator. What the Creator sees, we cannot know. But we believe, that included in that eyeshot is enormous and unending compassion for the hopelessness of manifestation ever to become correct, full or perfect.

6: Yet, the senses, the emotions of those who have indeed purified their personalities express truth in ways that seems beautiful to the Creator. And therefore the Creator loves most greatly each pilgrim's spirit, regardless of its circumstances, whether they be physical, mental, emotional or spiritual, for each entity is authentic in itself. Each entity expressing a unique distortion of unmanifested truth in the imperfection of manifestation. This paradox is one which can fascinate those which love riddles, for there is a deep riddle here: the riddle of manifestation itself. Yet love, that great original Thought, must use its free will, must create and so must love.

7: Now, within incarnation the seeker experiences itself as a good person under certain circumstances, which usually includes traits or actions or thoughts which are considered to be positive. One becomes happy at oneself if one feels that one's nature has become sweeter. When the dark side reveals itself, when there is behavior coming from mind or lips or actions that do not seem kind, that seem bitter and unlovely, the seeker naturally tends to condemn the self. And yet, each is expressing in the light and in the dark the nature of the one infinite Creator, the universal being.

8: Now, you do not have to like your dark side. We do not encourage that. What we do encourage is a continuing desire to know the truth and a constant willingness to separate, when thinking of the self or another self, the beingness of that dark impulse from the choices made in the expression of that darker emotion. The Creator loves to the point of no return. Entities within incarnation find that sort of love impossible to sustain. Yet, you are your first and hardest target. Loving yourself is a central and entirely difficult goal to reach, for you know those thoughts that crowd your heart, those impulses which somehow you do not act upon.

9: And while the world may smile upon you, yet you frown and glower at yourself for being a universal creature. Ask yourself instead: "How shall I choose to express these emotions?" For each entity has them all, no matter how pervasive may be the effort to repress and deny one or another of the traits of human nature, shall we say. And so we encourage each to refine and refine again that which you do, that which you make manifest and real within the illusion which you now share. Inwardly, we encourage each to forgive and forget, taking only the learning and leaving behind that husk of self that was shed in the learning. And as the self becomes smaller, the inner power of the self shall grow, for with each name which you cease to call yourself, more love may move through that lighter being. Beyond all punishment and debt lies a forgiveness in which all debts are paid.

10: This entity moves within a mythical system which is called Christianity and central to this system of thought is the concept that sacrifice is a sign of great love. And we say to you, you have made that sacrifice: you will die. You are dust and as dust you are indeed unworthy, you are indeed imperfect. You are indeed the good and the bad and the light and the dark. And you will surely die. And between the birth

and the death you shall plumb the depth of every sorrow of which you fear. And you will experience those few things left beyond the touch of fear as the mountain tops of life.

11: The dark side, when it comes up, when it shows its head to you, is saying how would you like to change, how would you like to try to learn this lesson. That dark side is meant to get the attention of the consciousness which lies within quite beyond all duality. For you do have enough of that infinite self at your disposal at all times in order to be able to process these feelings, these thoughts and these impulses which come to you, as you receive sensory input and process it and by your choices of priority distort that incoming stream of love in this way and in that, in a beautiful dance which is spontaneous and instinctive, so that when the seeker allows itself the time to learn the rhythms of the present dance, incarnational life begins to wake up within that illusion. And the life within pokes its little head out, like a tiny chick emerging from the shell and says, "Remember me, I am you and I have lived forever and I will forever live and I am everything, every emotion, every state of mind and all of these things are love."

12: So we encourage each in forgiveness of self and at the same time in asking great things of the self, in asking that the self turn to the Creator and say, "Here am I, show me my destiny and I will say yes." For you planned this with the Creator before you came and it is a matter of trust and faith to take each thing as it comes and attempt to find within yourself that response which expresses love. My friends, we have a very simple message. It is always the same. Each of you is love. Each of you has a core vibration of absolute pure love. That which is consciousness is love. That which is love expresses itself in consciousness. Each of you also has heavy overlays of distortion, chosen by each over a long period. Each is rich in distortion. And these distortions are also beautiful to the Creator, each one perfect in itself. And as you mix and mingle with yourself and your various roles and with each other in the delicious and bewildering array of humankind, the love that you can share with those you meet, beginning with yourself, is the fruit and the blossom that is truth.

13: So, love any way that you can and praise the love that you see, and know that in loving one is never foolish, one is never wrong, one is never too naive, for all things are beautiful and lovely in the core which is the truth. And each time that you claim that truth, you claim, yes, you claim an illusion. Yet, the illusion that you claim is indescribably more accurate in its representation of the actual truth than that expression which does not include love.

14: Love is often seen by your people to be a pallid emotion that contrasts to earthly love, which is not romantic, and not possessive, and so forth. Yet, we say to you that love is a beautiful and terrible thing. Out of love the Creator manifested this illusion. And out of love this illusion must end. Out of love one of your young is conceived, and in great pain oftentimes is given the chance to breath and die. But within that theater of incarnational life lies the opportunity in every breath to know the truth and to be free to turn to the one infinite Creator and to become one with that love and that light which is divine.

15: Love is not a nice or a pretty thing. Love is an anguished dream, a yearning, an expression that shall surely fade and fail as the rose dies, as each being has its season only to vanish. Yet in that temporal, evanescent environment comes an opportunity to believe that which is not seen and to follow the leadings of the heart, which are never logical and often resist interpretation or analysis. What wondrous love lies within each. How infinite is the richness of each and every connection that can be made between those who seek to serve. Let yourself be imperfect and focus upon the loving and the seeking of how to love better. This is our opinion, and we share it with you. For all else will die, but love is infinite, for it is all that there is. When you are engaged in seeking, you are engaged in asking how to love. It is not an easy thing. But you can help each other. You can reflect to each other honestly. You can simply be with another as that entity faces its dark side. And where that entity might not find forgiveness, you can, for you see clearly when the self is another. And the other may see clearly when you cannot see.

16: (Side one of tape ends.)

17: So, know the treasure that you have within you when you love, and more know the treasure that you have when you do not love. For it is then that your dark side has emerged to

48: We would suggest to each that as you continue your own seeking within in order to untangle those knots of confusion and to balance the distortions from light that you aid this process greatly, and as you witness to this process to those about you in your daily round of activities there is much beneficial effect also given with this simple interchange and interplay of energies between entities.

49: Is there a further query, my sister?

50: R2

51: I have concern about a person who mentally knows about this process but seems to dwell in hardship for himself. Are these lessons still needed by people who are so close to lightness?

52: I am Q'uo, and am aware of your query, my sister. The suffering that so many of your peoples experience is likened to the tempering of the metal that gives to it its integrity, that burnishes it with a brightness and a sheen that is able to reflect great amounts of light to others as a result of the tempering. The lessons that are available within this illusion are many and are quite varied, most existing within the clouds of mystery for those who witness and for those who experience them.

53:♡: The mysterious nature of all the various kinds of lessons that aid in the overall increasing of the ability to give and receive love have mystery as their salient feature in order that there be an effort necessary to penetrate to the essence the main foundation of each lesson. Thus, the effort that is necessary to deal with mystery involves many other kinds or qualities of being such as patience, perseverance, humor, joy, acceptance and so forth.

54: Thus, the stuff of your illusion seems to have much of grime, grit and gravity about it but is in fact the forge in which the true spirit is fired by the inspiration that is at the heart of each seeking portion of the one Creator to find again the source of its own being, the destiny of the soul.

55: Is there a further query, my sister?

56: R2

57: How important is a balanced, wholesome diet in elevating consciousness?

58: I am Q'uo, and am aware of your query, my sister. The value of such dietary procedures and selections is one which reflects, as do all such rituals and experiences that are regularized within your illusion, the ability of the experience to (express) the level of concern and respect for the nature of the experience (which) aids in the overall spiritual evolution. For as the body is shown the respect that providing certain foodstuffs offers so does this respect become available in other areas of the incarnation.

59: Is there a further query, my sister?

60: R2

61: No, thank you very much.

62: I am Q'uo, and we thank you, my sister. Is there a final query at this time?

63: K

64: I am concerned about my path. Will I find the best way to serve and will I recognize it when I do find it and stay with it?

65: I am Q'uo, and am aware of your query, my sister. We must be somewhat careful in giving response to this query so that we do not step over the boundary of infringement of free will but can suggest that each entity will, indeed, find the path of service that is most important to it. Whether the entity is able to recognize this path is not as certain.

66: Is there any further way in which we may speak, my sister?

67: K

68: No, thank you.

69: I am Q'uo, and again we thank you, my sister.

70: At this time we would thank those present for inviting us to join this circle of seeking. It has been a privilege and joy which we treasure greatly, for we walk with you on this journey and to be able to share more fully that which is your experience and to offer that which is our opinion gives us the most complete sense of joy that we have yet found as we attempt to be of service as we are called.

71:♡: At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the ineffable light of the one infinite Creator. Adonai, my friends. Adonai.

72:

8.15 1995/05/14

0:♡: We are those of Q'uo. Greetings to each, blessings, and welcome and thanks for calling us to you. We greet you in the love and in the light of the one infinite Creator. To share in this time of meditation and thought is a most precious thing to us. And we are most appreciative of the call of that desire which each has to seek that which is the highest and the best in truth. That desire to refine and purify that which is the truth known within, that yearning, that hunger is a treasure more rich than we can express. It is riches to you, the seeker. It is riches to us and to all those who interact with you and blend their vibrations with yours. And it is a great treasure as well to offer the infinite One. We are happy to speak with you concerning the so-called dark side of personality. And we would ask, as always, that each recognize that these are our opinions. They do not carry the weight of authority; they are offered freely as flowers for the taking. Make your bouquet as you will and leave the rest behind.

1: We thank you for availing us the chance to learn by serving. This is our service at this time and you make it very easy for us, and for that we most heartily thank you. We are going to offer you a metaphor: This is not something to take literally but we feel that perhaps this metaphor may offer a structure that may be helpful. In this metaphor the Creator goes to sleep and in that sleep dreams. And in this world-view those dreams are peopled by all of those centers of light that we call beings or souls. It is not that the Creator sleeps in order for each of you to be awake. But in terms of the level of illusion which you now enjoy, this metaphor does a fair job of placing the experience of incarnational life in a context which makes it easier for each of you to see. That much of what is taken as real within a life is instead that which appears as on a stage and does its skit, its sketch, its scene for you, so that you are moved and shaped and given a variety of things to feel and to look at.

2: Now, in a dream this instrument feels that all characters are actually herself. And with that we would basically agree. In the dream which you call incarnational life, all the characters are indeed the same, they are the Creator. For it is the Creator's dream you see, and each of you is a distorted fancy that is teaching the Creator about Itself. It is in this wise that each of you is indeed precisely the same. Each comes into incarnational life from a fullness of being that includes the loss of personality and the reabsorption into the Creator. When the veil lifts, each is aware although not able to penetrate that instantaneous present moment, that instant of Creator time, shall we say, when all the billions of your years, and all the thousands of your beings occur together. The likeness of entity to entity is a congruency. You have heard so often from Confederation sources that each is the Creator, that each is a universal being. That each contains all that there is. Yet, it is difficult to make these words resonate. It is difficult to make any set of words resonate, for they are but symbols of symbols. For each of you is like a symbol, a train, a character upon the stage. Much of that which is most truly you lies safely tucked within you, accessible to you only for the most part through creative effort, not necessarily complex or occult effort. For the self reveals itself to the self that has begun a process of purifying the emotions of facing of the self as it is. It is to this basic task that each of you came here to address.

3: Now, if each of you were obviously congruent with each other, there would be no way for information to pass. However, since the very essence of manifestation is duality and therefore illusion, this is not a problem. The illusion is intended to be a thick soup of confusion. And we encourage each to drink as heartily as he can, with good appetite. But also, we indeed do confirm that that which you have called the dark side is the hero, or perhaps we should say the anti-hero, of the play. For all the characters which you have within, it is the villain that places the soul in the situation into which faith may come and be the deliverer, and hope the handmaiden of that deliverance. You are steeped in duality. And all that is in manifestation is steeped in that duality. As this instrument was saying earlier, it is you that label the sweet and sunny side of personality as the good side or the light side, and the bad-tempered and ugly and mean and hateful the dark side or the negative side. This is an illusion. That which is truly negative is not those angers, those frustrations or those sorrows. But rather how the entity chooses consciously to express those bitter feelings, those strong pas-

and more fully in this identity as the Creator as you are able to engage more of your own being in that which you experience.

16: We realize that you ask about ways to serve others, and appreciate the dedication that you express. We wish to give you the comfort of knowledge that tells you that you aid others well by each activity you undertake, for there are indeed no mistakes. And we encourage each to continue to seek the deepest level of communication with the self and with all other selves. Thus, you consciously move yourselves in the direction of your realized unification.

17: Is there another query, my brother?

18: Questioner

19: Yes, I would ask you if... I'll say the question this way: as you, as I, as someone who attempts to be of service tries to communicate with another, is it possible to do this by just opening yourself inside to the unspoken words and questions of the other person, and perhaps say no words and yet still communicate your desire to help, just by listening? Are there any... do you have to actually speak the words, because of free will, to be of service? Is that a clear question?

20: I am Q'uo, and am indeed aware of your query, my brother. We would take those words which you have spoken well—the concept of opening the self to the desire to serve—and suggest that this is a foundation stone upon which your service to others may be built, and indeed in some instances this may be the only activity necessary. However, in most of your endeavors with other selves you will find it is also helpful to offer one's self when the need is seen in a more outward fashion. However, the beginning of any service is that opening of the heart to the concept of service and to the desire to serve.

21: Is there another query, my brother?

22: Questioner

23: No, thank you, but that is all for me and (inaudible).

24: I am Q'uo, and we thank you once again, my brother. Is there another query?

25: Questioner

26:♡: Yes, I have one. Aside from the physical communication human beings have, is there something deeper that goes between two people when they're talking? Aside from... I know you spoke of the love, or breath... Are there other energies that are being communicated during conversation?

27: I am Q'uo, and am aware of your query, my brother. Indeed, at the heart of each communication and all experience there is a portion of the Creator which seeks Itself. Thus, there is the yearning between those portions of the One which have traveled outward from the One, traveling through the One, seeking the One, and becoming again that which is One, while realizing that there has always been only One.

28: Is there any other query, my brother?

29: Questioner

30: No, not at this time. I think I'll give that one some thought.

31: Carla

32:♡: So, each conversation is a love song. Is that what you're saying? The yearning to... The voice is actually that expression of not having made it back to unity yet, and there's a yearning. Is that right?

33: I am Q'uo, and you are quite eloquently correct, my sister. Is there another query?

34: Carla

35: No, but thank you. That was a great thought there.

36: I am Q'uo, and we agree that there is no greater thought than that which posits the song of the Creator as the great chant of the Universe.

37: Is there a final query at this time?

38: Questioner

39: I'll just say that I wish to communicate that you have communicated (inaudible) to this group (inaudible) Confederation. Thank you very much.

40: Questioner

41: Thank you, Q'uo.

42: I am Q'uo, and we again give our great gratitude to each present for sharing with us your seeking, your questions, and your sense of unity. We appreciate your effort immensely, and walk with you upon this journey, rejoicing with each step, each experience, each exchange.

43:♡: We shall take our leave of your group only in an illusory fashion at this time, for in truth, we shall always walk with you. We are known to you as those of Q'uo, and we leave

each in the love and in the light of the one infinite Creator. Adonai.

44:

7.11 1994/05/01

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a blessing and a privilege to greet you on this day of transition from your cold to your warmer season. We thank each for calling us to your circle of seeking, and we share our humble thoughts with you most thankfully, asking only that you listen to our thoughts keeping that which seems of worth and truth to you and disregarding the remainder, for while we wish to be of service, we do not wish to become a stumbling block for any. Therefore, we ask that you invoke your own discrimination, for you will recognize that truth which is for you.

1: A query concerning relationships is always most welcome to us for the essence of third-density learn/teaching and teach/learning is that there are other selves, to which one must relate in choosing the manner of that relationship with others. The choice of polarity becomes first recognized and then made. The third-density physical vehicle was designed to function only in what you may call the family. By oneself one cannot reproduce and create new life. Without other selves working in cooperation, your own self will be unable to create a meeting of all needs. The essence of what you may call human is an absolute need for relationships with other selves.

2: Now, we have often pointed out that the other self in its interaction with you acts as a kind of a reflective surface or a mirror, reflecting back to you your own image, for that to which you are drawn or from which you are repelled in others is a somewhat distorted image of that within the self which has not come to the light of self-perception.

3:♡: Thusly, when one sees that which is good in another, one does well to contemplate this positive reaction to discover that which one may by reflection of the nature of the self and the self-perceived virtues. Similarly, when one is disturbed by another, one does well to reflect upon this event to discover what it is within the hidden self that the self perceives as wanting, unworthy or in error. Yet these descriptions would almost create the image of the self as actually separate, a "Monet" if you will. Within a universe created completely of mirrors this is not the case, although the work one does is upon oneself, if it be excellent work. Yet still in the process of working upon the self, other selves offer the opportunity for service, the service which you offer to another and the service which you offer to another by being needy and needing that from another which will help you. It is as important to be able to receive love and kindnesses it is to offer love and charity.

4:♡: So the other self is the self yet not the self. The reactions to the other self are the business of the self. That which is proactive, not responsive but creative with regard to another self is often that service which you may best offer that particular other self. We speak always about love. Our message continues to be simple, to the point of confounding the wise. We ask you to open to the love of the infinite Creator; we ask you to become aware of the presence of this love as the center of the life; we ask you that you work towards creating within the self a channel for that infinite love so that this highest truth may be attested to by the solid witness of your being.

5:♡: Now, could you accomplish this, you would be dwelling within the fourth density at this time. It is expected and appreciated that the nature of learning is the attempt and often the failure to manifest the infinite love of the infinite Creator. This is not the sort of test wherein one must study, memorize and accomplish a right answer. Living as a witness to an infinite Love is the kind of test that occurs when one is being observed but not stimulated by a teacher. The teacher rather watches as the spontaneous and natural rhythms of life are created and expressed moment by moment throughout the incarnation.

6: The watcher of your life is your own self in its higher manifestation, and at the end of this test, upon the dissolution of the bond between physical and spiritual self, this higher self shall dwell with you, gazing through the record of the days and years of this incarnation. There will be the center of the balance of this particular incarnation perceived. Its percep-

tion will be accurate and precise. As the spiritual self walks what has been called the steps of light, those who stop at a certain level shall be within third density again, those who stop and feel comfortable at a somewhat fuller light shall be those who take up higher density lessons for the next incarnation.

7: Therefore, one cannot maintain a mentality of a spiritual homework beyond a certain point, for the homework is for a test that will not be held within your lifetime. You see, the self seldom has any very accurate notion of its own essential issues, needs and excellences. Rather, the self tends to perceive the self in a fairly distorted pattern because the self is so hidden from the conscious mind, and because the self within the flesh cannot truly see the self within, there is that veil drawn.

8: So, to begin to be able to make the transformation about which your query spoke one must first begin to allow the judgment of the self concerning the self to fade away and become unimportant, for there is no possibility of accurate judgment of the self by the self. It is well to examine the life as much as is possible but only in that (it enables one to see into the uppermost layers of selfhood. Certainly this is valuable, however, it does not make you a judge. When one is able to lay self-judgment aside and instead to take up the solitude and the dust of the spiritual path taken on faith then is one beginning to be able to dwell and abide with others in a creative and living way.

9: Each self carries a great and terrible burden, that is, the self-perceived difficulties and errors and mischief which the self has seen the self think, speak and do. No other entity who dwells with you will ever be able to share this burden with you, for even if you were able to talk, confessing every sin you could think of, every error you could remember, yet still would the self feel that such was not truly enough to wash clean human frailty. This is an accurate perception. You did not come into this incarnation to get everything right but to be a witness to love and light. You are not going to become right or better or finished but will remain one who seems to sow seeds in the wind.

10: The phrase, "casting one's bread upon the waters" comes from your holy work, the Bible, and that is what each self is intended to do, to cast the love and light and being a witness unto the ever moving, ever disappearing waters of life. Indeed, one may rejoice and offer thanks when one is simply giving away love and light, for within this image in your Bible it is pointed out that if one achieves a true release of gifts, a lack of holding them in memory, then does the Law of Plenty move into action and the self becomes conscious of receiving one hundred and one thousand times the blessing back upon those moving waters of life.

11: So, to become able to make the transformation from tolerating another to celebrating another—to use this instrument's phrase—the first step is to become detached from self-judgment and unattached to one's thoughts, words and deeds. In that you do them, think them as well as you can and then forget them and move onward to the next creative moment. Each entity vibrates within a certain range, this basic vibration is as a—we correct this instrument—each entity is an unique vibratory signature. It vibrates as it is, completely whole and completely clear no matter what muddle you may feel you are in. That basic vibration is completely identifiable as you and only you. This vibration, this basic signature is that which you are attempting to affect by the way you live your life and the lessons—we correct this instrument—the way you live your life and the way you concern yourself and deal with the lessons of love you encounter along the King's Highway, as this instrument would put it.

12: By choosing again and again to serve others, by choosing to seek the Creator in the self, in others, in creation, and in the center of the being, you attempt to affect the narrowing of the gap between your vibratory signature and the basic pure vibration which created all things, that infinite Creator's Thought or Logos of Love.

13: So you have a relative vibration, that is, relative to the Creator. A great many incarnations are consumed in the slow and inevitable progression and narrowing of that gap between the self and the All Self. This vibration may be seen to be that which is of love and of fear, these are the two basic dynamics within the vibratory levels. To be simplistic we would say that there is always some ratio of fear to love, however the greater the love, the greater the life, the greater the fear, the greater the death, for that which is alive, creative and mov-

ing is of love, and that which is judging and defending and inwardly focusing beyond a certain point is of death.

14: When one attempts to learn tolerance of another one is attempting to be able to accept another in complete love and lack of judgment. To the extent that this is accomplished there is a great benefit to the self, to the other self, and to the Creator. When one finds that one must engage in judging, in defending against and so forth, then one is dealing with emotions which may be identified with the death, or the forces of death.

15: We speak now of death not in the sense of your living things which bloom and die, but rather we are speaking of that which is of the Creator and that which is separate from the Creator. That is, all things are of the Creator but within your illusion and, indeed, in many illusions beyond your own the—we correct this instrument—there is an apparent choice between energies which move to a fuller life and energies which separate one from life.

16: There is a great and intensive battle within for your attention from both your deeper self and from the energies which surround you. Constantly you move within a spiritual atmosphere which is flowing and continuous, which never stops in its movements, and which is greatly affected by desire and intention. It is within this intuitively perceived sea of being that you swim, shall we say, or sail, either towards the unity of love which is the Creator or towards that archipelago of perceived self and other selves which is the seascapes of the service-to-self entity who perceives the self apart from all by choice, and controlling all for the best good.

17: The battle is fought for the heart of the self and sometimes a seeker may begin to think that he has more than one self within him, so full of contradictions does the wandering vagaries of selfhood seem. Thusly, to move from tolerance to celebration of others, the first challenge is to begin to perceive the self within this larger view which does not judge but rather uses energy in a positive and creative manner, in self-acceptance, self-forgiveness and self-empowerment. To keep faith, continue in hope and do all such good works as open before the eyes.

18: When this has been perceived as a goal towards which to move, then it is that the self becomes able to extend this charity to other selves. We would offer the model of the way things are that the one known as Jesus offered when this entity described the situation where the sower sows a crop which another shall harvest. When this crop of love and positive desire is sown with a glad and merry heart it then becomes more and more possible to begin to see through the veil, to perceive for the first time the extent to which others sow for you to reap. How rich each is in the harvest given by others to the self, and how much richer shall the self be as it learns more and more to sow those seeds of love and virtue with a careless and generous hand, not waiting for the self to applaud but moving on, practicing the presence of love.

19: Lift the eyes from the page of life and you shall see far more between the lines.

20: At this time, we would ask if there are continuing queries upon this interesting subject?

21: Questioner

22: Not from me Q'uo, but I really enjoyed what you had to say, thank you very much.

23: We thank you, my brother. This has been a very good group.

24: Questioner

25: No question from me Q'uo, I just enjoyed... (inaudible).

26: We humbly thank you, my brother.

27: How we love you! How beautiful you are to us! We see you wanting so much to cherish each other. Cherish yourselves, and then turn the eyes towards the infinite One, and your instinct shall more and more be that which does celebrate others, that which does have charity and wisdom towards others. These are natural ways. You are simply re-learning them. Never doubt that behind the veil of suffering and limitation lies a land where love is visible. But hold fast to that faith and let it be the rock upon which you stand, with arms open to receive love... and hearts open to give it. May you truly celebrate and enable each other as you walk along the King's Highway.

28: We thank each again for the joy of your company and the beauty of your shining hope. We leave you in the love and in the light of the one infinite Creator. Adonai. Adonai.

29:

likewise, there are times so lit with the golden essence of love that it seems that time and space stop, stunned by the wonder of the present moment. Such a time can occur upon a very large scale, and, indeed, your entire planet is now transforming little by little into a fourth-density positive environment. This shall be several centuries in the making, but the process has begun, and little by little, both positive and negative that are ready to move on are moving on. And those children being born at this time upon your planet include both Wanderers who have come to aid in this crossroads in this new beginning and those who have come from other third-density harvests to begin their fourth-density experience early on. Many of your children have both third and fourth-density vehicles of the physical kind activated.

10: As people feel that their children are more and more remarkable we remind each that there are many beautiful souls who seek life upon your planet at this crucial time, for all wish to aid in the birthing of the fourth density of your planet, and many have come to help, and you among them. So we ask that you continue to meditate and listen to the silence. We ask that you encourage your own faith and your own spirit of strength and joy and that you remain transparent to a destiny which is full of the grace of perfect rhythm. And if you feel, now and again, that you are moving too fast or that you are moving in the wrong direction, stop, take a deep, deep breath and say to yourself, "There are no mistakes. My lessons will come no matter what I do. My service will come no matter what I do." Say it and know it, and then let your hearts be merry and full of praise and thanksgiving, and let your arms reach out to the pilgrims that come your way upon this highway of love.

11: We would transfer this contact at this time to the one known as Jim. We leave this instrument, with thanks, in love and light. We are those of Q'uo.

12: I am Q'uo, and I greet you in the love and in the light through this instrument. At this time it is our privilege to ask if those present may have further queries for us that we would be happy to give our attention to. Is there a query at this time?

13: R1

14: Why is one so affected by the changes in weather as I am? Is there a spiritual reason for it?

15: I am Q'uo, and we are aware of your query, my brother. (You are) all one in truth. The seasons of your planet at this time are changing over the entire surface as is the case at all times, yet there are cycles which begin and flourish and wane and end. And as you find yourself one portion of this great planetary consciousness you are moved much as the seasons move your flowers and trees and birds and seeds, moving into yet another expression, not only of the Creator or planet or area in which you reside but you are moved also as a portion of the one Creator which seeks knowledge of Itself in a manner which is likened to the rhythm of your music. The movement of energies occurs most naturally in pulses or rhythms, harmonic blending of vibrations which in an upward-spiraling fashion match light and love emanations of the Logos of this portion of the creation. Thus, you respond to light, to its intensity, its duration, its permutations as it is formed into one field of energy after another. So you also within your own being are moved by these pulses of energy which seek their source.

16: Is there another query, my brother?

17: R1

18: Is that why when I feel the wind moving past that I want to jump up and fly with it?

19: I am Q'uo, and am aware of your query, my brother. In short, this is so, for the movement of your air masses is a localized phenomenon that is the result of various gradients of temperatures which themselves are moving in rhythm with the changes of your sun's energy as it strikes your Earth's surface, releasing this intelligent energy in various and infinite ways. The movement of your air, for most entities, is an invigorating experience, for it seems to stir the collection of expressions of energy in a fashion which is exciting to the soul itself.

20: Is there another query, my brother?

21: R1

22: No, thank you.

23: I am Q'uo, and we again thank you, my brother. Is there another query?

24: K

25: Sometimes I talk out loud to try to communicate with my

father but I don't know if he is there. Is he aware and does he understand?

26: I am Q'uo, and am aware of your query, my sister. We find that you are, in the central portion of your being, aware that this is so at this time, for you and the entity which served as your father upon this planet are portions of a family or, shall we say, a clan which has chosen to work in consciousness upon this plane in service to others, and this work is that which is accomplished in a manner which is difficult to describe but which is shared by many such groupings or families of entities. There is a support at the most basic level of love, shall we say, that continues between the times of incarnation as well as during the incarnation that ties each together in a manner which is most harmonious and which allows the offering of services which are not usual in that they are often intangible, of the emotions, of the intuition, of the subconscious mind. These pathways of energy which tie each are always intact so that when the heart speaks a feeling or the mind speaks a thought there is an instantaneous communication as though one portion of a body was speaking to another portion of the same body.

27: Is there a further query, my sister?

28: K

29: Yes. Then when I have dreams that he is in and he is talking to me, is he in fact in my subconscious mind speaking to me?

30: I am Q'uo, and am aware of your query, my sister. This is a reasonably accurate way of approaching or looking at this relationship, for the deeper levels of the mind offer access to those who are not of this third-density illusion at this time, much as the channels of a television will offer entry into consciousness of various images from elsewhere.

31: Is there another query, my sister?

32: K

33: No, thank you, Q'uo.

34: I am Q'uo, and we thank you, my sister. Is there another query?

35: Carla

36: I would like to follow up and ask if Don and Ron and others of our family who have died, are they together waiting for us?

37: I am Q'uo, and am aware of your query, my sister. Though this is so, it does not mitigate these entities also experiencing other existences and other energy expressions upon other levels of being. With this disclaimer we would answer in the affirmative to your query.

38: Carla

39: Thank you.

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

41: R2

42: Yes, I feel your presence. I would like to ask if being in the light is sufficient to protect against what is commonly called psychic forces?

43: I am Q'uo, and am aware of your query, my sister. And we would respond by suggesting that this is the greatest protection and is sufficient for those experiences which are usually described as the psychic attack or greeting. It is important for the entity upon the path of service to others to attempt to see the Creator within all beings at all times, to give praise and thanksgiving for the light of the Creator that exists in all, to seek and know that Creator in each, to offer within the meditative state the heartfelt love for all who send greetings or attacks, and to surround the self, then, in that love and light of the infinite Creator.

44: Is there a further query, my sister?

45: R2

46: Yes, please. You mention a couple of centuries would be needed for this consciousness shift into the fourth dimension. I know that time is man-made in a way. Is there a way that we can speed up this process even though I know it is going the way that it needs to be going? If more people tune into the light would that promote a quicker shift?

47: I am Q'uo, and am aware of your query, my sister. And indeed this is the experience of this planetary sphere at this time, for there is even amidst the obvious agony and suffering of many of your peoples at this time over the surface of your planet a great deal of light that is being generated by those who seek and bask within its energy at this time. To attempt to speed a process which is already moving with great rapidity is a noble desire, yet perhaps as you yourself have suggested, one fraught with a degree of impatience.

the mirth of the moment, for truly all about there is a great rejoicing and a laughter that echoes through all creation. May we ask if there is a final query?

51: Questioner

52: I would like to ask a question on how you perceive time. (Carla laughs again.)

53: I am Q'uo, and am aware of your query far more than aware of an ability to respond in a manner which would make sense. For we are aware of that which you call time when we are in the, shall we say, frame of reference that calls for the use of time. In many of our experiences there is the flow of the river of time and we may cast ourselves upon this river in whatever experiential raft that we care to construct. So that we may experience time much as do you. For we may experience a movement of time in more than one direction, at a time, if you will. Our experience is one which partakes more of the, what you may call, gestalt of the moment, where all of the factors, which are in our experiential continuum, offer themselves in the fullness of their being, which is to say, in the completeness of the experience of time; so that we are able to utilize the resources of the one Creator about us in a way which is more limitless in its nature. We may explore an avenue of time as you explore the streets of your city. We may remain in any particular street for as long as we wish or as long as is necessary. Upon the cessation of that experience we may move to other experiences and, indeed, in many instances may explore multiple experiences at once, viewing time more as a, shall we say, array of energy directions rather than a single direction. We hope that we have been able to give some indication of this experience, (as) we are aware that it is very difficult to express in the limited ambience of any language.

54: Is there any further query, my sister?

55: Questioner

56: No, thanks. But I do appreciate your explanation.

57: I am Q'uo, and again we thank you, my sister. At this time we shall express our great gratitude, as always, for this offering of your desires, your queries and your very essence to this exploration of consciousness with us. We are thrilled at each such opportunity, for the lands through which we travel in the mind of each present are rich and fertile with a varied topography, always offering the surprise of the moment and of the experience.

58:♡: We are those of Q'uo, and we would leave this instrument and this group at this time, as always, in the love and in love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

59:

8.14 1995/04/21

0:♡: Greetings in the love and in the light of the one infinite Creator. We are those of the principle of Q'uo, and we are called to your group to speak with you, to share our thoughts, our opinions, and our presence and to blend our vibrations with yours. We greatly thank and honor each of you for this privilege. May we say that the crystalline beauty of your blended vibrations is substantial, and we thank you again and again for the opportunity of sharing this time together.

1: Our thoughts are not new, nor are they original. And it is important, we feel, that we express to you that we may make mistakes and we may speak in a way that does not come anywhere near your own personal truth, so as you listen and as you ask questions we ask that you continue to discriminate and use your own judgment rather than taking our word or the word of any so-called authority, for deep within you lie all your answers and, more importantly, deep within you lie all your true questions, those concerns, desires, hopes and unknown ambitions that shall create, step by step, the continuing tapestry of your experience.

2: This day you ask concerning ends and beginnings, times of cusp, times when there must be decisions made and vectors chosen on many levels, and indeed you are in harmony with the energies of your surroundings, for in the physical plane the energies and essences that strengthen and nurture your growing plants are in the midst of transforming that which was dead into a riot of leaf and blossom and bloom. And echoing this natural rhythm of your planet your great religions find this a beginning, a resurrection or a Passover, both being in the most literal sense great crossroads for one entity

or for a people.

3: When one has come to the end of a pattern and one feels that itch to move, it is salutary, shall we say, both to honor that impulse and to use that impulse as a point from which to reflect. It is useful when the seeker perceives that there is a true ending to sit with that awareness, not attempting to figure anything out, not attempting to intellectually break down a situation into its logical parts, but rather allowing that situation into the full eyeshot of mind and heart and simply being with that situation, for oftentimes the things that one needs to know in order to be graceful and skillful with transformations is that peace which comes when one listens to the silence that holds the Creator's voice. Perhaps when one sits one feels nothing occurring and then comes a dream or a vision, or perhaps simply one wakes up knowing what thing it is that will balance the past and allow one to walk strong and straight and towards the light of a new horizon, with all in order as one leaves a dear and blessed situation, no matter how challenging, for that which is to come.

4:♡: And as one says goodbye to times in one's life, to things which one has loved, to relationships that have changed beyond recognition, we encourage each to find strength and courage to praise and give thanks for each and every experience that has created within perhaps much pain and suffering. In the process of transformation there is almost always a great deal of sorrow and feelings of loss, for when change is going to occur naturally it simply takes one as destiny will and almost never is it a completely smooth road from that one way which was to that other way which has yet to be worked out. And yet we encourage you to have the faith to praise that which is past and to open the heart to that which is, was and shall be.

5: The keeping of silence, the keeping of the listening ear as part of the daily round of activity is always, we feel, an excellent practice, for in the silence, in the listening lies the key that unlocks the door of your own wisdom, that which is within the deep mind, that whose voice is silence and which can only be heard by the open and listening heart. If you can trust destiny enough to release the attempts to control it the natural waves of energy moving out from the center of that kindly destiny which is each seeker's will gradually take that seeker upon the path and in the direction which is deeply desired.

6:♡: We do not need to tell you how difficult a practice it is to maintain the silent and listening receptivity to destiny in a world in which intangibles and invisible things are often given no worth or value at all. Yet, this practice is most productive of peace of mind and is very efficient in its own way at keeping the seeker upon the path chosen before the incarnate experience. It is not that your life was predestined, but, rather, that certain things were chosen by you. Certain patterns were chosen by you in order to focus on certain lessons concerning love. The energy that has moved you through various stages of life has been an energy which feels natural impulses towards some lessons and complete indifference towards others. No one else has your path. No one else has your lessons. You need no one else's lessons, so each pilgrim that is walking upon this highway is walking alone in a very deep sense.

7:♡: Yet we say to you that after meditation the most important resource upon the spiritual path is the company of those who are also seeking, for one person cannot give to itself the truth. Yet the truth is in all, and entities may be instruments through which truth may travel to others. Thusly, even though you cannot offer yourself enlightenment, you can become a channel which is transparent and through which love itself may shine for others to see and to be inspired by. Your own poor opinion for yourself—for you are so into self-judgment among your peoples—has no bearing upon how other seekers may perceive the light that comes through you.

8: So as you feel those transforming energies moving within we suggest that you keep an awareness of the one infinite Creator, of the center of that awareness which is your conscious mind, for this clarity which is a kind of humility will allow you to be transparent so that others may see the Creator through you, and you do not get in the way but are simply the bowl in which this precious gift is offered.

9:♡: There is a time for each energy within your breast—for the dark side as well as the light side. There is a time in which it is good to experience even the darkest of emotions, even the most sad failures, self-perceived, of virtue. And,

7.12 1994/05/22

0:♡: We are Q'uo. Greetings in the love and in the light of the one infinite Creator. We thank you for calling us to your circle of seeking. It is our great privilege to share our thoughts with you on the subject of wanderers. As we speak, please feel free to take those thoughts which appeal and leave others behind, for we are not without error and would not wish to be a stumbling block in your path.

1: We are aware that this instrument has been much concerned with this subject. We would express to this instrument that it would aid the contact were the instrument to completely release the fear of contributing too much to the channeling. This is not a problem from our point of view, and the releasing of worrying would relax the instrument and improve the contact. We also would say, before we continue with this subject, that the one known as Hatonn is with this group this particular day as there is a desire for this entity's basic vibrations which will be imprinted upon the tape.

2: When the term "wanderer" is used the basic meaning of this word is that one is traveling without reference to a goal or destination. There is, implicit in this term, a feeling or emotional/mental mindset of aloneness, restlessness, shared solitude, and indifferent scenery. The winds blow cold and harshly for the wanderer. The sun beats down mercilessly for the wanderer. Few there are who use that term who feel that it is desirable to be a wandering spirit. All of the third-density instinct is towards putting down the roots, securing the home, and protecting the home and family. The wanderer is uprooted when gazed at in the cultural context that you enjoy upon your sphere. Therefore, it is natural that this term be chosen as descriptive of those who have come into the Earth's sphere of influence and incarnated to become as one with all citizens of your Earth.

3: So, at the heart of being a wanderer is that feeling of dislocation, of being in the world but not of the world in which you find yourselves. Because this situation seems full of discomfort many who have wandered here are simply miserable without finding any comfort. To respond to that need for comforting some who have responded have leaned in their discussions heavily towards comforting wanderers by encouraging a sense of separation from native Earth humans. We do not encourage this line of thought because each wanderer, in coming into your Earth's sphere of influence, took upon it the responsibility of citizenship of this Earth. As much as any other native inhabitant, wanderers will be expected to walk the steps of light when this incarnational experience is at an end, and, just as much as any native inhabitant of Earth, if the steps are walked to a point of comfort within third density the wanderer shall not return to its home vibratory nexus but, rather, shall continue in third density until graduation is achieved.

4:♡: Therefore, we greatly encourage all wanderers to take up the burden of a dual existence, for that is precisely why you have put yourselves to this task. As difficult and disagreeable as it sometimes is to live with this double vibratory pattern, this difficulty is worthwhile and one hundred times worthwhile, for the basic vocation of every wanderer is to bear witness to the light and the love of the one infinite Creator. Therefore, the life may be seen to be full of everyday matters, yet offer ample time and space for the spiritual vocation to which wanderers have called themselves, that of bearing witness.

5: And how does a wanderer bear this witness? It might seem that witnesses are best when they are expressing by words that witness to which they hew, yet this actually is not so. Rather, wanderers may best bear witness by being most fully themselves, for it is the basic vibratory complex carried in the violet ray by each wanderer that is witness by its very essence. Therefore, the wanderer's job in everyday affairs is to keep the channel of selfhood and essence clean, clear and pellucid. This is in many ways a passive spiritual vocation. It is easier to make the mistake of attempting to speak this witness and not being understood or of service than to refrain from some activity and, therefore, fail to bear witness.

6: The planetary consciousness is drinking in your essence. It is lightening the planetary vibration and is acting as an ameliorator of birth pangs within the planet itself and within the great congregation of entities which now approach your millennium. Inconvenient and difficult times beckon. Within these confusing times the silent witness of being shall more and more be needed as the planet reaches for a new point of

balance.

7:♡: We encourage each so to arrange the daily habits that the center of being is given respect and pride of place within the daily life. As always, we suggest a daily meditation, a turning in and out of season towards that infinity which is the articulated love of the one infinite Creator. The challenge for each wanderer is to be able to dwell in this particular illusion, to enter fully into the processes of becoming a transformation yet remain at the center of being, consciously turning again and again to love itself.

8:♡: To those who feel somewhat dislocated and alienated by the outward environment but who have not yet decided for sure that they are wanderers we say to each that it is well to act as if you are a wanderer, for that which wanderers came here to do is that which all may help by attempting to do. For at heart, all are wanderers. We, as well as you. All have wandered from that inarticulated love which is the one infinite Creator. We have wandered through many, many creations and have experienced manifestation upon manifestation. Within each place we have found eventually the one infinite Creator, and as we have found the Creator we have felt that homecoming. Yet as soon as that is felt the new challenge arises, the new day dawns, a new lesson is to be learned, and once again the restless wandering begins within.

9: May each wanderer find comfort in the knowledge that it cannot help contributing positively to the planetary vibration. Even with what seems to be gross mismanagement of time and energy, yet still in that very basic alienated mindset there dwells that vibration which is fuller with light. This very alienation is simply a surface symptom of a deep and spiritual gift. Comfort yourself when the heart is heavy and the feelings bruised with the knowledge that you are being of service. You are doing that which you came to do. You may find ways to do it better, but you are not failing no matter what it seems like.

10: In the great circle of creation we salute each brave soul who has chosen this sacrificial honor. The one known as Brother Philip has said, "The crown shall weigh heavy upon the head, yet you shall wear it and you shall serve under it." May this be most truly so for each.

11: We would, at this time, ask if there are any queries.

12: (Pause)

13: We thank you. The ones of Hatonn wished only to place the basic vibration upon the tape in order that comfort may be given to one who hears.

14:♡: We once again thank each for gathering to seek within spirituality for that ultimate reality which beckons. How confusing it is to have chosen to become manifestations of love. At the point at which we all are it seems very strange that we as Creator chose to become co-creators, moving in and out of illusion after illusion. Yet that which is infinite calls for more and more and each carries that eternal stillness and the eternal free will within. The combination creates that which is just and right and good. Yes, you shall suffer, but this suffering is infinitely worthwhile.

15:♡: We leave this instrument and this group in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai. Adonai, vasu.

16: I Yadda. This instrument wishes to challenge and not trust the vibration, so we must stop and challenge. We accept this instrument's anal retentiveness, as she would say, understanding that she is in earnest in the attempt to receive only positive information. We, too, say of wanderers, "Go to it, and stop complaining." You came to work, so work! Where is the joy unless you sink your teeth into the vibration of your Earth? Feel that strength within and stop namby-pambying. We exhort you—have fun!

17:♡: We leave this instrument in the love and light of the Creator. We thank this instrument for allowing us to bare our barbaric "yawp." We leave you in the love and light of the infinite One once again. I Yadda.

18:

7.13 1994/05/29

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is indeed a privilege to be called to your circle of seeking and we humbly thank each for offering us the honor of sharing our vibrations and our opinions with you. As always, we request that those thoughts

which seem helpful to each be retained and that those which do not appear helpful at this particular occasion be released, for we are prone to error, being those who journey with you, but perhaps a few steps further in that infinite journey. With this understood we may speak freely.

1:♡: The difficulty in speaking about spiritual healing and cleansing is the difficulty common to all attempts to put faith into words. Whereas physical and mental, emotional—we correct this instrument—emotional problems have a large vocabulary of closely fitting words to work with, the issues of spirit must depend upon words such as love and faith which have no objective referent that is at one's hand to pin down and to create as a fully meaningful term. Words like faith indeed do refer to a real thing, but that reality is at best approximately symbolized by language, for the level of this truth is beyond the reach of words created as tools in dealing with one's environment.

2:♡: The entity who is attempting a life lived in faith is perhaps the closest one might come to a fully meaningful symbol of faith. A person who is attempting to love is perhaps the soulful expression of love itself. When that verb which is the seeker seeks to attain the objective of spiritual health, then, there is no set of words that can bring about healing, for the health of spirit is at once always within that entity seeking help, regardless of the outer appearance. However, this health is also most suggestible when there is attained within the seeker the releasing and balancing of all energies which can be felt, and then the simple willing belief of a believer who believes not in the words of faith, but who believes that faith is the appropriate energetic balance.

3: This is difficult for us to give this instrument but we would ask each to picture the entity who rides upon the bicycle or the entity who flies the airplane. When the various moments of motion are moving harmoniously, the balance is effortless. To achieve an approximate balance, however, for the newly—we correct this instrument—for the new practitioner is very difficult. The beginner does not know what true balance feels like and has not the ready instinct usually for that point of balance. So it is when a seeker begins to reinvent the life so that the life becomes a life lived in faith.

4: Structurally speaking, there are two clear portions to working upon spiritual healing or health. The first energy which needs to be worked with by the entity and by a healer who wishes to assist is that portion of the self which could perhaps be seen as muddled or roiled in terms of energetic patterns. The torque of spiritual disease is such that the unhealthy entity that one could say knotted or twisted and then held in that pattern by the energies which wish to untangle that unhealth, but yet each attempt to untangle just (close) the knot tighter.

5: This darkness, shall we say, is a darkness which is in the midst of the light which is also perceived as darkness. Therefore, there is no vision within which can tell what of the shadow world of spirit is of health and which is that of disease. Therefore, in the combing out of these tangles the dependency must be not upon precise visualization, but rather upon the willingness of that seeker to lay down all judgment of both disease and health, or of both the darkness which is knotted and that great darkness of spirit which is the rightful realm of the healthy and balanced spiritual seeker.

6: The right ways of working to release these tightly held points of disease are those which heavily move into symbol, both the use of symbols and the general willingness to work with parallel healing modes, with the realization that the cleansing of the mode used is specifically intended and desired to be reflected within the patterns of energy of the individual as spiritual counterparts. So that perhaps an entity seeking to release old mind and old unhealth of spirit might put the self upon some sort of fast or diet, this being specifically stated within and repeated often as one form of cleansing which is reflected into the spirit; as the parallel of the body is cleansed, so the paralleled spirit also becomes more cleansed and less full of substance.

7: As a healer wishing to aid this process, one may work within one's experience and thought to achieve methods found by one particular healer to be efficacious. These might include, for instance, the aiding of that patient to achieve a more suggestible state, or hypnosis. In this state, then, the healer may take the entity to a point between incarnations where the higher self is (a) voice available to and able to respond to questioner and questions so that the healer might gently request the higher self be asked by the patient

if this entity is indeed ready to experience healing. In other words, is that lesson for which this distortion was necessary now learned; if not, may there be some thought upon this. Thusly, that entity's higher self may give impressions and words within the hearing and control of that patient.

8: Alternately, a healer might choose, when a hypnotic state was achieved, simply to speak in terms of lessening fear by means of extending the range of the viewpoint. This entity recalls the story told her of a patient whose ulcers were life-threatening. In hypnosis this entity was told that the entity sat on the side of a large planet, a ball whirling in space. The scope of time, the reaches of spaces were piped into the inner world of this entity. Those (concerns which) seared and burned within could more and more be seen to be of less import because of the widening of the viewpoint from this moment and this place to an infinite sweep of time and space.

9: Another entity might wish to use the conscious technique, that is, the patient remaining conscious of the tones sung or the prayers offered. In doing these chantings or singings or sharing energy in some other way, the healer and the patient are together seeking to release the disease by these energetic displacements, not of thoughts but of tones and so forth which have for the healer the ability to carry prayer, the energy of prayer. For what is a prayer? When one wishes to aid the spiritually ill one truly needs to be able to speak of prayer in a way which is flexible, but yet which holds for the healer that ring of authority which indicates experience, which the healer does have. So perhaps it is well to look at prayer.

10: But this moves into the second portion of the material we hope to share at this working. Before we leave the first there is a bit more to be said. What is this knotting that indicates that the shuttle of spirit is not in good working order? The simplest term is fear. The spiritually ill entity has moved into an isolation, a place alone within which the entity is unforgiven and un nurtured. This isolation is crushing and once entered is very difficult to see, much less to work with. So, the energies of the healer pour like a blessing over this wounded spirit, lessening the isolation. However it is an infringement on the free will of the spirit being healed to substitute one's own faith for the faith of the patient, so the healer who wishes to be of benefit must work on itself, offering, too, itself those energies of forgiveness and wholeness. And in this offering to self, opening and sharing this purifies emotion of an at-one-ment with the patient.

11:♡: Simply to say, "All things are love and love casts out fear," is in almost all cases inadequate. Perhaps one entity might hear and understand in a moment of realization that truly love casts out fear, but to the ailing spirit, such encouragement usually is received as if it simply constituted another pressure which was painful, the feelings of inadequacy and helplessness continuing and perhaps even growing. It is well to be humble and silent before or in the face of the temptation to overstate or speak too much. However, there are an infinite number of ways to create within the self of the healer that dynamic balance to forgiveness and love which may far better speak to the spiritually ill.

12: This instrument is concerned that it is not picking up all that we are offering, but we ask this instrument to quit being so picky and move on please. We are teasing this instrument.

13: Once that fear that isolates and anguishes the patient has been addressed, once the way has been to some extent cleared, then the healer moves to the darkness of spiritual hell, still in that place of mystery where faith is born, but now is free because of having addressed and bid farewell to fear. Into this environment may prayer come.

14: The one known as D has offered the information that although the spiritual illness can now be to some extent determined or found, yet there has not been a corresponding mode of healing with the exception of prayer. Again this is because the spirit, while acting as a shuttle for energies into the physical and mental and emotional bodies, is not in direct contact with energies within the instinctual body and mental frame of individuals upon planet Earth, but rather can be reached roundabout, or so it seems to those within third density. The praying seems roundabout because one is praying to forces or essences within the world of spirit. And then that energy which lies without the sphere of Earth is persuaded to enter into the tangle to breathe balance into it. However, in actuality prayer is the most direct way of healing, for true healing is the restoration of all energies to their rightful balance.

15: But how to pray and how to aid patients in praying?

ing more and more light. This instrument had noted that the more one gives praise and thanksgiving for the good times the longer they are likely to stay around. But there is another truth also here.

10: This instrument is creating a blockage for it was concerned it would not be able to channel the other idea which it did not personally know and this has made this instrument come out of its tuning, and so we would appreciate the circle re-tuning, by perhaps singing the "Row, row, row your boat." We are those of Q'uo.

11: (All sing "Row, row, row your boat...")

12: We are again with this instrument and we feel that perhaps we may say what we have to say another way, and so allow this instrument the luxury of not having to know what the other part was. For the enjoyment of the good times has its basis laid in the enjoyment and positive possession of those times when all is dry and dark and without merit, seemingly. How precious it is when entities can gaze upon their pain and suffering and enter into the darkness without fear, knowing that all is illusion, knowing that both dark and light are useful, knowing that there is no place that the light is not, knowing that there is no light in which there is not the darkness of some degree of illusion.

13:♡: For we ourselves are illusions. We are developed and articulated and our experience is vast, for we have been since the beginning and we shall always be, and yet we are illusion. For all that can be spoken, all that can be self-realized is by definition illusion, fields of energy, that come and go, while the Creator is in the one momentary now, that eternity in actuality is. Yet, the journey made each time the Creator flings out of Its vast and infinite potentiality those sparks of being that have become each of you, It receives in the end of that journey such a gift of whole and integrated consciousness that to the infinite riches of creation are added infinite richness more. The gift of that journey to the one infinite Creator is a perfect gift, a gift of love, that which has been reflected from love reflects at last to love and becomes One again in that sweetness of unity in which all sense is lost.

14:♡: We would at this time transfer this contact to the one known as Jim, leaving this instrument with thanks and in love and light. We are those of that principle known to you as Q'uo.

15:♡: I am Q'uo, and we greet each again in love and in light through this instrument. At this time we are honored to ask if we might speak to any further queries which those present might have for us. Is there a query at this time?

16: Questioner

17: I would like to ask, there was an issue that several of us spoke of before the channeling today and a (inaudible) nervousness in preparation for (inaudible) task, that it's almost an agitation with yourself before launching on a project or before starting something. Would you comment how the self can use this particular energy in doing this work, how to best use this agitation, this nervousness?

18: I am Q'uo, and we believe that we grasp your query, my sister. The quality of feeling which you have mutually described as that of nervousness, is a means by which there is a contact with those portions of the conscious mind and perhaps for many of the subconscious as well, which wish to direct energy towards an expenditure of this energy that will be of such and such a nature, that nature described and defined by the conscious self. Thus, an entity which is preparing to give of itself in a manner which it hopes will be helpful and perhaps even of an inspirational nature, will begin to alert those portions of the deeper mind which may aid in this process by providing what you may call the creative motivation, the spark of energy which sets the being aflame with that which is in alignment with its nature, its passion, that which...

19: (Side one of tape ends.)

20: I am Q'uo, and I am again with this instrument. Thus, the avenue to these deeper portions of the mind and of the self is one which has the general characteristics of the personality of the seeker, so that there is energy and inspiration available in whatever manner has been inbuilt into the patterns of the personality. This instrument has had information that describes this avenue as being somewhat indirect. This is so for each entity, because each entity has those blockages to energy flow which are in the form of lessons to be learned, tangles to be untangled. Thus, the knotted or stopped flow of energy that reaches to the deeper portions of the self is like unto a fingerprint, if you will, for the entity itself. The process

of balancing which each seeker undergoes can be seen as a process that makes this way straight rather than crooked, narrowed, blocked or weakened. However, each has this access available and can utilize the inspirational and intelligent energy from the deeper portions of the self in whatever manner of self-expression is chosen.

21: Is there a further query, my sister?

22: Questioner

23: I just wanted to ask one short question. By balancing, then, you mean by unblocking of blockages, is that right?

24: I am Q'uo, and this is so. Is there another query, my sister?

25: Questioner

26: No, not at this moment. I leave it to others.

27: I am Q'uo, and we thank you, my sister. Is there another query?

28: Questioner

29: I just want to... and I have no question... I am just happy to be here and I don't have one.

30: I am Q'uo, and we are happy as well, my brother, to rest in your vibrations. For this is a gathering of energies that are at once quite potent and yet quite placid. Is there a query before us at this time?

31: Carla

32: Yes, a couple. First of all, I was wondering why it is that I was getting word by word communication for quite some time. Yet in the last couple of sessions, it's been given, ah, just by concept and not words at all but just concepts, that I have to do the words for. Is it possible for me to know why this is or what is happening in my learning of how to channel that this is been different, or any comment that you might have?

33: I am Q'uo, and we are aware of your query, my sister. In the channeling process there is a need to be able to move in whichever modality is most appropriate for the more advanced transmission of more complex concepts. Thus, in areas where your personal experience is somewhat lacking, we would choose to use the word by word transmission, so that the movement into the more abstract area would be accomplished with less concern than if the conceptual means of the transmission were utilized and would cause an instrument to, shall we say, panic in some degree when the concepts were unfamiliar. However, given these generalities which have been utilized in your case from time to time, there is also the desire on our parts to balance the means of transmission, so that your instrument remains able to, shall we say, play either piece.

34: Is there another query, my sister?

35: Carla

36: Yes, I wondered what exercise or discipline I might work at, what I ought to do I guess you would say, to work on not repeating my error of becoming concerned and then frightened, because I didn't have an idea of what was coming.

37: I am Q'uo, and I am aware of your query, my sister. The image which we give this instrument is to simply keep hanging your rear out on the line.

38: Carla

39: Oh, very well (laughing).

40: Is there a further query, my sister?

41: Carla

42: Was the content that you were trying to say said to your satisfaction when I returned or is there a matter that it might be useful for us to go back and question about in a future session?

43: I am Q'uo, and am aware of your query, my sister. Now the student would like the grade. Well, (Carla laughs) perhaps there shall be some time after school. No, we are just having a bit of fun with both this instrument and yourself, my sister. We are pleased with your efforts and would not seek to alter them.

44: Is there a further query, my sister?

45: Carla

46: One more. Was the information that was missing having to do with one person being able to be a light to another person in darkness?

47: I am Q'uo, and this is well said, my sister. (Carla laughs.) Do you have a further query?

48: Carla

49: No, no, I am happy now. It's nice to hear the old humor, that part of you which is Latwii. I really, really enjoy that when this shines through.

50: I am Q'uo, and we are happy as well to be able to share in

81: Questioner

82: That's it, thank you.

83:♡: I am Q'uo, and again we thank you, my sister. And at this time we would take our leave of this group, for we are aware of the length of your time that this working has assumed and we do not wish to overtire those present. We are known to you as those of Q'uo, and we leave each, as always, in the love and in the ineffable light of the one infinite Creator. Adonai, my friends. Adonai.

84:

8.13 1995/04/16

0:♡: We are those of Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is both a privilege and a blessing for us to be sharing in your vibrations. We would thank each which has come to this circle this day for the quality and depth of the preparation of desire, for considering new thoughts and looking for new truths. Truly, when desire has been so purified that it becomes a fine instrument, then it is that the call sent out becomes clearer and stronger. And this aids us, for as the preparation is, so the energy is; and as the energy of the circle is, so the communication is. So those hours spent in thought, in prayer, in review, in contemplation, in meditation and as this instrument would say, in the sacred practice of chilling out and taking it easy, each of you has done good work, and work that enables us to do our work better. And we thank you for this most profoundly.

1: As we view the thrust of your opening question this day, we reflect upon how to lay the groundwork for that which we have to offer in the way of opinion. As always, we ask that each discriminate carefully and choose those things which we have to say that are useful, leaving the rest behind. Perhaps we shall begin in the dark. For the preparation for light is all important to the appreciation and resonance with that light that comes at the end of a period of watching and waiting. How necessary it is that the concepts of spirit first be nurtured and fed within the earth and ground of being.

2: That spiritual self that within the mythological system you call Christianity has its beginning at the birth of the Christ. The small child is deep within that darkness of winter. The beginning of spiritual seeking, or perhaps we should say spiritual learning, is always in darkness. This is quite necessary, for much ground must be laid within that darkness. Much development of the spirit takes place only within the shadows of that inner darkness which so fructifies and feeds the spirit that it gains the energy, which it then can use to seek the light.

3:♡: So, as always, the beginning of discussion of equality includes its dynamic opposite. Those opposites, that seem so different one from the other, and yet are each other as two sides of the coin, in truth one object. All opposites may fruitfully be seen as unified. This practice is instructive. Now when the light lengthens upon your planet, when the sun rises earlier and sets later, the effect upon your Earth world is astounding. It is a food to green and growing things, that light which seems intangible and yet is literally food and drink to your companions of second density, that reach their leaves to the light of the sun as it rains down in a golden shower. And in that plane of the Earth world, indeed your entire planet is moving at this time within a new and previously unexperienced portion of space/time. As the inevitable cycles move, some cycles are very brief, others ponderously long. But at this particular time in your Earth history, this present moment is witness to unprecedented amounts of spiritual light and this shall continue to expand, as the cycles of time and space move relentlessly and benevolently to create ever new opportunities for seeking, for learning, for the giving and receiving of unity by unity, love by love, any quality whatsoever by its reflection in all that is seen and felt.

4: In a universe in which the creator moves with such order and precision it is not surprising that the rhythms of human beings move in sympathy with the rhythms of the planet and its seasons. Many of your planet's peoples celebrate a resurrection of that which was dead and is now alive. This choice, of that religion that you call Christian, of the spring as the time in which to celebrate death and resurrection of the Christ is peculiarly apt and very accurately placed, is that date that so coincides not with the rhythms of created mankind but with those fey and restless rhythms of moon and tide, of earth and the dark heart of the womb. Now is

the time when that which has been in the womb, whether it be seed or embryo or spirit, has the opportunity to respond to the enlarging of the light. This is a precious time, a time to celebrate the self that is not yet unfurled, to celebrate that which is in bud, young, vulnerable and infinitely tender.

5: The exercise of celebration is deeply helpful to the spirit as well as being most helpful to the body and to the life of that body. For it is possible to experience the catalyst of the increasing light in such a way that there is no heightened awareness which results within the being. The preparation in the darkness is the key to the use of light. Why is that? We feel that it has to do with the nature of evolution. In the seeking for truth that which is new cannot come, cannot be realized until that which is in its place has been released. Through the cycles that are within, each seeker has moved through periods deep in the mire of personal misery and pain. And whether this has been accounted as suffering or as nothing, yet still, the work has been done. That which is dead has been released, making room for evolution. The pain of change feels like a death. The releasing of old opinion feels mortal. And the wound of leaving behind old ways of thought is fell and fatal. There is literal truth in death and resurrection in terms of the spirit. There must be the willingness to die to the old in order for that which is written already upon your heart to become visible, to become illuminated, to be in the light. Even when that which is old is a rending and separating truth, even when the new is gentler and sweeter, the death of the old is very hard to bear. And we do not wish to quibble with how hard it is to progress in relation to the letting go of that which is dead.

6: It is into this atmosphere that the one known as Jesus the Christ deliberately sets out to move into utter darkness, as this entity willingly and knowingly walks to its Jerusalem, to its Golgotha, to its own resurrection, which comes only after a death—a crucifixion of the entire mortal man—a going down into the darkness of the grave then, which no darkness could be blacker (than) in human consciousness. This is the fear that is beyond all fears, human: that terror of the dark which does not end. It is into this infinite darkness that the one known as Jesus moves. And when this entity again rejoins the creation of light, this entity simply expresses the normalcy, the everyday quality of the conquering of death. (Inaudible) life—the battle—one of darkness by light.

7: It is not only that there is no longer within this mythological system any death to fear, paradoxically it is also that this entity moves completely into the human condition of mortality, so completely that it accepts and undergoes the death. Now for all this entity could prove, for all that any entity can prove, this entity gave itself up to a death that had no end. Yet, words of life were given by the one known as Jesus, and it is well to heed them. The key to moving from darkness to light was given by this entity when it said of those who crucified it: "Father forgive them, for they know not what they do."

8:♡: The key to using the light is forgiveness, mercy, charity, love. One may walk into the light and yet not see light. If one has confusion and puzzlement upon the mind, one can move through an entire beautiful day and see no light. And just so within. One can walk into one's own season of blossom and yet blossom not, nor see the sun, nor take food and drink from it. If one has closed one's heart, the light cannot survive and will simply be reflected and used elsewhere. Think of the darkness of winter and feel the contraction that occurs as the roots of being curl down into the earth, seeking water and nutriment. So are the roots of the self contracted and turned and curled inward, seeking and not finding nutriment. And then light comes, and the decision is made to let go of all things, save the reaching toward that light. There is expansion of self, there is the opening of the heart with these magic words: "I forgive."

9: Each seeker has its own seasons within, its own time of darkness and its own time of light. It is well to be most respectful towards and sensitive of these inner movements of the spirit, these trustworthy and helpful times within. As you move through your days and nights, try to remain sensitive to those rhythms, those ripples in the pond of self, those changes of weather. For all seasons, from the coldest to the hottest, from the most contracted to the most expansive are equally useful, not equally comfortable, but equally useful. However, as this instrument has said, it is possible to experience a lengthening of that inner season of light, and this instrument, however, did not find the second key to enjoy-

Firstly, we would suggest that it be told to patients who are interested in helping themselves in this wise, concerning the physical place where he or she might pray, where in a specific environment shall the prayers be, how long shall they be given, of what shall they consist, thereby aiding the seeker in its growing ability to visualize this as a real and efficacious healing mode. For those among your peoples, for the most part, do not have the daily prayers, do not have the praying without ceasing, and if neither the daily repetition of prayer, or the constancy of prayer are things which the patient is familiar with then the suggestion to pray leaves the patient in a vulnerable position, feeling alone and inadequate. Thusly, the healer aids by making a place in time and space where the outer form might be observed. Thusly can a healer move the patient into that mental and emotional feeling of "I can do this."

16:♡: It is seemingly merely working with details to get down to basics to decide which chair to use or what time of day to make for prayer time, yet these down-to-earth details truly do aid in the formation of faith. Now, prayer could be said to be that tune which, though unheard, is the tune of hope. Prayer can be said to be that inner flower which bears the scent of love. Prayer can be talked about indirectly by speaking of the beauty of a poem or a rose. Prayer is a form of communication whose object is one with its subject. The prayer, in reaching to the infinite Creator, reaches within. The self talking to the greater Self, this is the structure which seen from the outside may be said to constitute the house of prayer. The actuality is that that seemingly far away source of unity which love itself is, lies within, so the journey of prayer is a journey from self to the greater Self within, then circling back to form the unending circle between prayer and prayer, that is between the one who prays and the object of prayer.

17: It is not that we are saying that people pray to themselves, rather we are saying that...

18: (Side one of tape ends.)

19: ...to which people pray lies within, for as the illusions of manifestation are progressively cast aside, that which is uncovered is already holy ground, and that far away Creator of one who fears is in reality that imminent presence which is the internal truth of all, shut away from the heart's awareness by that door which the seeker is always able to open but has not discovered the way to, or the key for it.

20:♡: Thusly, it is well for the healer to speak some words concerning this practice of the infinite presence of that one great original Thought, that logos which is love and which is the One Infinite Creator. In your Holy Bible it is written that the one known as Jesus states, "I am come that you may have life and have it more abundantly." This abundance of life is that which is the healthy spirit. When you have been able to, as healer, to place within the seeker's hands these basic concepts, then the healer's job is done insofar as communication with the seeker. From this point onward the healer may pray and know that presence within and offer this state of prayer to the infinite Creator on behalf of the patient, and the seeker who is the patient may begin to create for itself a life which is transformed. But this transformation shall come not visibly, not plainly, but rather from inside out.

21:♡: There is much which might be added upon this interesting subject, however, we are aware that we have talked overlong, and at this time we would move on in this session by transferring this contact to the one known as Jim. We thank this instrument and leave it in love and in light. We are those of Q'uo.

22:♡: I am Q'uo, and am with this instrument. I greet each again in love and in light. At this time we would ask if there are any queries which have arisen in the minds of those present to which we may speak?

23: Carla

24: When you are talking about prayer, is it just that any prayer will do? I mean if people know certain prayers, for example the prayers of St. Francis of Assisi, or is it more... what you are trying to say is this energy of knowing that all is one. I mean, I am not really getting what you are saying that prayer really consists in so that you could tell somebody else how to do it. Where am I going wrong here?

25: I am Q'uo, and am aware of your query, my sister. The quality which the prayer most beneficially offers the one to be healed is the avenue through which to express the heart, and the heartfelt desire to be healed, this, then, expressed in a manner which for this entity allows the most open and clear expression to be healed. For some it may be that prayers

which exist in your literature are most helpful. For others it may be that the prayer of the moment is the one which is most helpful. Thus, it is not important whether or not the prayer is structured in such and such a fashion, rather it is important that the prayer provide an avenue for the heart to be expressed.

26: Is there a further query, my sister?

27: Carla

28:♡: Well, and also not just for the seeker, but if the healer wants to pray, is prayer just totally unique for each person, that that person would then feel the clearest contact with love? I mean, is basically what you are saying is whatever the person can do to express that faith in unity... like silence for some people might be the best prayer? I guess I am getting hung up on the word.

29: I am Q'uo, and we would respond by suggesting that for the healer it may be more efficacious if this entity who regularly seeks to aid in healing constructs a prayer, a ritual which allows it to express those qualities which it feels are important in this process, or it may be that the entity serving as the healer is one who feels that the spontaneous prayer of the moment is efficacious. For the healer it is often helpful to ritualize the prayer since it is often used. But again the needs of the moments and the nature of the healer will determine this.

30: Is there a further query, my sister?

31: Carla

32: Not at this time, thanks.

33: I am Q'uo, and we thank you, my sister. Is there another query?

34: Questioner

35: You spoke of dealing with the person's fear. Do you mean the fear of letting the disease actually go, because they've had it, or what did you mean by dealing with the fear that the person actually has, because I know it is important.

36: I am Q'uo, and am aware of your query, my brother. An entity seeking healing is seeking relief from a pattern of thought and belief which brings it disease of one nature or another. To face the situation that is internal to the entity is often difficult for the entity, for the pattern of thought and behavior that has resulted in the disease is one which has, until the point of healing, remained for the most part hidden and a mystery.

37: As the desire to be healed grows within the entity and more especially as the entity seeks the healing, the entity actually in the metaphysical turns to face the problem, the structure of thinking, in full light. This is often painful or fearful for the entity seeking healing, for the experiences which have been a portion of the entity's formation of the diseased patterns of thought are often traumatic and to face this once again in light is for many a fearsome proposition.

38: The healer may aid the one seeking healing in the facing of the fear by reminding each who seeks healing that the healing is a natural process for a disease which is also a portion of a natural process of growth, that the entity is not alone, that many have gone before it and have been healed of that which ails it, that far many more walk with it unseen to aid the healing. In these ways and many others may the healer aid the one facing the fear and seeking the healing.

39: Is there a further query, my brother?

40: Questioner

41: Not at this time.

42: Carla

43: Is it possible that the reason that we are getting a lot of spiritual disease is because a lot of people are here from other vibrations, other densities, wanderers coming to help planet Earth, and they just bring spiritual difficulty into this illusion as they get born because their vibrations are just fighting with our vibrations? Is that part of it? Are people being born with spiritual disease all ready to kick in because of that vibratory mismatch?

44: I am Q'uo, and we believe we grasp your query. Please query further if we have not. The spiritual unease of which you speak is often the result of precisely the situation which you have described, that of entities who have journeyed to this sphere for the purpose of aiding its birth, shall we say, into a new level of vibration. The blending of vibrations that are more harmonious with the vibrations of your planetary sphere as it suffers some difficulty in the birthing often causes a jangling to the spiritual complex which is likened to the feeling a traveler has in a distant land of not being a portion of that population. The healing that is of the body and

the mental and the emotional complexes is for many entities more a product of the utilization of this density's vibrations for the working out of an incarnational pattern which had its roots in many lifetimes previous.

45: Thus, the healing of such entities is that which often is accomplished by means which are similar to that which is offered to the one seeking spiritual healing as well, for all healing must have the foundation set in the etheric or form-making body which is that more closely aligned with the spiritual complex of any entity.

46: Is there a further query, my sister?

47: Carla

48: So what you are saying is that you are in prayer, you are reaching and saying let this higher truth eliminate my condition, basically.

49: I am Q'uo, and am aware of your query, my sister. You are basically correct in your assumption. The prayer serves as a means whereby the earthbound portion of the entity's personality addresses that portion which may be called the higher self, the form-maker, the etheric body, which then will respond to the heartfelt prayer by opening the waters of the spirit that they may wash the entity clean in one area or another according to the purity of the desire to be healed and the efficaciousness of the ability of the one serving as healer to aid in the opening of this pathway.

50: Is there a further query, my sister?

51: Carla

52: Just one, and that is I really feel that a lot of people are very sincere about asking for healings, spiritual healing, and they don't receive what they consider to be spiritual healings. So there seems to be something really desiring something, but does not always fire right, does not always come out right... What is there? What is the difference between one who thinks that he desires that just totally, desperately wants to be healed, yet is just knotting it up, and the person that truly does desire and doesn't knot it up but is releasing the knot. It is really critical.

53: I am Q'uo, and we believe we grasp your query, my sister. There are many explanations for why entities who seem to seek wholeheartedly their healing do not receive that which they seek. Oftentimes there is simple desire without previous work that has the purpose of uncovering the roots of disease. There is the need for each entity to seek the basic understanding of the distortion that is to be healed.

54: Carla

55: And that's why the change in diet or something that goes along the lines of cleansing you suggested first before you talked about prayer? OK. Thank you.

56: (I am Q'uo.) (We wish to add in addition to this that this seeking to illuminate the self according to the causes of the disease may indeed be expressed in a number of ways—the change of diet, the change of behavior, the looking at a situation in a new attitude, or any other means by which an entity may seek illumination of the distortion. There is also the need for each entity, no matter how desirous it is to be healed or illuminated it has become concerning its distortion, to realize that the primary attitude that underlies all attempts at healing or seeking healing is the attitude of "Thy will be done.")

57: When there is no healing one must look at what opportunities are presented as a result of the seeking of healing and the seeming lack of healing. The will of the Creator that moves through each entity's life pattern is that which always presents to the entity that which is most efficacious to its present growth. Whether that includes healing of distortion or continuation of distortion, there are opportunities available for praising and giving thanksgiving to the one Creator and these opportunities are that which the entity might look to, who has sought and seemingly not received the healing.

58: Is there a further query, my sister?

59: Carla

60: So, are you saying that if the person acts as if the lines of healing are opened, that the person generates faith by this action?

61: I am Q'uo, and you are correct, my sister. The quality of faith balanced by the exercise of will are the rod and the staff which can comfort the seeker. By continuing to exercise faith and will that opportunities are available for the seeker to grow, to serve and to know the Creator then such opportunities are indeed available.

62: Carla

63: OK. So you are praying not to heal anything but just to give praise and thanksgiving and to offer the self in any way

that you can to do the Creator's will. That's the basic plan?

64: I am Q'uo, and this is correct, my sister. Whether the entity seeks knowledge through one practice or another, seeks healing through one means or another, the entity, in order to be most in harmony with its own life pattern, must needs seek these things that it might be of greater service to the one Creator. Thus, the entity says, "Whatever Thy will be for me at this time, that is my will as well."

65: Is there a further query, my sister?

66: Carla

67: No, thank you.

68: I am Q'uo, and we thank you, my sister. Is there a final query at this time?

69: Pause

70: I am Q'uo, and we would take this opportunity to thank those present for inviting our presence to your circle of seeking this day. It has been a great honor and privilege to blend our vibrations with yours and to walk with you upon your journey of seeking. We would remind each that we are but your brothers and sisters who walk this same dusty path with you, and we have gladly and joyfully shared our opinions with you. Remember, please, that we share opinion.

71: ♡: At this time we shall take our leave of this instrument, leaving each in the love and the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

72:

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0: ♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We thank you for the privilege of being asked to offer our opinions at this session of working. This humble service that we provide is a sharing of what small understanding we have. We ask each seeker to realize that we do make errors and are not final authorities. Therefore, we ask that each who hears choose for himself those truths which he has found and disregard the remainder; for we offer thoughts which are of aid to the various entities within the circle and each may find her own truths there. Always, that which does not seem right to you, please know that for you it is indeed not right. Your own power of discrimination will aid you as you seek to remember that truth which you have temporarily forgotten.

1: Each member of this circle has come to this moment as the culmination of years and years of seeking. Always the present moment is the intersection of enormous energies and possibilities. Each has suffered and experienced that anguish which lies beyond suffering, and therefore each comes to this present moment full of grief, sadness and well-earned wisdom, and each comes to this circle seeking still the highest good, the absolute which lies beyond the chances and changes of the mortal life.

2: ♡: Were any entity here present to express in depth the nature of his own suffering, she would astound the remainder of the circle. In an illusion life is experienced. In an illusion seekers must craft as best they can their ship and their direction, and each within this circle has gifts to give of support, understanding and silent companionship. Greetings, brothers and sisters of love and light. Each has earned this title. We would now transfer. We are those of Q'uo.

3: ♡: I am Q'uo, and greet each again through this instrument. As brothers and sisters of love and light you are also brothers and sisters of sorrow, for as you serve the light by giving of your love you find those whose need is that you tend their sorrow. There are those whose experience of the one Creator is not as filled with light as is yours and who, as a result, move in somewhat erratic patterns and experience the difficulties of moving in darkness, propelled only by faith and will in whatever degree. The very being of those who seek the One, yet who know not precisely how to find the One is as a call to those whose hearts are listening. Thus, you move in your experience and your attention to those who give the call for whatever it is that you may have to offer. Oftentimes it is but a listening ear, the gentle touch, the shared tears that one can offer. Yet each offering is given wholly and freely as that which is yours to give.

4: We would transfer at this time.

5: I am Q'uo, and we are with this instrument. Even as it happens that one is upon a happy chance able to offer solace to a fellow traveler, so does it occur that one's fellow travel-

38: Not at this time, thank you.

39: Questioner

40: Q'uo, I have a question. It's on another subject. I'm thinking of the nature of the soul that I asked about in a previous session. I'd like to know what is the nature of the soul and how it originates.

41: I am Q'uo, and am aware of your query, my brother. This query is one which spans the entire breadth of the evolutionary process as we understand it, and we would attempt to respond to your query by suggesting that the soul is that constant awareness or constant consciousness within an individualized being that is the library or repository of all experiences which this entity has accumulated in all of its incarnate expressions throughout all of its densities of progression. Thus, there is much information and much of character, shall we say, that is gathered into that concept complex which you have called "the soul."

42: It is as the actor upon the stage, if we may borrow again from this analogy, that has played many parts and has been moved by portions of each of them to the degree that there are characteristics or perceptions within the soul essence that are a direct result of such marks upon experience. Thus, the soul is the pilgrim upon the journey that begins with the very simple awareness of its own beingness, and begins to define its personality or identity according to those experiences that it passes through; and as the accumulation of experience, incarnation after incarnation, builds, then the soul is richer and has more to call upon for future efforts in this evolutionary endeavor.

43: Is there a further query, my brother?

44: Questioner

45: Is the soul created out of intelligent infinity to which it returns, or... how is the soul created? Or did I misunderstand you?

46: I am Q'uo, and we believe that we understand your query, my brother, and would respond by suggesting that the soul is created from that intelligent infinity from which all of creation is made, and as it is able to gather experience within one illusion after another, then there is the identifying of this soul essence as a personality of a metaphysical nature.

47: Is there a further query, my brother?

48: Questioner

49: Yes. Ra used the term, "the buddha body," and also "the higher self," for one of the aspects of individuals. Is the buddha body a sheath-covering for the soul? Or, what is the relationship of the buddha body and the higher self and the soul?

50: I am Q'uo, and am aware of your query, my brother. In the attempt to speak to this query, there is the difficulty of your language and your linear perception of time that we must deal with, for the higher self, as it is often called, is the soul at another portion of its experience in a succeeding higher density. Thus, that which is your soul—that essence of self around which all experience orbits—becomes aware of its fullness. It becomes the higher self.

51: This is also in close relationship to that which you have called the "buddha body," that body which is associated with the violet-ray or crown chakra energy center. This expression of the self is that portion that stands within the light at the graduation to determine the ability of the soul to accept a greater and greater light and thus be, shall we say, graduated to the fourth density. Thus, you may see a loose identity between buddha body, soul and higher self that begins to become a closer and closer equality as the soul progresses from density to density.

52: Is there another query, my brother?

53: Questioner

54: Q'uo, I was thinking of the soul as a kind of tablet of white paper, a mnemonic substance that was cast out of the central sun or intelligent infinity and gradually took upon identity through incarnations. Is this concept wrong... of the origin of the soul and its nature?

55: I am Q'uo, and we find that this concept is basically correct and thus is usable.

56: Is there a further query, my brother?

57: Questioner

58: Yes, thank you for that, Q'uo. I just have one more. And during this religious season I am thinking of the... what we call "the gospels" in the Holy Book: Matthew, Mark, Luke, John. I am wondering if you would speak to the people who... about the people who wrote these books and the years in which they were written. Could you do that?

59: I am Q'uo, and we are aware of your query, my brother,

and may respond by suggesting that the entities which are responsible for the authorship of those books of your Bible called "the gospels," are entities who were working in the recording of their experiences with the one known as Jesus the Christ some two millennia previous to this present date, and who were able to glean a small portion of that entity's teachings in a manner which had meaning to them, and which they were desirous of sharing with others for that reason.

60: Is there a further query, my brother?

61: Questioner

62: Could you give identities of these authors?

63: I am Q'uo, and we are aware of your desire to know the precise nature and identity of the authors of these books of inspiration, and we are in the desire to remain without infringing upon ones' free will, and thus must withhold the specific identification, for there is some discrepancy with the accepted authors and their identity, which we find is necessary to maintain.

64: Is there a further query, my brother?

65: Questioner

66: I don't know so. Thank you for that. That'll be all for me. Thank you, Q'uo.

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

68: Questioner

69: I have one. I had a thought, a stray thought, about sexuality... was that it kind of had a theme to it of sacrifice... a woman sacrificing, obviously, her virginity. Males used to sacrifice their virginity, too, but with the big practice of circumcision, males no longer have anything to sacrifice. But to the female it is more of a sacrifice, because of the fact that she then becomes able to have babies. And yet, to the male the sacrifice is of the whole life. Because of the sacrifice of the woman willing to give to the man, the man gives to the woman children which then he sacrifices the life to protect and support. And I wondered if there was a significance or if I was on the wrong track. It just seems to me like, almost like a woman is a priest in that ritual of sexuality.

70: I am Q'uo, and we are aware of a wide range of possible responses to this query, for again, the field is a large one and we cannot begin to do it justice with a short response. Thus, we are relegated to offering what must be a somewhat unsatisfactory answer.

71: The female of your species, indeed, does make a sacrifice which is great, for there is much of responsibility that rests with the female in that it will be the one to bear the fruit of such a joining, and must nurture and suckle this young entity for a significant portion of your time. The male makes a sacrifice in that it is desirous, in its higher motivations, of aiding in this process and building with the female the family unit that will be the teachers to the young entities born from it. The male then sacrifices what may be seen as its freedom to roam among the other female entities. This is somewhat difficult for the males of the current populations of your sphere, for there is much of confusion that follows any discussion of sexuality in all cultures upon your planet.

72: There are various areas of intense experience which have provided and will continue to provide catalyst of an intense nature, and the area of sexuality is, indeed, a basic area of power—and power misunderstanding—within many of your cultures. Thus, there is the diluting of the sexual energy exchanges which plagues many of your peoples.

73: Is there a further query, my sister?

74: Questioner

75: No. Thank you, Q'uo.

76: I am Q'uo, and again we thank you, my sister. Is there a final query at this time?

77: Questioner

78: If no one else has a question, I'd like to ask about energy exchanges that go on in this channeling. I'd like to ask... well, the service that you provide for us is obvious (inaudible). What kind of service is this to you in your spiritual growth? What kind of energy do you take from these channelings? How does it help you in your spiritual growth?

79: I am Q'uo, and am aware of your query, my sister. And in this query we are happy to say that the answer is quite simple, for we are served by you as you allow us to be of service to you. It is as though one hand of the Creator gives to another a touch of life, and in so touching receives that which it gives.

80: Is there a further query, my sister?

12: Meanwhile, for the female energy, there is the opposite side of this dynamic—unity there is, but an articulated unity. Males who have much female energy also find themselves involuntarily drawn into the contractions of one who protects oneself. This energy is so powerful that it—this instrument is having trouble finding a word for what we wish to say—the power of this energy is so great, that there is the necessity for the female or negative energy to be watchful, cautious and protective. Not for the female energy the indiscriminate reaching, but rather the careful protection, for the unity that is articulated betwixt male and female is that mystery which is the one great original Thought.

13: ♡: Female energy potentiating male energy equals subconscious energy run through conscious channels. So, each becomes a channel for the one great original Thought which is love. And in the sexual mating betwixt two who grasp the profundity and centrality of the energies of lovemaking, there is the possibility of touching intelligent energy, and in this fusion, the two truly are one. And from this rise male and female, blessed, balanced and healed.

14: We ask each to consider the archetype known as “The Lovers.” In this figure, a male stands with a female on each side; to one side, the virginal; upon the other side, the worldly and prostituted female energy. It is the first choice, the most obvious choice, for the male who comes into possession of that sexuality which shall be its catalyst for a lifetime, to reach for that sexuality in the female which is obvious; and, indeed, there is that portion of any male energy which shall always be attracted to the prostituted and the shallow. This is natural. Yet, to the man who seeks until he finds that female which he feels he can work with in all humility, to this entity is given a great deal of aid. For, if male and female wish equally to work together at this energy level, then there is for both a constant supply of transferred energy—to the male, the inspiration, to the female, that vital energy—each giving what each has in abundance and receiving what each has not enough of.

15: We mention this archetype because there is a continuing need for entities to reconfigure and rebalance themselves, for there is little probability that a seeker may become perfect in this or any practice of disciplining the self again and again. That male energy which is such a blessing in its abundance and its strength may well fall into a season wherein images come and come and come into the mind and it seems that there is nothing but lasciviousness within. And for the female there is that tendency to allow the protectiveness that is appropriate to degenerate into bitterness and fear, and the separation that occurs because of these things is substantial.

16: Therefore, in working with each other in relationship, that energy we would call forgiveness is most important. This energy, as all energies within this illusion, has been set up to cause confusion and befuddlement, again and again. And while it is natural to experience negative emotions in response to the frustrations of failing, as one perceives one's self to fail, it may seem that the subject of sex is not worth all the work. Women have an archetypal tendency to be what this instrument would call “bitches.” Males have the archetypal tendency to be what this instrument calls “pigs.” These are pejorative terms. This instrument uses them because to speak them aloud takes some of the sting from that inevitable truth, for that element which seems bitchy is only the outcropping of that healthy tendency of protection. The female fights with words. That to which it is reacting is that male nature which reaches indiscriminately, and no matter how far a male has come spiritually, the physical vehicle of that male will continue to reach indiscriminately.

17: The student of metaphysics will, for the most part, attempt to ignore the promptings that are random and to continually re-place the attention upon the mated relationship. The male shall always fail to do this perfectly. The female may attempt to be forgiving, understanding and so forth, but again, failure is inevitable. My friends, in this way as in all others you have each other to help each other, and it is most encouraged by us that each attempt to see that dynamic that sexuality offers with a merciful and ruthless gaze, to be quick to forgive and to be willing again and again to attempt to trust.

18: When there is discord at this level, much energy is blocked, and it is usual for students of metaphysics that they will be blocked to some extent at this level. We have spoken to you before concerning the dangers of working in consciousness without first clearing those lower energies, and

we remind each again: the first work is that work which is the lowest, the basest, and the most fundamental. The first holiness is here, where feet meet earth, where spirit meets flesh. Here, at the level where entities are born. Here, where entities express their deepest physical nature. Here is the beginning of a good work.

19: Working with this energy center shall last the lifetime, but we encourage each to work intensively in this level of energy until a balance is perceived by the self. Then, the process is to work upon the self's mental relationships with itself and then relationships with others, and then relationships with groups. And only when this work of balancing has been touched upon should a student move into working on opening the heart, into communicating, into work in consciousness, for the energy has a natural vector from the lower to the higher and the student needs a strong foundation.

20: So, we ask each to see working on sexuality as a holy occupation and part of a holy life. Let it be wonderful and fun. Free the self to rejoice in the beauty of this energy. This is a long process sometimes; however, there is much pleasure in the work.

21: ♡: At this time, we shall transfer this contact to the one known as Jim. We thank this instrument, and leave it in love and light. We are those of Q'uo.

22: ♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the speaking to any further queries which may be upon the minds of those present. May we ask if there is another query at this time?

23: Questioner

24: ♡: OK, I'll ask a question... (inaudible). I was thinking about the lovemaking of whales. It seems that the whales are intelligent beings and I just thought it's such an enormous thing for these huge beings. And could you please comment on the energy exchange between these beings? Is it... do they experience a total energy exchange besides just the physical... do they feel the love... for them is it an act of also reaching out besides just the progression of the physical evolution?

25: (Pause)

26: I am Q'uo, and am again with this instrument and am aware of your query, my sister. The pause in our response was due to the need for this instrument to again offer the challenge and for the process to be completed. We beg your forgiveness.

27: In response to your query, may we say that the entities which you know as the whale, in many of its species—though not in each species—resides a kind of consciousness which is much like your own, but in some ways is more, shall we say, advanced in that the entities are able to sense, each with the other, the nature of what you would call the emotions, the motivations, and the natural expression of them.

28: When this expression of energies is in the area of the red ray sexual energy exchange, there are many of these entities who have more than the red and orange and yellow centers of energy available for the moving of energy and the sharing of this energy, so that such sharings are oftentimes expressions of the unity which these entities feel with each other and with the creation about them. In such expressions, there is little of the confusions and distortions that so oftentimes plague their two-footed brothers and sisters who live upon the land surfaces. The expressions of energies are much more, shall we say, pure and clear to the point; and with clarity to the point, then there is the movement of the consciousness beyond the immediate point of the reproduction of the species and the satisfaction of the red-ray sexual urges.

29: Is there a further query, my sister?

30: Questioner

31: Yes, could I extrapolate from your comments that the whales are the third-density, the self-aware species? Are they also like wanderers—beings of high density who incarnate in third-density physical bodies?

32: I am Q'uo, and am aware of your query, my sister. This is incorrect. The achievement of the species, in some cases, of this species of whales as you call them, is a result of their own evolution upon this planetary surface.

33: Is there a further query, my sister?

34: Questioner

35: I would just clarify then—they are self-conscious entities who originated from Earth. Right?

36: I am Q'uo, and this is correct. Is there another query?

37: Questioner

ers are able to offer a gift to one in return. Sometimes this gift is of the nature of solace, sometimes it is of the nature of catalyst of a different kind, sometimes gentle words meet with words less than gentle and when this occurs it is often enough to cause one who would serve to recoil in pain and in horror at the realization that one's own gift has not been received in the spirit in which it was intended. We would speak to the question of what one who has intended to serve might do in response to a service which is rather, we might say, more darkly rendered. For it is our understanding that all service is mutual in the sense that the legacy of the attempt shall remain with all parties until such time as a clarity of response has been achieved by all.

6: And so it does come to pass that once one's attempt has been put forth whatever is received in return becomes the new focus of the service effort. And it often is the case that one who has received in return a painful reply may need to do a kind of work that is work upon the self rather than work in immediate or obvious relation to the other. This we would assure you is work that is still of the nature of serving others, for indeed it has two characteristics that are notable in this respect. The first is that a self that has become displaced (decentered) is not a self that can sally forth with its hands offered in service. But, secondly, there is a more subtle point which is to be noted, and that is that one who has truly and earnestly offered themselves in service and received in return a painful reply has this pain now as a gift to be worked through, and it is indeed a gift that one gives not only to the person from whom the person has received this gift but to the entire planet that one takes gratefully the gift which has been given to one and works assiduously and patiently to balance this gift and often surprising and often difficult energy. 7: At this time we would transfer this contact.

8: We are Q'uo, and are now with this instrument. Words are necessary within the illusion you now enjoy. Yet words are quite limited in their ability to convey spiritual truth. Hence it is that we stumble about speaking of one entity offering gifts to another as though the universe were created of individual, unlike things, each entity an island universe. The spiritual truth lies in the direction of the obliteration of distinctions betwixt subject and object. Consequently, when the work is done upon the self the work is also done in an universal sense, which rounds to the lightening of planetary consciousness.

9: ♡: It is always a temptation to be of service to others and consider such active and overt instances of service the superior or, indeed, the only type of service. However, there is a much deeper and much simpler avenue of service available to each and that is, as each is undoubtedly aware, the entering into the silence which contains the voice of the infinite Creator. This unheard voice, this unfelt footprint upon our hearts is the silent witness of light and love. As each seeker moves into that silence which lies beyond all words it enters holy ground indeed. And each moment in which you are able to practice this silence will be a strengthening and informing moment.

10: We would transfer this contact at this time. We are Q'uo. 11: ♡: I am Q'uo, and am with this instrument. As you enter into that silence which is beyond words you move into an area in which there are many benefits for your being and your efforts, for there is the rejuvenation of the being which occurs in the center of the heart and the time spent there is cleansed of those minor worries and details that tend to tie your feet and hands with the small knots of details during the day. In this silence you find again the center of self and its connection to the Great Self. This practicing of the presence realigns your energy centers and meridians so that the universal love of the one Creator may move in a more harmonious pattern through your centers and become that energy that you expend in your efforts to learn and to serve.

12: ♡: As you experience the centering effect of the presence of the One you also will discover that this peace is that power which then begins to more and more find a place within your daily round of activities, having an effect that is of an harmonious nature; that is, allowing you to blend your vibrations with the intelligent energy and also allows you more the ability to blend your vibrations with that work and those entities that are within your daily reach of experience. We heartily recommend daily practices of meditation in order that you may find a place that sustains you as you serve others. This place is truly holy ground and it is most sacred in that it is the temple within the physical experience. To this temple,

then, retire frequently for there is great sustenance within that will aid your being within the experience of teaching, of learning, of serving, and accepting the love and light of the one infinite Creator.

13: We would transfer at this time.

14: I am Q'uo, and I am now with this instrument. The practice of the daily meditation is in relation to worldly activity something of a retreat. It is where one goes for that kind of nourishment which is not of this world, and we cannot stress enough the importance of allowing this world to be imbued with a coloration which reflects all that is holy in the life of the spirit. There is a warm welcome that always awaits within the inner temple, and yet over and over again one finds within this inner temple doorways leading out, and, my brothers and my sisters, it is given to you as those who have volunteered to undergo this experience and this density that is the third that you shall go forth and that you shall bare your breast to this world. There is not a plan which we can recommend that will solve all problems you encounter here. There is not a solution which can be bought, studied, practiced and perfected. There is, however, available to you this one constant resource, and that is your intent to heal, to be healed, and to allow the effect of your healing to radiate outwards. This requires a kind of vulnerability which runs counter to practically everything one learns of the necessity for self-defense within the world.

15: The world does seem such a dangerous place and it does seem folly to expose one to it with the fullness of intent we are recommending. But it is just this folly which is at the core of the creation itself, for in the creation the Creator has exposed itself in a way which is inconceivable and utterly unpredictable. Within the chaos of a seething creation the one steady factor is the intent. Your intent is a power which accrues to you as your birthright in the Creator; and it is through your intent that you participate, for better or for worse, in the drama that is the creation.

16: When your intent, as we can assure you it will, vacillates and loses itself in the many divergents and confusions of daily life, this is not something for which you need to stand judged but it is something of which it behooves you to be reconciled, and—tirelessly, meticulously, assiduously—to draw this intent back into that safe room where it may be looked at and it may be allowed to undergo that process of self-adjustment which it will undergo if it is allowed to do so.

17: This is what we would recommend for those who would seek communion with that part of their being which is of a higher and more spiritual nature so that this communion may be taken as the source of an inspired offering when one does again turn back towards the world of illusion which always seems to present an unexpected face.

18: We are those of Q'uo, and would at this time transfer this contact.

19: ♡: We are Q'uo. So there comes to be a familiar rhythm to the centering process, the turning within to touch the awareness of the sacramental nature of the creation, then the turning outwards to a world which awaits that centered gaze. It is in the minds of most seekers to request of oneself the perfect offering of service, the perfect meditation, the perfected realized awareness. Yet we say to you that you are equally effective when you do not know whether you are centered, when you do not know how to serve, for the striving to know is in itself a holy business and the world recognizes love and compassion whether or not that compassion is couched in what you would consider to be your most skillful efforts.

20: ♡: Indeed, the living of a devotional life is the simplest thing in the world, shall we say, for love may be given every which way and it may be received in every which way. The most stumbling attempt is still love. The most error-filled attempt is still full of light. The mistakes are simply mistakes. They do not change the nature of your gift. In your holy works the prophet known to this instrument as Isaiah cried out to his Lord, “How can I go forth for you? I am a person of unclean lips and my people are a people of unclean lips.” But the Creator speaks to this entity and to each by saying, “I need a witness.”

21: The appropriate response, then, to this realization of the need for the Creator to have witnesses is that of the one known as Isaiah, “Here am I. Send me, Lord. Send me.” May each of you continue to have the courage to offer this precious witness.

22: At this time we would ask if there remain any queries of a somewhat shorter nature that we might attempt an answer

to at this time?

23: R

24: Can you comment on my tendency to drift in and out of what you are saying? Is this normal, or is this just me?

25: We are those of Q'uo. My brother, it is typical of the human condition to vary from moment to moment in the skill to concentrate. The conditions which provide the instruments with the appropriate calm needed to continue to focus upon the channeling process create an atmosphere in which it is easy simply to move into a deeper state of meditation where words simply sound like rain upon the roof, pleasant and lulling. The consciousness itself, that which is truly you, has picked up all that was needed.

26: However, it may perhaps be restated for your conscious mind in the following few days as things rising from the mind within the waking hours or through dreams within those hours in which your physical body rests. Consequently, when you perceived that you might have missed a point or two it is skillful to pay closer attention to the dreams and bright ideas which seem to come up spontaneously, for by those further channels within yourself you offer the truths to yourself which you may have missed this particular session.

27: May we answer further, my brother?

28: R

29: Thank you. Can I help the instruments in the circle do what they are doing?

30: We are those of Q'uo. You are correct in assuming that you may be of maximum help in offering energy to the circle. When every hair is pointed to receive the next glorious word which we may endeavor to get through this channel, perhaps you may see from our sarcasm that we feel that the true service is not in being the perfect circle participant, but it continues to reside rather in your being most truly and authentically yourself, with all your dirt, with all the imperfections of attention and composition of attitudes. Demands come upon you within the illusion from all directions to conform, to move hither and yon by appropriate means. The culture has many demands. Love has but one. All you can give is acceptable.

31:♡: It is well, then, to strive to be your best, but far better, when you feel you have not given your absolute best, to realize the value of that which you have given and to take any thought which may be self-critical and turn it so that the other side of that thought shows, that side wherein you take to yourself the self within which feels imperfect and allow the love of the infinite Creator to flow through you into this spiritual child, for each of you within this illusion is a spiritual infant.

32:♡: The awakened spirit makes many cries, yet it needs so much given to it, like any infant. Is the infant's job, then, to be wise? We suggest rather that it is your job as the caretaker of your own consciousness always to offer mercy, kindness and unconditional love as you perceive it in all conditions and situations, as best as you can. The imperfection you perceive is literally true, yet it hides the infinite perfection which lies beyond appearance.

33: May we answer you further, my brother?

34: R

35: No, thank you.

36: We appreciate you as well, my brother, and we thank you.

37: B

38:♡: Thank you for being my friend for all these years. How can I help others that I love better?

39: We are those of Q'uo. We shall attempt to speak to your needs, my sister.

40:♡: Picture, if you will, the star-studded sky with its unimaginable numbers of points of love and light which shine infinitely forth, and know that the brothers and sisters of sorrow are as these stars. And each entity is as a star. When the desire to serve is felt within and a channel is opened to the infinite Creator by means of praise and thanksgiving to that infinite One then it is that this infinite mystery may flow through you, and as a star shines out into the infinite reaches of the one infinite and unified Creation there is no time or space. There is no size of large or small. Each speck of consciousness contains the Creator. Therefore, the wish to serve followed by the dedication to the mystery which is the one great original Thought, that Creator whose name is Love, know and take comfort in this truth as we understand it: you are effective. As you desire to serve, so do you serve. That soul whom you touch may never know you, may never be on the same continent as you, yet that universal love which you channel forth in that silent witnessing finds its target, for it

is called and it goes where it is called. You have only to sit and know the truth that all is love.

41: That infinite intelligence will take that energy which you breathe forth and will touch the hearts who are in pain. Know this truth and rest in it, just as we hope to serve by our words yet we know that we cannot serve beyond a certain point person-to-person. To be our most deeply effective we move into meditation, into that silence where the Creator is felt.

42: May we answer you further, my sister?

43: B

44: No, thank you very much.

45:♡: We are those of Q'uo, and we thank each very much for this great privilege. Your vibrations are most beautiful. We encourage each in love and in light, and thusly do we leave you in that mystery which is the one infinite Creator. We are those of a humble service. Adonai. Adonai. We are Q'uo.

46:

7.15 1994/06/19

0:♡: I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are those of Q'uo. We greet you with joy as you rest in meditation this day to speak with you concerning joy and sorrow, gain and loss, illusion and truth. It is, as always, a distinct privilege to share your meditation, to blend our energies with your own, and to join you in the circle of seeking for this working. As always, examine our concepts with the ear for the recognition of personal truth. Lay any thoughts which do not seem appropriate for you to one side. For this we thank you.

1: The nature of third density is primarily dictated by the lessons which have been prepared for each seeker to walk with. And for the goal towards which these lessons point, that basic nature of your illusion is division into opposites, for yours is the density of choice. Yours is an illusion rich in either/or. The raw material which you bring to this illusion is itself duple. On the one hand, you bring to these lessons a physical, mental, emotional complex of great instinctual beauty, symmetry and harmony. The physical vehicle of third density is unimaginably rich in sense perceptions. At all times the inner eye is filled with an enormous variety of sense perceptions. These are instinctually prioritized and held in an instinctual state of balance. This is that second-density creature which has accepted the role of carrying your consciousness about for this incarnate experience.

2: In return for all of the unimaginable wealth of sensations and perceptions the physical body asks in return that it be tended, and this tending is established as a large and pivotal activity throughout third-density experience. The right use of this instinctual vehicle constantly remains an issue to the seeker.

3: To this density has been brought also the infinite, eternal, creative consciousness which is within the Creator and which, as you hear these words, is experiencing that which the instinctual body offers and then perhaps having the awareness to reprioritize the wealth of sense perceptions made available by the instinctual body. Thusly, your very physical situation holds a dichotomy which may be seen to be peculiarly vulnerable to choices. The beginning of third density rests in the either/or of spiritual or physical, eternal or time-bound. At this level one does not view good or evil, positive or negative. Rather, one is viewing the temporary as opposed to the eternal.

4:♡: The Creator—that creative principle of Love in which all reside—rests within the infinite intelligence of unpotentiated love. However, each individualized spark of this love experiences time, space, and within your density, choices, whereas the truth rests always in peace. The seeker of truth, time and space-bound within the physical incarnation, must place one foot ahead of the other, moment by moment, day by day, revolving about that truth which lies imminent within each moment, constantly having the opportunity to gaze into the present moment in such a way that sense perceptions are reprioritized in order to maximize the effectiveness (of the choices available in that moment.

5: Always, there is the choice between that which lies upon the surface and that which lies beneath, beyond and through the surface unto the deepest profundity of awareness. We have often said that the journey of the seeker is one from the head to the heart. When the perceptions of the moment are evaluated by one drifting upon the surface of the moment

of total free will where all that you desire to do lies before you as flowers in a garden, to be picked or sniffed for scent and left as they are.

106: Again, that meditative state is that place wherein the greatest clarity for each seeker is possible to be achieved and we would recommend that you make a time for this consideration that would coincide with a rebirthing ritual that (is much like unto the springtime season that moves within your local environment at this time. And during this time of contemplation, prayerful thought, and the gaining of a sense of the self reborn, we would suggest that this is a means by which the subconscious mind might be alerted to the desire to know more of what is appropriate for this time for your experience within the illusion.

107: Is there a further query, my sister?

108: Carla

109: No, thank you.

110: I am Q'uo, and thank you once again, my sister.

111: We would take this opportunity to express our great joy and gratitude to each within this circle of seeking for inviting us this day and for giving us the gift of your queries, your concerns, and your desire to know that which is helpful on your journeys of seeking. We move with you on this journey and appreciate the desire that fuels each present and salute it as that force of motivation that is most important within each seeker's journey, not so much each experience or thought but the process of the seeking seen as a pattern, as a purpose, as a direction.

112:♡: We are those of Q'uo, and would at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

113:

8.12 1995/04/09

0:♡: Greetings in the love and in the light of the one infinite Creator. We are those of Q'uo. As always, it is a distinct pleasure and privilege to join this circle of seeking. We bless each that lends its complex of vibrations to this circle. The combined energy is most beautiful. We ask that each use its discrimination in listening to what we say. We ask that you not accept any of our opinions unless it seems to strike a chord of response within you, for truth is a deeply personal thing, and we ask you to guard your own truth carefully.

1: As we speak to you concerning sexual energy, we need to speak in a context so that we do not isolate this energy in thinking of it in an artificial manner, but, rather, a way that enables each to see and to feel the perfection of the sexual gift. Indeed, gifts that are large and contain great power are also those responsibilities which are equally great, for each guards and appreciates and shares this energy among others.

2: The wellspring of your physical vehicles is the sexual activity. The fructifier of inspiration is often the sexual activity. The healer of pain, even deep pain, is often sexual activity. And all those energies of friendship and the reaching of people unto people as societies—these need to be seated within strong and healthy sexuality in order for there to be depth to the processes by which energy moves toward that perfect light of infinite energy.

3: Archetypically speaking, then, sexuality for third-density entities such as yourselves begins with that dynamic between the male who reaches that outstretched hand and the female which awaits the reaching. Now, this is an archetypal structure, an archetypal logic. In truth, male and female both reach and await the reaching. But in terms of finding a way to grasp and understand the ways in which this energy arises, it is central to see this dynamic of the male which reaches and the female which awaits the reaching.

4: The difficulties that those who are seeking truth find in that seeking often seem to have nothing to do with sexuality, but rather with things holding one back: the spouse or something about the home situation begins to be seen as being so limiting that the seeker must leave to be free to seek unfettered by what seems to be a sea of negativity. Quite often, however, what is occurring is that the seeker has begun working upon the higher energy centers—the heart, the throat, the brow—those energies that we would call those of compassion, communication and work in consciousness. Certainly, these indeed are those energies which beckon. And

oh, how hungry the student is for more wisdom, more knowledge, more insight, and more understanding! Yet, any plant begins its life within the soil, and although you no longer are attached to the earth by roots that are visible, yet the physical body which carries you about has its origin, its life, and its energy because of its oneness with the Earth plane.

5: The amount of sheer energy vibrating betwixt earth and physical vehicle is astounding, yet it cannot be acknowledged and used nearly so well by one who is working upon upper chakras unless that entity has the patience, the humility and the determination to come into contact with that earth, that soil of self, for the sexual identity is as powerful and as completely unique a part of the individual spirit or soul as any other incarnationally expressed energy. This is the energy which creates a healthy plant, a healthy body—the energy that gives a primal “yes” to being. This is, moreover—as are all energies—a sacred, a holy energy, and the sexual intercourse is as the Eucharist of red ray, the holy communion of the body. This union capitulates—we correct this instrument—recapitulates the oneness of earth and sky, the oneness of male and female, the oneness of reaching and waiting.

6: Now, when we speak of sexuality, we do not simply speak of sexual acts, for this energy is constant, and though its appearance in the conscious mind is cyclical, its place in the scheme of things, shall we say, is constant.

7: Now, how does one work upon the red ray? First, one simply has to become able to express to the self precisely what the attitude is, for we find among your peoples a great ability to gloss over uncomfortable subjects with generalities and half thought-out concepts. There is inevitable damage done, if one would call it that. There is, shall we say, inevitable distortion that has taken place for each and every entity within incarnation, for, like the rest of the incarnational tools and resources, sex is intended to cause great catalyst, to cause entities to feel all kinds of befuddlement, anger, grief and so forth. That is one of the great virtues of sexual intercourse and the relationship between two entities concerning their sexuality and their expression, one with the other. One is intended to find this a difficult thing, at least from time to time, for the journey from head to heart must be taught at every level of energy.

8: So, one may work on the issue of becoming more balanced in red-ray energy whether or not one is in relationship, whether or not one is sexually active. In terms of doing one's homework, shall we say, it does not matter what the situation is, for each entity's sexuality lies at the very heart of its individuality and each entity must needs work upon its own issues, its own sexuality. It is well to attempt, then, to gently part the strands that are tangled in the process of perceiving one's relationship to another sexually, so that the other entity's issues stay with that entity, so the self works completely upon the self, and perhaps its reactions may offer that catalyst for thinking which does create lessons learned and the strength of vital energy improved.

9: As the Creator intended, third density is always concerned with the dualities of dynamic opposites, and the male reaching is the strongest dynamic, the female waiting is the strongest dynamic of red ray. So, let us look briefly at the reaching and the waiting.

10: It is not just the mind and the spirit that are involved in the processes of reaching, for the physical vehicle has instincts that are very clear. The perpetuation of the species, as this instrument would call it, is completely dependent upon that male necessity for reaching. Thus, it is that the body itself has the instinct to reach, and of course those females who have an abundance of male energy shall also find themselves involuntarily reaching out to the sexuality of a male that has caught the eye. This energy can be perceived as being very negative because it can be confrontative and because the deepest instinct of one who awaits reaching is protection.

11: Now, what is it for which the male reaches, beyond, that is, the obvious? What is it that is at the heart, spiritually speaking, of this energy? As always, it is that unity. The prize is great for those who wish to purify and strengthen this energy until it finds balance within the self. Thusly, males have the necessity of dealing with the catalyst of attraction to any attractive and available female. Indeed, that male energy is capable of reaching in fantasy, in thought. There does not even need to be the stimulus of the female which is present. This ensures that the species will survive as long as the planet is viable.

53: At your own discretion, Q'uo.

54: We would at this time transfer this contact to the one known as Jim, thanking this instrument and this group and leaving it briefly. We are those of Q'uo.

55:♡: I am Q'uo, and greet each again in love and in light through this instrument. We would ask at this time if there might be any further queries from any within this circle of seeking.

56: Questioner

57: What can I do to help boost my mental, emotional and spiritual energies?

58: I am Q'uo, and am aware of your query, my brother. We would recommend, to begin, that you review those experiences in your past that have been helpful in the revitalizing of these energies. For many entities it is helpful to find those written words of inspiration which might remind one and in the reminding may aid one to adopt a larger perspective that brings the unity and harmony of all creation more into focus for the present moment experience. The songs of inspiration are also of aid in the same regard. (As/ the moving within the season of the springtime begins to make itself felt within your illusion, there is much of inspiration and revitalization that is available from your second density. There are many entities of an inspirational nature that are hidden, shall we say, within each entity's daily round of activities. To keep the inner eye open in anticipation of such entities moving within one's own path is always helpful, for the guiding hands, shall we say, that are with each entity in an unseen manner will often take the opportunity to reawaken the passion for existence and the living of the life by moving one to cross the path of such entities in what seems to be a coincidental manner.

59: Is there a further query, my brother?

60: Questioner

61: No, thank you very much.

62: I am Q'uo, and we thank you, my brother.

63: Is there another query?

64: P

65: Could you comment on the relation between space/time and time/space?

66:♡: I am Q'uo, and am aware of your query, my sister. We hope that you realize that this is the topic which can fill volumes, my sister, for it is that which encompasses all that is. The illusion which you inhabit at this time is a reality which is constructed of the energy of love with many forms or personalities moving through the interaction and interplay of the Creator. Within this experience or classroom, shall we say, the emphasis of the Creator is upon the experience that is possible to be gained from those who momentarily create a situation in which they forget the basic truths of being and set for themselves the task with space/time of rediscovering these truths within the veil of forgetting, thus adding great weight of meaningfulness of such discoveries.

67: Thus, within space/time the plans created before incarnation, within the realms of time/space, are set into motion so that there is much self-awareness and awareness of all that can be gained by exploring the great darkness or seemingly so with the tiny candle of consciousness. The weight of the experience within space/time is more upon the shoulders of space so that there is movement there more possible than in the more inflexible time as it moves, or shall we say more correctly, as it is perceived in its linear fashion.

68: Within the realm of time/space the weight is more on the shoulders of time where more flexibility is there appreciated, movement in time being as easily accomplished as movement in space within the physical space/time illusion. Thus, the freedom and wider perspective of time/space offers the more fully experienced presence of the one infinite Creator but with less, shall we say, ability to progress along a path which is more obviously unified than is possible upon a path which is seemingly less unified as it is within the space/time illusion.

69: Is there any further query, my sister?

70: P

71: Am I correct in thinking that our conscious mind is in space/time and the subconscious is in time/space? Is the veil of forgetting what separates the two?

72: I am Q'uo, and am aware of your query, my sister. The veil of forgetting is a phenomenon which is occurring and is utilized only within the third density so that a choice of paths might be made at this point in the evolutionary path. Thus, the existence of a divided mind, that which is conscious and

that which is below or subconscious, is possible only with the veil of forgetting in place which occurs, as we have mentioned, only within the third density.

73: Is there a further query, my sister?

74: P

75: You still didn't answer if the conscious memory is in space/time and the subconscious resides in time/space.

76: I am Q'uo, and believe that we grasp your query, my sister. Though it is somewhat difficult to answer in a concrete fashion, we would suggest that your assumption is in large part correct. Although it is also possible for those who are trained to travel in time/space to do so in a conscious fashion.

77: Is there a further query, my sister?

78: P

79: Two more questions. To do conscious work in the subconscious is what we call the sorcerer's tradition. Is it necessary for third-density people to be able to do that work?

80:♡: I am Q'uo, and believe that we grasp your query, my sister. It is not necessary for third-density entities to be able to move consciously within the subconscious realms of their own minds or the time/space realms of their local creation in order to be able to be graduated from this third-density illusion to the fourth. What is necessary for such a graduation is that the entity be desirous of serving others in a loving and compassionate manner, more in a percentage, shall we say, than it desires to serve itself.

81: Is there a further query, my sister?

82: P

83: As we move from the third density to the fourth do we move from the present space/time into a time/space continuum?

84: I am Q'uo, and am aware of your query, my sister. We would suggest the pondering of the densities containing space/time and time/space from the third density through the latter portions of the sixth density so that there are experiences which can be seen as incarnational and experiences which may be seen as pre- and post-incarnational as well within each of these densities.

85: Is there a further query, my sister?

86: P

87: No, thank you.

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

89: R

90: Sometimes I share an inspirational image with you and I wonder if you are actually able to share it or is this just some kind of mind construct that I put together?

91: I am Q'uo, and am aware of your query, my brother. When a gift is offered to us it is as a calling to us and we are there and appreciate the sharing which you so generously offer and (which gives us a taste, shall we say, of your experience that we would not have without your dedication of it to us.

92: Is there a further query?

93: R

94: No, thank you.

95: I am Q'uo. We thank you for your gift, my brother. Is there another query at this time?

96: P

97: Sometimes we receive voices, inspirations, etc. and sometimes they are of the ego and not true. How can we determine the true voices of the Creator?

98: I am Q'uo, and am aware of your query, my sister. We would recommend that you find that place of peace within you, whether you utilize meditation, prayer or contemplation, that you move within to that sacred room and await there the answer until it comes.

99: Is there a further query, my sister?

100: P

101: No, thank you.

102: I am Q'uo, and again we thank you. Is there a final query at this time?

103: Carla

104: I seem to have been blessed with the desire to do a whole lot more than I can do. Do you have any comments on this situation?

105: I am Q'uo, and am aware of your query, my sister. As we observe the well-known and well-stated preincarnative predisposition to activity and observe the choices made for the incarnation which were for the purpose of dealing with this very issue, we see now that the choices have been made conscious and you have before you much of that which you had before you before this incarnation. Thus, you are in a place

there is fairly constantly the making of choices which maximize comfort. We do not imply that there is something wrong with comfort. We simply point out that comfort or happiness is neither joy or sorrow, but simply comfort. That which most entities call joy is actually no more than a surface degree of comfort and ease within which one may rest and enjoy the illusion. With this we find absolutely nothing amiss. It is only that the state of mind which is comfortable runs directly counter to that state of mind in which the seeker may make choices.

6:♡: It is not that sorrow, loss and limitation are the only (effective) means of learning the lessons of love and polarizing towards the infinite Creator's vibration, but, rather, that few indeed are the entities which are willing, in the absence of pain, to do the intensive work which is needed to attain an acceleration of the polarization process using joy as catalyst.

7: Here is how to be joyful. Upon the arising, turn to the infinite One and instant by instant turn again to the infinite One, again and again, in all things giving thanks, in all conditions rejoicing. Turn again to the infinite One and rest in that peace which truly the world does not know. Joy is a living energy as powerful and as effective a teacher as sorrow. However, it demands of the seeker a self-imposed discipline of the personality which looks beyond ease and comfort and energizes and exhorts the self again and again unceasingly to rejoice, give praise and offer thanksgiving to the infinite One.

8: One of your teachers known as Joel Goldsmith has called this joyful path "practicing the presence of the one infinite Creator." The path of joy is equally as effective as the path of sorrow. Yet, if the seeker is truly upon the path of joy there is the same degree of creative unrest in this process that there is while undergoing the catalyst of losses, limitations and grief. This is the road not taken, the path of joy. If you would be good at this path, learn to be dissatisfied with happiness and count all things as loss except turning again to praise and give thanks to the one infinite Creator. If the intensity of desire can be maintained while there is an absence of negative catalyst, then the negative catalyst is not necessary. You may see that, indeed, few there are who are able to walk this particular path to the infinite One.

9: The path of sorrow, then, is that path which nearly all experience nearly all the time within incarnation. Misery, anger, grief—all the uncomfortable emotional and mental states—create a necessity for seeking some means of relief. The limitations are there because the nature of the choice is such that the surface illusion can be seen by the seeker to be an illusion. And it is through the growing discomfort of catalyst, of loss and limitation, that the wayward spirit is finally alert to the need for discipline.

10: That which needs to be grasped may perhaps be seen to be held in the concept of sacrifice. The seeker is born into a world which offers great riches. These riches are apparent: health, possessions, power. All that which is seen, however, is the illusion. If the world thinks well of something, it is almost sure to be that which is illusory. So, how then to get the attention? How to make the self work, spiritually speaking? The infant comes into the world in a state of unrestrained joy. This is the path upon which entities begin. Often before the entity has opened the eyes to the physical world that joy has been compromised. Certainly within the first year or two of incarnation that native joy will be compromised, and the entity plunges into the myriad catalysts of this rich illusion which you now enjoy. As one watches the growing child one can see this joy more and more compromised by circumstance.

11:♡: Where are the teachers of the path of joy? Why is this path (not more used)? There is a simple answer; that being that the path of joy is the path of the adept and to the adept all things are loss, except the infinite Creator and serving that love which is the Creator. All things whatever may be counted as loss except that service. It is for this that each has come into this incarnation, to learn this path. This shining goal waits for each and becomes the path of fourth density. But third density still is being processed by each. This joy is still to be experienced fully except in many moments for each seeker where there is the click of sliding into that presence which is electric, which is the Creator within.

12: So, we welcome you to this path of sorrow, loss and limitation. We encourage each to practice the path of joy, to practice the presence of the one infinite Creator. But we say to you that most of you shall, again and again, fall away from

joy into comfort, happiness and eventual sorrow. And we say that it is well that these sorrows then occur; for this is that which teaches at this particular stage of awareness. The primary choice, we say again, is toward the absolute, the infinite and eternal as opposed to all things temporary and illusory. 13: We encourage each seeker to practice this joy as much as possible within the framework of an authentically lived life which grapples with the sorrows of an incarnation. Encourage and exhort each other to practice the presence in all ways which are meet and appropriate, one to another. Encourage the self, whenever the mind may turn to awareness of self, to turn again and again to that center within in which all things reside, abide and have their being. Give thanks always and for every blessing, including the most unimaginable loss and pain. Rejoice in hardship and suffering. And let your heart be glad in life, in death. Then you shall not be troubled with sorrow. But, dear ones, if you cannot achieve this state of vibration, know that this is no more than what was expected for third density. You now walk in a shadow land where nothing is what it seems. Within each atom of this shadow land resides an infinite, absolute reality. The journey takes no time, no space. The answers lie within. Do not begrudge your sorrows their place, for the path of joy does await.

14: At this time, we would transfer this contact to the one known as Jim. We thank this instrument as we leave it. We are those of Q'uo.

15:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time we would ask if we may speak to any further queries which those present may find value in the asking. Is there another query at this time?

16: R

17: Could you restate the comment that "all things are loss which are part of the illusion"? Could you say that again?

18: I am Q'uo, and am aware of your query, my brother. When we say that all things are loss we mean that there will come a time when all things that are made shall not be made, for the creation of things evolves and changes until there is another vibratory pattern that replaces the old. In each incarnation there is the experience gained that is reserved or kept according to its quality and kind rather than the details of the makeup of the experience being kept. Thus, distillations of your incarnational experiences become that soul essence that is you as you progress through the octaves of light. That essence remains and is eternal, whereas the forms that were utilized to provide experience that is later distilled to essence, these all fade away.

19: Is there a further query, my brother?

20: R

21: No, thank you.

22: We thank you, my brother, and we would also thank the one known as N for providing the focus for our working this day. We are with this entity in meditation, upon request, as we are with all entities who request our presence in the meditative state. We are happy to blend our vibrations there and to aid in the deepening of your meditation.

23:♡: At this time we would take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai.

24:

7.16 1994/06/26

0:♡: Greetings. We are those of the Confederation of Planets in the Service of the Infinite Creator. We are known to you as those of Q'uo. Greetings in the love and in the light of the one infinite Creator. May we thank each for calling us to your circle of seeking this working. We are humbly pleased to have the opportunity of sharing concepts with you concerning your question.

1: As always, we request that each who hears or reads may identify for the self those things which we have to offer to that self, for each entity has its own set of personal truths which speak to that place where that one spirit is at this particular moment. Therefore, take that which is of use at this moment and leave the rest behind.

2: When you ask us to speak concerning the various selves of a third-density human you ask us to take on a story of movement in well conceived and fastidiously executed patterns which describe what could be seen as an elliptical or circular process, in which tremendous amounts of time and space

fall away from the present moment for incredible stretches of time and space. The relatively short period of the third-density cycle is preceded by tremendously long, unimaginably lengthy terms of space and time. And, similarly, after this third density experience, the continuing refining of choices made in this density are the agenda for millions of years of learning and service.

3:♡: The first self, of course, is the great Self which is the one original Thought, love itself, that infinite and creative principle from whose riches all who are self-aware have drawn not only the outer trappings of Creatorhood, but indeed the inmost essence of the infinite Creator. This great Self has no way to communicate Its essence. Consequently, in the fullness of free will, there comes that time of creativity wherein an octave of creation is begun with the sending forth of that which is one, that it might take upon itself the partnership with manifestation which is the very fabric of space and time.

4: Out of space and time, then, is created by light all that may be called so, and all that may be used by the self to move forward in that lengthy journey away from that great source of all that there is into more and more thickness of illusion, until that great Earth plane which you now experience is reached and the stuff of earth, air, wind and fire becomes self-aware and self-determining.

5: Thusly, the first self is your true self, and that is the great Self. However, since the experience of self as the great Self is not available to most within third density, the examination of it is in this context unnecessary. Certainly, when that which you now perceive as self is born, when that impregnating of consciousness with self-awareness occurs, and the seeker as a new, self-aware consciousness—we correct this instrument—point or spark of consciousness enters the first of many incarnations within third density, that new self represents all of the instinctual selfhood of the creature which is the physical vehicle for humankind, and as the process of living, feeling, and sensing and experiencing begins, various distortions come to be within that selfhood in a repetitive manner, so that at the beginning of each birth, there is a self-entering birth which has already been biased and distorted in a lasting way by previous choices made during previous incarnations.

6:♡: Each incarnation, then, is not only an opportunity to learn lessons of love, it is further an opportunity to emphasize those biases found within the self which are considered by the self to be positive or helpful. The self also has the opportunity to look again at each and every distortion which is preincarnative, which seems to have sprung from birth, rather than from incarnational experience, and to decide differently, thus loosening the framework of thinking and ideation, and reshaping it in small or large degree.

7: Thusly, there is the opportunity, as a conscious being within incarnation, to use the consciousness that has been attained to look at the self, to look at the harvest of self anew and to have such an openness of mind that it will be possible for the self to work effectively upon the self.

8: Now, the eternal or spiritual self, to use a general term, is only to a very small extent differing from that self which the query called the illusional self. The difference, however, seems quite large to the self-aware being, for it seems that there is an enormous chasm between the infinite self and the self within incarnation. However, there is the continuing difficulty of the subject observing itself. Selfhood tends to keep the self from seeing clearly into its own nature. Thusly, each entity may be of service to others by reflecting honestly and clearly for others that which is being received. Others have the gift to give you of this reflection.

9: Thus, we always encourage the listening ear and the understanding heart when entities are attempting to communicate, especially concerning relationships. For it is the gift of each to each that in communication a more objective or unbiased viewpoint might be had by all. Each has gifts of this kind to give, and each has much to receive, even from those who seem to be negatively impressed and critical. Open the ears always when this occurs, for perhaps truth may lie there, and perhaps freedom might come from a new perception of this truth.

10: For with each other's help the incarnational self attempts more and more to conform its vibrational pattern to that one original pattern of great Selfhood. This is the object, to match the vibrational characteristics of the one infinite Creator. All of self-perceived selfhood is an illusion. All of creation is an illusion. There is nothing here. There is nothing

there. There is only everything, and it takes up no time, nor space.

11: So, the distinction betwixt the self between incarnations and the self during incarnations is in fact a subcategory. An even smaller difference exists betwixt these two. But in terms of the work of incarnation, the difference is, of course, most telling. The times of meditation which we encourage are those opportunities wherein the self within incarnation is able to link up with those selves before, those lives before, and that self which more and more has become articulated through the continuing process of reincarnation. That self's great desire is to move back into unpotentiated great Selfhood.

12: So, as incarnational beings, as incarnational selves, we relate to the self between incarnations as one who knows no secrets would relate to the twin, shall we say, or the fellow who knows all the secrets. So much within an incarnation, especially toward the end of a cycle, is already determined by the great weight of previous choice, that (the) memories of all that has gone before almost have more confusion to offer than riches to consider. However, we encourage the use of both meditative periods and sleeping and dreaming to more and more easily link into the self that exists between incarnations. While it is not the great Self, being a biased entity, it does nevertheless have much of wisdom which it aids entities to link up with within incarnation.

13: It is not so much the knowledge of what has happened in past lives that helps as it is the seating and grounding of the self from the part which blooms in incarnation down to the roots of that being which lie within that portion of your consciousness which carries all memory of previous lifetimes and other deep awarenesses such as the archetypal.

14: So we would encourage a model in which the incarnational human may be seen to be the bloom that arises and shall return to the elements which are used to create the personhood and walk it about on two legs. This blooming of self is related to its roots which feed and nourish it. That root is the abiding self, not yet the great Self, but that unfinished but heavily biased self which has learned, and relearned, and relearned many lessons already. There are things within this bloom which the roots wished to extirpate from the entire plant. There are ways of blooming which the roots hoped would become clear to this particular bloom, and that root of being roots down through all the illusion of all the incarnative selves and all the incarnations and becomes all that there is.

15: At this time we would transfer this contact to the one known as Jim. We thank this instrument as we leave it. We are those of Q'uo.

16:♡: I am Q'uo, and greet each again in love and in light. It is our privilege to greet each through this instrument and to ask if at this time there may be any further queries to which we may speak this working period.

17: Carla

18: Do you have any suggestions as to how someone who would like to work on the bloom, who would like to make some changes in the way the self expresses, could go about using the relationship between the self and the higher self, or the between incarnations self—beyond meditation?

19: I am Q'uo, and am aware of your query, my sister. We feel that the entity which is able to accept that which is the self in all of its detailed analysis and enumeration is one which has, shall we say, the leg up on the incarnation, for the energy of the incarnation is that which expresses itself as the seeker. The seeker who wishes to change some portion of itself is one which wishes to approximate the ideal, in most cases, more closely. We would suggest that rather than feeling that there is the possibility of changing the stripes, shall we say, that greater freedom comes to those who are able to accept the self with equanimity and to work as a full-blooded self, shall we say—that entity which realizes more of that which it is as a result of accepting that which it is. This provides a truer range of expression, for it builds upon that which is solid.

20: If one attempts to manufacture a change which has no foundation, the change will not weather the storms of everyday experience that beat about one in a certain sense and cause a reverberation, shall we say, in those expressions of the self which are temporary and which are of the fleeting moment, as it were.

21: Is there another query, my sister?

22: Carla

23: I have one more. When one is trying to counsel or teach

14: We are those of Q'uo. It is our specialty, shall we say, to address questions concerning tools and resources that may be helpful for seekers in a metaphysical sense, those who wish to accelerate the rate of change within their own spiritual evolution. When we receive questions that ask for specific information sometimes we cannot answer because we do not know; sometimes we cannot answer because there is infringement upon free will; and sometimes we chose not to answer or to answer in a limited way because to pursue a certain point would be to allow the tuning of the circle and the instrument to suffer. With these limitations understood we are glad to have at whatever you have to discuss, my brother.

15: K

16: I appreciate what you say, and with that in mind I will ask these questions and leave the answers up to you at your discretion.

17: Could you describe the nature of the resurrection body that Jesus appeared in after leaving the tomb?

18: We are those of Q'uo, and believe that we grasp your query. We look within this instrument's vocabulary for technical words which we might make use of but we find that terms such as electrical body, astral body, and Buddha body have been so often and so variously used that we cannot call the resurrection body, as you have called it, by one of these terms without expecting confusion. However, let us say that the body which rose and walked from a cave was that body which this entity and all entities inhabit when they have not become incarnate and they are yet within the inner planes. The closest we might come to a general description would then be the electrical body or the metaphysical body. It is a body which is far more densely filled with light and therefore is able to co-exist with the third-density illusion.

19: Most bodies of this type are never visible to those within third-density incarnation, mostly because the entities do not know how to so clothe themselves with third-density material that they may become visible. The body of the one known as Jesus during this time was that body from which his earthly body had been made, the pattern-making body, that is. And this pattern-making or electrical body was simply picked up and put on, shall we say, but with a degree of faith that created manifestation.

20: You may relate this kind of body to—we search this instrument's knowledge for the closest manifestation and find that this entity has seen the so-called psychic surgery and has seen such manifestations of electrical or form-making occurrences. They are indistinguishable from normal, physical, illusory bodies. However, their actual arena of living and working is within what we would call the metaphysical universe.

21: May we answer further, my brother?

22: K

23: Did you say that Jesus of Galilee never incarnated but merely took on a third-density body for his work? And, also, how would that relate to what happened on the Mountain of Transfiguration?

24: We are those of Q'uo. No, my brother, we did not suggest that the one known as Jesus had a birth in other than the usual way. We were saying, rather, that this entity picked up and put on the form-making or electrical body in a far quicker and more decisive frame of reference than is usual for those who have left third-density incarnation by death. This was done because the one known as Jesus was aware that it was going through the processes of death and it grasped ahead of time, shall we say, what its part was, and, therefore, the faith and surety that this entity had earned allowed it to move through this process as history (has) written it for your peoples.

25: Do you still wish to ask the remainder of your query?

26: K

27: I do, please.

28: The so-called transfiguration was an event that was important to those who saw it rather than the one known as Jesus. To the one known as Jesus there was simply that basking in the light. To those who gazed upon him at this time there was the fairly articulated manifestation of earlier prophets and teachers, each of which had a ceremonial structure created about it. This was created by the great desire of those disciples who saw this to understand more clearly where the one known as Jesus fit, shall we say, into the long-standing and respected teachings of their peoples.

29: May we answer further, my brother?

30: K

31: Was there a UFO in the luminous cloud, or was there another meaning?

32: We are those of Q'uo, and we find that this instrument is aware of several luminous clouds. Do you speak of one specific instance, my brother?

33: K

34: Yes, the Bible speaks of a luminous cloud above Jesus on the Mountain of Transfiguration and a voice came out of the cloud, and I was wondering if this was a UFO or if this was a psychically projected voice, or did it not occur at all?

35: We are those of Q'uo. My brother, this was indeed a psychically projected manifestation and voice, yet it did occur, at the same time that it did not occur in terms of its being a flesh and blood creation rather than it being a thought form. In that particular instance there was no UFO.

36: Is there another query?

37: K

38: Were there two Yahwehs in the Old Testament? Or was there just one?

39: We are those of Q'uo. That which you have called Yahweh was, within the framework of the culture to which it came, as was understood then, God Itself. However, that personality which often was termed Jehovah or Yahweh was perhaps what you might call an angelic entity. This entity was responsible along with others for looking after the development of self-consciousness upon your planet and to aid in that development this entity chose to concern itself in the affairs of those within third density.

40: As the centuries passed and this very wise entity learned more about how to serve it chose to re-invent itself and did so along lines which created the possibility of the coming of the so-called Messiah. The Yahweh which many worshipped was the Creator rather than this personality. However, throughout most of the beginning, shall we say, or the Torah of the Old Testament the Jehovah character is a personality.

41: May we answer further, my brother?

42: K

43: Then you are saying that there was just one entity that chose to reinvent himself and that there were not two entities, one a negative and one a positive?

44: We are those of Q'uo. This is correct, my brother.

45: K

46: Thank you. Could you speak again on the subject of how we are all one? Could you speak without analogies and speak to the heart of the matter—how are we all one?

47: We are those of Q'uo, and we are most happy to attempt to speak upon this subject so very dear to our hearts.

48: Let us begin with things known by this instrument from her school days. The illusion is that which is real to those upon your sphere and this illusion is created of that which you call atoms. These atoms are treated as though there were little particles that, put together, become things. However, no scientist has been able to see any mass or substance when gazing at atoms or particles thereof. All that science has discovered are various fields of energy, so that the one known as Carla is a field of a certain kind of energy. The one known as K, just such another, and so forth.

49: These various fields seem very real, yet scientists can explain that there is no mass involved, just an arrangement of energies. Each self-conscious person is an energy field, then, which vibrates at a certain complex of levels in a characteristic way. The metaphysical identity of each person is this complex of vibrations which is the signature of each evolving self-conscious entity. So, within your density it is impossible to see that there is no separation between the clothes and the body, the body and the seat, the seat and the chair, the chair and the floor, and so forth. All these things appear separate. However, in any sense beyond energy fields there is no separation.

50: Now, within the mind, within the thinking and the feeling, as the mind gazes upon the creation it thinks it sees many different things, yet there are certain entities who are able, because of great similarities between them and you, to transcend the apparent separation between them and you. And such entities have been those who have supported and strengthened you. The energies, then, that seemingly separate persons from persons are those dictated by the senses which your physical vehicles have. However, as we have pointed out, these senses sense illusion, an illusion which your scientists have penetrated.

51: May we answer you further, my brother?

52: K

ening. Now, this is the prerogative of all with free will, that they have perfect right and reason to speak persuasively in the attempt to seek truth and to share it. Yet, in terms of the truth itself there is a null contract situation when the two entities do not actually have a mutual desire.

14: In the situation where one entity is aware of a larger viewpoint than the other, if the other has not requested communication on that point, then there will be the inevitable friction which comes from the attempt to persuade. No matter how sugar-coated this attempt is it will still be interpreted in a friction way by the one to whom the gift of understanding is being so hopefully offered. The way to clear and pure communication, then, is the way of expressing that which one is asked concerning.

15: Now, if an entity sees that there shall be the inevitable friction and still desires to get the point across perhaps the best ally is the light touch. If such communication can be made in a humorous or light-hearted way which charms and disarms the hearer then the inroads might be made with the listener all unaware of the gift of larger truth it has received. So when there is the opportunity to share a truth with one who is perhaps unwilling it is well to be playful and perhaps a little silly within creativity so that ways may be found that charm and delight and then leave the taste behind of that thought which may be revisited and thought upon.

16: The greatest single communication which an entity ever makes is the look, the stature, the beingness, the way the seeker is. The way that expresses through the body, through the eyes, through the hands, through the expressions. Your bodies, your beings, these that you dress and wash and feed and tend, these are your wisdoms. Your inherent vibratory expression communicates more deeply, more searchingly than you shall ever know, than you shall ever be aware of, for the truth, as it becomes purer, is that which we are. And that is far beyond words.

17:♡: This is a fascinating subject but we feel that we (have) gone far enough for one sitting, so at this time we would transfer to the one known as Jim that we may gather other queries at this time. We leave this instrument with thanks, in love and in light. We are those of Q'uo.

18:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time may we offer ourselves to those present for any further queries which might be on the minds.

19: R

20: I have an observation which I would like you to comment on. When I listen to the words of the channeling I find that I often drift away. I feel that I am getting the communication on a level other than the words.

21: I am Q'uo, and am aware of your query, my brother. As you are in the circle of seeking adding your desire and curiosity to the circle's calling for information you partake in a basic sense serving much as does the grounding device that anchors the signal. As a portion of the anchor for this signal you are, indeed, open to receiving the general sense or essence of our message upon a level which you might call the subconscious where the absorption of information takes the form more of the gestalt, shall we say. The entire picture of what we offer in our words and tones is available to your subconscious mind in a way which is not easily expressed yet which includes the foundation qualities of the message which we bring.

22: If you are concerned that you are not enough aware on a conscious level of the message which is being provided we can recommend that for a portion of the working you may open your eyes and listen in the normal waking sense. This shall bring you more easily remembered information for the conscious mind that then can be worked with on both the conscious and subconscious levels.

23: Is there another query, my brother?

24: R

25: No, Q'uo. I thank you for the suggestion and want to express my personal gratitude for your willingness to communicate.

26: I am Q'uo, and we are most grateful for your willingness to communicate as well, my brother.

27: Is there another query at this time?

28: (Pause)

29: I am Q'uo, and it appears that we are getting off easy today. We, however, are most grateful for the queries that have been offered to us and we hope that each will take the...

30: (Side one of tape ends.)

31: I am Q'uo, and am again with this instrument. We offer opinion and do not wish any entity to take our words too seriously, but to take those which feel familiar and which feel appropriate and use them as you will, my friends.

32:♡: At this time we shall take our leave, leaving each as always in the love and in the light of the infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

33:

8.11 1995/04/02

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is our privilege and our blessing to join this circle, and we thank each for seeking to discover that truth that lies within and for coming together to further this divine curiosity. For truly, there is wisdom in each, yet when those of seeking mind together ponder and together discuss that truth that lies within each often becomes more accessible from each to each as those who are seemingly not at all you pluck the truth out of the thicket within those things which you have said and thought. Truly, it is a help to have friends along the way and we are honored to be among those friends.

1: We believe that you wish this session to be question and answer and so we shall not give you a sermonette, as this instrument would call it, but simply remind each, as always, that we are not infallible. We have our limitations, and our opinions are just that. We greatly appreciate each seeker subjecting our thoughts and all others to the personal powers of discrimination that each has. We thank you for this great courtesy. We may begin with the first query.

2: K

3: Concerning what Christianity and other groups call the mind of God, I would like to know what is the mind of God? Does it exist?

4: We are those of Q'uo. There are various levels of sense to possible answers to your query. Firstly, upon the level of literal word for word reality, the mind of God, as many have termed the Godhead, shall we say, is not a thing but rather a construction of the human mind which is determined to inject space and time into considerations of that which is infinite and eternal.

5: Perhaps a more substantive response would be to suggest that all lies within the mind of God, shall we say. That is, all that you could name and all that you might forget to name and all things whatsoever remain one thing and that one is all that there is.

6: Thusly, you who ask the query are the mind of God. This instrument who channels the impressions which we offer her is the mind of God, and each and every bit of stuff there is is the mind of the Creator, for it is our impression that the creation is the Creator.

7: And this Creator is not confined or retained within an image or form but, rather, is an infinite intelligence, what many among your peoples have called the Logos and what we have often called Love. This great original Thought or Logos which is Love is then perhaps our closest suggestion to a concept which approaches that which you have suggested as the mind of God in that it contains within its concept all unmanifest and manifest creation. However, it is well to note that within the illusions which you call the densities each of you is the mind of God in potentiation and the work done within the densities is in great part clearing away the various levels of confusion for each seeker, and in third density this clearing away is the clearing away of each seeker's self-definitions so that each may find within itself more and more the willingness and the instinct to take upon the self the role of that Love, that Logos, which is the original Thought, realizing that within the illusions the only manifestation of this Logos shall come from your words and your hands.

8: May we answer you more fully, my brother?

9: K

10: Is the mind of God what you would call intelligent infinity?

11: We are those of Q'uo. This is so, although the reverse would not be so. May we answer you in another way, my brother?

12: K

13: I can't think of a way to pursue this at this time. I do have some questions of a historical nature that relates to Christianity. Can you answer these for me?

and to give an accurate and objective reflection of what someone else is doing (that seems to have the pattern, is there any resource the teacher can call on to make sure that teacher is not... to make sure that that teacher is being an accurate mirror?

24: I am Q'uo, and am aware of your query, my sister. The same discrimination that we suggest exercising is that which will determine the feeling tone of another's teaching. That which reminds one of that which one knows deep within the heart of being is the discrimination which is necessary for the choice making.

25: Is there another query, my sister?

26: Carla

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

28: I am Q'uo, and we thank you very much as well, my sister. Is there another query at this time?

29: Questioner

30: I do not have a query, Q'uo, but I do want to take this opportunity and thank through you to all the brothers and sisters of the Confederation, because I seem to draw inspiration from (the various subjects channeled through this group and it helps me to stay on course.

31: I am Q'uo, and we appreciate your gratitude and the opportunity to be of service to you. We would thank you for allowing us to speak to your queries and concerns and would like to add that we feel you are doing well and we are inspired by your efforts as well.

32:♡: We are those of Q'uo and at this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

33:

7.17 1994/07/14

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most privileged to be called to your group for this working and wish especially to greet the one known as S. All of those within the principle of Q'uo send many greetings.

1: As always, we ask that our thoughts be treated not as those of authority, but rather those of a fellow seeker.

2: When one is investigating the resonances of racial symbolism or ethnic symbology, one must be prepared to treat the symbol or symbols involved upon more than one level. Both the Tree of Life mosaic, or figure, and the Tree of Knowledge figure are masterpieces of condensed, yet articulated, concept. The dynamic betwixt these two is an integral part of their nature. These symbols open far better to the heart of the mystic than to the tongue or pen of the intellectual or scholar. However, insofar as words can attempt to explicate these symbols, we are glad to comment.

3: The Tree of Life is a cabalistic configuration which, in general, describes a universe or cosmology wherein only the tiniest or end part of reality, as such, is in any way visible while the seeker is within the valley of birth and death, that is, in the body of flesh. The great preponderance of this reality is firmly rooted within the concept of heaven or ultimate reality. Within this figure, this tree may be seen to be then upside down as far as mortal eyes might behold, that tip of the tree being the entire physical universe as seen by mortal eyes. The unity of this symbol is preserved through the creation of a harmonious array of dynamics which can loosely be called male and female or positive and negative. Within this system, then, all is harmonized into a unity, so that even that tiny tip of reality which is the physical universe has, as in a holograph, a complete idea of reality. Each tiny spark of this limitless reality, then, contains the pattern of the whole and unity is preserved throughout the figure's dynamic system of archetypes.

4: Over against this figure is brought to bear another complex conceptual figure which is thoroughly divided, clearly delineated, just as the figure either/or is clearly delineated. Within this figure is the concept of eternal brokenness. This figure sees differences and claims this difference. It sees the either and the or as having no resolution in harmony. Thus, this Tree of Knowledge is a figure betokening that activity within the time/space portion of the incarnate seeker which demands to know which of two things is preferable. This is the figure encouraging entities to make choices between opposites.

5: Within this system it is expected and desired that the seeker play judge and decide, or deem, what is appropriate and what is not—hot over cold, or cold over hot, light against darkness, attraction against radiance, and so forth. The "evil" then, which is seen within this figure by one defending the Tree of Life, is the implicit suggestion within this figure that seekers can relate to dynamic opposites only by choice. This truth is, shall we say, one which effects only the third-density experience, that experience which is of life lived beyond that veil of forgetting.

6: In this human state of forgetting, then, the figure of the Tree of Knowledge holds sway and entities must indeed play God, choosing right from wrong, choosing positive from negative, making those choices which define and increase polarity towards the goal of graduation from this universe steeped in illusion, in which there is an operant—either/or.

7: If the entity were, then, to move beyond the illusion of incarnate third-density life still thinking that it must choose, then, indeed, the Tree of Life would be shaken, for this overriding symbol holds the true nature of reality, if we may misuse this term. Perhaps we may say that the lesson here is that as the Tree of Knowledge figure suggests, seekers do indeed have a quest for truth, that truth which does choose, yet within these choices, there needs to be within the entity's heart that portion which praises, gives thanks and blesses that mystery which lies behind and beyond all that seems and configures all that there truly is.

8: When a seeker goes too far with the knowledge of good and evil and begins to attack and fragment the basic unity of all things, then that entity must needs, either by personal choice or by catalytic action, be made humble once again and aware of the over-arching unity of all that is.

9: The difficulty humankind has in accepting the limits of its knowledge is amazing to us. There is much pride within the hearts of your peoples who feel that all things may be known. This pride is fatal, for within the life of the spirit all that seems so in the world is indeed far otherwise.

10: The many, many spiritual writings of your peoples continually suggest that strength lies in weakness, wisdom lies in lack of knowledge, and so forth. The Tree of Knowledge is that tree, that figure, that attitude, towards the living of a life which gets the seeker started upon the road towards the acceleration of spiritual evolution. However, when that seeker has indeed begun to walk upon that dusty path, and when it has gained experience along this path, then it is that the seeker does well to remove that figure from the mind and replace it with the Tree of Life. The choices possible to make within an incarnation having to do with polarity are rather quickly done, in that it becomes easier and easier to adjudge the polarity of various responses to certain catalyst.

11: Beyond these choices, however, lies the true ground wherein work in consciousness is done and into that ground it is unacceptable to bring this consciousness that is divided. Once upon the service-to-others path, then, it augers well for the seeker if he chooses to observe creation as the Tree of Life suggests, the "as above, so below" of ultimate reality being implicit in this cosmology that is seen, as well as that which is unseen.

12: We would pause at this point to inquire if there are queries from the material which has been given. We are those of Q'uo.

13: S

14: Is it correct to assume that the Tree of Knowledge is—that we interpret (it as)—the intellect, the symbol for the intellect to get the seeker started in this density, and that the Tree of Life is the subconscious? That is, one follows the path on the Tree of Knowledge and then chooses the deeper symbols of that intellectual choice, so the seeker moves from the intellect through the subconscious in the deeper regions of the heart—and the Tree of Life is reality and the Tree of Knowledge is the illusion.

15: We are those of Q'uo. My sister, this is quite correct. The Tree of Knowledge is, shall we say, the necessary evil and it is the place of those beginning the path of spiritual seeking to focus upon differences and make those great ethical or moral choices for the soul's health and for further learning. Just as you said, when the seeker is established upon that path, then it is that the time comes when the seeker acknowledges its lack of understanding and accepts, instead of demanding clarity, that vision given to the heart alone, in which the whole of the infinite creation is felt to be imminent, though noumenal, in every instant of perceived consciousness.

16: May we answer further, my sister?

17: S

18: How does one balance becoming split—or is it simply that one of the initiative stages between living or seeking as completely as possible the Tree of Life—while it is still necessary to function in the world which we acknowledge. That is where I find, and perhaps then it's just something that all seekers have to go through, as an initiative of living two distinct lives, not only physically but spiritually.

19: We are those of Q'uo and, my sister, indeed this is a working which continues throughout third density and into fourth and even the fifth density. The dynamic betwixt that which is manifest and that which is ultimately real is acute and continuing. Perhaps the concept of one who lives on two levels at once may be helpful. In many things there is an inner and an outer reality or way of being. The outer practices of most of the world's religious systems are often divided into those prayers and services shared with all of the people and those prayers and services offered only by, shall we say, clergy or those of the religious life. It is the burden and the glory of those who do live a religious, spiritual or devotional life to live on two levels at once, for the level of the outer world is, indeed, the either/or of service to self or service to others and the dynamics of that life are unforgiving. Yet still, within these outer appearances lies an inner reality which only the heart of humankind can know or experience.

20: The joy within this illusion you experience flows most freely when it is consciously accepted and visualized within each daily period that these levels are not contradicting each other but rather are the inner and the outer layers of that which is being experienced. When—we correct this instrument—whenever it is perceived that the seeker has focused overmuch upon the Tree of Knowledge then the seeker does well to pause momentarily in order to remember that inner reality, that inner universe and open a shuttle from that inner universe through the seeker's own part so that while the seeker is dealing in a practical and intellectually appropriate way with either/or dynamics, yet still that seeker's heart is open because of that vivid memory and remembrance, which is renewed each moment, of the overriding and overarching reality within, which illumines, transfigures and reoverarches the whole.

21: This is most difficult work and we commend each for striving to reconcile the depths of the illusion and its dynamics with the undergirding reality, so-called.

22: Is there a final query at this time?

23: S

24: Just one. You know of the symbol of the Tree of Life that I have at home, the Indian rug. Is it—or can I transfer the archetypes of either the tarot cards or the kabbalah to this Tree or will I need to adjust them more subjectively?

25: We are those of Q'uo. The figures are such that you may use them as they are. You also might find that you begin to wish that you could create your own system of relationships and interconnectiveness and leave that Indian, or any other version, to another. It is of aid to the seeker to work with these archetypes regardless of the designed interrelationships. Therefore, we encourage students of the archetypes to have the feeling of freedom to reconfigure according to the personal experience and truths of each seeker.

26: We, again, thank each for calling us to your session this morning. It is, as always, a most blessed chance for us to be with you and to mingle our vibrations with your own. We leave each with the utmost of love and light in the one infinite Creator. We are those of Q'uo. Adonai. Adonai vasu. We are Q'uo.

27:

7.18 1994/09/11

0: We are those of Q'uo. It is a privilege indeed to share in this meditation with you and to be called to your group to discuss the subject of having time enough for the infinite Creator. We thank and bless each of you for having the desire to seek the truth and we bless each in the spiritual journey which we share with you as those brothers and sisters who have perhaps walked a bit longer on this path, but who are still pilgrims. We are not authorities, and we ask each seeker to test our words or any words against that discriminative faculty which is every seeker's and encourage

each seeker to leave behind those thoughts of ours which do not seem useful and take those thoughts that seem to have a resonance within. We thank each seeker for exercising this discrimination. Each seeker's truth lies within, awaiting the rediscovery, the remembering. When your truth does come to you, this is how it feels, as if you had remembered that which had slipped your mind.

1: The speed at which things become old has a profound impact upon the intelligence of those who are witnesses of this phenomenon. In your far distant past things became dated and obsolete at a snail's pace, for it took great reaches of time mechanically to explore, to come across new and strange ways. As the technology of humankind's creation was first added to the experience of living, the globe began to shrink. Geographical distances were suddenly able to be traveled, not at the pace of the wind-driven sail, or the sturdy horse and wagon, but with motorized travel over water and land. Things began to change at a quicker pace.

2: Now, as each of you experiences incarnation that which is new becomes old quickly. In the atmosphere of constant change there is not the rest and relaxation available from the surroundings. The environment has become geared to the handling of constant-seeming progress, and within your culture this situation is seen to be as most beneficial. The age of information has arrived amongst your people. The seeker now routinely is aware of an enormous array of situations around the globe, aware of fires and earthquakes in far-flung places, aware of wars and rumors of war from near and far, aware of the suffering and starvation of displaced nations of peoples—aware, aware and aware.

3: Now that we have flattened this instrument with the horror of the present day we shall attempt to give some pointers as to how, in this very trivia-ridden existence, it is not only possible but inevitable that the infinite Creator shall be discovered at the very heart of this tight-wound world. Each who hears these words has a universe of its own. In each seeker's universe the center lies deeply within, opening like a flower to a melange of sense perceptions, infinitely rich and varied, infinitely full, infinitely profound.

4: Within this web of sense perceptions, within this inner universe, seemingly the self is at the center and events impinge upon that self from without. The telephone rings. The mail lands upon the desk. The door opens to bring more concerns, more things into the environment. Each seeker alone is not trapped but certainly encouraged to remain within that perceptive web, seeking the infinite One as best it can.

5: However, the Creator's plan for your particular illusion contains one essential adjustment to this personal world view. That adjustment is in the perceptual shape of the realization from the inside rather than from the outside that others, other selves besides the self, are those who are able to express lucidly and clearly the presence of the infinite Creator. At first the seeker is involved in the perceptions having to do with seeing the self without regard to others. As this attempt deepens, the seeker begins to collect the memories of those entities which said just the most helpful, the most correct thing in order to open the door within the heart which invites the Creator in. And we find that we become for others that same witness to the light. Perhaps we, ourselves, might not feel like the mirror of the infinite Creator, yet another may find within what we say that encouragement and support that turns the seeker's heart to remembrance.

6: The role of the seeker is often seen as an isolated, lonely role, and in many ways it is. The quest for truth places each seeker in that wilderness of spirit in which the testing and tempering of the spirit may most fruitfully take place. In this instrument's mind is the old refrain, "You have to walk that lonesome valley by yourself. No one else will walk it for you. You must walk it by yourself." This remains true. However, as the seeking moves forward, as we said, others seem to appear at just the right moment to offer to you that realization for which you hunger. So each becomes to each a teacher, a supporter, a strengthener.

7: Realizing that each person you see bears this precious gift of presence, the seeker may then begin to practice regarding those who come before the eyes as that instrument of the infinite Creator that they truly are, showing to you the deepest truths of creation implicit in the connection between self and other self. Imagine each of you upon the globe, each within the infinite reaches of its own universe, yet each able to reach across that chasm created by space and time and illusion and touch heart to heart and hope to hope, each seeker strength-

8.10 1995/03/26

0: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We greatly appreciate your calling us to your group this day. At the time of your spring-time explosion of blossoms and leaves we are ravished by the beauty which comes through your senses. Truly, those of your Earth have a fair and lovely world.

1: Your topic this day offers us much rich ground for comment and we would share our thoughts with you with the understanding that each of you is to choose those thoughts which seem good to you and leave the rest behind. We greatly appreciate your using your discrimination whenever you read our opinions or hear them, for we, as you, are those who seek and yet have not found all the answers.

2: When one attempts to communicate the truth one can be sure that if the matter has substance the full truth shall not be revealed. The arbitrary and contrary nature of this intangible called truth is such that while one may asymptotically approach truth from many angles, one cannot arrive at it in time and space. Consequently, all efforts that we are aware of to define, capture or communicate pure truth are attempts which this instrument would call quixotic, errands of the soul doomed to a noble and worthwhile attempt and failure. It is against this backdrop that the seeker comes to grapple with the issue of communicating truth to others.

3: The one known as Jesus the Christ, whose life this instrument is fairly familiar with from her practice of the Christian religion, tended to work with truth not by speaking plainly, but, rather, by offering little stories which had some of the characteristics of a riddle or puzzle, and which certainly were those parables which contain self-contradictory notions. One might infer, then, that this compassionate entity wished to speak a more accurate truth than could be achieved by the use of plain words. This entity, one might infer, considered the feeling behind a parable or story as the carrier of truer communication than the specific words themselves.

4: This was, may we say with confidence, a successful effort at communication of spiritual principles to large numbers of seekers. Was it successful at communicating due to the power of the speaker, or due to the cleverness of the parables? The effort was successful because of both of these ingredients and because of the relationship between the one known as Jesus and the material which it was presenting. The one known as Jesus felt proprietary and generous with the principles themselves. This was an entity which did indeed know itself and was able within its own mind and heart to speak accurately concerning itself, who it considered itself to be, what it considered its mission and so forth.

5: When an entity is comfortable with the basic questions of who she is, what she basically believes in, and where she considers her mission to be leading her, then such a person comes to the task of communication with a feeling of self-confidence. This underlying feeling is that which is to be prized and that for which it is well to work, for pure truth lies always in the area between any two entities rather than in the one or in the other. Even if they agree, yet, still, the truth itself cannot be captured.

6: So what entities are doing when they attempt to speak the truth to each other is relating themselves to the other through the area of concern or question. The actual truth these entities communicate is in part the truth of themselves and only in part the truth about which the words are speaking. This is how central a part personality and relationship play in the business of seeking to speak truth. Before the mouth opens on the first effort to speak, a significant portion of that which is to come has been either ratified or nullified by the being of the person communicating. Thus, that member of your group which suggested the wisdom of communication by listening is to be commended. This is, indeed, a powerful resource for communication and one, indeed, whose practice has never been enough praised and cherished by your peoples.

7: The words which your peoples use produce seeming clarity of meaning many times. However, each entity is aware of the slippery and often false nature which words seem to take on as they are asked to bear the weight of substantial thoughts. The great majority of entities upon your sphere have not the patience nor the personality nor the inherent gift of precise or accurate language and this is in part due to the nature of spoken language. The great efforts of your scholars, humanists and authors of every type have produced

works within your cultures which continue to communicate what seems to be a deeply insightful or truth-filled body of work. The written language is as that which can be pinned down, placed upon a shelf, and referred to again and again. Spoken words have not that luxury. There is no referring back within the usual conversation.

8: Since the language was created by those who needed to deal with each other as a society, language is most free of confusion when dealing with those day-to-day transactions of people to people. The choice of what to eat given to the waitress is clear. Conversations concerning a specific topic which must be dealt with are usually quite clear. As long as the sensitive, emotional and spiritual nature of entities communicating is not stirred and awakened language is strong enough to bear the truth at that level. Plans can be made. Journeys can be conducted. Errands can be run. A schedule can be kept. This is what the language was developed to accomplish, and this it accomplishes.

9: However, as entities awaken and begin to hunger for that home which is felt to be somewhere that is not here, as these entities awaken, stirring and rousing and stretching themselves, they begin to hunger for something that is not the bread and butter of life, something that is not practical, but something that seems all the sweeter for being impractical, and that is the deeper truth, the wider perspective, the ground of being.

10: As this concern or galaxy of concerns matures and ripens within the seeker's mind and heart the inner landscape becomes ever more lucid and full of clarity, and as the seeker makes one mistake upon another and continues undiscouraged, layers of confusion seem to fall away within the seeker and that which is true is dimly sensed. Yet, in that dimmest sensing lies a great faith and a heightened awareness of the reality of the concept of truth. And so each as he matures spiritually and emotionally becomes more and more that which contains truth, that which holds precious gems within the earthen vessel which is the physical life. There is something about this process which makes those who would be strangers intimates upon meeting for the first time, as those who have begun to inhabit the truth, shall we say, find themselves recognizing fellow travelers whatever their background, whatever their diversity of story.

11: And so it is that the truest communication within the illusion which you now enjoy tends to be that shared between two seekers who recognize each other as comrades along the path, and who then are able to listen and respond with a light and free heart, not asking words to bear much but allowing words to wash over and touch upon that which is the felt and present truth. The greatest confusion lies not between two who are awakened and not between two who sleep and enjoy the illusion together in happy ignorance of its illusory quality, but rather the communication that takes place betwixt one who has awakened and one who still sleeps, and in that sleeping dreams the life.

12: We consider that we speak with those who are awakened. We feel that our communication with you is privileged and we assume that those listening to us take our words more as the flavor of that which we are attempting to express rather than the literal, absolute truth. We feel comfortable in fumbling for words in offering images to the channel that the channel must interpret for itself. We do not concern ourselves beyond a certain point with trying to find the right word or the right way of expressing a point. We leave that to the channel. We leave that—we should say more accurately—to the process by which the channel communicates that which has been communicated to it. We consider these communications privileged. We do not go into the marketplace, the business, the school, the church. We do not seek people to talk to. We await those who wish to communicate with us. This is our solution to the question of how to offer our truth in service to your peoples. We do not wish to change people. We wish to be there as a resource for those who are undergoing change already, and who, therefore, are seeking tools, resources and friends that may help them in their hunger and thirst after truth.

13: Now, when one attempts to communicate to one who is not yet awake to the spiritual journey or who feels that it already knows all that it needs to know, there are bound to be frictions and miscommunications by the score, for in this instance, no matter how pleasant the tone or how gentle the way in which points are made there is the situation where one entity seeks to improve or aid in another entity's awak-

creating the opportunities for entities within third density to learn what it is to be aware and to learn what it is to love and be loved. Graduation from this density occurs when the entities have chosen how to love, how to relate to loving and being loved, and that is something which may be arrived at, as we have said, through the mystical appreciation of the ordinary and/or through the deep delving into those regions of the mind which are more profound than the conscious state of mind.

23:♡: So, as always, the Creator offers a palate of many, many different colors and ways to arrive at the point of love and, breathless with it, to find that the self is loved, has always been loved, always shall be loved by Love Itself, and in that perceived love each pilgrim soul may more and more dare to love wholeheartedly, indiscriminately, and gloriously. The deepest truth that we know is love. The Creator is love. You are love that has become visible and you are able to express within the medium of your world that love which you have found within. Love each other. Care for each other. And in that giving and taking each shall know the truth.

24:♡: We would at this time leave this instrument and transfer to the one known as Jim. We thank this instrument and would leave in love and light through this instrument at this time. We are those of Q'uo.

25:♡: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to ask if there might be any further queries for us from those gathered here. Is there another query?

26: P

27: How can we distinguish temptations that come before us?

28: I am Q'uo, and am aware of your query, my sister. We recommend that when the seeker feels any kind of confusion as to whether there is temptation or opportunity upon its path that it look as clearly as it can with the conscious mind at that which stands before it. Then, within the meditative state, look again with the deeper, intuitive, feeling mind and ask again if this is what is appropriate as the next step upon the journey.

29: Is there a further query, my sister?

30: P

31: Since we are talking about reality it seems that sometimes in third density we may interpret an experience one way at first and then later seems quite opposite. We have change through time, it seems. Could you comment on that? How can we distinguish what the third-density personality desires and what actually comes upon the seeker's path?

32: I am Q'uo, and we believe that we grasp your query, my sister. Please query further if we do not.

33: We would suggest that all which any entity perceives, as we said previously, is illusion, for if there is the perceiver and the perceived there is illusion, for all, in truth, is one. As each seeker moves through its own personal illusion seeking that which it can of truth it will perceive as best it can. We always recommend retiring to the meditative state for the clearest possible perception and indication of direction even though we realize that here, as well, lies illusion.

34: The nature of this journey seems to be moving from the greater to lesser illusion in what you might call the long run or way of viewing experience. In this process, when it is functioning efficiently there is the clarification of experience, of perception, and of desire to seek further. Thus, it would be expected that one could look, as you would say, back upon experience and see more clearly the nature of the experience as being more or less or partaking of that which is real.

35:♡: Thus, we say to each seeker, value that which you have experienced, build upon it as best as you can, and seek always the heart of love within each entity and experience, knowing that you shall, even with the best and greatest of efforts, misperceive greatly and frequently. This is why we say that the qualities of faith that there is a greater reality, and will to persevere in sifting through the lesser experiences of reality, are those qualities which shall be of most aid along the path of the seeker of truth.

36: Is there another query, my sister?

37: P

38: Not at this time. Thank you.

39: I am Q'uo, and we thank you, my sister. Is there another query, my friends?

40: K

41: Is it true that there is a material soul? Is this what we are in our innermost beings, souls?

42: I am Q'uo, and we believe that we grasp your query, my brother. We can say to you, my brother, that each entity that moves with free will has moved along patterns of incarnation for eons of time, as you would measure it, and in this movement has had what you would call soul or (individual spirit's) experience which has gleaned the harvest of each incarnation and has grown by each harvest, and, in addition, sends forth itself into countless further illusions in order that it might accrete to it more of the one Creator's attributes which it feels are necessary and helpful in returning to the unity of all that is.

43: Is there a further query, my brother?

44: K

45: In referring to the returning to the unity of all that is, are you referring to the returning to the seventh-density merging of the unified body with the one Creator?

46: I am Q'uo, and am aware of your query, my brother. We have been referring—as you are mostly correct in assuming—to the journey that entities take through the densities of light and experience that are the path of the Creator to the Creator. These densities of light offer larger and larger arenas. Shall we say, in which each seeker might seek, know and express the truth of its own beingness. When this experience has been carried out to the extent that the density of foreverness has been achieved, that in your numbering is seven, then the entity begins to turn in full to the rejoining of the one Creator, leaving the personality gained as a seed for further growth by the one Creator. The movement into total unity is that movement into what we see you have called the eighth density or that which is likened to the black hole which draws all into it in a manner which is completely unified and begins again that great cycle of creation upon another level of vibration.

47: Is there another query, my brother?

48: K

49: Yes, are you saying that the universe will coalesce and form a black hole, or are you giving this as an analogy to the spiritual realm of that physical process?

50: I am Q'uo, and if we are correct in grasping your query, my brother, we would say that both assumptions are correct, for the phenomenon which you know of as the black hole is but the completion of experience in one octave of densities that is the seed for a further octave of densities on, shall we say, the other side of the black hole, so called.

51: Is there another query?

52: K

53: In what sense are we all one?

54: I am Q'uo, and am aware of your query, my brother. We would suggest that the nature of this unity is complete. You are likened to actors upon the stage who, though remembering their lines, forget their true personality and at some point in the drama shall aid others in their remembering by their very essence and the nature of their being.

55: Is there another query, my brother?

56: (Inaudible)

57: I am Q'uo, and we would ask if there is another query at this time?

58: N

59: Knowing that everything is illusion, including these queries, and knowing of free will, yet knowing that there is no freedom, how you prefer to look at this situation?

60: I am Q'uo, and am aware of your query, my brother. Our preference as a point from which to view our experience and our universe is what you might call playful curiosity. We are infinitely amazed at the intricacy, yet the simplicity, of all creation.

61: Is there a further query, my brother?

62: N

63: No, thank you, and it smells very nice.

64: I am Q'uo, and we are grateful to you, my brother, and would also say that the scent of this group is most intoxicating to us as well.

65: Is there a final query at this time?

66: (Pause)

67:♡: I am Q'uo, and we shall add our gratitude to that which has been so generously offered to us. At this time we shall take our leave of this instrument and this group in the love and in the light which has been brought forth by each. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

68:

ening the other.

8:♡: We have a simple message and we repeat it endlessly. The goal of the seeker is, shall we say, a vibration or a state of being which is the vibration of the Creator Itself, the one great original Thought or Logos which is Love. Each seeker attempts to form that vibration of self more and more like that vibration which is infinite love. Each movement towards that primal vibration of being is a step out of the sea of confusion which the everyday illusion offers. And as each seeker attempts to correct the many, many distortions of its own vibratory patterns, the greatest gifts that the Creator has to give are those paintings on the path which intend service to the infinite Creator and to all of those upon the planet within which you dwell.

9: So a great resource, then, for the seeker intending to become less fettered in time is the readiness to listen to and to admit the words, the expressions and the actions of others. For you were not incarnated for yourself alone. That which has been prepared for you involves other entities inevitably. The lessons of third density revolve about other selves. This is the time of choice for each emerging, unique consciousness, and each lesson which enables the seeker to make those choices more deftly and accurately involve relationship with others.

10: Perhaps the simplest way to attempt to remember that entities are first spiritual is to practice gazing at another person and seeing for a split second the reality of that entity, for that entity is the one infinite Creator with a few rough edges that a millennium or three might work a little more magic upon. Each of you is as a hologram of the infinite One. This is the deepest realization. Yet at the point at which that realization is accepted, at that point the seeker no longer carves out great boundaries between the self and other selves. The seeker fully open to the possibilities of third density knows the great value of other entities.

11: The second way in which the mind may be, shall we say, encouraged to find that awareness of the Creator is the meditation, the contemplation, the prayer. We are aware that each does attempt to spend time with the infinite Creator within the daily round. We commend each for this effort and encourage its continuance. It is as though there were a hunger within which nothing within the illusion can satisfy. Those who are not on a spiritual path, those who are happy with life as it is, gaze at the seeker in amazement wondering why, in the midst of a happy life, this seeker must spend so much time and energy upon that which does not even make the entity more happy. For certainly the spiritual quest does do many things, but it certainly shall not make you happy.

12: To explain to this non-seeking person the reason for discontent is difficult, yet to one to whom this spiritual hunger has been awakened lies the responsibility of foraging for something to eat spiritually, some wisdom or intelligence that informs. Where to find such information? My children, it will not surprise you to hear us say that it is not in the noise of your culture but, rather, in the silence of your meditations. That listening within which meditation encourages is the activity which allows food and drink to come to that spiritual self within. The more times during your daily routine that you can find a way to work in just a moment or two of meditation, this is a helpful thing.

13:♡: This instrument, for instance, has worked in a school where the bell marks the changing of the period, and when that bell sounded the instrument's effort was, for a split instant, remembered. Each of you has within the day certain repeated experiences, the ringing of the bell, the ringing of the telephone, the marking of the hour by a chiming clock. Whatever it is that you find within the environment to use as a key or trigger, we suggest that the seeker target this and train the self to use these found moments to turn once again to the infinite perfection of the mystery that is love.

14: The third thing that shall teach each more and more to dwell in the presence of the infinite One is time itself, for as the experience of the incarnation mounts there comes that point wherein the seeker has experienced enough time to have become somewhat desensitized to that mechanism within which rings the tocsin of alarm. As the incarnation becomes full, it is not that maturity overtakes the seeker but rather that the entity becomes able to care less about those things which it cannot affect. To one who is relatively unmoved by his own imperfections, to one who has begun to accept the imperfect self, is given a state of inner peace which is a healing gift. Beyond all other lessons, finally the seeker

in third density grasps and accepts its own lack of perceived perfection, seeing the myriads of issues the world offers for consideration. The entity which has accepted and forgiven the self for being human has a greatly enhanced opportunity to remember the infinite One and practice Its presence.

15:♡: Those who come to third density plunge from innocence into confusion. Within the brightly colored illusion which time and space have given, the seeker moves to find that infinite love which is at its heart, moving always within utter chaos and confusion. The seeker must choose its own way. We urge each to hold out the hand more and more to life as it is on the surface, to embrace the multiplicity of the tales, the boisterous comings and goings which seem to distract and fritter away the time. For it is not that the time has sped up, rather it is that the nature that beholds that time at this moment in the ending of an old age and the beginning of a new one is more transparent to catalyst and stimuli. Each begins to see the vainness and emptiness of surface life, and each becomes more and more willing to let go of the demands to be such and such a way.

16: (Side one of tape ends.)

17: ...that things are so changed, but rather in wonder that we have done as well as we have.

18:♡: Each of you is so courageous, my children. Gazing at illusion, stubbornly you know that there is an infinite love. Oh, you who are of this stubborn faith, we bless and embrace each. As you attempt more and more to practice the presence of the infinite One use these tools as they help you. Use each other and grasp that that is appropriate. Joyfully seize those moments that you can turn for even an instant to contemplation. Rejoice in and encourage each other, for each shall show the Creator. The only question is what aspect of that Creator shall you choose to give as gift to the infinite spirits all about you? And when the time comes when the emotions and nerves are tired and worn by suffering, rest back in the strength of heart that lies within one who has suffered and affirm the perfection that shall never be sensed by the self for the self, but which is the higher truth for each.

19:♡: As always, we again encourage each to lay aside any thought of ours that is not useful. We are most happy that we have had this opportunity to be with you. How we have looked forward to this event. We would like to transfer the contact to the one known as Jim at this time. We leave this instrument in love and in light. We are those of Q'uo.

20:♡: I am Q'uo, and I greet each again in love and in light through this instrument. At this time it is our privilege to ask if there might be any further queries to which we might respond. Is there another query at this time?

21: Carla

22: I have put aside channeling for the last two months because I felt I needed a break. It's good to be back. Could you evaluate taking a break? Is there a better or best way to remain fluent in the channeling work while the actual channeling practice is being given a rest?

23: I am Q'uo, and am aware of your query, my sister. We are unaware of any technique by which an instrument might maintain the fluency while resting from the practice. However, we are very well aware of entities' needs for the variety of experience that taking a break from one's work will provide. We are aware of how intense the experience which entities such as yourselves encounter each day, and we do recommend that you do take those times of rest and peace which allow you to become reinvigorated, as the newness of your experience becomes, shall we say, seated in your pattern and is then able to alter the flow of energy in a fashion which becomes refreshing rather than becoming more of a weight to bear.

24: Is there a further query, my sister?

25: Carla

26: No, thank you. I always yearn for a closer connection to a spiritual life and it seems that we always fall short of what we desire in that regard. And you are saying that we always have that connection and we just need to open to it. Could you comment on that?

27: I am Q'uo. It is that feeling of falling short that is both the blessing and the curse of the seeker, my sister. For the desire to move even closer and move in more purity in the work that you do is that which allows the progress in the work, yet can also become the source of the over-critical self. Thus, we salute the desire to increase one's purity and purpose of work. Yet we suggest the gentle hand as the estimation and criticism is given to one's work by oneself.

28: Is there another query, my sister?
29: Carla
30: No, thank you.
31: We thank you, my sister. Is there another query at this time?
32: (Pause)
33:♡: I am Q'uo, and we thank you all for your kind words. Since there is no further query we shall take this opportunity to express our great gratitude for allowing our presence in your circle of seeking. We would, again, ask that you take only those words which we have spoken which ring of truth to you, leaving behind all others. We do not wish to become a stumbling block to any but would walk with each upon the journey in whatever way is possible, for together we seek and reveal to each other the one Creator. At this time we shall take our leave of this group and this instrument, leaving each as always in the love and the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai. Adonai.
34: (footnote start(tocsin: a bell used to sound an alarm.(footnote end)
35:

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0:♡: Greetings in the love and in the light of the one infinite Creator. We are those known to you as Q'uo. And we offer this circle our thanks and blessing for allowing us to blend our vibrations with your own. And to be called to share our opinions with you on the subject of dealing with trouble and woe.

1: As always, we respectfully ask that each who hears these words employ discrimination, accepting only those thoughts which ring true to you and allowing all others to pass by, for we would not wish to create a stumbling block by sharing our mere opinion. We, like you, make mistakes and share with you as fellow seekers after truth, not as those who are in authority.

2: In order to speak of this subject we must back up and begin from the general standpoint, looking at the whole being and its purpose as seeker in experiencing incarnation in this third density of yours at this particular time. As it is the latter portion of the cycles before the phenomenon this instrument calls the coming of the New Age, all—we correct this instrument—many of those who are seeking at this time are those who have by seniority of vibration been given the opportunity of incarnating at a time when both the positive polarity and the negative polarity are attempting to increase the intensity of their distortions toward service to self, for positive entities and service—we correct this instrument—service to others for the positive entities and service to self for the negatively polarizing entities.

3:♡: In this environment both the positive and the negative of polarization shall naturally seem more extreme and so it is that within your culture at this time there are many whose seeking of the truth is outstanding and whose efforts to learn the lessons of love are substantial and persistent. At the same time, those involved in seeking negative polarization are attempting in a marked manner to create negatively-polarizing situations, which may express the utmost in negative orientation. Consequently, there are legions of those who think nothing of stealing, or killing, some for a holy reason, supposedly, but many for no reason except the attraction of power.

4:♡: It is against this backdrop in your history that the seeking for truth now goes on upon your sphere. The rules, shall we say, have not changed but the experience is more intense for all upon your sphere. We, therefore, have the ability to speak to this circle and say that each within this circle has won through to the present incarnation by virtue of much labors of love, shall we say, done prior to the present incarnational experience. Therefore, each feels fairly strongly that the seeking of the spirit, the seeking of the heart, the seeking for a greater understanding of love, is properly the center of the incarnation. Each is attempting to live according to the positive path and attempting to polarize positively. Therefore, we do not have to coax any to do the work necessary to continue working on that polarization. Each has some grasp of why he or she is here—to learn the lessons love has to teach.

5: The questions that remain are more along the lines of wondering why it must be so confusing to seek the truth, why the

Creator so often seems hidden within a situation. To sum up many thoughts—why does it have to be so hard, for the heart remembers perfect ease and harmony. Contradicting all experiences within the incarnation there lies the heartfelt feeling that the normal way to live is not available in this incarnation. The memory stubbornly persists that harmonization between people is second nature, and we say to you that, indeed, except for third density experience, harmonization betwixt any two entities is not just possible, but to some extent in positive polarity, inevitable.

6: The question then becomes, “Why did I leave that pleasant estate to come into this intensely difficult environment equipped only with the limited and confused biases which all seem to fall wide of the truth, so-called. What is the great goal seen that made me come here?”

7:♡: Perhaps you already have the answer. You came here because you wished a challenge and because you wished to serve. The challenge for each is unique to each and was set by you before this incarnational experience. Each entity wished to take particular courses over again in the school of life, as this instrument would call it. Each wished to drive home one way of learning to love.

8: Now, each also wished to be of service and that is another topic. We speak now of that entity who came here to your orb, not because it was pleasant, but because it was difficult, confused, and very dark in many cases. And because each wished to immerse the self within this difficult and baffling set of conditions so that the lesson would be enduring, deep and thorough. Each wanted to work very hard. Now, before an incarnation the self remembers that incarnations are more difficult than they seem beforehand, but just as the student remembers the joy of learning and forgets some of the agony of change involved in learning and adopting amended ideas, so each has an element of surprise and even betrayal. Each argues to some extent with the judgment of that higher self that chose these lessons.

9: In addition to the services which each came to offer, there are, indeed, tools which one may use to work with one's own grief, anger, disappointment and rage. The first tool is the one around which we have been throwing up a structure of words to rather enclose. That reason is a stubborn faith that you came here to work, so now, let us work. The first tool, we are saying, to use when you are working with negative emotions, is simply remembering who you are and why you came here, why you are here now. For there is, in each case, good reason for you to be precisely where you are. As the one known as Ra has said, there may be surprises, however there are no mistakes.

10:♡: The knowledge that you, yourself, judged these lessons possible to be learned can be a cheerful knowledge to recall. Not only would the Creator not offer you more than you could bear, also neither would you, yourself, before this experience place yourself in that kind of situation. Therefore, if you are to be overwhelmed by these negative experiences, we encourage the allowing of this being overwhelmed. If there are the tears, cry them—cry them all and respect each drop, respect and love those mute expressions of grief, anger, sorrow and rage. Accept the excesses of feeling that shake and seemingly hurt you. Know that these feelings are justified, that these feelings are protected, that there is time for these feelings to express. And work with the self to encourage the eventual completion of expression of the feelings involved.

11: We encourage each to nurture the self through these difficult times, allowing and even encouraging those tears, the raised voice, the angry motions, all the silly, childish, acting-out that is involved in being overcome by emotion. For within this opaque, deep illusion, there is no other way to complete and then balance negative emotions. The only way through the feelings of negative emotion is directly into the midst of them.

12: So, attempt, if you would be good to yourself, not to turn and run from painful feelings, but rather to choose a time to nurture the self and within that nurturing time alone look at, accept, and offer respect to the bruises, the hurt feelings, the pain that is going on. For these emotions, when accepted and respected, can scour and scrub much material that is ready to be taken off of one's shoulders, emotionally speaking, and rinse those ripened, matured evidences of pain away. In many ways, sorrow and its tears, anger and its loud voices, are healing to the troubled soul. The anger, the sorrow, these are not things to fear; they are experiences to go

set they are set through faith or hope. And the voyager must trust the wind, must simply raise that sail which is desire and then wait patiently for the wind of spirit to fill that sail and to determine the course and the weather of the journey.

7: The seeker within metaphysical or time/space reality is as the miner who wishes hidden treasure. In fact, that treasure is cunningly and cleverly hidden within the self, within deep memory, yet that which is true of the metaphysical universe is true in a systematic or processional way so that the seeker who travels in this dark and shadowy sea becomes more aware only after much experience of simply sailing about metaphysical waters. The truth comes into consciousness more like a scent. An aroma is detected and the nose follows that scent and takes you to the bubbling pot of delicious food. Seeking within the metaphysical realm is of that nature. You simply must follow your intuition which is the olfactory organ of the metaphysical universe.

8: And we may say to the one known as N, we certainly hope that we have a pleasant smell.

9: Now, the one who seeks upon the onion skin of perceived reality and the one who seeks delving deeply into infinity and eternity have in common that they are dealing with illusion. We also deal with illusion. It is our limited and perhaps faulty understanding that all is illusion except the one great original Thought which is Love. If there is a “you” which is seeking, that collection of energies which is “you” is an illusion. If there is no illusion and only reality, that reality does not know Itself, for It is One. Ironically enough, then, free will dictates that anyone who seeks, by virtue of being an entity seeking is seeking an illusion. Each sees illusion, but, further, each is illusion. The manifestation that is each is an illusion. The personality that seems so deep and strong is an illusion. The photon itself that builds out of light all of the physical universe is illusion. We are illusion. All that can speak is illusion and distortion.

10:♡: What we believe occurs is that through the densities more and more of the whole or entirety of all that is becomes known and the seeking soul familiarizes itself with progressively denser illusions; that is, illusions more filled with light and more articulate of truth. Yet at the point where the entity has balanced love and wisdom and integrated those blessings to become one, then it is finally that such entities turn away from manifestation and release all personality in order that they may become again the Truth, not that a seeker may know it, but that it may be it.

11: To move back into the density in which you now find yourselves, each in this room is aware that it has come seeking the center of things, seeking truth, yes, seeking balance also; and seeking companionship, for truly companions along the way are the greatest blessing of the spiritual path. The object of third density is, we feel, the making of a certain choice, a choice of paths. This choice is not simply a verbal one or a mental one.

12: In order for this choice to be made so that the entity within has truly chosen, that choice is made within the fire of unknowing, within that chasm where there is no footing but only air. The process that seekers go through in order to attain a firmly made choice is not an intellectual process nor even an intellectual/emotional process, but, rather, it is, as this instrument would say, a journey from head to heart. So that it matters not so much whether one sees clearly as it matters more that one may desire more clearly. To hone the edge of the thirst for truth is to improve that search in its efficacy.

13: Again, it is not what the seeker knows but what the seeker desires that creates the character of the distortions that the seeker is likely to settle upon as that which is the least distorted version of truth. Once it has been accepted that all truths are to some extent distortions of a truth that is ineffable and unknowable then there is perhaps an easier and more relaxed attitude towards this process of knowing the truth. If all things are shadows, if all things are to some extent not what they seem, then the heart is free to open in pure desire to whatever truth it may pick up with its various antennae which it does not know it has but which the being which lies within knows well how to use.

14: Thusly, the great tool of intuition and hunch and feeling is to be praised within the spiritual seeker, for these whimsies often are the result of the mind's making connections intuitively that make no intellectual or logical sense. Consequently, we encourage each to follow the hunches and to refrain from being concerned particularly as to whether or

not that hunch is a whim or a true intuition.

15: It is our bias to feel that for each entity this searching for a more real reality is an entirely private matter. Each entity's journey is unique, for each entity is unique. Thusly, entities such as yourselves may sit about the circle and find many points of overlapping concept but find also that in each entity there are concepts and constructs or processes of concepts that are not repeated from person to person to person. Yet, those differences are not only acceptable but desirable, for the work of each entity and the truth of each entity is unique.

16: The entity that you now are has processed millions and billions, untold amounts of sense impression and through many cycles of experience, many incarnations, and not one or two densities, but three, each tiny building block of self, each input that changed the contents has sifted and compacted and built up through the many, many incarnations of a long life to the point where you are you, sitting now listening to this instrument's voice. Your path has its own characteristics and you will find truth in a way shaped by the choices you have made.

17: We cannot advise any as to whether to choose the deep, deep delving for self and then truth being found or that process of seeking which this instrument often experiences which is the seeing of the sacramental in the ordinary and everyday. What is important in each seeking is the validity and the purity of the choice made whenever there is an issue involving service to others versus service to self. So we do not feel that one view of reality will intrinsically place one in a better position to know truth than another. It is the usual way for entities in third density to do the seeking and the delving into the depths of self and it is at the same time quite valuable and a valid path to follow the ordinary and to find within it all that there is: the Love that is the one great original Thought.

18:♡: Let your personality and your preferences (guide(you, for it is, as we said, not important that you go this way or that but only that the choices made are made with a full heart and a love in the doing. And always, when dealing with these relative matters, we encourage the glance away. The more serious and caught up that one gets in pursuit of the perfect ideal or the absolute truth the more knots that one is likely to tie in one's own mind and thinking. Therefore, let your intensity be balanced by what this instrument calls the light touch. And always we encourage each to respect the paths of others.

19: This is not the same thing—that is, respecting the constructs of others—as attempting to transmit one's own vision to another. In fact, the respect for another's viewpoint may well cause one to listen to what that entity has to say rather than attempting to improve the other entity's thinking, for that entity may have much to offer to you. Needless to say, the service-to-others entity is looking for a way to serve others, and often it is a real temptation to share with others some crystal vision or beautiful picture of things that may help another as it has helped you. And it is not a mistake, precisely, to go ahead and offer advice. However, there is an innate respect which we would encourage for the free will of others and the rightness of the prohibition against infringing upon free will. When attempting to share the truth with others who are seeking, let the attempt be to remain fully open and vulnerable to the other entity's thoughts.

20: This frame of mind creates a place of safety for the other person in which that entity may communicate her feelings to you, and in allowing her the space and the ear to hear this verbalized inner dialogue or monologue you have aided that entity in understanding herself. Such is the value of the truly listening ear. It is far better to restrain one's self to that practice than to jump in and attempt to proselytize. However, when questions are asked it is perfectly acceptable to give all of your energies in giving your best answers, for there is great blessing for both when two are vulnerable to each other and thus able to aid each other and to become closer.

21: We realize from the sound of your machine that we are being wordy again and this instrument is asking us to wind things up. However, we wish to make one last point and then we shall certainly do so.

22:♡: And that point is this one. The creation or world into which you came, this very one, with its apparent differences, is the environment within which you shall find the truth. This world and no other. This illusory dream world, this twilight is the absolute best environment possible for

20: How do you contend with other entities which will not accept you?

21: I am Q'uo, and we believe that we grasp your query, my brother, and our response must be somewhat confusing in that the manner in which one contends with those that do not accept one is the pattern or destiny which each individual has chosen for the incarnation. The destiny, the goal, for each is to find an harmonious resolution or at least to attempt such within the being. How this is accomplished is a function of the unique nature and set of priorities in learning that each soul makes upon entering the incarnation. Thus, the means to achieve the goal are many. Again we would recommend to each that with that goal in mind that we, shall we say, intuitive capabilities be looked to for the inspiration as to how this shall be accomplished.

22: Is there a further query, my brother?

23: D

24: It would appear that we are all connected. It is an illusion that we are separate. Our separation is basically due to belief systems and so forth, but we are all interconnected, but there is a wall to get over to get to other individuals. And certain groups you cannot get to. What do you do to communicate with them? There is fear to get over. How do you convince other people that you are not their enemy and that you are just different than they are?

25: (Side one of tape ends.)

26: I am Q'uo, and am again with this instrument. We would suggest that the process of seating oneself within one's identity is the manner in which one can determine direction. If you retire within your own mind to the clear perception of who you feel you are and allow the inspiration of the moment that comes from this knowledge to make your direction clearer, then you will be able to move in a pattern that is in harmony with your own internal energies, which is to say that as you are true to your own self the path will be made clear to you. It may not be made easy but it shall be made clear, and the result of your efforts may not have value in the larger sense of the group that you deal with but has a greater chance of fulfilling your own pattern so that you make the effort that is appropriate and which expresses the energies that you wish to express in the manner in which you wish to express them.

27: Is there a further query, my brother?

28: D

29: No, Q'uo.

30: I am Q'uo, and we are grateful for your queries, my brother, for they touch at the heart of the experience which each of you share at this time.

31: Is there another query?

32: Carla

33: I was thinking about how Jesus always was quoted as saying to turn the other cheek and I was wondering how the incredible energy that he released by turning the other cheek to the point of dying has as its source the fact that he did not prejudice himself against any other person at any time. He kept the dialogue within himself for the most part.

34: I am Q'uo, and we believe that we grasp your query, my sister. The one known as Jesus the Christ is an example of one who has been true to the greater Self from which each springs to the degree that the words which this entity spoke were the ideal which was realized in this entity's life pattern. This entity set the goal, shall we say, in such clear statements as many others like this entity have done as well. For those who value such entities and their words and lives these goals become as the beacon which guides the journey. However, there may be many missteps upon the journey before the goal is achieved. This is the stuff of your illusion and the grist for your mill, shall we say.

35: Is there another query, my sister?

36: Carla

37: No, thank you, Q'uo.

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

39: R

40: I just want to say thank you for being with me when I meditate sometimes.

41: I am Q'uo, and we are filled with joy to be able to join you and all who ask our presence in their meditations, for in this manner we are able to share with you the essence of your experience within this illusion, and are able, thereby, to taste the many flavors of experience which are available to each portion of the one Creator.

42:♡: At this time we would, again, thank each for inviting our presence this day and would take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

43:

8.9 1995/03/19

0:♡: We are known to you as those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is our privilege and our blessing to be able to blend our vibrations with your own at this circle of seeking. We are grateful that you desired to call us to you, for by doing so you enable us in our chosen path of service to the one infinite Creator. Thus, you give us precious treasure and we humbly thank you. If those opinions which we share at this sitting do not sit well with you we request that you leave them behind, for we are not authorities. We are neighbors walking the same path, perhaps a few steps ahead. That is all.

1: Thusly, we ask each to use his own discrimination and to accept truth for the self when it comes with that characteristic feeling that this is something that you knew all along and have just now remembered.

2: May we say that the topic which you have chosen for this sitting is a difficult subject about which to speak plainly. The structure of your language, the words which make up its arsenal of weaponry for reaching the truth, are weapons or tools created for conquering decision-making within your physical world. They become quite blunt instruments when one is attempting to speak concerning metaphysical reality or any consideration of apparent reality and real reality. With apologies for those limitations we cannot help and your continued discrimination we shall attempt to share some thoughts concerning this interesting subject.

3:♡: The first level, that of apparent reality, is the level which those within this room would call consensus reality or life as it is. This manifestation, as intricate and rich as it is in texture, is but the onion skin skimming the surface of an infinite well of being. As each opens the eyes upon that common or consensus environment one finds the match of senses and objects; the creation into which humankind is born is that one which has been made relevant to humans. The creation of the Father, that second-density creation of love, in third density becomes a co-creation between Creator and yourselves. And as humankind has worn the round trail in walking many cycles of experience those many, many footsteps of manifestation again and again have worn certain biases smooth with age that they seem more real, more deeply relevant than other common experiences of humankind.

4: And as each sits within this domicile listening to these words each is a repository of perhaps (one) half simple sense impressions and the other half constructions upon those sense impressions created by what this instrument would call "world opinion." In other words, the onion skin of the visible and seen existence, though very tough and resistant to puncture, is quite thin, and the entity with a sharp needle of selfhood simply pierces that onion skin to move into the depths of that ocean that is being or consciousness.

5: Now, there are clues and hints in plenteous supply even within your everyday reality, if you would call it that. There is enough information that lies like litter about every doorstep in the ordinary of things. To create catalyst which produces the most excellent manifestation, the most complete transformation, the most satisfying epiphany for those seekers who are called to such a ministry, the everyday and ordinary surface holds every tool and resource necessary for utter realization and clarification of being.

6: However, most seekers prefer not to work with the ordinary and everyday but, rather, to seek that which underlies or overshadows or surrounds the everyday and the ordinary. The depth and reality of the being below the surface fascinates and attracts the seeker who is not content to be lost in bliss, gazing at the dust, at the leaves, at the air, but wishes to know more about himself or herself, which is to know how deep that self may go. Is she truly other than the everyday? What is his truth? What is his mission? The voyagers attempting to sail into that ocean which is the deep mind are seeking a truth that moves beyond limits into the ineffable. Within each seeker's mind and heart these voyages are chosen in a darkness, a blackness of shadow, and as sails are

through in the way that is most true and real for each.

13:♡: The second tool, which may be used when these feelings are seen, is the turning to the one infinite Creator, for these feelings are taking place in an infinite creation. Within this infinite creation there is one thing that is true. That thing is love. Love expressing as truth, as beauty, as goodness, love expressing as mystery. It is not necessary, you see, to remain in the sea of confusion, paddling about in the frail barque of flesh that is your own upon this infinite voyage. Once the reality within the illusion is addressed, once the sorrow and anger have been owned, accepted, respected and the entity within all that feeling nurtured, then is there wisdom in turning to praise and thanksgiving of the one infinite Creator, to turning once again to love.

14: And this is not done in a way which denies all that seems imperfect, but merely setting those painful emotions into the most true version of a universe which you can find, and that is, that infinity of space and time against which the troubles of a day begin to seem somewhat small. For, within the self lies all that there is. The portion of the self dealing with the surface emotions within a particular incarnation is most small. It does not belie the agony felt to place it against the backdrop of infinity and see that it does not take up the entire creation, but that there is a deeper and surrounding environment which goes beyond space and time and of which each is more a native than this present Earth. Each is a citizen of infinite and eternal creation, moving into praise and thanksgiving, readjusting the point of view, biasing it towards truth and polarizing it towards service.

15: When the object of anger or sorrow is another, there is a type of meditation or experience this instrument would call prayer, in which prayers are offered for the entity which has been catalyst for this sorrow or anger. Praying for that entity which has harmed you also reorients the deeper mind and biases the deeper mind more towards truth.

16: The last of the tools we shall speak of this day is the tool of the one Self. When the mind can settle upon the unity of each self with all other selves, then it can more readily be seen that each entity outside of the self is simply a mirror reflecting your self back to you. Those things which anger you are angering you about yourself within some portion of your inner, larger, self. The sorrow felt for others is sorrow felt for the self. It only seems to involve others. Taken upon the surface, this statement seems patently false. However, in the deeper sense, and certainly in the sense of working spiritually with emotions, it is true, as far as we know, that all that you see is your Self. You are in common with all that there is.

17: The one known as J, whom we greet for the first time today, has spoken concerning these issues and we wish to encourage this instrument to go right on with that thinking, for we feel there is much merit therein. Allow these common experiences their rhythm and their time.

18:♡: We would at this time transfer this contact to the one known as Jim, for we find that this instrument is somewhat fatigued. We will leave this instrument at this time in thanks, love and light. We are those of Q'uo.

19:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to ask if there might be any further queries to which we may speak. Is there a query at this time?

20: Carla

21: I'd like to make a quick one. I abruptly lost the contact and when it came back it just said to go to you. I wonder what happened, or is that beyond the...

22: I am Q'uo, and am aware of your query, my sister. We felt that we had utilized your instrument to the fullest extent, given your physical weariness, and had spoken the greater portion of our message which was, as usual, of some length. Thus, we felt it was well to make our usual break in the working by transferring our contact to this instrument so that your instrument might rest and those other selves in the circle listening might have the opportunity to query with specificity any point not understood or ask concerning any other area. Thus it was convenient all around, shall we say, for the transfer to take place at this time.

23: Is there another query, my sister?

24: Carla

25: No, that's very well, I just do not usually have such an abrupt leaving. Thank you very much.

26: I am Q'uo, and we thank you, my sister. Is there another query?

27: Questioner

28: When dealing with others who express their anger for me, or directed to me, other than prayer for that person, is there any—the question has to do with other people's anger and other people's sorrow, that seems so overwhelming to them, that to share what I understand, hurts, rather than helps, and, other than prayer, is there anything that can be done with those people, for those people?

29: Also, I'd like to ask about the idea of beings being of the Earth, and how to best utilize that, how to get to a growth, a growing through. Is that enough?

30: I am Q'uo, and we are aware of your query, my sister, and shall endeavor to speak to this topic.

31:♡: The process of growth is one in which all entities participate. Whether one experiences the anger of another or of the self, the experience is of anger and the spontaneous response instead of, shall we say, the studied response is most helpful to all concerned as this process continues, for the spontaneous response is that which is nearest to matching the ability of an entity to give or receive (the love in a particular moment).

32:♡: Whether there is difficulty or ease in this process will depend upon the entity's previous experience at learning to give and receive the love of the moment and of the heart. Thus, as you mirror each other's emotions you mirror that which is within yourself as well, for not only are you all seekers of the same truth, you are seekers who experience much the same catalyst of pain and of sorrow in making the great journey which you call seeking the truth.

33: Thus, to do that which is within your heart is that which is most helpful at the moment and who can say what that will be before the moment comes. Trust always that inner feeling, that heartfelt movement, that moves through you as you experience the catalyst of your incarnation. Share these emotions with those about you who have shared their experiences with you. Thus, you are seekers of a like mind who seek together and have, as a group, far more opportunity of progressing than would each of you individually.

34: Is there a further query, my sister?

35: Questioner

36: No, thank you, Q'uo. Thank you.

37: I am Q'uo, and we thank you, my sister. Is there another query?

38: P

39: I have a question. I want to ask if you could explain about the process of setting boundaries, how to do it in our (inaudible), different relationships, friendship involved, etc.

40: I am Q'uo, and we believe that we grasp your query, my sister. If we are incorrect, please requery.

41: We do not necessarily feel that there is the practice of boundary setting that is what we could recommend, shall we say. For we are aware that there is a portion of your mental health profession that feels that boundaries are of necessity for each individual and in some cases there may be the situation where the boundary is...

42: (Side one of tape ends.)

43: I am Q'uo, and am again with this instrument. We shall continue.

44: It is well to remember that all is, indeed, one being with many perspectives in experience. Thus, if an individual feels that there is the need for a boundary or a definition in a relationship which does not presently exist, then it is the honor and duty of that individual to speak with clarity to those with which it is in relationship and to speak those thoughts that are heart-felt concerning the definition and nature of this relationship.

45: This is the great work of this illusion in which you move at this time—to come into relationships with those about you, to communicate concerning the shared experience, and to be willing to work again and again with all of the catalyst that appears, with the inevitable misunderstandings and miscommunications that are the grist, shall we say, for the mill of your life experience.

46: Thus, it is the decision of the seeker, indeed of each seeker at all times, to find those balances of relationship that are most meaningful and to work in a clear and compassionate sense in order to share with others in relationship this perspective that will hopefully enhance the overall experience of relationship.

47: Is there a further query, my sister?

48: P

49: No, thank you.

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

51: Carla

52: I don't precisely get angry, but there are times when—I mean I do get angry—but what I'm talking about, what I'm asking about is—it's a time when I click over into a program having to do with my father, and to some extent, my mother, having to do with having to defend myself and explain myself, and nothing ever quite being acceptable. No one in my life now does this to me, but sometimes, if I feel as if it's happening to me, I'll go right into that old program and it's not real, it's not responding to the situation that's actually—now, I don't know how to break into that programming. Is that a question unto itself?

53: I am Q'uo, and am aware of your query, my sister. Again, we would suggest more of the working with the spontaneous eruption of emotions than would we suggest the breaking into this programming, as you have called it, in order to stop its movement. Though many programs, responses, emotions and inclinations are difficult, painful and confusing, it is well to allow oneself to be in the midst of these emotions for their duration in order to experience the fullness of their effect, for all experience has the potential to change or to transform the being which experiences. It can become confusing if an entity looks at its behavior as that which always needs correcting. It is far more helpful to look at the behavior as that which shall be experienced at the moment of its inception, allowed to run its course, then looked upon and analyzed at a later time with the objective eye that may be able to glean from the experience that which is available for the learning.

54: Is there a further query, my sister?

55: Carla

56: Yes, let me work with it just a little bit. There's a part of me, when that happens, that there's a witness to it—just watches it. Is there some skill involved in leaning more into the witness, while allowing the program to run? Is this witnessing a helpful part of the self, at that time?

57: I am Q'uo, and am aware of your query, my sister. The faculty of the witness is a portion of the process of experience which is later to mature, shall we say, for each entity is the witness of all previous selves and behaviors and can look with an objective eye more at this time than at the time of the experiences occurring.

58: Thus, as you are able to become a witness to your current experience, you are able to observe it more for the movement of energy and the patterns created, than be moved by it and become unaware of the direction of movement. It is helpful to be able to see these energies in motion, yet it is not that which one strives to achieve. It is that which one becomes, as a natural part of the process of learning to accept one's destiny, shall we say, or to work with one's catalyst in a clear and open-hearted fashion.

59: Thus, we again recommend the allowing of the experience to unfold as it will, including the experience of the witness.

60: Is there a further query, my sister?

61: Carla

62: No, Q'uo. Thank you very much. I'm (inaudible).

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

64: Questioner

65: I have a query. I've heard that I'm too analytical, and how does that fit in with the emotions? I had another question that I can't think of, but maybe it will come back. But the analyzing, the intellectual, perhaps, interpretation-of-attempt to process and understand the emotion is what I think is meant by "too analytical," and how does that balance out?

66: I am Q'uo, and am aware of your query, my sister. The intellectual ability to review or to analyze previous experience is that faculty which is much like the surgeon's scalpel, in that it seeks those portions of experience that are valuable and need to be preserved and removes from them those portions of the experience which are of little or no value, so that there is, from each experience, a certain harvest that allows one to improve, shall we say, the balance of mind, body and spirit. This balance is that which each works towards and makes an attempt to equal or live up to, shall we say, the personal ideals or standards of excellence—that which one believes in.

67: The analytical ability allows one to compare the experience of the day with the ideals of the life. Thus, it is best to utilize the analytical mind at a time that is set aside for

such, rather than attempting to apply the intellect at each moment of experience, when one is in the midst of it, shall we say. Thus, the analytical ability balances the emotional experience by gleaming from it that which is helpful for the overall balance of the being.

68: Is there another query, my sister?

69: Questioner

70: No, thank you.

71: I am Q'uo, and again we thank you, my sister. Is there a final query at this time?

72: R

73: Thank you for answering my unspoken query, Q'uo.

74: I am Q'uo, and we are grateful, my brother, to be able to serve in any way that we can.

75: At this time we shall again thank this group for inviting our presence. We are most filled with joy at each opportunity to blend our vibrations with your own. We assure each that we walk with you on this journey and that no entity walks alone, for each has those friends, teachers and guides that walk with it as do those brothers and sisters within your own illusion walk with each in spirit.

76:♡: We are known to you as those of Q'uo and we shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

77:

7.20 1994/09/23

0: (This session was preceded by a period of tuning and meditation.)

1: Aaron

2:♡: I am Aaron. My greetings and love to you all. I would simply like to ask you that as a group you offer the intention that the work of this group is for the benefit of all beings.

3: Each of you has your own areas of pain. It is fine that a part of this motivation is to alleviate your own pain. But it is important that you not become stuck there. Thinking of all beings who wander in darkness and confusion, may the work of this group be a lantern in that darkness, helping all beings to find their way. May each of your energy help to brighten that light. That is all.

4: (Pause)

5: I am Aaron. It has been decided that I will begin. We begin with the question, "What is a wanderer?" I heard you ask before: "If I am of a higher density and come back to Earth, what is my role there? Am I both teacher and learner? Why am I demoting myself or accepting demotion?" My dear ones, it isn't demotion. Let us get this concept straight: You are in an open-classroom school. Each of you begins as what I call a spark of God, just a small bit of that energy and light moving into self-awareness. I will not explain how you move into self-awareness; simply, it happens. You begin to perceive the illusion that this self that is aware is separate from that of which it is aware ... God is out there! ... and thus begins your journey. The only way out is through, through the illusion of separation. This illusion is not a burden that you must carry, but a gift. Would you remain that small spark forever or would you blossom into a brilliant sun in your own right? The passage must involve a journey.

6: That first self-awareness is part of the gift. At some point awareness notices itself being aware, and with that first notice there is a shift, something which feels itself to be aware. At that point awareness chooses a direction in which to begin evolution. I emphasize begin, because nothing is ever fixed. You do not move into a path and stay on that one limited path until eighth density. There is always choice. Some of you will choose material planes and some will choose non-material planes. I will explain later in this weekend some of the factors in that choice. For now, it is sufficient that there is a choice.

7:♡: There are innumerable planes, both material and non-material. In some planes you have only spirit and mental body. In other planes there may also be emotional and, if it is a material plane, physical body. The earth plane is the only present material plane that has a foundation of positive energy and love, and in which all four bodies are brought together. As such, it is a very powerful experience.

8: Time is not the factor that leads one into the emphatic learning experience of the earth plane, but a deep aspiration to learn. Some beings choose to move into that earth

entities which impress the self as natural enemies. Your people has no natural enemies except each other. There is no animal or group of animals which threatens by its existence any human life. Yet one upon another the young soul accretes those to fear, those to avoid, those to distrust, and so forth, generalizing from one or two particulars theories which allow some entities into the charmed circle of trust and which shut the door against others.

5: As the person grows and has more and more experience the person acquires more and more baggage in the shape of what this instrument would call prejudices, what we would call biases. Manifestly, this is not an instinctive process, for there is no instinct towards cannibalism within your physical vehicles. There is no natural enemy in that sense amongst your peoples. The impulse to determine the degree of safety with which one may greet another has in most entities, by the time they reach their teenage years, as this instrument would say, the basic prejudices, biases and wayward opinions that form the basic floor of the prejudicial system within an entity are formed, not, shall we say, set in concrete but nailed together fairly well and ready to be used as a base upon which to build an ever more articulated system of biases and judgment.

6: So, there is no bodily instinct for separating from other selves. However, there is a characteristic tendency which may be seen to be close to an instinct in third density entities to develop shortcuts that aid in making quick judgments about the safety and security of any present moment. There is that instinct gone wild. The instinct, itself, is to determine for each self, "Who am I?" Yet in the process of determining the key nature of the self, the tendency is to identify the self over against others who are different.

7: The first prejudice is that prejudice of the very young entity who, for the first time, realizes that it is not a part of the mother or the father. Entities at this young age discover the word "no," and that impulse to negation is the crux of a process which has given your world one destructive and annihilating conflict after another. The initial impulse has no vice within it. That impulse to know the self, to define the boundaries of the self, and to become more self-aware is allowed to lower itself again and again by making judgments about others which make the self feel safer, more secure, or more comfortable. The basic point of conflict lies within the self as each self goes through repeated generations of "I am not this but that, not that but this," again and again.

8: There is that anxiety, that tension of the unanswered question, for each entity remains a mystery-clad being, as this instrument would say. Even, perhaps especially, to itself. This creates a primal discomfort which in some becomes anger, in some becomes pride, in some becomes an illness, or a perceived limitation, and in almost all entities defenses begin to mount. Walls to hide behind begin to seem comfortable and entire sections of the family of humankind are judged not as useful, not as important, not as good, not as smart, not as wise as the self or some group which the self identifies with.

9: This primal anxiety, this hunger to know the self, has within it the seeds of many densities of progressive learning and harmonizing and coming to an ever more full blooming, yet along the way humankind and all its peoples have, shall we say, legislated the necessity of projecting upon others that anxiety, that inner anger of not knowing, which is truly the business of the self with the self. Therefore, perhaps it can be seen that it is well to do whatever the individual might find useful to bring that anger, that judgment, that not-this-but-that, not-that-but-this back to the interior of the self. Those who seek peace amongst peoples first must go into the cave of the self and take the fight to the place where the arena is prepared, for the heart within is wise. And when an entity ceases judging others and accepts the responsibility of living with the dynamic of not knowing then much may be learned, much may be healed.

10: The job of taking the glance, taking the attention away from others which are perceived as causing judgment and, rather, putting that energy and that judgment, if you will, within the self is a powerful technique and one we encourage each to rely upon on a regular, perhaps daily, basis, for that which is outside of the self, no matter how separating or how close it may feel, is as a mirror which shows the self a dim reflection of the self to the self. Any trait or nature which is perceived as being characteristic of others or other groups is a reflection of disagreements within yourself. This is a truth which does not thrive when taken literally, for often

the logic of the heart makes use of symbols, but in general it may be said that the business of humankind is the self and the numberless attempts of the self to know the self by comparing the self to other entities or groups is less useful than the practice of moving within to see the self against the backdrop, not of others, but of the one infinite Creator.

11: Those who seek the answer of the riddle of human nature by moving amongst humans may make any number of conclusions and offer any number of fascinating and learned narratives, yet these shall not tell the self of the self with the same depth and relevance as the self turning within and opening the heart, for there is within the heart the awareness of that seed which is the one infinite Creator. You see, you bloom not for mankind but for the one infinite Creator. As the sun shines upon you you know that your greatest relationship, your central dynamic is that between the self which is individualized in you and that great Self which is the one original Thought, Love.

12: When the self has become content to study itself within itself, when there is no longer that running wild of the desire to protect the self from danger from without the self, then shall there be the dawning of the next density of experience for those entities who wish to move forward in their spiritual evolution at this time, for the great genius of humankind, the great gift of self-awareness is the talent, the gift, the endowment of the one infinite Creator for connection. The desire to connect, the desire to communicate, the desire to enter into communion with others, other selves, and other groups, this is the instinct, this is the true instinct of humankind, and this instinct has been trampled upon and tossed in the corner in order that entities may play those games in which masks are worn, sides are taken, and the conflicts within are given overt expression with other selves standing in for those dynamics within the self which the self has not yet accepted.

13: The desire for purity, for excellence is so easy to corrupt, and in that desire it is most easy, mistakenly and innocently, to project those dynamics upon the world at large instead of taking the responsibility within the self. My friends, your destiny, that which you have the deep instinct for, is unity, one with the other. Yet stumbling blocks abound, for within most of your cultures upon your planet it is accepted that there shall be groups against groups, person against person, and it is counted as folly when entities reach out too often to connect without regard for safety, security and appropriateness. The eyes of world opinion shall always see the mask, the clothing, those illusions which it wishes to see.

14:♡: As each entity awakens at last from winter's sleep and knows itself once more to be a seed that shall grow, as each decides finally to disagree with the self rather than with others and to work that out in the interior safety of the self, then person by person consciousness shall be raised and the group that is waiting to form shall more and more begin connecting in a golden net of commonality, connection, and communion. Once the desire to disagree within the self has been accepted, grasped and loved then shall that self be ready to turn outward without fear and, little by little, shall your people take down those bricks which have built such high walls. Peace within your world must start within each heart.

15:♡: There is great freedom, my friends, that awaits you. Freedom to know and to harmonize and to share the gift of life and consciousness with those other sparks of that same love which, like all seeds, are unique, each one adding a slightly different flavor to an ever-growing self. This is your destiny. We encourage each to use those resources and tools which help each in its own path towards inner unity and inner peace, for this instinct for mischief is indeed a portion of free will, and you may indulge it for as long as you wish, for as many lifetimes and as many cycles as it seems fair to do so. There is all the time in the world, yet when the self does wake up, oh, much joy awaits, and fullness of heart.

16:♡: You are lovely blossoms, even as seeds. Your nature is written clearly within and you have but to free yourself to grow.

17:♡: We would at this time transfer this contact to the one known as Jim. We thank this instrument and leave this instrument in love and in light. We are those of Q'uo.

18:♡: I am Q'uo, and greet each again in love and in light through this instrument. We would be honored to ask at this time if there might be further queries which any in this circle would have to offer to us. Is there another query at this time?

19: D

tion we can see that this is likely to occur within the next few hundred of your years at the most, a time which is but a twinkling from our perspective. And from the point of view of those within your density this is a time which is variable according to choices being made now by each entity as each becomes more aware of the nature of the illusion and the place within it for each entity.

22: Thus, the artifacts of third density are now being used to enhance this process in many ways as those entities of inspiration bring their light to bear upon the drama now being experienced in every area of human endeavor. The exploration of the mind is under way by many who have never before considered such as a portion of their experience. The continued expansion of the interest in mind, in consciousness, in purpose for each is that motivating and central force within this entire process.

23: May we speak in any more specific fashion, my sister?

24: P

25: Could you comment on the difference between the hundreds of years which you just spoke of and the decades that many writers speak of as the time during which radical changes will take place?

26: (Side one of tape ends.)

27: I am Q'uo, and am again with this instrument. We would comment thusly. In the essence of this experience—that is, from the metaphysical point of view—whether the time period be that of decades or longer is but an instant of difference and we may suggest that there are no entities, ourselves included, able to accurately predict or indicate the exact timing of this process of change, for there is much that is in flux. Even the growth of those of a positive nature in numbers greater than anticipated earlier by ourselves is a phenomenon that can slow this process, in that the catastrophic nature that has been anticipated by many would then be alleviated in a degree in a direct proportion to the intensity of the positive polarity and the effect of its lightening upon this process.

28:♡: There are many who are changing in ways which are fundamental to consciousness in the groupings of entities within various cultures, subcultures and movements of thoughts which explore regions of experience that are breakthrough areas, shall we say. Thus, there is no reliable way of determining the progression of this change. Only the movement of love within each heart has any hope of indicating to entities the nature of this change.

29: Is there a further query, my sister?

30: P

31: No. I really like your comments.

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

33: Carla

34: I have a personal question. I have experienced a continual exhaustion that I have not previously experienced that coincides with the accident in which I broke my ankle. My explanation is that I am not exercising as I normally do and a lack of exercise can make one tired. But this does feel like a more profound tiredness having to do with the body. I don't know what other kind of tiredness there is, but it feels different. Could you comment?

35: I am Q'uo. We feel that we grasp your query, my sister, and shall speak as we are able.

36: There is a weariness of the will which occurs as an accumulation of the exercise of the will is experienced by an entity such as yourself, one who is strong in will and uses it to motivate a physical vehicle that is somewhat weaker in the native physical energies than most of your peoples. When the will has been the primary motivating force for a physical vehicle over a long period of your time there is a weariness which is an irreversible kind of process, the price, shall we say, for being able to energize the physical vehicle time after time when it is itself without sufficient reserves. This is valuable and efficient as a means of polarization, for it is done in your case in service to others. It is detrimental in the short run of the physical incarnation for it tends to wear the physical vehicle and its connections to the spirit and mind complexes as well. Thus, there is a price for each action within your illusion, a price for each entity and each action. The cost, shall we say, for your efforts is the weariness.

37: Is there a further query, my sister?

38: Carla

39: Is there a way that I can be kinder and wiser to myself?

40: I am Q'uo, and we find that in this instance we must re-

frain from comment for reasons that are all too well known to you, my sister. We encourage your nature as that of one who wishes to serve.

41: Is there any further query, my sister?

42: Carla

43: No, thank you.

44: Is there a final query at this time?

45: (Pause)

46:♡: I am Q'uo, and as we observe a lull in the questioning, we shall take this opportunity at expressing our great gratitude at having been invited to join your group this day. We thank each for the dedication and the desire to seek and to serve that has brought all of us together. At such meetings we take a great joy quite literally away with us, hopefully leaving as much as well as some words of information and inspiration that might be enjoyed by you. At this time we shall take our leave of this instrument and this group. We are those of Q'uo, and we leave each in the love and in the ineffable light of the one infinite Creator. Adonai. Adonai.

47:

8.8 1995/03/12

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. How precious do we find the opportunity that you have given us to come and dwell within the nexus of your combined vibrations. We are most honored and we gratefully thank you. As always, we ask that those things that we offer as our thoughts be considered by you with a discriminating mind and heart, for our opinions are simply that and we would not wish to presume to know that truth which is each person's, for truth wears many clothes, yet all tends toward that truth that lies in mystery which is beyond all paths to it. If aught we say is of help to you then we are most satisfied and we thank you for this opportunity.

1:♡: As we sense through this instrument's physical senses the warmth of the afternoon sun, the feeling that the sun brings is very nostalgic for us. We remember, with pleasure, our own third-density experience and our feelings of joy when the season which you would call summer approached, that wonderful feeling of life stirring and moving out from the winter's sleep into the fulfilling of the destiny that lies within each seed. Each of you, also, is a seed which has lain within the dark ground and the winter cold of times contracted and forlorn, times when there was darkness and within that darkness the chill of solitude. Each of you is a seed of infinite love and infinite light, yet your blossoming shall be a long one in coming, and you shall have many bodies and move through many densities before that blossom is finally perfect and in that perfection is lost into the All.

2: It is quite a journey, with many revolutions. As your planet revolves, so shall you revolve through cycles of warmth and cycles of seed time and cold. As we approach the question which you have asked us, we ask you to remember that these concerns about which we speak are those of a seed just sprouting. That seed that lies within you is expressing in this density which you enjoy at this time as self-awareness or self-consciousness. You are young in experience with self-consciousness, and so much of your attention in an inward sense is placed from that early age of childhood within the evolving attempts of the seedling to grasp its nature.

3: Now, the second-density animals from which you sprang in terms of your physical vehicle does indeed have ways in which it responds to threats from other selves. These responses are part of a genetic imprinting, and, shall we say, a cultural imprinting on top of the genetic base, for the mothers of the great apes and the fathers do indeed teach the young which they have born between them that this species is a threat but this one is not. And so there is for the animal, for that physical vehicle, a fairly clear-cut response: those who are not to be feared yet who are not a portion of the clan are simply ignored; those who are to be feared are avoided. Yet this response is not one in which there is the concept of the self and the other self. Rather, responses are made instinctively and appropriately. Thusly, you may see that the physical vehicle which carries your consciousness about has gone quite beyond that sensing of those which are dangerous and sensing those which are not.

4: As the self-aware and individualized person experiences those young years of life it begins accreting to its mental/emotional complex a growing list of entities and types of

plane immediately. Others, for one reason or another, are led in different directions. Again, later in the weekend we will talk about some of the material and some of the non-material planes where beings evolve.

9: What is a wanderer on the earth plane? As simply as I can put it, it is a being that has begun its evolution on a plane other than the earth plane and at some point in its learning has made the decision to incarnate on Earth. It may have been in a physical form before on other material planes or it may have only existed previously on non-material planes.

10: To say material and non-material, in itself, is a bit confusing. Light is energy, so one tends to think of the light planes as non-material; but all material substance is made up of bits of energy, molecules of energy. What we are speaking of here is simply the degree of tightness of cohesion of those molecules. At a certain point we call it solid and move into the illusion of that solidity.

11: You are not solid. You only think you are solid. It is the illusion that establishes material body. Thus, the difference between material plane and light plane is less in the form itself than in your belief that the form is what you are. All of you are simply energy and light with enough density of molecules that you may become convinced of your form. At a certain level, the physical body and the emotional body are illusion. They are the gift of the incarnation.

12: Moving into Earth incarnation, you become actors in a play. The actor that walks onto the stage unprepared says to the audience of which it is also a part, "This is illusion; just a play, not real life." That actor deprives the audience of the opportunity of learning from the script, from the play. The actor must believe in the play if the audience is to feel the meaning with its heart, yet that actor must not be lost in the illusion to the point that it turns its back to the audience and forgets that it is a character in the play.

13: This balance between relative and ultimate reality is what allows the deepest learning on the earth plane. Some beings incarnate here because lost in the relative, blind to ultimate reality. Others find it very difficult to stay in the body and live the relative-plane experience. Wanderers have an edge here because you have lived, dwelt in a more accurate world, on other planes on which there was no veil of illusion. Many wanderers, then, are able to penetrate both realities. The difficulty you find, many of you, is that there is some aversion to the illusion, some attachment to resting in that ultimate reality, which is so spacious and joyful.

14: A helpful tool to learning to more fully enter the incarnation is to understand why you came. Each being that moves to the earth plane is both teacher and learner. This is true of every being, not just the wanderer but also those who move directly from that first self-awareness into the earth plane. Even those small sparks are teachers, which I will explain at a later time.

15: The wanderer is not set apart, then, in being both teacher and learner. This is true for every being. What more clearly sets the wanderer apart is the clarity that it has entered the illusion. This clarity may manifest simply as awareness: "I came here for a reason. I don't know what it is, but I came for a reason." Eventually, every being breaks through this veil, wanderer and non-wanderer alike, and awakens to the spiritual truth of its being.

16: The wanderer moves into the incarnation, bringing with it potent tools to pierce the illusion. It is far less likely to be lost in forgetting. It is far more likely to feel a sense of frustration and confusion: "Who am I, and why am I here?"

17: I said that every wanderer—every being, but we speak here of wanderers—is both teacher and learner. I also said at the start that this whole process of evolution, these eight densities, is an ungraded classroom. On the earth plane there is clear distinction between first, second and third density. At present, when you graduate from third density you cease to incarnate on the earth plane. This will be changing and is something we will speak of further this weekend.

18:♡: There are some planes where third-density experience is minimal. The lessons for each plane remain the same. The foundations of faith and love support the learning of wisdom and compassion in fourth and fifth density, but they are not necessary to that learning. The process can be reversed. Some of you, for example, at some period evolved on a non-material plane in which there was essentially an open classroom: third, fourth, fifth grade. The material was learned in whatever order one was ready to learn. There is no upper limit to how much faith, how much love, wisdom or compas-

sion can be learned. This school offers these lessons; that school offers those lessons. If you wish to study music and your school has no orchestra, you join the band or choir. You may still wish to go somewhere else to learn to play the violin.

19:♡: Thus, some of you evolved on planes where you moved into deeper lessons of wisdom and compassion before fully penetrating the lessons of faith and love. You learned much that could be gift to the earth plane, each with your own special skills. Feeling stuck in some way, you made the decision to more fully enter the illusion through human incarnation. Another way to phrase this is that your karma drew you here. Because you learned to play in a band and sing in a choir does not put you ahead of your neighbor. You learning the violin, you simply have a different background. You have highly refined certain skills and understandings. There is still much that you need to learn or you would not be here. There are very few beings in the history of the Earth's evolution who have incarnated only to serve; and even those few, of course, have also learned. The difference—I think of such a one as Jesus here—is that this teacher did not need to come to the earth plane for its own evolution. Being here, of course he learned.

20: I would suggest a figure of 98.621: The sixth density has completely shed the emotional body and is not attached to the mental body. It understands the mental body to be a tool. This is the being that has no need of the teachings of the incarnate experience, but will wisely make use of the teaching when offered that opportunity.

22:♡: Those that come as wanderers are most likely to be of third or fifth density. Fourth density is occupied with its group learning experiences and less likely to move back into incarnation, although it may occasionally choose to do so. Most wanderers are third and fifth density. The lower sixth-density wanderer has shed the emotional body but it may still have some attachment to the mental body. This being will be helped to release this attachment through its incarnate experience. Only the upper sixth-density energy is completely free of the illusion of ownership of the mental body, and makes the skillful and loving decision to incarnate solely as servant. As I said above, it will also learn.

23: I want to emphasize, then, the wanderer may be highly evolved in some areas—an outstanding French horn player with great understanding of musical theory—but he or she still must learn the correct hand position to hold the bow or place the fingers on the violin. What he or she brings to the incarnation is that advanced skill for which a need is perceived. For example, a wanderer of our acquaintance who is in his first human incarnation is what you might term a computer wizard. He is offering skills and understandings gained on other planes for which it was clear the Earth was ready. There are two ways to bring those teachings to Earth. One is channeling. One is for a being to incarnate into human form and teach it. Neither way is better than the other.

24: I have no need to return in incarnation to the earth plane. This is not to say I would not learn in incarnation; but I have no need, so I teach through an instrument. This friend of whom I speak was drawn to the idea of incarnation because it was clear that he had lessons that could well be learned on this plane. He has incarnated now, rather than fifty years ago, because now the earth plane is ready for what he offers.

25: In summary, a wanderer is a being who has evolved on other planes up to a certain point of high second density or beyond. Beings below that level of density are not yet evolved enough to make the decision to move into the earth plane. Wanderers are beings of high second density or beyond—third, fourth, fifth, sixth—who make the decision to move into the illusion of earth plane to teach and to learn.1 That they thus choose indicates that they are spiritually awakened, not fully so but enough to choose. Regardless of what density they have been, as soon as they move into incarnation they are third density and they are fully human. They may think they do not wish to be third density and here on Earth, once they wake up here to the fact of their decision; but some higher wisdom within them has agreed to it. Whatever skills they may have had, whatever wisdom and understanding, there are still compelling reasons why they have chosen incarnation; there are necessary areas of learning. We have barely touched the surface. I lay this before you as background.

26: I wish at this point to pass the microphone, as it were, to my brother/sister/friend of Q'uo, that it may offer its contin-

ued thoughts on what I have presented. As always, it is great joy to share this teaching. That is all.

27: Q'uo

28:♡: We are those of Q'uo. Greetings and blessings to each in the love and in the light of the one infinite Creator.

29: May we thank each for calling us to your group. The privilege of blending our vibrations with your own as this circle sits in meditation is great. We encourage each to discriminate in choosing those thoughts which may seem to be of interest and value to you. These thoughts and opinions are our service and our gift to you. We make many errors and are not infallible. Consequently, it is well that each lay aside those thoughts of ours which are not recognized as a portion of your personal truth, for we would not be a stumbling block to you in your seeking.

30:♡: This instrument knows a song, I Wonder As I Wander 2, and each of you has wandered into this precise situation, wondering, seeking, hoping, yearning for love, for truth, for beauty, for peace. We, too, have wandered. We seek with fervent hope the truth receding before us always, infinitely. 31: Each age, each culture has its wandering spirits. Within the framework of your present civilization, the scope of wanderers may be seen to have been extended, as the consciousness of the vast universe as native land and home becomes more and more a portion of the cultural ethos or setting of mind. Once the wanderer was one who literally walked, being upon a path of seeking, moving from one wise teacher to another. Within your present experience the wandering is often that only of the mind, of the heart, and not of the weary feet.

32: As the days of your millennium grow most short, the seeking and hungering for truth has increased, activating a great process of transformative birthing. Each who seeks may now rest in the knowledge that he is no longer alone, for many awaken now to wonder. And in that wondering, in that searching—first intrigued, then fascinated and finally transformed—the nascent seeker of truth arises from the peaceful condition of acceptance of consensus reality, shakes the dust of sleep from foot and eye and starts the journey, the wandering, the leaving of one home which is no longer home. Upon this dusty path lie, oh, so many marvelous and frightening events. Adventure is the companion of the wanderer. Joy and sorrow aplenty rest within its quiver.

33: What is the definition of wanderer? Beneath all specific details, the wanderer is one upon a journey without an ending, seeking a home in a land where there is no home, sailing upon a sea which has no port, no land, but only infinite voyaging. Upon this sea, this ocean, the rudder that stabilizes and steers the ship is the spirit within. Within this inner heart or spirit lies home. How to move through this vast ocean of sense experience skillfully is always hidden within the very air you breathe, within that which you hear and sense and think. To the seeker who pays attention come myriad clues and cues. Listen! Hark! The call has gone out.

34: There are many things with each of you, hoping and wishing to serve by strengthening each servant of the light. When each goes into that inner sanctum in prayer, in meditation, in contemplation, we ask each to rest in the knowledge that those who seek to serve the infinite Creator wait to support and nurture by sharing vibrations within meditation, by sharing that seeker's own meditative energies. We have no complex scheme to offer you so that you may know more about yourselves. We are here as companions in this wandering. We, too, seek and hope and wander still.

35:♡: We thank this instrument and this group for asking for our service. We look forward to working with your queries throughout this series of sessions. We salute our brother Aaron, and once again bless each of you. How we love you, you who are in the fog, in the mist, wondering, "Is any of this worthwhile? What is this for?" Thank you most heartily for your attention.

36:♡: We leave each of you in the love and in the light of the infinite Creator. We are known to you as those of the principle of Q'uo. Adonai.

37: Aaron

38:♡: I am Aaron. It would help this instrument if the fabric which covers the monitor would be placed over the monitor. Thank you. I will be brief. Time is an illusion but your energy is not. The spiritual energy and love that you bring to this session is very high, but the physical bodies are tired. I wish only to offer a metaphor suggested by Q'uo's speaking of the mist that beclouds your journey.

39: Last month Barbara spent several days on a canoe trip in a very remote wilderness chain of lakes. In early morning's light, she emerged from her tent each morning and found the lake covered with such a dense mist that one could not see beyond eight or ten feet. These were big lakes: eight miles long, a mile across. She found much joy paddling out into the mist where she sat in her canoe and meditated, drifting in that opacity. There was no sense of direction. Since she had only visual balance, even up and down lost meaning except for her weight sitting in the bottom of that canoe. There were no visual cues at all. She experimented, first paddling out into the lake with some vigor, then stopping and sitting, looking around and seeing the slight arisings of fear when all was obscured around her. She knew she was safe. There were no motor boats on this lake to run her over. If for some reason the fog did not lift, she could call out for help and one of her sons would come in another canoe. She knew she was safe. She found it wonderful to rest in this illusion of total obscurity. She found much parallel to the illusion of incarnation, the sense, "I don't know where I'm going. Can that be okay? Can I just rest here and enjoy the wonder of watching the mist rise off the water?"

40: As the canoe drifted in total silence, occasionally it drifted into the field of a loon, duck or goose, as there were many waterfowl on this lake. Since Barbara does not hear, she had no auditory warning that their presence was immediate until they entered that ten-foot circle around her and she could see them. At first there were fears: "What if I drift into something?" Slowly fear was relaxed: "I am safe. I don't need to see far ahead or far behind. In this moment I am safe, and the wonders of the universe will unfold right here in this small circle of vision." What intense joy she felt as fear relaxed and she allowed herself to be fully present in this small circle where the illusion was penetrated, where the water and mist met.

41: She found that each morning as the sun rose (and it took several hours before it got high enough), it burned off the mist and the circle of clarity expanded. She watched herself grasping at that clarity at first, wanting the mist to rise, wanting to be able to see. And then she found as days passed, she let go of that desire, found that she could be present with the mist without hurrying it away. Can you hurry it? Can you force the sun to rise? When the sun finally got high enough, the mist burned off quickly. Within a quarter hour of your time, the horizon expanded all the way to the shore, mist still dwelling at the treetops but the lake now visible.

42: I ask you each to draw this metaphor into your own lives. Part of your incarnation is agreement to this veil. It is wonderful that you come here to seek answers for yourselves and all beings. I deeply honor you for that. But I ask you to ask yourselves, can you metaphorically sit in the bottom of this canoe and trust that the mist will rise when it is ready? I ask you to trust your lives, not struggling in fear, within the illusion that is meant to teach you.

43: You also wish to penetrate the illusion but not to deny the illusion. This relative reality is illusion. Those of you who are wanderers tend to want to deny that illusion, to return to shore, to return home with a clarity; but you entered the illusion with your free will, and with great wisdom you opened your heart to the illusion and asked to become teachers and learners in that illusion. Trust that illusion, my dear ones.

44:♡: I echo here Q'uo's statement: I am not infallible. What I offer you comes from my heart, and I offer it in loving service. If in any way is not harmonious with your own deepest truth, please put it aside. My deepest love to each of you, and my gratitude that you have joined together for this teaching, learning and sharing.

45: May I ask you, whatever meditation you may enter tonight or in the morning, will you visualize yourself in that canoe literally? Note the arising of fear as your canoe moves away from land and you cannot see. Sit there in the bottom of that canoe, arms and paddle at rest, allowing whatever drifts into your presence to be there, neither grasping nor pushing away. Sit with the simple reflection: How can I more fully open my energy to the incarnation, complete with its illusion? That is all. I return you to Q'uo, should Q'uo wish to speak.

46: (Q'uo recognized the group's fatigue and the session was ended.)

47: (footnote start(This statement is slightly difference from the Confederation's definition of wanderer, which says that wanderers are beings who incarnate into third density from

made available to masses of people.

5:♡: No longer does the seeker of information need to spend large amounts of time physically moving from place to place, searching out materials to study. More and more those who wish information simply turn on their computers and access the information desired either through the internet or through what this instrument would call software which may be placed upon the memory of the computer, especially as those completely familiar with computers become able to use them with skill. The model of the computer with its global connections certainly is a promising and substantial metaphor for the golden net of love which the social memory complex is.

6: Now, that very description of a social memory complex may easily uncover the element lacking in the metaphor of the computer internet, for this computer, no matter how complete its store of information, cannot express the concepts which move into emotion; those shadowy concepts which are so deeply a part of truth cannot be carried by that which is not living, for there is no logic to emotion. There is no expression outside of words, numbers and other symbolic notations which can be carried with the structure of the computer. Rather, the nature of the social memory complex is one of less intellect and more—we confess we find no words in this instrument's vocabulary to express fully the dynamic between the mind's intelligence and its way of organizing material and the heart's intelligence and its way of organizing and prioritizing the same material.

7: The computer, then, has no heart. The seeker may well find the heart within to be more like the computer, yet as the seeker moves along its path, more and more, catalyst shall come which gives the seeker opportunities to move from head to heart. This is a necessary step: the relinquishing of knowing, the surrender to unknowing, and the acceptance of truths which are felt and known in every cell instead of those truths which are learned, memorized and repeated.

8: The social memory complex, then, is a net that is as alive as are those which have contributed to that infinitely great network of connections from person to person to person. When a member of a social memory complex wishes to know something then that intelligence or information is indeed accessed, as this instrument would say, yet it is accessed through the heart, through a knowing which is like instinct once it has been awakened within. This insight or intuition as a way of knowing is that which the computer, no matter how sophisticated, cannot replicate.

9: However, much can be learned about the self and about the process of spiritual evolution by paying attention to the ways in which those about each of you are more and more beginning to relate to each other. There is an eagerness and an openness about such grand global concepts as the internet, which offer a kind of hope and promise which is most salubrious at this time for those among your people who wish to make connections and have begun to awaken to their true position. That is, that they are not truly native to the soil which they trod, but are, instead, beings of quite another kind than it would appear to the naked eye.

10:♡: What we see occurring is a two-way dynamic in which environment entities have constant stimulation which may lead to awakening. The desire of entities to conform and to be distracted moves as a negative influence which tends to break down the process of reaching out and making fearless connections with those about one. Insofar as the mass media of your culture focuses upon the portion of human activity, shall we say, that carries a heavy, negative emotional charge—such as the war, the murder, the rape, and so forth—there is that which builds fear and raises walls between entities. However, the same mass media also contains much that is yeasty with hope for those who are hoping to find some place to belong, some place that does not feel alien. And with the greatly enhanced capacities of entities to make connections with one another that the age of information—as this instrument calls it—brings, these same mass media are gratefully applauded harbingers of the capacity of entities to make these connections, to strengthen that golden netting of love manifested in light that will become internalized in time. And, therefore, that are the parents in a real way of the social memory complex.

11: Much shall occur within your culture which may seem full of strife as the peoples upon your sphere are rocked to their foundations by the change in consciousness which is even now occurring. The service which entities provide who

do actively use the resources at hand to make connections shall be those which help this planet in its birthing process. We simply caution each that in making these connections no outcome be held in thought, no limitation placed upon the possibilities of any connection.

12: Those who wish the most sometimes to aid a culture or society or world are drawn by their concern into rigid conceptual structures concerning ways and means of arriving at the goal desired. We would encourage each who wishes to press forward along this path of making connections to continue seeking that intuition and sense of the heart rather than making great plans and carrying out this or that campaign conceived irrespective of connections made spontaneously. For the social memory complex shall be build one relationship at a time, just as when entities seek peace as a nation they must first seek peace within the self. The great desire to see the global self emerge is most productive when that vision does not lead to impersonally conceived and organized attempts to contact everyone.

13: We encourage each to continue to trust that connections that need to be made shall be made as they come to a ripeness and a readiness. Trust and faith are those resources which shall see good use here, for the instinct of those who breathe and know that their incarnation is short is to plunge ahead, to take the bull by the horns, as the saying goes, and to move as quickly as humanly possible towards a desired end. However, the deepest desires of the human heart are those which cannot be shoved, pushed or prodded. Rather, the skillful seeker and worker in light is he who is able to surrender to the rhythms of his own destiny and to act in such a way as to magnify those internal connections in the heart and mind which keep the seeker from beginning to direct the flow of events according to some preconceived plan.

14: For those who are destined to create the larger catalysts of this birthing time are those who shall not be able to do aught else. Do not, then, be concerned that you are not doing enough to press forward in the path of evolution for this planet, for there is a rhythm to these affairs and all seems to be going well. The rhythm seems strong and the planet is slowly but surely awakening to its true nature. Each and every day can extend that circle of relationships if it is desired simply by leaving the private dwelling and moving among the people of your planet. Simply place the self in the way of relationship when the opportunity is there, and when that results in a new connection, rejoice. When the day does not bring new connections, rejoice. There is no strain to the tempo of spiritual evolution.

15: We see this instrument wonders why we speak about seemingly a side issue of computers and other mass media. However, as we said in the beginning this is kind of a side-ways question, for the computer model is so like the social memory complex in some ways. Yet, perhaps we have been able to express the dynamic involved. The social memory complex lives and has the soul. No collection of facts or expression of them has that same quality of being organic and alive.

16:♡: We encourage each to continue making those connections that each is already consciously attempting to make. Your culture is really speeding up. We encourage each to enjoy this often uncomfortable process of transformation and to remain open to the connections that are destined to be offered to each. See each with the eyes of love and the connections shall be true.

17:♡: We would transfer this contact at this time to the one known as Jim. We thank this instrument, and leave it in love and in light. We are those of Q'uo.

18:♡: I am Q'uo, and am again with this group, greeting each in love and in light through this instrument. We would at this time ask if we might speak to any further queries which those present might have for us?

19: P

20: I would like to ask about the timing of the transformation from the third to the fourth density and the format of that. Ra had spoken about this transformation, saying in the first stages that third density could not coexist with fourth density. Could you comment on these two concepts?

21: I am Q'uo, and we believe that we grasp your query, my sister. The transformation of this planetary influence into that grouping of entities which is called the social memory complex of fourth density is a work in progress, shall we say. There are many signposts available. As to the beginning stages of the fourth density, past the period of transforma-

32: I want to follow up on P's question. How is the person who is self-aware different from the person who is serving the self as a choice of polarity?

33: I am Q'uo, and am aware of your query, my sister. We shall attempt to clarify. The entity which is self-aware, whether it is on the negative path or the positive path, is an entity which is seeking to utilize the energy of the one Creator in a manner which reveals more of itself to itself. If this entity who is becoming more self-aware has chosen the negative path then the use of this energy to become self-aware is utilized in a fashion which tends to cause others to serve it, thus bringing them under the control in more or less degree of this entity. If this entity which is becoming more self-aware has chosen the positive path, it shall further refine the use of the intelligent energy of the one Creator in a manner which reveals the Creator to those about it and thus offers this energy as a kind of gift to others.

34: Is there another query, my sister?

35: Carla

36: No, thank you.

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

38: P

39: I wonder if the archetypes have an effect in shaping national identities of a large number of people and have an effect in shaping history and how nations interact?

40: I am Q'uo, and we believe that we grasp your query, my sister. The archetypal mind of the one Creator represented in this portion of the creation by your local Logos has an effect upon all experience within the illusion that is, shall we say, in its care. There is the calling upon archetypal influences in each instance in which entities interact. In most cases this calling is not done consciously. However, the nature of the relationships and the choices which are made by all entities within them determine the kind of influence which is called upon by the very energy expenditure that is made in each relationship. The effectiveness of the calling upon archetypal concepts and influences is increased by the more and more conscious and willed calling upon these archetypes.

41: There are few who do this in a conscious fashion, for most of your peoples pass through their incarnational patterns without becoming aware of the basic architecture of the great Mind of which they are but a small portion. Yet each entity in its daily round of activities does move in a fashion which, by the expenditure of energy—its nature, intensity, purity and so forth—does call upon larger and larger influences that may redound to the very nature of the archetypal mind itself, for the nature of your creation is one in which there is a simple structure, a relationship to the Creator which is logical and all-pervasive and which resonates when a small portion of its being is set in motion by its own free will choice in a certain fashion.

42: If you can see the experiences that you share with each other being likened to a song, a great chorus, if you will, each note of the interrelationship sets up an harmonic response from larger and larger or, shall we say, more and more basic portions of the one creation, the most basic in many ways being the archetypal mind, the most basic in a fundamental sense being the universal mind of the one Creator.

43: Is there another query, my sister?

44: P

45: When a nature engages in war what kind of archetype is it fulfilling and does it need to do that in order to grow? How can they help themselves to find peace?

46: I am Q'uo, and though we are aware of your query, my sister, it is of such a large nature that we could not begin to answer it, for there is much complexity within the process of evolution for each individual entity and each group entity and the historical relationships that are built over thousands of years of experience. Yet you may rest assured that all archetypes are available and utilized in some fashion in this entire process. It is most helpful in the study of archetypal imagery and influence, in our opinion, for it to be reserved for the individual entities that are the seekers of truth. This is not to say that any entity would be excluded from this group but that the archetypal mind is most effectively seen and utilized by individuals in their own incarnational experiences.

47: Is there a further query, my sister?

48: P

49: No. Thanks so much.

50: I am Q'uo, and again we thank you, my sister. Is there a final query at this time?

51: Carla

52: Might we ask that query again as a main question?

53: I am Q'uo, and we are of the opinion, my sister, that the query concerning the relationship of the archetypal mind to the movement of nations is a query which asks too much explanation for how the archetypal mind would move through each entity within a country that has had generations of entities moving through its borders and within its influence. Thus, we would suggest that queries concerning the archetypal mind be reserved for the experience of individual entities and how the influences of the deeper levels of mind might be brought to bear within that sharper focus.

54: Is there a further query, my sister?

55: Carla

56: No.

57: I am Q'uo, and we would ask if there is a final query at this time?

58: (Pause)

59: I am Q'uo, and as it appears that we have exhausted the queries for the nonce we shall take this opportunity to express our complete gratitude at having been invited to join your group. We feel that we have been blessed with a great honor and we are always glad to respond to the call of this group, for when we walk with you we are enriched in our own journey as well.

60:♡: We shall, then, at this time take our leave of this group. As always, we leave each in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

61:

8.7 1995/02/26

0:♡: We are those of Hatonn, and greet all in the love and the light of the infinite Creator. We come but briefly to speak through this instrument those words of care, of affection and support that may perhaps be appreciated by those who seek with such hunger that truth which lies in that far country of truths not yet known. We encourage each to take courage, to care for each other and always to know that if our carrier wave is desired to aid in your meditations we are glad to come if you mentally request our presence. We would not intrude but are glad to respond to a request for our presence.

1:♡: We appreciate this instrument's willingness to separate our call from the ones known to you as Q'uo and would express our great pleasure at coming into the visible or manifested portion of your illusion to experience with you for some of your moments the joy at blending our vibrations with our own. We thank you and this instrument and leave you in the infinite love and light of the infinite Creator. We are those of Hatonn. Adonai.

2:♡: We are those known to you as the principle of Q'uo, and we greet each in the love and in the light of the one infinite Creator. We thank each for inviting us to join you in this working on this day of new growth and new hope as the light lengthens each day and the atmosphere becomes slowly warmer and your planet stirs its roots in search of new food and reaches its leafy arms to the life-giving light. We find your cycle of seasons most beautiful in each stage and most evocative of the lessons of life and death which revolve about love and learning about love inevitably.

3: As always, we ask each to use his and her own discrimination to test those things which we say by the standards of your own heart so that our contributions may be your resources and never your stumbling blocks. Those ideas that we have that do not fit in with that that you know of as truth we ask you to leave behind. And we greatly appreciate your doing this with us and with any words which you may hear, for the true authority on truth is the heart of any self which has begun the process of becoming known to itself.

4: This day your question is one which is difficult to get, shall we say, organized with as the concept of social memory complex as the ultimate computer is at the same time a wonderful metaphor for what the social memory complex has as its resources and at the same time a guide which is easily misread, in that the social memory complex is of a transcendently different nature from that of the computer, no matter how complete the information upon it. Let us look first at the metaphor of the global intelligence which is made available through the internet, as this instrument calls the rapidly expanding system whereby mass quantities of information are

higher densities to aid and to learn.(footnote end/(footnote start(Appalachian folk song; music and lyrics collected by John Jacob Niles, 1933.(footnote end/

48:

7.21 1994/09/24

0: (This session was preceded by a period of tuning and meditation.)

1: Q'uo

2:♡: We are those of the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator.

3: We are most privileged to be with you this morning, and have enjoyed those humorous and yet profound considerations which your group has offered. Truly, for those who seek to serve, the way becomes far less severe and difficult when there are companions upon that dusty path. To serve together is to serve far more ably and effectively than each one separately. This instinct towards cooperation which we see developing within your numbers—this is an art and a skill which is key in the creation of the enhanced being, offered within what is so often called the New Age.

4: Fourth density is not separated from third by a great chasm, but merely by the resistance of third-density entities when faced with the need to become a part of a unified and euphonious group. Know that each of you is most valuable in your unique way; and if there is never the opportunity to function steadily with a group, yet still, the service provided by living a life of faith is infinite in value. Yet when the opportunity arises to serve the Creator as a portion of a circle or group, we encourage each to seize that chance with glee.

5: We find the term wanderer to be one which has many layers of meaning. Certainly those who are upon the earth plane having come from other earths, other densities, have wandered far, yet consider how each entity in incarnation has come not from Earth but from that mystery which lies behind all appearances and substances. The earth cannot breed spirits, but can merely offer a home to the spirits' physical, mental and emotional bodies during the processes of incarnation. O dear souls, each of you has a native land far from the earth plane. This home lies beyond space, beyond time; and each is indeed a wanderer. For most entities there is a degree of comfort, a great ability to enjoy and feel at home within the earth experience. Those who call themselves wanderers or are drawn to that term are those whose natures are such that the present environment of third density simply does not feel comfortable or native.

6: Let us look at the shape of a wanderer's story. There is the rising into an awakened awareness of difference from the normal run of people. Often, within early childhood even, there is for the wandering spirit a feeling in the heart that, "I do not belong here," and so the wanderer sets out upon a trek; whither, she knows not; why, he cannot perhaps say. "What shall I take? What shall I leave? What are the rules of the road?" each questing spirit wonders. The answers fade and evade precise capture, yet always the inner nature calls the wandering spirit onward into the unknown, ruthlessly asking the personality who seeks to lay previous structures aside to become uncomfortable and discordant in emotion, upset and overwhelmed with change and transformation; and all the goods of the earth plane fly away. The traveler has no luggage. Sore, weary, puzzled, the wanderer may sit by the side of that road oftentimes. Finally, with all resources spent, with no end in sight, the wanderer turns—no longer reaching, having given up—and then is the moment when it becomes so clear, so apparent, that the wanderer is incredulous: "How could I have missed this signpost?" This signpost points inward.

7: It is so necessary to move outwardly, to wander and travel and reach in order to hone the desire, in order to temper the personality. Yet at the end of each trail there is the bare signpost: "Go within ... go within ... Enter thine own heart and know for the first time that you are at home and one with all that there is, that there was and that there will be."

8:♡: As our esteemed and beloved brother Aaron and we speak concerning various aspects of the experience of discomfort and alienation, isolation and hunger, yet always keep within the heart our reassurance that you truly are at home within. The road to infinity, to greater reality, to opened awareness of love—these are the gifts within each being. To them you shall always come at the end of the day's sorrow

and struggle. There is joy. There is comfort. There, within, may each tear be dried. And from that hearth of home and love and wisdom you may wake refreshed to move into the dance of divine play which you experience as life.

9:♡: We would at this time offer the microphone to the one known as Aaron. We are those of Q'uo, and leave this instrument in love and in light.

10: Aaron

11:♡: I am Aaron. My love to each of you.

12: What is the difference between the experience of the wanderer coming to the earth plane and the third-density being who has evolved fully on the earth plane? Is there any difference beside that recognition that you have been someplace else and the seeking of that someplace else as my brother/sister/friend Q'uo has just described it? For all of you, that someplace else is carried within you always. For all of you that are evolved fully through the earth plane or have passed through other planes, a keynote in your evolution is to come to discover that you need not seek home, that it is within; God is within, not the entirety of that unlimited light and energy, but your own personal piece of it.

13:♡: Picture a child's drawing of a sun: a round disk, glowing and gold. The child puts assorted triangles on that disk. That is its drawing of sunbeams. One may say that the sunbeam projects from the sun. Take that sunbeam with its pointed tip and push it inward. Is there anything there which is not of the same nature as the sun? Wanderer or non-wanderer, once you discover your true nature is divine and never separate from all that is, then you are ready to live on any plane with love and wisdom, with compassion. The earth plane offers all beings the opportunity to discover their true nature.

14: Each being on any plane has its own particular skills and experiences that it brings to the next moment. I ask you here to enter into an envisioning with me. Let us visualize a somewhat primitive farming culture: people living in great harmony with the land, creating the food that they need out of the earth, and feeding themselves and each other. There is not chemical understanding of such subtleties as crop rotation; but there is a feeling for the earth, a sensitivity to the vibrations that the earth emits, so that the earth is treated as companion and not as slave in the venture of creating food.

15: This culture finds itself in some trouble at some point because there is a lack of rain. Within this extended drought, crops are bad, people are starving. Word of this drought comes to one in an advanced technological culture across the sea. This one desires to serve and also feels that he or she could benefit by learning the ways of this culture that works in harmony with the earth. This one is disturbed, perhaps, by the ways its peers treat the earth as slave rather than as companion and co-creator. This one sets out, then, on its boat with a plan in mind: "I will teach them the technology to bring water to their fields, and I will learn how they live in harmony with the earth." This one comes from a highly advanced technology where combating drought is simply a matter of harnessing power; pumping water through conduits. It cannot bring thousands of miles of conduit with it. It cannot bring electricity with it, nor atomic power. So, it arrives barehanded with an understanding of how this may be done, but without the tools. It must fully enter the culture it has come to, fully accept the culture's limits:

16: "What if I see an image that those within the culture do not have?" it wonders. It knows that it is possible to bring water to these fields. How does it do this in a manner consistent with the culture's knowledge and values? But it knows that it can be done! To do this work it must fully immerse itself in the culture. It must pay attention: "We cannot make copper pipes. What will we do?" In paying attention, it notices some of the vegetation in the forests, that some of them can be hollowed and connected. It notices the windmills whose power can be harnessed to draw the water up into the fields.

17: In a sense, this is what a wanderer must do. Before your incarnation you have clarity: "Here's the job ahead. I will help to teach this." What would be a simple matter on the astral plane changes vastly when you enter the illusion. To teach what you came to teach, you first must fully ground yourself in the illusion, must accept your humanness.

18: For this being we have used as example, in finding that the earth does provide everything that is needed, that it did not need the technology to create copper pipes, it comes to a deeper respect and harmony with the earth. What could bet-

ter teach it what it came to learn about working in partnership with the earth? When you separate yourself from your experience—dismissing the earth as mundane, disinteresting even when you are reluctant to work with the lower chakras, to work with the emotions and survival that are part of the earth plane—you cannot learn. If you cannot learn, you cannot teach. It is as simple as that. You must fully enter the illusion.

19: We began with the question, “What differentiates the wanderer’s experience from the experience of that being which has evolved fully on that plane?” Let us re-enter the metaphor: A traveler from across the sea may move through these forests, watching, looking for something to carry water, but be unaware of the nature of this particular tree, that it is hollow. If he keeps his quest to himself, the conduit may never be discovered. When he tells his friend who has dwelt in this place, “I search for that which can carry water,” and draws a pipe, then his friend may say, “Ah hah, this tree!” and cut one down and show him: “Do you see the hollow space within? We can connect them up.” This is a matter of cooperation. The wanderer does not come to the earth plane and simply hand information to the earth plane on a silver tray. The wanderer must come in cooperation with the earth and all that lives there.

20: Those of third-density earth who have evolved fully through the earth plane have their own deep skills and understandings. The wanderer may bring skills, insights and energy from another place. Pooled together, learning grows; and within the experience of that pooling-it-together, prior boundaries fall away. To work together you must look at the fears that arise as you let go of your separation. To look at those fears and begin to evolve beyond them is the essential process of your growth. It all comes together perfectly.

21: No matter how advanced this wanderer (perhaps it was sixth density, had great wisdom, great compassion), it still must learn as well as teach. To learn, it must fully enter the illusion with one aspect of awareness, while knowing with the other that it is entering an illusion and that this illusion is not to be taken as the sole reality. I spoke of this yesterday with a stage metaphor and will not repeat it here.

22: Perhaps the greatest pain for the wanderer is the pain of fully entering the illusion. It wants to maintain its separateness because it has the misunderstanding that in clinging to who it was on some other plane, it is strengthened or more wise. I am not suggesting that it does not want to get its feet dirty on the earth plane so much as that there is a sense of fear of losing its clarity, as when an actor steps out on the stage and is so deeply moved by this part that he or she is afraid to give itself fully to that part for fear its heart will break.

23:♡: I wish to return you here to Q’uo. Thank you for your loving presence and attention. That is all.

24: Q’uo

25: We are those of Q’uo, and we thank the one known as Aaron.

26: Yes, each has the sorrow as well as the joy, the heart-break as well as the elation of romance. Each, often, may wonder whether there is profit in relationships. We say to you that our opinion is, it is for relationship and all that this discipline teaches that you have come into the earth plane.

27:♡: Each gaze within now. Look at the energies of what this instrument calls chakras: red, orange, yellow, green, blue, indigo, violet. Can you feel the difference in these energies’ balance within your being from the configuration that they were in when each arrived at this gathering? Perhaps each may see that the accepted presence of each to each has been the support necessary to come into a new and more harmonized configuration of energies; not merely the higher centers, not only those gifts of heart, of communication and of work in consciousness, but also and equally those energies of survival, of self-to-self and of relationships one to another. Rejoice, then, in that golden net which grows daily upon your planet’s surface as those seeking to lighten the consciousness of the planet called Earth reach out to new entities, forming networks of networks which, in turn, may reach out to find more and more threads of this wonderful net to weave together until all of the sphere upon which you enjoy life is wrapped and sheathed in an embrace of love and acceptance.

28: This planetary consciousness and its creation are the primary vocation of each spiritual seeker. There are many possible ministries or vocations which may seem more vital

or important in the eyes of the world. The wanderer may look at a healer and feel insignificant in comparison, for she may not have a gift of healing or of speaking or teaching. He may only be able to be who he is, yet this one ability becomes paramount, this one ability to exist whole and complete within the cradle of the present moment.

29: We would move aside to welcome back the one known as Aaron into this discourse, with most great pleasure, my friend. We are those of Q’uo.

30: Barbara

31: Before Aaron talks I just want to say I am in awe of and very much enjoying feeling the shift of energy, reading this on the computer screen from Q’uo and feeling the thought in their mind from Q’uo, “Do you want to talk about this?” and Aaron’s, “Yes,” and the shift of energy. It’s beautiful.

32: Aaron

33:♡: I am Aaron. Q’uo just spoke of the evolution of a planetary consciousness as primary vocation to all seekers. This does not mean that the evolution of planetary consciousness is more important than the evolution of individual consciousness, but they are a part of each other. This earth was created with highly positive vibrational frequency. Its foundation—the foundation of the earth, the soil itself, this first-density energy—is permeated with love.

34: As Q’uo stated, there is no barrier between the third and fourth densities. As you find more spaciousness around the judgments and opinions of the emotional body, as you find equanimity within yourself when fear, anger or greed arise, and a lack of judgment of others when such states arise in others, then you lower your barriers. With the barriers lowered and judgment falling away, you are ready to enter the fourth-density experience.

35: Earth is in process of becoming a fourth-density planet. There are those of more negative polarity who would wish to see it become a negative fourth-density space. I lay aside for now an explanation of what negative fourth-density experience would be like. Should you wish, we will talk about it at a later time. Simply put, as each of you does this work within yourselves, as each of you opens to the infinite potential of your being and shares that without grasping for self-inflation, each of you creates the deeper possibility of the Earth evolving more smoothly, more harmoniously, into positively polarized fourth density. Yes, this will be a space where beings are telepathic. We have talked about what that means in terms of one to another, but you will also be telepathic with the vegetables you eat, with the trees that you cut down for lumber for your home. There must be full communication both of each being’s need and each being’s desire to serve others, without any disdain for its need but with respect of that essence.

36:♡: The beginning of a fourth-density Earth does not mean there will be no more fear. You are still going to have emotional bodies. You are still going to need to work with fear; rather, there will be a spaciousness around fear, a sense of compassion that allows fear to be touched with loving-kindness rather than judgment which would seek to shut it out.

37:♡: You are learning at many levels. This one I spoke of before was not only finding ways for the more primitive culture to bring water to its fields. At another level it was learning and teaching respect for the environment, and full communication with and participation in the environment as partnership. Those of you who are come to Earth with some technical skill to share—and healing skills, deep wisdom, deep loving-kindness—that is what you may share on one level. On a deeper level, you bring this energy which helps all beings to lower their boundaries, to come to the direct experience of God within each, animate or inanimate, and to live in loving reverence of the God in all that is.

38:♡: The force that will be generated on an earth that has moved to this degree of highly positively polarized energy will exert tremendous influence throughout the entire universe—a source of immense energy, of love. While you ask yourself, then, “How can I be a better healer or teacher, a better mechanic, a better friend?” do not neglect to ask yourself, “How does the learning of these skills help me learn more fully to love? If I keep myself separate in any way from the incarnation, in what ways is that a disservice to this deepest aspiration to bring love and light where there has previously been fear and darkness?” When you ask the right questions, my friends, you will find the answers appear in your heart and the strength to act upon those answers, the clarity of

in mystery and in veiling much that the self would know yet cannot know within incarnation. There is no use in incarnations if the work done within incarnation is over and if the puzzle, shall we say, is completely and perfectly solved for an entity, then this entity has just transcended third density and will soon depart from this planet and its physical third-density existence.

11:♡: It is a prerequisite, shall we say, of incarnation or the continuance of incarnation that the person be working to discover truth, the truth of self, the truth of love—the truth, however that entity describes or phrases it. When school is out the Creator simply allows that entity to move on. So the one sure thing about entities within incarnation upon your planet at this time is that they are imperfectly known to themselves. This, then, being a prerequisite for life as you know it may be counted a good thing by some although one would not expect a universal “yes.”

12: It does, however, seem to most entities somewhat unfair, in that the deck is stacked against being able to know the truth that is so hungrily sought. Yet we say to you that the spirit within incarnation that is still seeking is that spirit that has the right to manifest within the illusion those gifts that may help that illusion. No one upon your sphere, native or wanderer, is fully realized. Each entity is upon that journey, and so are we, and for us, as larger truths have appeared, things have fallen away and new mysteries have appeared. So it has been also for you and so shall it continue to be.

13: One may gaze at this identity at the level of its programming and see a very mechanical aspect to self-identity and by this we mean that there exists within the melding made between consciousness and the biocomputer of your brain those ways of perceiving which have been chosen through-out incarnation so far, which have re-written and distorted the way and the priority with which incoming sense data is received and processed. Thusly, on one important level the seeker may find its identity to be an amalgam of those programs which run when the self is presented with sense data. A simplistic example of this would be the cliché which this instrument is aware of concerning the glass of water being half full to the optimist and half empty to the pessimist. By such judgments the self accretes a system for judging incoming perceptions, and it decides and makes choices concerning this incoming data based upon choices previously made which have biased the incoming perceptions before they have arisen to the conscious mind.

14:♡: So that it is very fruitful to move back into inner work gazing at those things which grab the attention throughout each day, and working with that harvest of daily knowledge of self by observing and contemplating what has been observed. Much healing might be done by the entity who goes back into those early experiences which biased the program, discovering those centers of pain, anger, disappointment or whatever negative complex of emotions caused that crystallization which distorted the programming in the first place. And we encourage those efforts to know the self by working with the memory and with the dreams which may offer memories which have been forgotten. However, it is equally helpful to surrender all knowledge of self as being utterly irrelevant to the self that wishes to become one with the one infinite Creator, who wishes only to lose itself in that presence, who seeks to tabernacle with the infinite love that is the one Creator.

15: Each entity has an identity. Looked at from the highest level each entity is an illusion. And as the densities mount towards the end of an octave those self-realized entities which were so full of emotion in earlier densities and who experienced such ideal states of compassion and wisdom find themselves releasing layer after layer of illusion until in the final gesture of individual personality the self is released into all that there is by desire. We cannot at this point in our own learning imagine what it is like to yearn so for the infinite One that the personality is completely released, but this does in the end occur, as far as we know.

16:♡: Theoretically, then, if one took no thought at any time and simply stayed comfortable when in incarnation and avoided worry it might be possible never to be concerned with self-knowledge, simply choosing to love the Creator. No entity has as yet taken this shortcut, however, since the physical senses in any density are such as to give the individual clear subjective proof of existence and self-awareness.

17: Perhaps the best way to advise a seeker to look at the incarnational personality is to suggest that each allow the

self the freedom of semi-permeable boundaries, allow the self to go deeply within, encourage the self to move deftly and deeply within the self as the opportunities, the moment come to each. This is not something one can do with a schedule. These moments of clarity come when they will, and we simply urge each to appreciate them and to yield to them when they come, for these are good opportunities to learn. And when the self is not in such a state we encourage each to allow the questions to rest, for self-discovery is a process which needs time. It is not something which is grasped in a crystallized and gestalt way, but, rather, lies too deep for such experiences. And as long as the self is allowed its natural freedom to be profound at one mood and shallow at another, to be light one day and heavy another, and so forth, this is the best way to study the self. It is a matter of catching it unawares. One cannot gaze forever at the self with profit. One must look away and become spontaneous.

18: There is that balance between the work and the rest which fuels and feeds the work which we would encourage each to keep in mind. The mundane tasks of everyday life may not reveal the self to the self, and certainly one is not what one does. Yet washing the dishes, teaching, or any activity whatsoever may one moment mean nothing and another moment reveal profound truth. So the wise seeker is one who is alert to those moments when the present moment ceases being a moment in time and reveals the infinity of depth and width and breadth that is the truth of each present moment, for the present moment is the only one which exists and all present moments exist simultaneously. Do not be surprised to find realization occurring in the midst of the smallest and most routine chore, for the inner mountain tops of experience are not those which seem high in the outer world but rather those which have there being and their altitude deep within the self.

19: As we said, this is a difficult subject, for the truth of personality is a shifting one, yet we honor it greatly, for from it has come all that has been needed by us to evolve to where we are now, and we feel secure in saying that for each entity. This is also tending to be true, that within the everyday and ordinary daily existence lies not one way but many ways to pursue self-discovery. No truth you find of your nature shall ever be complete within incarnation, for there is not the amount of material available to the waking self.

20:♡: However, we have offered enough for a beginning and welcome future queries at a later session. We would at this time transfer this contact to the one known as Jim. We are those of Q’uo, and leave this instrument in love and in light. 21:♡: I am Q’uo, and greet each again through this instrument in love and in light. We would like to thank the one known as Carla for allowing us to speak our thoughts through her this afternoon, for we know she suffers some discomfort. 22: At this time we would ask if those present might have another query to which we might provide a small answer?

23: P

24: How does the process of individuation differ from the process of separation that the service-to-self entity would practice?

25: I am Q’uo, and am aware of your query, my sister. The entity which has chosen the service-to-self path will in the process individualize itself as you have mentioned in a fashion that will utilize the intelligent energy gift of the one Creator in a manner which sets entities and events about it in the influence or control of this entity. Thus, the energy that it receives on a daily basis and from moment to moment is utilized in a fashion which causes others to serve this self.

26: The entity which has chosen to proceed on the evolutionary path in the positive sense utilizes the same daily gift of intelligent energy in a fashion which attempts to share this energy with others and to seek with them the mystery of creation and its subtleties. Thus, the use of energy by each polarity is opposite. The individualization process for each polarity is that process in which the seeker will utilize the intelligent energy of the Creator in a fashion which either reveals the unity of creation in some degree for the positive entity or which reveals the power of the entity which has chosen the negative path.

27: Is there a further query, my sister?

28: P

29: No, thank you.

30: I am Q’uo, and we thank you, my sister. Is there another query?

31: Carla

the deepest sense, that which recognizes each entity as the Creator, this is so. But in the sense of entities which move through the illusion as portions of the Creator this would not be so, for there is no choice which you can make as an individual entity that changes any portion of the archetypal mind. This is given by the Logos. You may choose an infinite number of manners to move through this mind, but it is ever and always the same.

28: Is there another query, my sister?

29: P

30: No, thank you.

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

32: R

33: I am curious. What makes you sometimes come up with a little joke in the end? Is it the energy that we put together at that moment?

34: I am Q'uo, and am aware of your query, my brother. We are those who have blended vibrations of those of Ra and those of Latwii. Each of these social memory complexes have an appreciation of that which you call humor. This group is well aware of the humor of those of Latwii. Humor, as we are able to see it, is the view of a situation with a sense of proportion about it. As one looks at the entirety of a situation that may, from one point of view, may seem difficult and distressing, may when seen from its entirety or when the entity experiencing it is seen in a more full view there is often the opportunity to balance the situation by seeing another characteristic which, when taken in comparison characteristic, adds a sense of comic relief, shall we say. The difficulty is relieved by the larger view, and we feel that humor is an excellent means of restoring the larger view to entities who are perhaps a bit over-stressed by one portion of a picture.

35: Is there another query, my brother?

36: R

37: No, thanks. I appreciate that.

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

39: (Pause)

40: I am Q'uo, and since we observe a lull in the querying at this time, we shall assume that we have, for the nonce, spoken to those areas of concern and we are grateful to each entity for presenting us with these opportunities to share with you that which is our experience and our opinions. We are most happy to do so and can always count on this group to query in a thoughtful and profound manner.

41:♡: We shall at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

42:

8.6 1995/02/19

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most pleased to have been called to your group this day. There are also those energies about which you know as those of Hatonn. However, as this instrument ascertained, the energies of Hatonn are simply to be placed upon the circle of seeking and in a very subtle sense upon that tape recording device which records these words. That carrier wave, shall we say, of meditative quiet and stillness is an helpful one, and those who listen to such a recording such as this one may be offered that silent gift. In addition, we shared a joke with this instrument which caused the challenging process a little longer to deal with. We are always hoping that this instrument will not be too earnest about her challenging, so when she asked us if we came in the name of the one known as Jesus we said, "Oh yes, we stop in the name of love." But this instrument would not accept that. However, to our minds the one known as Jesus is the one known as Love, for this entity managed during incarnation to express that energy in its fullness.

1: As always, when speaking with a group, we request that our words be taken with a grain of salt and that the personal discrimination be used. We do indeed thank this group, and deeply, for sharing these moments with us and allowing us to share with you what humble service that we may offer at this time.

2: The question of self-identity is indeed the signal question of a density devoted to the exploration of self-consciousness.

The other experiences gained in first and second density, as powerful and all-encompassing as they have been, are as a simply elementary school class compared to the complexities of self-discovery and self-perception. Being aware of the self being is in many ways confusing. There is confusion because of each entity viewing itself through the passing kaleidoscope of circumstance and event about which one spins one's life's threads.

3: The child, that young soul whose mind is infinite and eternal but whose body is clumsy and small, must determine what of his body makes him who he is and what not of his body but of the mind or of the emotions. This is most puzzling and the questioning begins for each entity as that soul becomes enough aware of itself within its little world that the focus becomes inward.

4: Those of young ages are frequently viewed by their parents and teachers as those who do not have native wisdom or the ability to think upon abstractions at the age of pre-school, as this instrument would call the years of four and five. Yet by this age the larger part of your people are philosophers in their own small way, picking up questions of life, death and being and looking seriously and probing at them for clues as to identity and that ineffable and indescribable sense of belonging that is yearned for but not entirely felt with those identities which the world sees and passes so to the young self.

5: Each year, indeed, each season, which adds to the child's life its burden of days, yields also a crazy quilt of perception and misperception, accurately perceived and inaccurately perceived memory and the drifting of memory and thought through those inner seasons which color perception so profoundly, usually without being themselves perceived. The burdens that the child has taken up often become invisible yet still are burdens carried, yet carried not within the conscious mind but stowed safely as in a ship's hold for the long voyage which shall occur before that self is able or ready to open the cargo doors and work with that burden which has laid patiently awaiting such a visit since the childhood.

6: These hidden storage areas of the self are hidden for good reason. The self is a living entity in a way which transcends current definitions of life, for there is not the embodiment or the gross manifestation in many forms of vivid life which entities upon your sphere tend to attach life to. The life within, as has been pointed out by this group, moves through incarnations, one upon the next, in a journey unimaginably larger than the journey through incarnation. Yet that journeying and questing self that is infinite and eternal is only taken in full realization and seated or embedded within that infinite self through the processes within incarnation through which the mind comes to be more and more acquainted with the self.

7:♡: Therefore, sitting down and taking the pen and writing upon paper those things known about the self, and those things logically assumed and attempting to infer identity in some mental way—this process is not useful, for the self is not built with the logic of the mind. That self which is the deepest self is a distortion of love and the heart as it opens simply becomes more and more able to resonate to the pure emotions which are that unique distortion of love which is each entity. Thusly, one better feels and intuitively one's way towards a deeper understanding of the identity of the self than work with the logic and the mind can ever produce.

8: These are subtle matters. And using words is a clumsy option when working in this area, yet we do not have a choice other than these words, so if you will forgive us and this instrument who must, in a way, translate our concepts, we shall continue attempting to throw some light upon this very central subject.

9:♡: When the entity that each is comes into incarnation it is aware ahead of that time that it will lose its way; it will not remember that way; and it will need to wake up in the life in order to begin that journey of self-discovery. Those such as this circle now present were awakened by the call of that nature which as each grew it uncovered within its self. So each has gone through several generations of thought concerning self-identity and has discarded many self-identities, finding them too limited and not enough evocative of self-perceived spiritual advancement or evolution. It is good to have started this searching, this pilgrimage, for as entities seek the light, as they are drawn to love, they are also seeking their identity.

10: The ideals and philosophical arrangements which work to create a more spiritually aware life experience must hang

your path.

39: I pass the microphone here to Q'uo, with much joy in this sharing. That is all.

40: Q'uo

41:♡: We would at this time thank the one known as Aaron. We are Q'uo, and greet each once again in love and in light. This greeting is not merely a courtesy. We repeat and repeat it because it is our humble understanding that this is all that there truly is: Love, the one great original Thought or Logos that created all and creates infinitely; and light—love made visible—which has builded all that is manifest in all densities of the infinite creation. In this love and in this light we open the communication for queries. Are there any questions to which we may offer a thought in an abbreviated manner at this time?

42: Questioner

43: Q'uo, if I might ask, you spoke of the archetypal pattern of the hero's journey. Is that a pattern that is found reserved for a more initiatory level of experience or is it a pattern that can be found in our daily lives as well?

44: Q'uo

45: We are those of Q'uo, and we feel that this circle of experience, this moving outward and returning inward, is a cycle or circle which may be found in many, many ways, as in the circle of the seasons: the sprouting of new life in spring; its flowering and blooming in the heat of summer; the maturing and ripening and gathering of the great autumn harvest; and the time of bare trees and brown grass, the time when all life sleeps, rests and reconstitutes the vital energies by acceptance of the limitations of the darkness, the innerness, the contraction of the cold and the winter when all seems dead or dying.

46: Once the circle is seen the first time, it appears again and again to the seeker who has eyes that may see and heart that may understand. The seeker's work shall always be given to the circle and will often seem to be a loss, gaining nothing for that seeker. Yet this offering comes to another who offers to another; and in the fullness of the circle, that seeker who first gave until he was poor shall become one who has received tenfold, a hundredfold and a thousandfold.

47: May we answer you further, my brother?

48: Questioner

49: Thank you, Q'uo. May I ask you what you can comment on the idea of the holy breath?

50: Q'uo

51:♡: We are those of Q'uo. In one of your holy works it is said that man's life is but a breath. So it is when a spirit leaves the plane of physical existence. Your doctors call the event of death an expiring. This, perhaps, may be seen to be humorous, as your culture most often says that subscriptions to magazines expire and we realize that you are more than your present current issue. However, it is so that the incarnation seen before and after is a breath, a moment, one glorious intense moment when the soul has the opportunity to choose to serve the infinite Creator with all the heart, all the strength, all the mind, all the self. Beyond this moment there is no need for breath. Within this moment of incarnation breath is all, so breathe in life and breathe out life deeply, gratefully, lovingly; and the devil take the hindmost.

52: May we answer further, my brother?

53: Questioner

54: No. Thank you very much, Q'uo.

55: Q'uo

56: Is there another query at this time?

57: Questioner

58: I have a question. What sort of initiatory experiences are wanderers likely to have?

59: Q'uo

60: Ah, my sister, initiation. How painful. How awkward. Anyone who has gone through puberty knows the anguish of initiation. In fact, your peoples would do better with this initiation of the physical body if they allowed the suffering involved to be ritualized so that each who became adult experienced sharp and keenly that pain of piercing. It is not considered a good idea to abuse the body, yet those who are considered savages, who ritually cut or pierce the chest or some portion of the anatomy while becoming the man or the full-grown woman, are far more able to know and accept the burden of responsibility and suffering that go with full adulthood.

61: Initiation, in general, is the occasion of sleeplessness and inner disquiet. The self seems to have become other some-

how. The way seems lost and there is no light. There is within each initiation a fire that burns, a source that hollows the pipe as it passes through. Initiation is anguish, yet at its end lies the beginning. So, when the self becomes full of this anguish, we ask each to meet that anguish with resolve and good nature. The gift of faith is that it does not have to make any sense. When one decides to live in faith, one can be silly, one can be foolish, one can say, "I haven't slept. I can't eat. My head hurts from all the confusion; but thanks be to the infinite One and all praise for this anguish, for this pain, for this teaching, for this time." Does this make sense? No. Is this fun? No. Is this necessary? Yes. Will you be glad when it is ended? Oh my, yes.

62: We ask each to be sensitive to each other's times of awakening and birthing of Self. Reach out the hand to the grumpy bear. Reach out the heart to the nagging pain of complaint. Accept the variant behavior of one who suffers, for you see as in a mirror that side of yourself which you shall, and you may count on this, one day be inflicting upon your environment.

63: The more you desire to seek and serve, the less comfortable your life shall be. We offer no softening comfort except that it is just the acceptance of this hardship, emotionally and spiritually speaking, that finally opens the tempered soul to a joy and a peace that is not in any way happy but only purely joyful, so that you are accompanied with joy and can truly give thanks and praise with awareness that this is the deeper ground of being, this is the truth of being. May we answer further?

64: Questioner

65: This is the truth.

66: Q'uo

67: Is there a final query at this time?

68: Questioner

69: Is the mirror the answer to finding the other wanderer? And what is going on there?

70: Q'uo

71: We are those of Q'uo. My sister, you are most perceptible. This is so. You are the gift you give to each other. How infinitely precious.

72:♡: We shall rejoice you, Aaron and ourselves, soon, and look forward to that with joy and happiness; for we, too, enjoy happiness as well as the truth of joy. For now we leave each in love, light, blessing and peace. We are those of the principle known to you as Q'uo. Adonai. Adonai.

73: (The group sings.)

74: Barbara

75: This is Barbara, and at Aaron's suggestion I want to tell a very brief story that my son told me. At a church gathering, a young parent stood up and told this story: She was expecting a baby, and her three-year-old said, "When the baby is born, can I have some time alone with it?" And the parents said, "Well, we'll see." And she kept asking. They talked to the pediatrician and the pediatrician said, "It certainly seems important to her for some reason. I would try to monitor what goes on for safety, but give her time alone with the baby." So the baby was born, and after a few weeks the little girl asked again and they said yes. They left her alone in the room with the baby. They closed the door but they had turned on a walkie-talkie so they could hear, and they went and sat in the living room. They heard the little girl say to the baby, "What is it like to be with God? I'm already forgetting."

76: (footnote start)(Clarification of context is pending, with regard to balanced participation in ritual practices as a path to maturity.(footnote end)

77:

7.22 1994/09/24

0: (This session was preceded by a period of tuning and meditation.)

1: Aaron

2:♡: I am Aaron. Regardless of where you came from, many of your reasons for being incarnate are the same: to learn deeper compassion, deeper love; to move beyond judgment; to move beyond attachment to your opinions and to the small ego self and come more fully into the group consciousness; and as one mentioned earlier today, to learn forgiveness. The learning of these things takes you into working with the many catalysts of your life: with loss, with relationships, with work. Q'uo and I would like to know how much you would like us to go into these questions.

3: “How do I do the work I came to do?” This has been the subject of many other of our meetings with Q’uo as well as of our ongoing teaching. It is never a waste to repeat it. And yet, you are here to focus on questions pertaining to wanderers. Please decide amongst yourselves how much you want to stay with that narrower focus and how much you want to move into this question of, “How do I do the work I came to do?” That is all.

4: (The group engaged in further discussion and tuning.)
5: Aaron

6: I am Aaron. You have joined me here, coming out of the sunshine of a brilliant day. I enjoy seeing that the sunshine that you carry in is in your own hearts.

7: You ask, “How do I do the work I came to do?” and, “What differentiates the work of the wanderer from another?” Each of you has come with different work, but related. And there is one area of work that is true for all beings: You are here to learn to love more fully; you are here to move beyond judgment and beyond the illusion of your limits and of separation into self and other.

8: When you move into fourth density, all beings will be fully telepathic. Are you ready for that? A question I often ask is this: If everyone in this room were fully telepathic, not just during the session but all day, would that be okay with you? Or have you had thoughts about which there might be some sense of shame? Have others had thoughts about which you might feel some judgment or some threat?

9: You are not incarnate to get rid of the emotional body but to learn equanimity with the emotional body. When there is a sense of spaciousness that sees how emotions arise when certain conditions are present for their arising and how those emotions pass away, you no longer need to dwell on those emotions. You no longer fear them, so there is no need to deny them nor to be reactive to them. When you have learned that degree of non-judgment, you may move deeper into the learnings of compassion because the open and non-judgmental heart can truly hear your own and another’s pain.

10: What does compassion mean when there has been no judgment? Some of you have moved into the higher densities before coming to third-density earth. Supposedly you learned compassion. Now you come into the earth plane and find heavy emotions arising, which lead to judgment of one sort and another—to fear, to the desire to protect. My dear ones, can you see that this arising of judgment is not something to be met with disdain and hatred, but to be embraced and used as catalyst for learning?

11: The wise gardener does not cut away the dead growth from its garden and throw it in the garbage, but turns it into the soil and uses it as nutrient for new growth. You do not want to throw away your emotions but to make space for them, that you may move deeper into love and into compassion. This work, of course, is true for all beings of third density. The question is, “How do I work with judgment and the various emotions carried by fear?” Here is where there is a distinction, not only for the wanderer but for any “old soul”; but it is experienced certainly differently by the wanderer.

12: Many of you suffer from what I call old-soul syndrome. When you are a young soul, you excuse yourself for treading on others’ toes. You shrug and say, “Well, everybody does it.” As an older soul, you so deeply aspire to oneness with God, so deeply are motivated by the desire to come home. You have the erroneous idea that to do so means you must be perfect. Every arising that does not manifest itself as loving-kindness must be demolished, and so you become more and more judgmental to yourselves, more perfectionist, more judgmental to others.

13: As with every catalyst on the earth plane, this increasing judgment and push toward self-perfectionism is both painful and useful. When there is minor discomfort, you squirm a little. When you begin to feel yourself bashed by that proverbial “four by four,” you finally need to pay attention. The very pain of your self-and-other judgment pushes you to pay attention. It is only then that you become truly ready to see that what you have viewed as imperfection is another side of the perfection of your being. This does not mean that you practice greed, reactivity, anger toward others; but when these arise within you, you begin to treat them differently—not with that hard-heartedness which would drive them out so that you can be perfect, but with a kind acknowledgment, “Here is human fear manifesting itself again. I offer it my love.” It is this constant practice of offering love to that which you have judged negative which frees you.

14: I said that this old-soul syndrome creates more discomfort for wanderers. This is because many of you have memories of being largely free of the emotional body. It was not there so you could not use it as a tool for learning, but you also did not have to worry about it. Some part of you wants to deny this emotional body of yours: “Let’s throw it in the garbage and go back where we came from!” The beauty of the incarnate experience is that you cannot do that. You must attend to it and you must learn to attend to it with love. The being who has moved solely through the earth plane has memories of being on the astral plane between lifetimes, but still with an attendant emotional body. It may suffer this old-soul syndrome, heeding its judgments, striving ever for more and more perfection, and finding itself feeling deeply unworthy because it cannot express that perfection that it wishes to express. But it is not haunted by memories of being free of the emotional body.

15: This is not a problem for you as wanderers. There are no problems, only situations that ask your loving attention. For those who have aversion to the emotional body and to the arisings of the emotional body, and have attachment to being free of that so you can feel more “perfect,” I ask you simply this: Can you begin to offer some mercy to this spirit essence that you are, which has so courageously entered into an illusion of form and emotion so as to learn? Instead of saying, “It’s too hard. When I saw the ground I didn’t realize it was going to get muddy when it rained. Now I’m knee deep in mud. I want to go home where there is no mud.” Instead, can you just know, “Yes, here there is mud. That means I’m going to be muddy. Can I allow that to be okay? My deepest truth is not expressed by being clean of mud, but by the deeply loving and courageous ways that I work with the mud I am given.”

16: Later in this session I would like to hear your specific questions: “How do I work with the mud I am given? Is it different for wanderers or non-wanderers? How do I open myself to my emotions? How do I learn non-judgment?” Whatever your questions may be. We could spend a session on each of these areas. We do not have that time. So we would like to know of what is the area of greatest interest for you.

17: At this time I pass the microphone to my dear friend of Q’uo. That is all.

18: Q’uo

19: We are those of Q’uo. Greetings once again in the love and in the light of the one infinite Creator.

20: We shall continue our brother Aaron’s discourse upon mud. You see, wanderers gaze with a more jaundiced eye at that mud because it is not as familiar and it seems unnecessary to that witness within. If the wanderer is fourth density, the mud will tend to be along the lines of what is right and what is wrong, what is moral and what will help. There is a kind of desire to battle the forces of negativity. When the wanderer has come into the cycle of reincarnations from fifth density, the mud is likely to tend towards sticking in the area of life dealing with intimacy, for the wisdom density has the hard-won opinion that the war of good and evil is not necessary. Whereas the fourth-density wanderer will speak in terms of relationship, the fifth-density wanderer will speak in terms of self and Creator, certainly a relationship beyond all others but not a relationship easily practiced upon the family and acquaintances one meets at first glance. If the wanderer is sixth-density, the likelihood tends to be that both of these areas: the right/wrong issue which so often polarizes relationships between entities, and the issue of lack of ability to allow intimacy. These energies of compassion and wisdom are being balanced in sixth density. So the wanderer who comes to the third density to aid brings through the veil of forgetting unrealistic expectation, both in the areas of relationship with others and relationship with the Creator.

21: Now, the wanderer is also a convert in that the wanderer did not have to come to this party. The wanderer chose to come here, so that entity who is a wanderer has outsized, larger-than-life feelings that she came here to serve, that he must find the service, whether the scope and direction of this service is in finding the Creator in other people or finding the intimacy of family with the self and the Creator. These desires will be exaggerated beyond that which is normal for those who “have to be at this party, have to pass this test—now.” The wanderer, indeed, is in a precarious situation until he can lay down his armor, his differences, his pains; and grievances that bind her to her body, her situation, with ribbons of “should” and “must” which tie us in knots.

ence and suffer through every change, every new discovery, every phase and stage of development, both physical, mental, emotional and spiritual, and insofar as the experience is not resisted and is entered into faithfully, there is not the suffering. Few there are among your peoples who have achieved a lack of fear sufficient to claim no suffering from fire, torture, sudden death, or a million smaller mishaps of circumstance. For the great millions suffering is a fact. The resistance to discomfort and pain on whatever level is instinctive. The creature seeks comfort. This is an instinct.

8: This instrument was reading this morning concerning those who chose not to suffer less but to increase suffering in order to pay homage and worship to the one infinite Creator, for these ascetic individuals, often called saints among your peoples, felt such great love of the one infinite Creator that the desire was to ignore any and all impulses of the body which kept the soul from thinking on the one infinite Creator. We do not say that these saints are correct in the lengths to which they take an embracing of suffering. This was their path. It worked for them. We do not suggest it for any except those for whom it is desirable.

9: However, we do encourage each seeker to gaze without fear at the troubles of the day. When resistance is felt, when the suffering occurs, this is a puzzle for later contemplation, not to stop the flow of suffering but rather to allow a portion of the self to observe it so that it may be accurately remembered. When there is a distinct lack of suffering it is well also to take note of that which constitutes the enjoyment experienced, for there is much to learn about the self from the simple reactions or responses which the self has to various stimuli. The path to self-knowledge is one in which reflection and contemplation upon one’s own inner workings does bear a substantial part.

10: Why is suffering necessary? We would change this question to “Why is experience necessary?” For as we have said suffering is not necessary, even for those who starve, for those who are naked, suffering is not necessary. The experience, the pain, be it ever so deep, does not necessarily bring suffering. For entities to turn and embrace their troubles it requires much, much learning, much grasping of the true nature of experience. The experiencing is necessary because you have chosen to manifest and to manifest one must accept space and time in a structure which creates a process through time or through space and in that process through time and space the reason for manifestation develops itself, which is to say that as each experience is processed within the choices are made which advance the uniqueness of that entity’s identity. These experiences are as necessary as the text books of your classrooms. There must be some way of learning the lessons which are given in the school of life, for your incarnation is, indeed, a school, and it is a school which you enter in each incarnation with great hopes of achievement. Yet when the semester begins the work is hard, painful and inconvenient, and it is only natural for the student to protest that inevitable grind of one project after another after another. Is there no end to learning? No, indeed, there is not.

11: This school of incarnation is most generous in offering as much experience as you wish to take on and as deep a probing into the nature of it as the seeker has the resources to mount. The Creator wishes to experience Itself. Insofar as each of you suffers, so the Creator experiences as suffering. The Creator is most grateful for these experiences and does not judge or condemn an entity for having a hard time with the subject. It appreciates the effort. It appreciates the experience.

12: In truth, we might say that the goal of the suffering seeker is not the end to suffering but, rather, an increased or enhanced sense of the sanctity, the hallowed nature of these processes of learning, of changing, of evolving through experience. Each seeker chooses the degree to which it shall suffer as it resists or does not resist the beckoning call of its own destiny. Each is co-creator of that destiny. Each has chosen the classes it is in in this school of incarnation. Therefore, all is well, metaphysically speaking, whatever the suffering looks like, for it is simply a portion of experience allowed to be suffering through the resistance and fear of the changing that the learning creates.

13: When one steps back and thinks again of the rock, one sees that if the rock were self-conscious it would suffer, for it is blown into manifestation and eroded and perhaps blown again into smaller and smaller pieces until it is ground down completely and disappears into sand and dirt and elements.

14: The nature of living is that it is fullest in the first instant of life and is steadily eroded until its end in death. It arises. It falls away. That is the nature of incarnation. Seen from this standpoint it may be clearer why suffering is the common lot. Each arises on the Earth scene full of a life and the nature of that life’s manifestation is that the coin of time, the treasure of attention, is spent and eventually the personality is completely bankrupt and out of time, out of treasure, out of lessons, and out of school. And the incarnation ends. Loss upon loss, limitation upon limitation until that final expulsion of breath and the ceasing of existence within third density.

15: The Creator does not need your suffering. The Creator wishes your experience, and if suffering is involved the Creator may gladly take that also, for that is your truth. It is accepted without judgment. It is loved. It is blessed. It is not desired. All that is desired is that the unique spark which is yourself do as it pleases to find out to the deepest level possible what that essence of self is. The journey of discovery lies within and it is a long voyage.

16: We would, at this time, transfer this contact to the one known as Jim, as this entity runs low on energy. We leave this instrument with thanks, and in love and in light. We are those of Q’uo.

17: I am Q’uo, and greet each again in love and in light through this instrument. We have felt a great deal of sympathy for those of your peoples who must move through this third-density illusion fraught with so much that causes suffering, for we know from our own experience the difficulties that are inherent within your illusion. There is no obvious unity which binds all entities in a supportive community upon which to call for most of your peoples. There is instead the seeming fragmentation of all that is unified into the manyness of a creation which seems most of the time to be at odds with itself. We feel a great deal of sympathy for those who are in the midst of famine, of disease, of loneliness, and of that dryness of spirit that turns to bitterness in the view of life. Yet, we are comforted in our feeling of sympathy by knowing that each of these experiences shall make a mark upon each entity which is one stroke of the artist’s brush upon an eternal canvas of complete harmony.

18: There is the offering of each entity laid at the feet of the Creator by the very nature of the illusion, that which begins and ends, that which you call the life and the death, and each entity shall give over to the Creator the harvest of each incarnation which shall allow the Creator to experience that which has been experience by the entity and so enrich the Creator by the choices made and the joys and sorrows known.

19: At this time we would offer ourselves in the answering of further queries which those present might have for us. Is there a query at this time?

20: P

21: Concerning the truth, absolute and relative truth. Most of the time what we experience seems to be of relative truth. What is the relation of relative truth to absolute truth?

22: I am Q’uo, and am aware of your query, my sister. In this great octave of experience which we all share there is that which can be seen as the ultimate or absolute truth and that which is relative, and we would utilize the portion of the deep mind which is called the archetypal mind as an illustration of that which is, for this octave, an absolute truth, for it is the architecture of the process of evolution. It is the journey upon which we each find ourselves moving upon. It is that which we all shall fulfill, each in our own way, which is that which we would call that relative truth.

23: As we move through this pattern of expression of the one Creator we do so in a way which is a function of our unique choices, a way which is a function of memory and experience. The archetypal mind is not affected or changed in any way whatsoever by memory or by experience of any entity moving within its patterns and opportunities. Thus, each entity provides an—we search for the correct word—interpretation of this journey which is relative to all other entity’s choices. Yet the architecture of the Logos, that source of Love, is absolute. In truth, there is one great Absolute as far as we are aware and that is the unity of all things and all entities, for even the archetypal mind is that which is expressed by an infinite number of logoi throughout the one creation.

24: Is there another query?

25: P

26: We as individuals seem to be the builders of the archetypal mind, so aren’t we the builders of absolute truth?

27: I am Q’uo, and am aware of your query, my sister. In

exist. As far as we have plumbed this great and infinite mystery the only reason we have found for this experience is that it is our portion of the one Creator's pattern of beingness, that is that we should become that which is and should find a greater and greater expression of ourselves to be the same as the Creator's self.

35: Is there any further query, my sister?

36: P

37: Yes, could you clarify the notion of time? When you talk about the concept of becoming it suggests a forward moving direction oriented in time. On the other hand, we are told that everything exists at the same time. Could you comment on this aspect of creation?

38: I am Q'uo, and am aware of your query, my sister. We utilize the terms that are most easily understood—if we might use that misnomer—within your illusion, for to speak the ultimate truth would not only be impossible in words, but would be confusing in practice, for as you have correctly surmised it is true that all does exist in a simultaneous fashion in regards to time. However, within your illusion the focus of consciousness has been constructed in such a precise manner that the illusion that you experience does its work in what seems to be a linear progression of time and experience. However, that is not just within this illusion but is a portion of the greater experience of all that is that has been, shall we say, been segmented or focused upon in such a way that it seems that your life patterns move on after the other and in a sequential manner within each, whereas in truth there is the greater self that is your higher self that exists at this time with a complete expression of that which you are, that which you shall become, that which you have been, together with other expressions of your self as well. These you are. These you move toward. These are a portion of the great paradox and mystery of creation.

39: Is there a final query at this time?

40: P

41: How is it possible in our present experience of third density, with our five senses, the simultaneous existence of time... How can we experience it in our lives, that we exist at all times?

42: I am Q'uo, and am aware of your query, my sister. The great veil of forgetting which each passes through upon the entry into this illusion insures that this far-seeing ability that recognizes all time as simultaneous is that which awaits discovery only in those moments of grace, shall we say, which present themselves to you at various points within the incarnation as a kind of implication, shall we say, of that which truly is a guidepost or sign along the way. Many such experiences are achieved in the meditative state, the fasting, the prayer, the dream in which the future or the past or both are blended with the present. Thusly, the door to the greater experience is only cracked a tiny bit within your illusion so that your focus remains carefully placed upon those lessons which you choose for each incarnation.

43: Is there a further query, my sister?

44: P

45: No, thank you.

46: I am Q'uo, and again we thank you, my sister. We thank each present for allowing us to share our opinions with you again. It has been our great privilege to join in your circle this day and we are always hopeful that we have been able to share with you some small portion of our thoughts that might be of service to you in your journey with each other and with the one Creator. We walk with you and give praise and thanksgiving for each step.

47:♡: At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai.

48:

8.5 1995/02/12

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are grateful for your call to us. As always, we answer this call as your brothers and sisters of the path. We are fallible and make errors. Therefore, we ask that each listen and chose those thoughts of ours which appeal, leaving the rest behind. Always we would ask those who appreciate our council to use and value the personal discrimination within. This is not easy to do when the seeking is for a mystery and a purity that seem impossible to

reach without help from outside. However, both past and future are within you, and no amount of reaching from without or outside of the self can ever be equivalent to those truths which are realized internally through the process of discovery.

1: We consider ourselves blessed to be able to function as those who remind you of truths you already know. We do not bring news. That is, we have nothing new to astound you with. We are simple, and our message is simple. To achieve the simplicity of nature we now have has taken a great deal of work or suffering or experience, whatever name you wish to call it. The truth that we see is that the process of spiritual evolution is slow beyond your wildest imagination. Yet, this work remains fascinating. And we do not regret one iota of the time and energy we have spent in reaching this place. Nor do we quail before the challenges we now face, for we are eager to learn and hungry for that source which is our and your all in all.

2: In speaking with you about suffering, we would begin by looking at what we just said. It took us a long, long time and a great deal of careful work—work of the mind, work of the heart, and work of the intuition—to achieve the awareness which we now enjoy. We have removed brick by brick the walls between us who are of Q'uo. We have removed before that brick by brick the walls within ourselves which kept us from allowing ourselves the surcease of that suffering which we so needed to experience. Suffering is a word biased substantially in the negative sense. When one suffers one is considered to be bearing pain, difficulty, and trouble. Yet to suffer is actually to allow, and what is allowed in suffering is fear. Any experience may be suffered or allowed to occur, yet it is the experience which is not resisted which brings a lack of suffering.

3: We do not speak of the suffering of hunger and nakedness and imprisonment when we say that suffering is a choice. In those cases also suffering is indeed a choice, but we would deal at this moment with the normal suffering, day by day, which strikes at the heart of most entities' life experience: the suffering of a self which is resisting the flow of that which is occurring in front of the eyes, the suffering between people, the suffering at a job, or doing some work, the suffering because of what one does not have, the suffering because of that which one has and cannot be rid of. These are a measure of the resistance the seeker has, usually subconsciously, to the drift of that destiny which always lies before one, which one spins out as does the spider its web from the nexus within which experience is recorded.

4: Let us look at the suffering of the rock. First, it becomes rock by being cast out of the fiery molten core which is beneath that which is rock upon your planetary sphere, flung into space, tossed away by that which was its home. It now thrusts upwards through an atmosphere of air. Nothing is as it was, and through your time this rock is worn, slowly and steadily, eroded, pitted, roughened and crevassed until little bits of earth cling to its surface, and gradually it is covered by earth which then grows plants whose roots reach down into the rock, breaking it, further wearing it away until perhaps this rock is upheaved by another burst of molten energy, becoming broken, falling down in splinters and shards, rolling perhaps into the bed of some stream and washing, century by century, until it has become a million pebbles, a billion grains of sand. The rock has a long life; from its first identity as rock until its last dissolution, it is constantly worn away, broken and re-broken that earth may come to it, that it may support growth and blooming, and that it may eventually dissolve.

5: Because the rock has no self-consciousness, it does not suffer. It experiences. It is not that rock accepts the erosion which eventually dissolves it. It is that its nature is as it is and that which occurs is that which occurs.

6: For the animal, the life is that which is, for, again, there is no self-consciousness except that which is implanted within it by its human caretakers. If it has the cut or the lame paw it simply has this. It endures it without suffering. It experiences the pain, the discomfort, but it does not suffer, for it does not reflect within itself but rather seeks the sleep which frees it to dream of days when it was chasing game and being that which it is as a young one.

7: However, within third density lies that great gift and that great burden of self-consciousness. You, also, as the rock, as the animal, from the first moment of being thrust out into the atmosphere to that last moment when breath expires, experi-

22: So the first step in constructing a life in this alien camp is the creation of a safe place where you can lay all your burdens down, even if you have to prostrate yourself on the floor where you can weep until you are dry, where you can ask and wait until you have an answer or until you die. When this place exists only within, then it is more difficult to do the work. It is desirable that there also be a physical location for this safe and sanctified place. Some feel the need to lean upon the truth found in beauty. These entities will vibrate most harmonically and resonantly with a place in which there is ritual, whether it be the ritual of a tea ceremony; the ritual of creating a bonsai plant; the ritual of meditation, prayer and contemplation; or the spare ritual of zazen, the sitting or walking, merely that: sitting, walking ... For some this is quite sufficient to alter and transform into that being which is self-forgiven.

23: This entity has a high opinion of one close to her who merely gardens. Whereas this entity's needs place her within an elaborate community of worshippers of the myth of the Christ known as Jesus, whereas this entity spends time and energy treating that congregation of brothers and sisters as the Christ, this gardener accomplishes all and more by turning the earth, by gazing at the sky, by being one with each flower and each planting, by feeling the changing needs of this kingdom created of tree and shrub and stone and water, which has become a builded entity holding personality, purpose and passion.

24: There is no best way; but the wanderer has, along with the many aggravations of being unfit for the climate of Earth, many, many wonderful things which are treats not often given to the natives. There is within wanderers a sharper ability to grasp the truth when it is felt; therefore, once the wanderer has developed a safe place and is using it conscientiously and regularly, the potential for true self-healing is actually greater than for the native who has not yet experienced anything "better" than the current world scene.

25: Once this sacred, private and inviolable space has been created, there is much self-to-self work to accomplish. The tools for learning more about the self include the study of dreams, the keeping of a journal in which the thoughts of the day are faithfully recorded, the seeking out and giving time and energy to what this instrument would call birds of a feather; for as the wanderer reaches out to help another, as that other expresses its tale of suffering, who is helped more, the sufferer who hears a little comfort or the healer who is given the great gift of hearing, of being heard, of being able to be present with such a precious gift as the confidences exchanged? It is no mystery why those who are willing to teach, learn twice as much; for when that hand is stretched out and the ear is opened, the invaluable and incalculable treasure of trust and faith is given. What beauty there is in this. What strength we can draw from each other. For all beings suffer, wanderers as much or more than most. Yet those who wander, those who wonder, are also those who receive.

26: The asking that is so vital comes naturally to a wandering soul. She is uncomfortable; she must speak up. He is lost; he must ask direction. There is the tool called "practicing the presence" which is most helpful to some. In this practice, the wanderer may simply move through each moment without attempting to solve or to understand as much as to witness, and to remain with that witness no matter how the picture might change; for the center is again and again called into being by this practice. When there is joy, the wanderer may speak of it to the infinite One. When there is sorrow, the wanderer may speak of it to the infinite One. Anything whatsoever may be experienced, and the response being praise and thanks to the Creator remains relevant for each and every possible situation.

27: The edge the wanderer has is this very discomfort coupled with the typical, enlarged certainty that this is not the way it has to be; this is not necessary. The wanderer can pull from its subconscious those gifts allowed through the veil of forgetting, the heightened sensitivity that so often erupts as allergies and food sensitivities, asthma and other illness. These manifestations are the shadow and flip side, as it were, of the ability of the wanderer to trust that remembrance of a life made of light in more harmonious configurations of energy betwixt beings who are more obviously beings of light.

28:♡: We would at this time pass the microphone back to our brother Aaron. We leave this instrument for the present in love and in light. We are Q'uo.

29: Aaron

30: I am Aaron. Q'uo has just spoken to you of the importance of finding a clear place to rest in the deepest truth of who you are and has pointed out that there are many paths to that clarity.

31: There are two aspects to your incarnate work. First is the work with that which you perceive as shadow arising in yourself: the angers; the desires; fear and all of its manifestations and the judgments about those manifestations. The greatest gift of the physical plane is that you must learn to work skillfully with this arising. No matter how much you may wish to deny anger or greed, you cannot do so. To deny it is to bury it and torment yourself to prevent its re-arising someplace else. To act it out is not a viable option past a certain place in your spiritual path. You forget that you have a third choice, which is to find a spacious presence with this difficult energy, neither denying it nor manifesting it further. You see it as a result and bring attention to the causes, to fear itself and to the delusion of separation, but with compassion for the human who knows fear, who is caught in the illusion.

32: There are many ways of working with this discomfort arising. They all have one thing in common: opening the heart. Eventually you may become quite skilled at making space for that which arises in the emotions, at making space for physical sensations and thoughts as well, without reactivity or fear of any of these.

33: You are still caught in the illusion. You are busy being somebody who possesses sensations, emotions and thoughts ... being somebody who works skillfully with them. Eventually you must let go of the illusion without denying the illusion its place as learning catalyst. You must come to know who you truly are when you are not somebody who is being busy learning to be skillful. This opening to your true being is the second aspect of your work.

34: I want to show you something here, something that your eyes can take in. Would somebody please hand Barbara an unwrinkled sheet of paper, and may I have your visual attention for a moment?

35: We have here a perfect, unwrinkled sheet of paper. Look at it. This is symbolic of the perfection of your natural state. I ask Barbara to crumple it, then uncrumple it. Wrinkled, yes?

36: Questioner

37: Yes.

38: Aaron

39: Wrinkled. Let us call them wrinkles of anger, of greed, of jealousy, of impatience, all the familiar wrinkles of your lives. Can you see that the perfect, unwrinkled sheet still exists? It is right here. Where would it go? Your perfection is not something that you find when all the wrinkles are gone. Your perfection is something that is constantly within you—your divinity. Look once more before you settle back down and be sure that you can see the perfect, unwrinkled sheet that lies within the wrinkled sheet.

40: There is a balance in your work: working to learn to deal skillfully with the wrinkles and learning to rest in that divine perfection which is what you truly are. Those who are not wanderers tend to work hard at dealing with the wrinkles, but it is harder for them to recognize their innate perfection. Those who are wanderers find it easier at times to rest in the innate perfection, and want to take an iron and cross out, uncrease, all of the wrinkles and pretend that they did not exist. Both exist. Relative reality exists within ultimate reality. You are perfect; you have always been perfect; and there are wrinkles ...

41: A very helpful practice for many, then, is to use whatever practices are useful in learning to work with the wrinkles without reactivity, and simultaneously to find what Q'uo has just spoken of: that safe place where one may rest in one's own deepest truth, where one may know its intimate connection with the Divine. From this space you have a different perspective. You relax and open to those wrinkles as the compost of the incarnation. What is compost, but composed literally of shit, of garbage, and yet containing the needed elements to support new growth? When you are certain of this, you no longer have need to get rid of it. You no longer fear it or push it aside because you think it will stink, but become more able to embrace it with a merciful presence.

42: You must not hide in ultimate reality and fear the physical, emotional and mental wrinkles of the incarnation, which is the temptation for a wanderer. Another way of phrasing this would be to say that you must work with the lower chakras and not just the upper. You have a clear sense, many of you, of yourselves as spirit even if you cannot fully ac-

knowledge your own divinity because you see the flaws in the human manifestation. At least intellectually you recognize your perfection. Come down to earth; ground yourselves; play in the mud. Forget that your mother told you, "You are bad," because your hands were muddy and you must scrub them clean. You are not bad or unworthy. You are gardeners, and a gardener does get muddy. But the gardener also remembers that its purpose is not simply to turn the soil or make mud pies but to grow the greatest blossoms of creation. 43: I do not wish to repeat here, what on the one hand would take weeks to teach and secondly has already been taught. Past transcripts, both loose pages and books, are available that would talk of these teachings of balance, of relative and ultimate reality and of the energy and meditation practices you may do to help you move more fully into both relative and ultimate reality.1

44: I want to pass the microphone back to Q'uo, and when it comes back to me again I would like to hear your specific questions. My friend of Q'uo has that to add which will enhance this teaching. That is all.

45: Q'uo

46: Q: We are Q'uo. Greetings again in love and in light.

47: Indeed, we call each wanderer away from perfection, away from ultimate reality. We call each wanderer to service on behalf of the people and the planet of Earth. You have suffered much, sacrificed all memory and lived through many years in a strange and foreign land. You had to want badly to come here. Your intention before coming into the earth plane was clear: to lend your vibrations to the lightening of the consciousness of planet Earth at its birthing into that fourth density which moves steadily through the process of fecundity, growth within the womb and manifestation. How upset you would be to discover, after an entire laborious incarnation, that you had spent your time complaining about not being a native and expressing disappointment in the quality of people and concepts.

48: Q: Dear ones, you came to be servants of Earth. You came to lay all aside and give yourself fully to the cause of love. You came to suffer and to manifest throughout your suffering your faith and persistent devotion concerning the Creator and those other selves which you know are the Creator. Your biggest stumbling block is that veil of forgetting which causes you to repine at these discomforts rather than rolling up the sleeves and pitching in to a very unsanitary, untidy, but wholly natural process of growth.

49: Q: No natural function is tidy or clean. Think of the act of love: sperm lubricant, strange postures ... Was there ever a less dignified, more earthy way to create the opportunity for a human soul to come into this sacred earth? How could it have been made more low, more basic, more messy? Think of birth: the open, yawning gate of the womb; the spread legs; the pain; the blood; the water; the worrisome, mumbling medical personnel. Where is there dignity, cleanliness or neatness in birth? Consider death if you can—the getting old, the failing health, the vomit, the urine, the excrement—all going wrong until you praise the Lord for a good dump and thrill at relative ill health because you are still alive. This is the world you came to change. You cannot do it if you think you are doing it. Your only hope of being of service, as you meant so wholeheartedly to be, is to embrace this messy, untidy life with each and every portion taken in, accepted and known.

50: Q: You are servants. This will weigh heavily upon you, for you feel as those somewhat superior, for you have faith in better things, you can see further. Give these gifts away ... learn humility ... ask for suffering ... ask to be the last one served ... go hungry ... cry ... Allow the pain of living to be real, acceptable, even lovely. Get dirty with this boisterous, bubbling, infinitely energetic process of breathing in and breathing out, seeking always to serve love within situations, truth within falsity and people, regardless of how they present themselves. Await the order, the command, from those you came to be slaves unto. Bow before these commands and lean your shoulders to the work.

51: What is your work? The first work for a wanderer is to engage in the process of life as it is. When you attempt this beginning, again and again you shall fail. This is how you shall learn. Rejoice at each perceived failure. Rejoice at your failings. Rejoice at that portion of you that would kill, that would steal, that would rape or at least have as many as possible, if not by force, by seduction.2 When the pride falls, rejoice the most; for truth, beauty, justice and mercy

are learned only in the dust. Suffer, and praise the infinite Mystery for the opportunity; and when you can do nothing but give up, rejoice, for now you have the idea. Now you are onto something good.

52: Q: We have such love for each of you. How noble are your aspirations. Know that we are here for you, that our presence is ready to support, to comfort and to accompany any who call upon us. We will not speak words, we will not attempt to be obviously there. But lean into the silence and the solitude when you have called upon us, and feel our love, our total and complete support; for each of you is the infinite One, experiencing and harvesting for the Mystery which created us all. Harvesters of Earth, brothers and sisters of sorrow, place the crown upon your head, then throw it and you into the dirt and do your best. That is perfection.

53: Q: We would at this time transfer the cynosure to the one known as Aaron. We leave this instrument and this beloved group in the love and the infinite light of the one Creator. Adonai. Adonai. We are Q'uo.

54: Aaron

55: I am Aaron. Q'uo has just suggested the importance of learning humility, of learning to embrace the mess of incarnation. While you embrace that mess you must also not deny that there is pain in it. How do you learn to embrace that which is painful? Ask to be served last, Q'uo suggested. What do you do with the voice that says, "What about me? If I am last, will my needs be met?" You must not throw away fear, but allow it to dissolve when it is ready. It is the very arising of this fear which is the compost for growth.

56: We are left, then, with the major question: What do any of you do, wanderer or not, with the threatening experiences of the incarnation? I am not going to seek to answer that at this time in a generalized way. I would prefer to hear your specific questions addressed to me or to Q'uo, or simply tossed out at random to whichever of us would choose to answer. Are there questions? That is all.

57: Questioner

58: I have two questions. My first question has to do with the frustration of wanderers regarding the veil of forgetting of the subconscious memories of greater unity and of the apparent separation experienced on Earth (in other words, how we humans tend to treat each other), and of course the need for compassion and understanding. So, any comments about that and also any instructions in particular Q'uo might have or perhaps Aaron on penetrating the veil as much as possible: what we do to remember what we are here for or seek guidance.

59: My second question relates to the material that Barbara brought, a question I've always thought about because I identify very strongly with that (some of that information was channeled to me directly); and that is on how wanderers are trapped in earthly karma. We have talked here about how we're volunteers, but some of us also get the sensation of doing time. And it might be useful to know what common things such as spiritual pride tend to entrap us, how to work with them and how to support one another in that feeling of entrapment, which I personally find to be a very strong experience. Thank you.

60: Questioner

61: Is this directed to Aaron or Q'uo or either?

62: Questioner

63: Either and both.

64: Aaron

65: I am Aaron. The veil is also a gift of the incarnation. You do not want to become lost in the forgetting; but do not forget, my friend, that you are here to learn faith. If the veil is entirely torn aside so that there is absolute clarity of who you are and why you are here, then your work on this plane becomes more a work of determination and willpower rather than the learning of faith which was your intention. Thus, the veil serves a purpose. Your quest is to punch holes in it, not to tear it aside. You may learn to punch holes in it by paying more attention to those moments when you are truly resting in a space of egolessness, a space of deepest connection and Pure Awareness. Each of you has moments of this: the times when you are listening to a symphony and there ceases to be symphony and listener, no self or object, just symphony happening. You see the sunset; and suddenly there is nobody watching that sunset, just Pure Awareness with the barrier of subject/object fallen away.

66: Q: To use a simple example, if you wake up and your stomach hurts, you notice that experience of discomfort; but when

7: Q: For suffering and pain, while being necessary concomitants to learning the lessons of love, do not need to be clung to or held within the mind, emotion, body or spirit. A child playing upon the seashore goes through many instances of temporary discomfort. The sun is too hot. The pail is washed out to sea. The shovel gets broken. The child swallows salt water. To the child these events mean very little, for this young spirit is still being surprised by life itself. That spirit of newness, that allowing of catalyst to move you as if it were the first experience, is a key to finding your own balance within the processes of change and transformation.

8: Using catalyst is something the seeker cannot avoid. This illusion of yours is created to make evasion of catalyst impossible and full use of catalyst improbable. This illusion leans upon imperfection and forces the mind and the emotions to gaze at that which is not perfect in appearance. This false world-view is designed to be that backdrop against which the common life with its suffering may become a life incandescent with the seeker's joyful acceptance and eagerness to pursue the processes of change.

9: So we would suggest that you be eager and hungry for those processes of change. Recognize discomfort as the hallmark of inner work being done, and recollect at all times that this work is not mental. You may think and muse endlessly concerning catalyst, but the way that catalyst is seated in the experiences of the seeker is, for the greater part, functioning within the deep mind of which you are not conscious. The key, then, in this regard is allowing time to pass until the heart feels and senses truth. It cannot be rushed. It cannot be figured out. Although these processes do aid in a growing grasp of the incarnational pattern that you have, they cannot take that essence that is you to a more truthful or genuine expression of self. You are not here to understand and know the self beyond a certain point. You are not here to become perfect. You are here within an illusion which forces you to seek beyond the limits of that which is visible or knowable.

10: Q: The hungry man has a sore stomach and when the seeker awakens to the call to walk the path of pilgrimage there is that overriding hunger and the spiritual appetite is keen. Treasure this discomfort. Allow it to continue. Allow the self to see the self with a bit of distance and let that editor or critic of the self reassure and remind the everyday mentality that when one is following the spirit surprises often occur, and the one thing to keep watch on is where the attention is placed, for there is that place within, that inner sanctum sanctorum, wherein that which is holy rests. Moving into this space is that which is the wisest of all resources to choose, for in the end all the catalyst can do is offer you opportunities to learn your own nature and to begin, just begin, to grasp infinite love, eternal life, beingness forever.

11: Q: And we encourage each to find the light touch, to share the laughter and the silliness of such idealistic and spiritual goals. There is rich humor in every fiber of your density. The less you blink, the less you are overcome by the seriousness of situations, the more humor you shall find, for the Creator is most playful. So allow that spirit within to romp and play, and, above all things, to reach out to others as they ask, as you can serve. For the love you bear each other is that fruit which the other cannot create and love is the great gift, the inner and deeper truth of all being and all relationship.

12: Q: We would at this time transfer this contact to the one known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

13: Q: I am Q'uo, and greet each again in love and in light. We are privileged to offer ourselves at this time to those who may have further queries for us, and we would ask if there might be a further query at this time?

14: R

15: I wonder if you could talk some about accepting the darker part of the self?

16: I am Q'uo, and am aware of your query, my brother. You are many things which you are not aware of, for you are indeed all things. This is the great mystery of creation. We worship with you this mystery, my brother, and can only shed a limited amount of light upon this topic, for the Creator which has set all energy into motion and has pleased Itself by giving fields of energy which are called entities free will to choose the manner of their being and the way in which they express this being as a manifestation of that being.

17: We are aware that each seeker feels an affinity for entities that are other than the self or seemingly so, and especially feels affinity for entities which suffer. Each seeker also

wishes to accept those portions of the self which are suffering and which may be hidden in their origin. We can only say to you, my brother, that as you move through the various influences in your life pattern you will find that there is a new way of looking at yourself that is developed by the processing of catalyst. There are discoveries that one makes when one finds oneself in new circumstances. There are abilities called forth, perhaps for the first time, or in a more accentuated form of manifestation that a new set of stimuli will request or evoke.

18: As you continue to process the catalyst that forms various patterns in your life you will find that there is more to yourself than first imagined. In this way you can begin to see the circle of your being, shall we say, that of which you are aware of consciously and dimly aware of in your deeper mind. This circle is lighted by your consciousness and your attention to it. It increases its circumference with new experiences. That you are unable to imagine what it would be like to dwell in terrible darkness and delusion, that of the murderer, that of the thief, and so forth, is only testament to the present circle of your being that it includes certain experiences and does not seem to include others.

19: Yet, we can assure you that as you explore more and more of this beingness—the beingness of the one Creator—in incarnation after incarnation and density after density, you will have covered a great deal more of this total being than you are now aware of. You shall set for yourself in various of your incarnations and portions thereof a variety of parameters, expressions of energy, intersections of entities, and you shall immerse yourself in the moving tides of your kinds' history.

20: In this infinite march of the One to the One, by the many portions of the One there is available the infinity of opportunity that is the Creator. At various times you shall choose hither and yon and shall choose widely disparate selections of opportunities that will teach in a variety of ways that which you seek. Thus, though your present experience may seem small we assure you this is so that you can focus more clearly and sharply your attention upon those lessons which are currently before you and not dissipate your precious conscious working focus on many and sundry issues.

21: Thus, if you are well focused the experience of the current incarnation is also in a sharp focus or distinction that allows for efficient working. Other incarnations shall focus in other areas, my brother.

22: Is there another query?

23: R

24: What you are saying is that I should feel through my heart and focus on what is in front of me and work on that while allowing all of the other mystery that I cannot grasp to work as it will? Could you comment on that please?

25: I am Q'uo, and we feel that you have a basic grasp of that which we have attempted to share, though we would amplify in a small way by suggesting that the feeling through your heart of the acceptance of that which is is another way of stating the concept of faith, which is a great enabler...

26: (Side one of tape ends.)

27: I am Q'uo, and am again with this instrument. You must have faith, my brother, that you are well placed within the one Creator, at the very center, for there is no other being or place to be, and if you walked quite literally in the shoes of your fellow seekers, you would walk as do they for reasons that are well or poorly understood, that have results that are more or less helpful, seen in a relative sense, with the cause and ultimate effect of all thoughts and actions being rooted in that great mystery that is the one Creator. And that as you do indeed walk in each shoe of every brother and sister that you know and do not know, you do indeed walk where only the Creator treads.

28: Is there another query, my brother?

29: R

30: No, thank you, Q'uo. That gives me a lot to think about from a different angle.

31: I am Q'uo, and we thank you, my brother. Is there another query?

32: P

33: I would like to ask if there is another reason for existence besides the Creator knowing Itself?

34: I am Q'uo, and though we are aware of the query which you have asked we are not aware of any other reason or indication that the Creator might have for this experience which we all share, though we do not say such a reason could not

purest service is the realized or illumined being, that joyful self that has been nurtured and allowed to bloom in the light of faith. This is love. This is service, to be. Then, the entity may share each gift, yet knowing that the breath that fills the service with meaning and value is love.

9:♡: Now let us return to love. We agree with you, my brother, that the ways of love are ways of mystery. This mystery is the nature of all manifestation driven to its point of entrance into manifestation. Examined physical phenomena end in mystery. Metaphysical concepts may be followed far, but always end in mystery. Unknowing is the sigil motto of the spiritual warrior. Yet love feels a certain way, touches and transforms each entity in ways which tell that entity of the overwhelming and primary strength and force of that invisible quality.

10:♡: Within your density true love has no voice, yet there are many voices which strive to express love. Each seeker is that which is love, yet which is creating sound and motion constantly striving to discover that which it is.

11:♡: Turn the gaze inward, and gaze steadfastly at that which the one known as William Yeats called the “rag and bone shop of the heart,” one of this instrument’s favorite lines of poetry. Gaze at that illusion, that imperfection perceived, that undeniable self. You look at love. Continue always to seek love, how to express love, and how to be of service. Know these efforts as the often subtle arts that they are. Respect right use of power in being of service, in attempting to manifest love, and develop always little by little, step by step that place within which is engraved with the print of your feet, that place wherein holy things reside. Know this sanctuary daily. No moment of visiting this holy of holies is in vain. To all who are weary we extend the encouragement of the fellow traveler. Within the suffering does always lie perfect blooming and fresh the one infinite Creator whose nature and being is love.

12:♡: We thank this instrument and leave it in love and in light and transfer to the one known as Jim. We are those of Q’uo.

13:♡: I am Q’uo, and greet each again in love and in light. At this time we would offer ourselves for the further querying, if there are any further queries.

14: P

15: Carla is having a hard time dealing with physical and mental/emotional challenges. I wonder if there is anything that can be done to help the instrument? Thank you.

16: (I am Q’uo.) We find that this particular entity is not a stranger to that which she experiences at this time and indeed from time to time periodically. Whenever an entity feels the weight of the incarnation upon the shoulders and is able to bear such weight in good humor, (with) faith for the effort and the next opportunity, then an entity has become aware of more of the nature of the incarnate state, for too often are the senses dulled to that which is of importance, being the central focus of an incarnation. Entities are easily distracted and incarnations are often used less than optimally by such avoidance of the catalyst placed for the progress preincarnatively.

17: Thus, we offer this preamble as a kind of recognition that (it) is a worthwhile achievement for a seeker to recognize that (that) which is of importance in the incarnation, whether there be great difficulty associated with it or not, is an achievement in the spiritual discrimination necessary for development of the personality, metaphysically speaking.

18: Thus, for the entity itself we cannot speak any more helpfully than to commend the recognition and discrimination and the faith-filled perception accompanying these recognitions. There is always assistance that it is possible to offer another in prayer and in meditation, for the prayers of each entity are as the rays of the sun to the growing flower.

19: Is there any further query, my sister?

20: P

21: No, thank you.

22: Is there another query?

23: (Pause)

24: I am Q’uo, and we are aware of the fatigue that is present at this time, and we would use this opportunity to thank each for making a great effort to join this circle of seeking, for we know that it was not particularly easy for a number of those present. We are always thrilled at this opportunity to join your gathering, for we are able to be with you in a way that is most satisfying to us in that we blend our hearts and minds with you as we speak with you and listen to you. In this way

we have our beingness in your illusion, and we thank you for the invitation at each opportunity.

25:♡: At this time we shall take our leave of this group, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q’uo. Adonai, my friends. Adonai.

26:

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0:♡: We are those of Q’uo. Greetings in the love and in the light of the one infinite Creator. We are most thankful for your call to us, and, indeed, we hope that we might share our thoughts with you in a helpful way. If any thoughts which we offer are not pleasing, we encourage you to lay those thoughts aside, for we speak not with ultimate authority but as your brothers and sisters within the beautiful path of spacious existence which lies open to those who seek the spirit within each moment, the life within each instant, the eternity within the now.

1:♡: To speak concerning catalyst, it is well to gaze first at the way in which the physical, mental and emotional relationships of persons to others or to themselves are designed, for there is a logic to the moving forces of destiny which lies far beneath that literal logic which distills questions to a proof of an answer. The truths of the seeker are not usually clear, for the mystery that is at the base of all systems inevitably becomes the view in front of the face of one who gazes deeply enough into that which is occurring at any given time and space. This arrangement of logical alternatives cannot be pinned down because each incarnation has a basic plan in terms of areas of learning to love or learning to accept love, and these goals are fairly clear to the seeker who has persisted in inner work for any length of time.

2: The means of going after these goals, however, is usually very much a free will choice so that there is not one right or correct response to incoming catalyst. The attitude of the seeker in this wise might, perhaps, be skillful to choose the far-seeing eye when gazing at a situation in which there is catalyst, not moving upon impulse, not concluding quickly concerning issues, but, rather, remaining serene in the sure and certain knowledge that your destiny will provide continual opportunities to follow through with the lessons that you have identified for your own self.

3: Now, what consists of catalyst? To what characteristic should the seeker look to identify it? We might suggest that the experience of discomfort, whether it be physical, emotional, mental or spiritual, is a hallmark of catalyst, for catalyst, by definition, will create changes although it, itself, is not altered. Therefore, when the seeker finds itself fretting, worrying and hesitating concerning an issue the student simply steps back and takes note that there is this discomfort. Therefore, there is catalyst.

4: The next question within the mind of the seeker is, “How shall I respond to this discomfort? Shall I attempt to alleviate my distress? Shall I preserve patience and see what happens?” Again, there is no one answer, for that wind of life within which blows about the inner heart and cleanses the atmosphere of the spirit has a blessed and intimate connection with the discomfort caused by catalyst. There is an instinct deep within that connects in a graceful and grace-filled way with situations in which discomfort is a symptom of the transformation for which the catalyst was supplied in the first place.

5: There is the model of the world which sees questions and answers in neat compartments. This model of the world works well within your culture. However, it does not work at all well when the seeker is prosecuting that long, long process of seeking to find the heart of self and, therefore, the heart of catalyst.

6: Perhaps the shortest way of expressing or suggesting a way of dealing with catalyst is to say that each experience is a new one. The type of catalyst becomes ever easier to identify as the seeker continues with the dogged patience which is the hallmark of spiritual health. Eventually the link between the spirit within—which this instrument often calls grace—and the heart of discomfort begins to be perceived ever more flowingly and less rigidly until the happy state becomes possible wherein the seeker is upheld simply by doing the dance of life, and then gazes at all that moves him or her with a trustful and cheerful eye.

you awaken pain free, you fail to notice the natural space of no pain. Similarly, you do not notice when you rest in Pure Awareness, which is the natural state of your being. You notice when you are shunted off into a separate self, because it is painful. The practice, then, involves paying attention to these arisings of Pure Awareness and connectedness. As you more frequently recognize this space of total connection, you begin to allow that experience to stabilize. You come to a deeper, ongoing awareness of who you are. When you are not busy being somebody else—being the doer, the observer, the wanderer, the friend or lover—who are you?

67: There are many practices that can be done to come to rest more fully in that space of Pure Awareness. Two of the simplest that I know, I will teach you quickly. We will not take the time to practice them here in this room, but you may wish to try them on your own after our session. The first is a breath exercise. Breathe in ... breathe out ... in ... out ... in ... out ... Begin to notice that there is a pause between the inhale and the exhale, and again between the exhale and the inhale. Just a (Clap!) small break when the first part of the breath is complete and the next part has not yet begun. When you are breathing in, you are moving into the future. When you are breathing out, you are letting go and looking for the next breath. This space between the breath, often called an aperture in the breath, is (Clap!) now. Try it just for a moment here. In ... (Clap!) ... pause ... out ... (Clap!) ... pause ... I am emphasizing the pauses. You’ll find that one is more comfortable for you than the other between inhale and exhale, or exhale and inhale. I suggest that you not try to notice and rest in both, but only one, whichever feels more natural. Let’s try it this way for one minute. In ... pause ... out ... in ... pause ... out ... Do not hold the breath so long that it becomes a strain. Just enough pause to be fully in this moment.

68: (Pause)

69: When you are experiencing that within relative reality which is discomforting to you, try this breathing. This is not to escape from relative reality but to make more space for it by allowing yourself that shift of weight, balanced between relative and ultimate, coming back more fully to that Pure Awareness which never has borne a veil.

70: The other practice I would have you try is a very joyful one. Go and lie on the grass or on a porch or terrace where you can see the trees and the sky. Breathe in, breathing in the infinite space that surrounds you, feeling yourself filled with all that is. Breathe out and allow your energy to expand outward. Feel the borders of self that you have set and just gently relax. You are not trying to expand outward. You are allowing the experience of that natural outward expand- edness, which is a deeper truth, simply letting go of borders, moving into the infiniteness of the sky. These are simply tools that can help reconnect you to a deeper truth of who you are. From that place of truth, as it stabilizes, you are more able to punch holes in the veil.

71: Do you wish further elaboration on this question from either of us, or is this sufficient? That is all.

72: Questioner

73: I have a question, which I offer to either Aaron or Q’uo. In the earlier portion of this life it seemed to me that doing something of value was the primary purpose of existence in this body. Over the decades I have shifted my opinion to where I believe that it is relationships that are, in fact, the treasure of this life. My question is, is this a factor of maturity or age, or have I simply stumbled onto what is already so?

74: Aaron

75: May I? I am Aaron. May I reply quite briefly here and then pass this to Q’uo who also has an answer?

76: Questioner

77: Please.

78: Aaron

79: I would raise this question, my friend. Is there any difference between doing something of value and establishing relationship?

80: Questioner

81: Doing connotes the creation ...

82: Aaron

83: To establish relationship and enter into it fully is to let go of your boundaries and fully merge your heart in beingness with others. It seems to me that what you have learned is the real value of opening the heart, that this is the greatest gift. I pass you here to my friend Q’uo. That is all.

84: Q’uo

85: We are with this instrument. We are those of Q’uo. We believe we may say a bit upon this point.

86: The seasons of the year have much in common with the seasons of an incarnation. The early creations of mind and brawn—will and steel and thought—are often used with most efficacy by the younger, less experienced entity who does not yet know that life is vain, work is empty and all passing in an instant. Knowledge of this kind greatly cuts into that “eager beaver” mentality necessary for creating whatever dam or distortion might seem desirable.

87: In the summer of a life, the being expresses the epitomes of youth—the physical beauties, the keen sensing, the indefatigable energy, the beauty of form, the excellence of learning—like flowers. The summer’s children, embracing each other and life, create the seeds and in the blossom create the bait which catches the forces of procreation, inner creation and creation with others.

88: The prime of life is an autumn season where the entity reaps, harvests, winnows and then goes back to the threshing floor, seeking yet again until all has been harvested that was seeded in the youth of years, leaving the winter of life a seeming cold and undesirable time. Yet to the mature entity this is the time of realized being, the time when the sense of proportion is most informed, the time when the most plain and skeletal truths may be seen, shared and preserved. The winter is the ripening of doing into being, the ripening of solitude into willingness to go in any direction to form bridges between the self and anyone who wishes to learn from and give to the entity. All of these seasons have their wisdom. They all have their drawbacks as well.

89:♡: There is a good partnership in most entities betwixt the inevitable lessons of time and those lessons learned about love which are special to just you. This great gift of self is most easily seen when the fire of ambition has been quenched by achievement, when the unbalance of ambition has been balanced by inevitable loss, so that each choice—in season or out—is, in a sense, precisely equal to all other configurations of thought or priority. The genius of all seasons is the inner awareness that this, too, is the Creator. May we answer further, my brother?

90: Questioner

91: No. I thank you both very much.

92: Q’uo

93: We thank you very much, dear brother.

94: Questioner

95: I would like to ask Aaron if he could speak on the practice of dissolving that he mentioned, using the emotional judgment as an example.

96: Aaron

97: I am Aaron. I hear your question.

98: Emotional judgments will arise. It is a necessary element of the incarnation. These will be judgments of good and bad, right and wrong, wanting and aversion. These judgments do not arise by chance. Consciousness moves into contact with an object or with a thought. It finds that thought or object pleasant or unpleasant. The quality of pleasantness or unpleasantness is not inherent in the object or thought, but is contained in the relative relationship with that which has arisen. For a simple example, to plunge into a cold lake on a hot summer day is quite pleasant. To plunge into the same water in midwinter is quite unpleasant. It is not the object that changes but your relationship with that object. When attention is brought to each stage of this process, you will find that while the emotional judgment may still arise, all identification with it begins to dissolve. Then you no longer become caught in the stories of these judgments but see them simply as passing, conditioned objects.

99: Questioner

100: Does Q’uo have a response to that ... because I have a question.

101: Aaron

102: I would speak a bit further. The move from pleasant/unpleasant to like/dislike is common. If you watch carefully you can begin to observe how your energy reaches out to grasp and hold on to that which is pleasant and to push away that which is unpleasant. There is nothing wrong with this. It is very natural to you. If, in that grasping and aversion you are pulled out of the present moment and into old-mind condition, then you are no longer free to respond directly to the object, thought or emotion with which you have been presented. For example, if as a child you often experienced re-

jection by your peers, if you were in a situation where you came into a coffee shop and saw friends sitting at a table together, you walked to the table and they said hello but did not invite you to sit down, old-mind conditioning might move you into gear, into a sense of being rejected. Anger may arise, judgment at that anger may arise and you become ensnared in all of these heavy emotions.

103: Using various relative reality practices, one can begin to see how those emotions arose without need to deny the emotion, nor need to be reactive to it. Nevertheless, the emotion still has arisen and it contracts your energy field. The first part is to be able to recognize the arising and to know this is old baggage: "I don't have to carry it around anymore. I don't have to be reactive to it or discomfited by it." Seeing clearly this is old baggage, one can do practices such as the in-pause-out breath, something to bring you back into a space of Pure Awareness, a space of resting in your divinity. From this space you see the contractions of your energy field as the illusion that they are.

104: Each of you has a light body that is perfect. We spoke earlier of a child's drawing of the sun and the projecting sunbeams. The light body template is and always has been perfect and undistorted. The distortions in your energy field are these wrinkles in the sheet of paper. They exist in relative reality. They have never existed in ultimate reality; therefore, you are given the combined work of handling those distortions skillfully on the relative plane by acknowledging aversion, seeing any desire to be rid of them because they are discomfiting, and knowing this is all illusion. You must come back, not hide in ultimate reality, nor to deny the pain of the relative experience but simply to recognize, "This is old-mind condition. In this moment I am not being rejected, and even if I am I need not fear it." You do not get rid of the illusion of contraction of the energy field. You simply release that which is clearly no longer needed. On the relative plane you recognize old baggage and then you make the skillful decision to come back to that truth of who you are, to reconnect with the perfect light body, to release that contraction from the energy field so it may no longer create the illusion of distortion.

105: You have been practicing the distortions over and over and over. Releasing the illusion of distortion is not the work of an instant, but a continued practice. As a continued practice, it must be done cautiously; there is no getting rid of the distortion. If there is aversion to the distortion, then one must move back into their relative practice, finding mercy for that being that is feeling the pain of rejection, for example. But when there is clear seeing, "This is old-mind, just old habit, and I don't need to carry it around," then you release it. There are many practices that are useful here. They all center on releasing of boundaries, expanding energy outward, coming back into that place of your own divinity and perfection.

106: I would offer one more image to help clarify some confusion in the group. I'd like you to visualize a perfect, brilliant light shining on a piece of paper. Let us call the light the perfect light body template for your being. Let us call the piece of paper the physical body. If you take a sheet of cellophane similar to the sheet of paper we crumpled, clear cellophane, and hold it in front of that light, the perfect light will still fall on the sheet of paper. It will not appear distorted. If you wrinkle the cellophane and hold it in front of the light, the wrinkles will manifest on the sheet of paper. Then you think, "Oh, I've got to get rid of the wrinkles," and you begin to try to un wrinkle the sheet of paper; but the sheet of paper never had wrinkles. The wrinkles are an illusion of the incarnative process. Finally, you turn your attention to the cellophane, try to iron the wrinkles out of the cellophane. Eventually you come to the truth: "The perfect, un wrinkled sheet of paper is still there. What I am seeing on the white paper of the physical body is simply the illusion of wrinkle. Attending to it skillfully on the relative plane, I must look at the light of the incarnation and find the perfect, un wrinkled sheet of paper and allow my identity to rest there." Then the distortions which are no longer practiced will go, just as the wrinkles will fall out of a piece of cloth when it is left alone. But if you keep picking up that cloth and giving energy to the wrinkles, they will become more solid. This is the teaching in capsule form. I would be glad to expand on it if you have questions. People are becoming tired. If there is a brief question now, we will attend to it.

107: Questioner

108: This may be a real simple question, and if it is I would appreciate it if it were agreed upon just for the sake of the group. I just wanted either a clarification or a correction of my understanding of emotion. And I was wondering if Aaron could give a brief description of emotion. Is emotion strictly the relation of one's reaction either positively or negatively to an object? And is it strictly a tool, or are there other qualities in emotions that are helpful, possibly, to our awakening to our distortions?

109: Aaron

110: I am Aaron. I hear your question. Each of you has an emotional body distinct from the physical or mental bodies. All three bodies are connected to what we would call consciousness, which I will not attempt to define in this brief explanation. When there is a physical or mental catalyst which is perceived by the small ego self as something that will enhance or diminish, help or harm, there may be a contraction of the energy field toward or against that catalyst. The experience of this contraction, not the contraction itself but the relationship to the contraction, is what I mean by emotion. Does that sufficiently answer your question or would you like me to speak further? That is all.

111: Questioner

112: I may need to think on that.

113: Barbara

114: Aaron asks if there are any questions to be considered later.

115: Questioner

116: Okay. First of all I have a question on the table still that didn't get answered about "stuckness"; and I'd like to hear from Q'uo. And even more so I'd like to hear from Q'uo about the harvest: What will happen? What we can do to help people prepare, if anything, and maybe some more technicalities and specifics about that. That was your question also?

117: (Group comments that it will be a good session tomorrow.)

118: Questioner

119: I think my last question is personal, but I'm interested in the phenomenon of physical contact with our brothers. Maybe I can formulate a question more specifically tomorrow.

120: Questioner

121: I might have one for tomorrow: A commentary from both Q'uo's point of view and Aaron's on what is actually going on when a group such as ours gathers that is not visible—interactions between and among the group.

122: Carla

123: And I have a final consideration. It's not a question or an answer, but it's a consideration; and that is that because of the schedule of L/L, we will be having a meditation at four o'clock tomorrow afternoon in addition to the session in the morning. Probably Barbara will have to leave, I don't know. But you all are welcome to stay. Barbara of course, if she stays, will co-teach as channel with me and Jim. So, if things don't get wrapped up and if you are going to be here longer, panic not. We will be glad to dedicate the four o'clock session to working further with questions that you came with and don't want to leave unanswered in some way.

124: Questioner

125: Well, I've got one from out in left field. In Santa Fe we get all the strange and wonderful ideas like changes to the DNA, that there's some evolution going on in the DNA, that kind of thing. I want to hear about that and see if that's true; and how that might come in with the harvest question.

126: Questioner

127: DNA/RNA ... you can modify it to DNA/RNA.

128: Questioner

129: Yeah, what kind of modifications; and what we could do about it, if anything.

130: Barbara

131: Aaron would like to say something very briefly.

132: Aaron

133: I am Aaron. One of the questions just raised is, "What's happening here under the surface, beyond these sessions?" Each of your vibrational frequencies has raised considerably since you came yesterday because of the nature of these sessions and your own inner work. Rejoice in that energy. Share it joyfully, and please be as aware as possible. None of you are here by chance. Allow each to be catalyst and serve you as you serve each other.

134:♡: Catalyst is both joyful and painful. Embrace both the joy and the pain. My conjecture is that there will be far more

a person other than the mate, then it is that the difficulties and confusions arise, for it is not the accepted practice within most of your cultures for entities to share the full ramifications of love with any but the mate. So it is a situation in which each entity must use the personal and most profound, shall we say, moral standard to judge what is acceptable to be shared of love with one who is not the mate.

34:♡: We find that the purest form of love which requires no return or action of any kind may be shared with all, for this is the love of the Creator within the heart of each for every other portion of the Creator that is recognized. However, when entities find a need to make conditions and requirements and desire certain returns from their expression of love to another that is not within the mated relationship then we have the confusions of which we spoke. In this instance we cannot give direct advice, for this is, in our opinion, an infringement upon free will. But we can suggest that entities that are in a relationship with another look deep within the heart to see where love resides for another and find within the self the small voice that is speaking the known truth, shall we say, for each entity knows beyond all rationalization what is love, what is its truest expression within each situation. And, while recognizing all cultural boundaries, will be able to affect this true loving, even if the true loving is to reject a portion of that which is offered from another.

35: Is there a further query, my sister?

36: Carla

37: I'm just working on this one point and if you will forgive me I would like to go a little further. Is that all right?

38: I am Q'uo, and we are quite ready to speak to any query, my sister.

39: Carla

40:♡: Thank you. The way it feels to me reminds me of when Don was asking Ra how he could serve our fifth-density negative friend. He wanted to find some way to be of service to this friend who wanted to stop our communications with Ra, and Ra couldn't get through to him that the very essence of the service that he wanted was to stop the contact. Besides stopping the contact there was no other service from Don that he actually wanted. It just feels like this situation is one where what the teacher wants infringes on P's free will and is a desire for an object rather than the love of a person, because in getting what he would want he is walking all over the truth and asking P to be untrue to the feelings within her which say this is not the one. I just don't know any good way to line it out in a simple way, but it feels like the same kind of situation. If you would comment on that to any extent I think that's the end of my thoughts on the subject. Thank you.

41:♡: I am Q'uo, and we would agree that this subject is one which requires a good deal of thought. Indeed, this is our recommendation that the meditative state is the means by which the true voice of each may be heard and the most appropriate expression of love experienced. We realize that there is a certain purity to the naïveté that the one known as Don expressed in the queries to Ra concerning serving the negatively oriented entity, and there is a certain purity and naïveté in the situation in which you speak, if the one known as P would receive the offerings of love from the entity that is in question. However, there is also the need to respond to the cultural practices that we have mentioned and the need to seek within for the deepest form of service, for all services are not equal.

42:♡: This was the point that those of Ra were attempting to make to the one known as Don. What is the deepest service? To simply open the self to receiving love from any entity that would offer it in any form that the entity would offer it, or is there the need to consider other ramifications? Is the highest form of service to allow an entity to break its word to another? Is the highest form of service to simply reject another entity? Is there the need to find another means by which love may be expressed? These are queries which we know each has considered this day, and these are queries which we may not answer for you, for there is value in finding answers for yourself that we would not take from you.

43: Thus, we must bate our answers as we have, but we may recommend to each the value of seeking within meditation the answers for the self from the self, for we assure you that they are there within your very heart, and though the answer may be difficult to put into experience and into action there is value in so doing.

44: Is there another query at this time?

45: (No further queries. Thanks from all expressed.)

46: We are those of Q'uo, and we add our thanks to the pot. We are most grateful, my friends, for your invitation to us this day. We know that the struggle to be human and to move in flesh is not easy. We salute your valiant efforts, and we remind each of you that there are truly no mistakes. There are only opportunities to learn and to know the Creator. Undertake each opportunity with the full gusto of the life that moves through you and which brings the energy of the Creator into your being as you pass through your daily round of activities.

47:♡: We would, at this time, take our leave of this group and this instrument, thanking each once again for the opportunity of sharing our opinions with you. We are known to you as those of Q'uo, and leave each of you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. 48:

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0:♡: We are those of the principle of Q'uo. Greetings in the love and in the light of the one infinite Creator. We apologize for the length of time that the challenging process took, but this is always necessary work which needs to be done meticulously and we attempt never to fail to mention this when it applies. We thank the one known as Carla for pursuing this process until satisfied. The discernment was necessary, in our opinion.

1:♡: We are called to your group by your musings upon love and service. We thank you for this call, this opportunity to share our humble thoughts with you. As always, we encourage each to use his discrimination at all times and with each thought we may offer you, for we would never wish to put a stumbling block in your path. Therefore, discard those thoughts which do not shine with a kind of recognition within your perceptions.

2:♡: Discussing love is our favorite occupation. No subject rings with the purity of that primary Logos, that mystery, the great original thought of Love. Here the mystery begins and here there shall be its embrace when all distortions cease. Love the beginning, and Love the doom, or ending. Before we embark upon words which shall surely fail to create full truth we pause to worship that mystery. We are those of Q'uo. 3: (Pause of thirty seconds.)

4: We are those of Q'uo, and are once again with this instrument. We greatly appreciate sharing your vibrations at this time.

5:♡: It can certainly be seen to be evident and true that service is easier to attempt than love. True, also, is it that the boundaries between qualities pertaining to the divine shall always be weak, for love is, and is all that there is. Thusly, service is the visible manifestation of the invisible and primal love. Let us work first, then, with service.

6: The questioner labors diligently within, what this instrument calls, one of the helping professions, being a medical doctor. It seems obvious that those who come before the gaze have need of a certain sort of help that is then gladly given. However, serving in the clear and everyday ways people relate to each other within their professions there lies a vast territory of very complex and shadowed landscape wherein discerning true service remains an attempt made by the follower of mazes and puzzles. It is sometimes very difficult to discern right service and the efforts of a seeker to move beyond the limits set by the culture so that solutions to questions concerning true service may be found, for what is the service in a given situation wherein two souls wend their way, moved by destiny? That destiny is inward and its ways are felt only by the seeker herself, not the one who attempts to help from without.

7:♡: Or there is often that entity who asks for service but for whom such service may well not be good to give. Those sensitive to this dynamic wherein service finds its nature in truth have a goodly work to do, for what is the service of an entity but that gift of love which has been his to give?

8:♡: The one known as Paul the Apostle suggested that in terms of service one might well think of the body which has many members: the stomach aids by being a stomach, the ears by being ears, and so forth. So each entity has his gifts to share. Yet, if each offers a different gift how infinite must the body of love be! Then, is service visible love? Is the service of an entity to share its gifts? Indeed, that is so, but there is the level beyond this wherein the seeker realizes that the

from other cultures, other nations, and other spiritual groups those subtleties of insight, those inner structures that lie behind the spoken word and conceived thought, each of which educates and trains the mind in certain patterns. Each pattern has its place and is its equally valuable teacher. Just as the physical entity which you now experience yourself as wishes to travel and broaden the understanding of what humankind is, so the soul or spirit chooses again and again to travel in other shoes, other bodies, other races, creeds and color, for each has something to offer.

13: To be humble in one culture educates. To be humble in another culture offers a completely different education. To be proud in one society is one kind of distortion of self unlike pride seen from the subtly but crystallinely different colorations of another culture's way of pride. We ask you then in this third way of seeing to imagine, if you will, the vast extent of time and space within which the soul first becomes familiar with one family at a time. Then, after many, many incarnations, one larger family, one national or spiritual group, and then one begins to travel, choosing those situations which shall fill out and energize that awareness gleaned so far. For in all of these learnings, in all of these environments, the spirit within expresses its essence in a desire for a return to the awareness of unity which was life and shall again be life without manifestation. The manifest spirit yearns endlessly for that zero within which all is one, for that and only that is the true nature of all who may hear or read these words. There is one original Thought. Each of you is that. Each of you has wandered far. Each of you seeks with grace and rhythm to complete the journey so long ago begun and perfectly encapsulated within each incarnation as that spiritual hunger within which always seeks the source of life, the truth of being.

14: As the harvest approaches, you well may find yourself within a family which cuts across all lines, for, again, like calls like. Certainly those who are wanderers are one such group. Those who have wandered from different planets to this one may seem obviously different from each other as they have incarnated in various races and so forth. Yet that bond of shared experience, shared hunger and the biases that lie beneath words create spiritually oriented families which are service oriented and offer service instinctively, not only to each other but always there is the desire, however well or ill nurtured, to reach the hand of service to any other who may be served. It is in these often unusually varied groups such as your own that the heart of the lessons of love may begin again to become unified, as each soul now has sufficient experience in seeking the truth of self and the way of service to find commonalities that move beyond race, religion, nation and culture, and instead find residence in a common foundation of self within which that deep mind which is the archetypal mind of self has had sufficient experience in combining self with other selves across all boundaries that the unity beneath all distortions is dimly sensed.

15: Yet even the dimmest of inklings of this underlying unity act like the explosion or the fireworks, tossing the entity experiencing this unity into a kind of excitement that only the experience of love itself can engender. And once this underlying unity is sensed personally the days of the personality that you now think yourself to be are numbered. The soul which has awakened to the truths that lie beyond the archetypes now has the energy to work through those rich sources within of wisdom and of truth, now has the sufficient reason to attempt to penetrate each and every archetype, becoming one who can assume characteristics which are archetypal in a cleanly pure way, finding within these time-worn structures not only the elegance of internal logic within these systems but also the doors which shall open when one comes at last to a realization that is at the end of each and every archetype or leitmotif.

16: For instance, in many, many experiences of grief it is an experience and then an experience, and so forth. The experiences add up. They are as they are; but in a course of a million incarnations, at some point the pure and undiluted tone which is grief within you sounds, and suddenly you have experienced for the first time a true grief, a grief which lights up grief incandescently. This tone sounds through all of the infinite creation and is a thing of utmost beauty, and this rich experience retires within that soul the need to experiment with grief, for it has been purely experienced and is no longer that which must be studied.

17: Is there a spiritual connotation, then, to races? All

races have great spiritual treasurers to share, both what you would call positively and negatively. In all things, however, the spirit of each remains equal, and thus all cultures, all nations, all groups are equal. All contain the same love. You shall experience that which you choose to until nothing calls you into flesh.

18: We would at this time urge you to gaze gently upon all beings and to give to each your best attempt at service, not weighing one against another, yet at the same time we do encourage you to follow the heart, for when like does find like then learning may be swifter for both. And the group which learns together becomes a blessing not only to itself and to its members but as it reaches out from that home within a certain and sure blessing to humankind.

19: At this time we would transfer to the one known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

20: I am Q'uo, and greet each again in love and in light. We are privileged at this time to offer ourselves in the attempt to speak to any further queries which those present might have for us. Is there a further query?

21: P

22: Yes, I would like to ask a question which was put to me by another person. The question is about a situation where a person feels very strongly what we may call love or a certain attraction to another entity but that person doesn't have the same feelings. Could you shed some insight about that situation, what it may mean how the two entities help each other to reach a certain level of harmony?

23: I am Q'uo, and believe we have the gist of your query, my sister. Please query further if we do not satisfy you.

24: If entities have a desire to experience love to the best of their understanding of this concept then the desire will be to give love without expectation of return, for that which is love is that which gives rather than that which takes, though it is true that love, when fully experienced, is that which both gives and receives. However, the concept which you have spoken of here is that which is felt by one and not another, and in this case there is the participation in what is felt to be love by one and not the other. Therefore, the one who feels the love, if it be love indeed, then this entity would desire to give to the other that which the other wished and this entity would seek, then, to know the desires of the other, and, once having ascertained what these desires were, would bend every effort to satisfy these desires.

25: For entities to truly know love it is necessary to surrender whatever idea the self may have as regards the nature of love and then to be moved by the power of love. In most cases, in our opinion, upon your planet at this time entities perceive only portions of love, those portions which are more to their own desires and definitions, those aspects of love which are more likely to feed their self-identified needs, and, therefore, the experience of love is only partial. If one wishes to truly be of service to another by loving another one must determine what service is desired by the one loved.

26: Is there another query, my sister?

27: P

28: Not at this time. Thank you.

29: I am Q'uo. And we thank you, my sister. Is there another query?

30: Carla

31: I would like to follow it just a little further. If the person who doesn't love wishes to serve the person who loves, the surface impulse is to say that the way to serve that person is to allow that person to love you, allow that person to fulfill his desire. Now, practically, I feel this is a wrong answer, but I don't know how to untangle free will and service and just how to put it clearly. Could you comment in a way that clarifies?

32: I am Q'uo, and though we are aware of your query, my sister, we also agree that in the situation in which you are describing there is some complexity and lack of clarity which makes a clear and definite answer difficult, for there are circumstances within your culture which require certain behaviors and commitments that put a kind of boundary on love so that love may be experienced more purely by those who are entered into the mated relationship that you call marriage. Thus, love is not freely given to all, but finds the need to be given in such and such a manner within boundaries which entities have agreed to.

33: Thus, in a mated relationship when an entity moves beyond the boundary to share what is perceived as love with

joy than pain in your presence with one another, but that others' questions and issues may raise some pain in yourselves. Embrace this opportunity for deeper learning. With this in mind, much later this evening I would like to offer a brief ten- or fifteen-minute guided meditation before bedtime for any who would like to participate. It may be a loving-kindness or forgiveness meditation. It may be one of letting go of boundaries. I will wait through the evening to feel the energy I am receiving from you and note what would be of most use. If none of you choose to participate that is fine. Any who would like to are welcome.

135: Once again, I thank you (Clap!)

136: Questioner

137: What timing!

138: Aaron

139: ...the movement of love that has brought you to this gathering and enabled you to participate; and my deepest joy, that—the sharing between Q'uo and myself and all of you. That is all.

140: (The group paused and engaged in song.)

141: Aaron

142: I am Aaron. I have been reading your energy tonight. I have the idea of two distinctly different kinds of meditation. One, to generate a deeper sense of loving-kindness toward yourself and all beings. The other, to work with the boundaries that arise within you. While I see the value of either to most of you, I think we will work with the falling away of boundaries, as it is more directly relevant to what we have talked about today.

143: Visualize yourself walking through lovely woods. You come to a small clearing where there are wildflowers growing, and just beyond the clearing, a stream. To the opposite side from the clearing there is a rocky wall, a cliffside of ten or twelve feet. As you contemplate the beauty of this scene, suddenly someone across the stream starts throwing rocks at you. The first whacks you on the shoulder and you turn and look to see a large, menacing person. You have noticed there is a cave in this cliffside, so you retreat into it. This is an unusual cave, more like a bowl—a soft, lined container. It is very dimly lit, enough so it is not total darkness, but not what you would consider light. It is shaped like a large balloon. The mouth has the quality that when you push it aside, it remains as open as you desire it to be until you take your touch away; and then it contracts, closing completely—a magic cave. Allow yourself to enter. Feel its softness. Feel the sense of safety within. You can hear the rocks still bouncing off the walls, but nothing can harm you. After some time, the rocks stop. Minutes, hours, years, centuries, pass.

144: I said this is a magical cave. You are fed. There is air. Your needs are met. You are enclosed. You spend eons dreaming in this softness. Finally the light comes to your awareness. A very dim light within this cocoon touches memories of a brilliance you had known. There arises the desire to remember and re-experience that brilliance. Tentatively you reach out to the mouth of this cocoon, remembering how the walls will expand with your touch and hold that expansion, but with the magical quality that as soon as you say, "Close," it snaps shut. Reach out from this place of utter safety. Touch that doorway and allow it to open just the smallest amount. Allow light to stream in. It is springtime. Allow the sweet smell of the air to enter. How long has it been since you have opened yourself to that freshness? What made you close yourself off here in the first place? There is the dim memory of danger. What if that being with his rocks is still there? But it has been an eternity.

145: Acknowledging any fear or resistance, ask yourself if you can open this doorway just a bit further and come out into the light and the fresh air, not moving out of your safe spot but allowing an opening big enough that you can truly look out. Here is the meadow, just as you remembered it, filled with wildflowers. There is the bubbling stream with small waterfalls over rocks and lovely pools where one could sit. The trees sway in the breeze and are alive with songbirds and their own whispered melody of the wind. You are safe. Open the armor just a bit more.

146: Can you see how terrifying it would be if someone were to slice into this cocoon with a magic sword, cutting it in half so it fell apart? You would be free but you would be in terror. It would be a violence to you. One is not freed by being forced into freedom, but by choosing freedom when one sees that the armor which was chosen for its safety is no longer needed. We honor that armor. It served a purpose; but we

recognize. "I do not need this anymore. Whatever illusion of danger there was from which I sought safety, it no longer exists. I am safe.

147: The memory of the man with rocks does not die easily. The dim memories of the many horrors you have experienced through your many lifetimes does not die easily. You are not attempting to rid yourself of those memories, but to allow them to take their place as part of the catalyst that has brought you to where you are today. The armor served its purpose; now it is old habit. I am going to be silent for a few minutes. What I would like you to do is to enlarge this opening as much as you feel comfortable. Remember, a light touch of your hands will ask it to grow bigger. Simply the thought, "Close," will lead it to snap shut, and you will be enclosed and safe again. Here you can experiment; you can look into your fear in a safe way. You do not need to emerge completely. You may choose to open the doorway enough that you may sit in it, like a doorway, knowing that you are still within. Or you may find that you are ready to come out and smell the flowers, to play in the pools of the stream.

148: With great gentleness and kindness, allow yourself to move out of this armor and to be touched directly by the world around you. There is no right or wrong way to do this. Simply emerge as far as is comfortable and investigate the nature of the fears which hold you back. We will be silent now for five minutes.

149: (Pause)

150: As you open to the world beyond your armor, you become aware that there are others emerging, each from their own armored shell. At first you may startle at the presence of others' energy and want to withdraw. If there is any sense of needing a shelter, allow yourself to withdraw a bit until you feel safe. See that the others do not threaten you, that this is old habit which wants to pull itself back in. Then you can simply acknowledge old habit, old conditioning: "I do not need to do this anymore." Touch the walls and come out again. As your armor falls away, you will find it natural to make contact with others. If it is appropriate to your own emergence from your shell, reach out your hands, feet, whatever limb can make contact to one or more neighbors—those sitting beside you in this room. Very carefully and mindfully, see how it feels to allow yourself to be fully vulnerable and open to another's energy field and to release your own energy field out to them. I ask you to do this now quite literally, if you feel it appropriate, reaching out hands or feet so that you contact at least one other person. Gently explore the nature of this opening. Know that there is no force; you may retreat at any time. This practice is to help you experience the nature of that armor as old baggage, to more fully experience the nature of the presence and that you are safe and may continue without your armor, without the illusion of limits and boundaries.

151: You may wish to drop the hand you touch and then take it again, to feel how it feels to separate yourself from the other's energy and then rejoin. I will be quiet for one minute.

152: (Pause)

153: It is quite late, so we will end this meditation here; but I would like you to carry this practice with you to bed and through tomorrow. Each time you feel threatened, notice the contraction of your energy field and the way that pulls you back into a sense of armor, perhaps seeing two people talking together and feeling rejected by them or hearing something which threatens you and asks you to look deeper at fear. Watch each contraction and the way you pull into your armor and then ask yourself, "Is this old habit? Can I allow these boundaries to reopen? Can I allow myself again to emerge? And again and again ...?"

154: May all beings everywhere come to know their infinite nature and their limitlessness. May all beings everywhere emerge from their self-made prisons and find the true freedom of their connection with all that is. May that knowledge of your freedom and infinite perfection bring you home. I love you all and bid you a good night. That is all.

155: (footnote start/For more information, please contact the Deep Spring Center for Meditation and Spiritual Inquiry, www.deepspring.org, 3003 Washtenaw Ave, Suite 2, Ann Arbor, MI, 48104.(footnote end/footnote start)(Clarification of context is pending, with regard to rejoicing in using such portions of being as catalyst for loving thought and action. It may also be helpful to reference Aaron's second address in Session 20, dated September 25, 1993, concerning the question, "How do I know when I'm following a path of love or

a path of fear?" and including the statement, "Your fear is not a burden given you for combat. It is the fertile soil upon which you may build compassion. It is the garbage that you turn into compost."(footnote end) 156:

7.23 1994/09/25

0: (This session was preceded by a period of tuning and meditation.)

1: Q'uo

2:♡: We are known to you as those of Q'uo. Greetings in the love and in the light of the one infinite Creator.

3: Upon this morning dedicated by your peoples as a Sabbath, we embrace each in holy joy and thank you for calling us to you in these sessions. You have made it possible for us to offer the service that is ours to give. There is no greater help to us than that precious call for information. Without this we could not serve in the way we have chosen to offer service. It is only in the work of serving you that we may learn those lessons which are before us as a people at this time. Therefore, we most humbly thank each for the enormous service you have done for us.

4: As each relaxes about the circle, we ask each to pause and simply look within, asking to see in some symbolic, mental visualization your energy nexus. How do the harmonics, resonances and balances of this present moment compare with that system of energetic displacement with which you came to these sessions of working? We suspect that each may see the brightening, regularizing and balancing of energies far beyond the system of energy with which each entered this environment.

5: Each entity is as the radio. There is the ability to vibrate at various speeds and levels of rotation or vibration to send out to other receivers, and there is the receiver which may take in those vibrations sent by other senders. When a group such as this converges for a united desire, the energy available to each in the group skyrockets exponentially because each is as the flower turning to the sun. Each basks in the others' radiant warmth. Now we realize this work is done for the most part without conscious intent; however, the conscious awareness of this process is not necessary in order that this adjustment process occur.

6:♡: Now, to each entity there have come the new faces, the new personalities. There has been the opening to that first meeting of the mind and heart. In the natural way of third-density beings there has been the instinctual movement toward groupings, these groupings shifting and further harmonization taking place as each spirit deepens the lines of communication with the various other entities so that over the period of these few rich hours of companionship and heart-felt love, a community supporting each has evolved, complete with stories to tell of laughter and of tears. For wanderers, this gathering of like souls is especially poignant because of the extended spiritual families or clans which make up the chosen groupings of entities into community in higher densities. When each departs this crystallized, new entity of light, each may carry within the memory of the heart, this supporting and enabling group ethos or spirit.

7:♡: You wish to know how to use this incalculable, priceless gift. Firstly, we ask each to gaze often into this memory, for there is comfort and validation in this group, each for the others. This simple remembering is potent and is one occasion which maximizes the development of faith; for each has the faith for the others, each falls down in faith when the gaze turns inward. Therefore, this community of seeking, devotion and faith that has been born here may withstand the plangent, painful doubts and fears that will come to each. Further, when this memory is seen as that crystallized gem of offered and accepted love which it is, that gem may be scribed as the seer's glass; and within its light the Creator itself lives, accessible in that intimate, personal way in which family members all have the same remembrance of loving parents, loving father, loving mother. So, each may see the memory both as invaluable in itself and as a clear glass in which each may become transparent to the one great original Thought, which is Love.

8:♡: Now, each has its own network of friends who also walk upon a path of faith, attempting to live a life of devotion to the Creator. Thusly, each may link this group with others. In this way, that golden net of which we have spoken is more

and more finished, the strands covering more and more of the globe's inner spheres. This is a time of beginnings, the dawning of a new millennium. In this new day, your riches shall be each other. How much you have to give each other, my friends! Yourself, you cannot save; another must reach the hand. Yet, what you are not able to do for yourself, trust and know that you—imperfect, broken and sorrowing—yes, you, just you, only you, can do great service for others. Just, merely, only you, as you are, are of infinite, infinite value to each other. This is the way of salvation for all peoples: love reflected in love until your entire environment moves as though to one great music, even the flowers and trees swaying to that dawning, enhanced consciousness which is coming gradually even now to each questing spirit.

9:♡: We would at this time, turn the microphone to our beloved brother, the one known as Aaron. We are those of Q'uo.

10: Aaron

11:♡: My greetings and love to you all. I am Aaron. My beloved brother/sister of Q'uo has spoken of the ways you may draw your energy together to deepen love and faith as you reside within this illusion. That foundation of love becomes a strong source to draw upon as you work with the sufferings of the third-density experience.

12: I wish to speak to these sufferings a bit more specifically, especially as they occur for wanderers. Each of you is unique. I do not wish to categorize you and in that way minimize your pain. What I describe here, then, is a map, and you will need to fill in the details yourselves; but I offer the map as guidance through your confusion.

13: I see three basic areas where wanderers find themselves struggling. The first is the physical distortion. When you enter a density which is disharmonious to your own frequency vibration, it is not only discordant with the physical body's frequency vibration, but often has the illusion of discordancy with the emotional and mental bodies' frequency vibrations. Each of your four bodies has its own specific frequency vibration. You can return, but must also acknowledge the heavier vibrations of the physical and emotional bodies and not try to force a higher resonance before the human is ready.

14: The second area of distortion comes here. Rather than trust your situation, you may use grasping and force of judgment to attempt to penetrate the veil. The third area of your discomfort lies just on the other side of that veil: "Home; I want to go home." You cannot say it more simply or poignantly than that. Let us speak to these three areas and begin to look at how the discomfort itself may become tool for learning and enrich your readiness to serve on this spaceship we call Earth.

15: I said that each of these bodies resonates to its own frequency vibration. When you strum one string of a stringed instrument, sometimes the nearby strings will vibrate as well. While each has its own vibrational frequency, the harmonics involved set up accompanying patterns of vibration. Many wanderers come into the incarnation out of tune with the vibrational frequency of third-density earth. The feeling is as if you were a giant violin string wanting to sing out your music to the world, but every time the string that you are begins to vibrate, something clamps down on it, preventing the fullness of that vibration. The more you fight against that which stills your string, the greater the illusion of discordancy. The hand that touches the string and string itself can come into harmonious interaction. The earth plane and the physical vibrational frequency of the wanderer can come into greater harmony when one relaxes into the environment in which you've incarnated.

16: It is common for wanderers to suffer from allergies/asthma, reacting to both the natural substances of the earth and the distortions of those substances. I do not suggest that such allergic reactions are mental. Certainly, it is the physical body that is finding disharmony; but part of the disharmony comes from your fight with the incarnation.

17: I want to go into some specific detail here. There is not specific vocabulary to discuss this. Let us use metaphor. I return to that example I gave yesterday. We have the perfect light, the perfect light body template, shining down on a white sheet of paper, which is the physical body. Let us adapt a term that we will call sub light body. This is not sub "dash" light but sub light body, slightly lower than the light body. Let us envision here a piece of perfect cellophane. The light that shines through onto the paper of the physical body is perfect. When you wrinkle the cellophane and unfold it,

ing of the telephone or the sounding of a bell, heard from a neighboring church, to remind the self to turn to offering thanksgiving and praise. This reminder aids and in each life experience there is a structure of habitual use of time, wherein there are predictable moments, which might be best laid aside for a quick visit to eternity. This does not have to be formal or long. Indeed, it can be, if you chose, most frequent.

6: You see, when seekers speak of living within the present moment, they are attempting to describe within the illusion and using (as) the tools of the illusion that which does not take part within the illusion. When entities are struggling for a personal healing, when they are in some kind of therapy, there may be suggested another structure within which one may attempt to discipline the personality and the habits of the mind and emotions.

7:♡: Whatever the language, the student of truth is basically looking for ways to stop thinking, and instead allow the nakedness of pure attention. Feel for a moment that incredibly powerful love that is the Creator. Sense this love within you as the sun warming the heart, radiating throughout the physical vehicle. Within the curtain of flesh lies deity, and that vessel that you are is being hollowed out to receive ever more fully that love which is all that there is, which wraps up eternity and infinity in a tiny ball, and, throwing it, creates the universe.

8:♡: We would leave you at this time in the love and the light of the Creator. We are with you in eternity and bid you joy of your party. May you seek most purely, forgive most completely, and love each other with all your heart.

9: We are those of Hatonn. Adonai vasu borragus.

10:

8.2 1995/01/22

0:♡: We are those of Q'uo. Greetings in the love and the light of the one infinite Creator. Our thanks to this circle of seekers for calling us to your session this day. We are most beholden and thankful for you who seek and by your seeking serve, for we have no ultimate answers but, rather, are partners with you in refining those questions which lie ultimately shrouded for both of us in mystery. It is the continued focus upon these questions that create the vibration that is purified desire and the truth that is purified emotion.

1: This day you would seek knowledge of how the spirit moves through the incarnative process with regard to what populations it may choose to be a portion of, and you ask that which has not a difficult answer, but, rather, a clear but complex answer. Thusly, we shall need to work at several levels, not that one is deeper or more spiritual than another but that there are various facets of relationship which we shall view with you.

2: The first portion of the discussion will revolve about the basic spirit or what you would call soul. Each spirit is in essence the same, for each spirit is a mobilized, potentiated phase of infinity, or an infinite nature, or self. This basic self is one, and this is true across lines of race, nation, planet, galaxy and creation. Each seeming monad or unit or spirit or soul is an holographic representation of one original unified Thought, Logos or Force. That we have given the name of Love. Each is Love. Each was always Love. Each shall always be Love.

3:♡: The creation began and shall end. Your galaxy began and shall sooner end. Your star system began and yet sooner shall end. Your planets began and shall end. And each entity began its manifestation and shall shed it ere soon. That which seems different and unique is an illusion. It is easier to speak this unity than to communicate that unity. However, we shall pause for a moment that each may sink into love, and we shall attempt to aid in that feeling that you may in some small wise find this feeling within that is unity. We are those of Q'uo.

4: (Pause)

5: We are those of Q'uo. Feel that wind of spirit that has allowed you the creation of your unique personality. Personality can be seen to be shallow, that creature of one incarnation. However, the more basic personality is the child of many, many incarnations. And so as with all that is manifest, you as an unique personality first found life a thing of reality by virtue of being slowly more and more aware of, not yourself, but your surroundings. And the process of individuation

began.

6:♡: Imagine that you, spirit just born, sprung from the Creator's fertile love, sailed through many, many universes and saw many, many beautiful stars, constellations, vibrations of beingness and through many, many densities, many, many experiences you moved that infant soul until there was a choice, a preference, a bias. This star, this constellation, this planet. And one day you were water, or earth, or rock, or rain, or wind, or sand. And your incarnations had begun. Was this unity then forgotten? Not in the deep mind. This essential unity remains that truth which for all, moving through the densities, cannot be denied, for it is felt within as a heart's truth. It is not that you are like others—rather, you are all that there is. This is your foundation. This is that plinth upon which you build that creation which turns stone to statue and form to life. This is the rock upon which you may stand. You are one.

7: The second way which we wish to look at this question is that way of naming. We need not go through that process by which you have come to third density. You may simply accept, if you will, for the purpose of this working, that you did indeed rise in consciousness through various forms in first and in second density; that is, as elements and as plants and as animals and then came to the dawn of third-density experience. Once again, you may have wandered far from sun to sun, looking for third density. Or you may have chosen this particular planet to begin third density with. Choices are possible, not conscious ones as you know them, but rather like calling like.

8: However you chose, the planetary influence and the racial influence with which you began the long process of learning through incarnations remains that which has had the first biasing effect presenting the first catalyst giving you that turning of the archetypal mind's themes and biases which are most deeply rooted within. For the Logos expressing as your sun body touches each planet differently, and, indeed, each portion of a planet somewhat differently, so that large masses of entities which are of a single racial origin or national origin may be more probably biased similarly than those whose minds contain etchings of another set of planetary, racial or other influences.

9:♡: Thusly, there is, to some extent, the experiencing of like calling like that expresses within the conscious mind as a feeling of comfort and of being at home with certain people; that is, with certain national groups of people or certain religious or spiritual groups of entities. Within these large divisions those within the same body of influences begin the work of learning what love truly is. And in doing this together, over many lifetimes, ways are created, and over more and more time, embellished upon and strengthened so that each culture, shall we call it, with its characteristic ways of dealing with ever eternal situations common to all of humankind, become more and more handy to the mind and useful to the commonsense, everyday spirit.

10: Just as national or spiritual groups of entities tend to speak one language or a language in a characteristic sense, so do different cultures have unspoken language and ways of communicating which do not travel well. The one known as P, for instance, spoke to this group concerning an American who does not take the hint and stop being a nuisance, for this entity, brought up within a culture which simply shuts the door and does not answer the communication by telephone or by mail, has no innate ability and certainly no desire to leap across the cultural divide which separates this entity from one who has been reared within a culture in which hospitality is an holy thing, and the bad company must needs figure out by hint and the tone of words that he has overstepped the bounds of courtesy.

11: Thusly, entities do indeed often incarnate again and again within one planetary and one racial or spiritual group.

12:♡: Thirdly, the thrust of the question, we believe, centers about whether there is a spiritual value of one culture against or relative to the spiritual value of another. And so we must ask you to, again, wipe the mind clear. Now, each of you within this circle has experienced incarnation with a substantial percentage of incarnations upon one third-density planet, and within that planetary influence one nation, spiritual, or other group of that kind. However, in the fullness of time, as entities grow, as they wake up, spiritually speaking, and discover that there is much more to know about love than has been understood, shall we say, by any one group these entities naturally choose to begin the process of gleaning

8.1 1995/01/15

0:♡: I am Hatonn. Greetings in the love and in the light of the infinite Creator. May we thank you for calling us to this circle of seeking. It is a great pleasure to once again experience the blending of our vibrations with your own and we feel most blessed to be sharing in this meditation. As we offer our opinions, we ask that each entity take what seems good and discard those thoughts that do not seem appropriate, for we offer our opinions and are your error-prone friends along the path, rather than any absolute authority.

1: It has been some time since we spoke through this channel and we enjoy that also. To stay in the present moment is to stay in eternity, for the fully realized present has infinite depth, and breadth, and height. To be present in that moment, in a full sense, is possible to third-density experience, but highly improbable, for the aim of third density is towards creating a sea of confusion within which entities may exercise their free will in choosing the manner of spending time and attention. So if you feel again and again that you are spiritually lacking because of dwelling upon the past or hoping overmuch for the future, step back from judgment of the self and remember that you did not create this illusion so that you could best it, defeat it, or win from it the prize of perfect conformation to that infinite present moment. Rather, you came to, shall we say, (the party, in order to be intoxicated with life, and to stray from the path that is straight, drawn instinctively by those interests and biases which you brought with you in such a way that the dilemmas of reconfiguring and re-aiming the path might be set up just precisely in that way which shall instruct, reform and teach most accurately, pointedly and profoundly.

2: As you stray and (wander) (the weather of the emotions blows through the experience of the self by the self. There are times when it seems possible to become fully aware, centered and present. There are often times when the self perceives its nature as hopelessly foolish, scattered and inefficient. The full gambit of these judgments of self by self may be upon the surface true and may seem helpful, however, beneath these surface experiences of self that portion of the self which does indeed dwell eternally within that present moment is alive and well within you. You cannot escape the perfection out of which you were created and into which you now are maturing.

3: Have we confused you, my brothers and sisters? We do not mean to confuse, but rather to put into a perspective this quest for righteousness or right thinking. These attempts are indeed important. It is well to strive towards the ideals of being present and practicing the presence of the infinite Creator. It simply needs to be pointed out that this, like other states of conscious existence, is that which is upon the surface of the personality of the life experience, whereas the work of an incarnation redounds to the very depth of the self, to the roots of mind, the last thirsty roots of consciousness that reach into that which is deity.

4: You see, your nature is such that the striving, the activity of an incarnation, remains in a sense frivolous or unimportant, the many self-judgments being not only frivolous but inaccurate and inappropriate. We suggest that each encourage those thoughts which refrain from judgment and discourage the self in its desires to castigate and rebuke the self for its shallowness, its lack of appropriate awareness of the present moment. This we say in order that those many times when the self is perceived as being out of harmony with eternity, that the judgment will be not chosen, but rather a shrug, a laugh at the human condition, and a turning once more to thanksgiving and naked praise for the infinite One which fills the days, the moments, the years and the life with such beauty that it is beyond description.

5: Now having said this, we do encourage each student to muse often within that sacred tabernacle within, to sit mentally and emotionally down within that holy ground of being, where lies truth and eternal things; to sit with bare attention, knowing that silence which speaks of the mighty presence that is both Creator, creation and created. For these are moments out of time, out of space, and rather eternal and infinite. These moments of practicing the presence of the Creator may be keyed according to your individual needs and circumstances. This instrument has often used the ring-

conditioning vibration, for any particular purpose, then the conditioning vibration shall allow the entity to do this much as your magnifying glass will aid you in enlarging the print upon a page.

24: May we speak further to either?

25: R

26: I will expand in the second direction and that is ... Let me put it this way, when I am in a meditation I assume that as I try to open up to your energy or the particular entity that comes through either of the instruments that if there is a real intent to add and open up, I assume that it may enhance the contact somehow. I wonder though if this helps the instruments that are actually channeling to be more stable, or whether that is really a function of the particular instrument in tuning. And I don't know if you can really say anything about it because this sort of affects the contact, but I am just curious if this is the right feeling about it.

27: I am Q'uo, and I am aware of your query, my brother. Indeed, your intentions are most helpful in this contact, for it is the desire of each entity for our words and contact that aids such an occurring. This is most helpful, and we thank each for this desire to hear our words and to seek our service, for by such desire and intention we are invited and a place is made for us in your beingness.

28: Is there another query, my brother?

29: R

30: No, I guess not. The desire was a Christmas present for you.

31: I am Q'uo, and we thank you, my brother, for your delicate present of desire.

32: Is there another query?

33: P

34: I have a question. It's a thought in my mind. Actually I didn't talk about it during our conversation prior to the channeling. The thoughts are about the usage of narcotics, drugs. I have been thinking of maybe taking LSD, and wanted to know what Q'uo could comment on the usage of such substances and how it would be of help for a seeker in opening windows of mind?

35: I am Q'uo, and am aware of your query, my sister. We find that we are limited to a large extent in the response which we may give, for we do not wish to influence another in a course of action which may have ramifications within the seeking. We may suggest that whatever ingestion of chemical substances an entity may consider, it is necessary for any seeker to have a great desire for the seeking of light and to prepare for this most carefully, for any substance which speeds up the normal process of perception for an entity also carries with it the greater responsibility for that entity to use the occasion for an opportunity for seeking the light, for there are many entities and energies that are made available at such an opportunity that the seeker must be most fastidious in the preparing of the self for this experience.

36: Is there another query, my sister?

37: P

38: No, thanks very much for your comments.

39: I am Q'uo, and we thank you, my sister. Is there another query?

40: Carla

41: Not for me Q'uo. Just thank you and Merry Christmas.

42: I am Q'uo, we greatly appreciate the warm wishes of this season of renewal, that we feel offered to us not only by the one known as Carla, but by each in this circle. We are quite aware that each views this particular season in an unique fashion, and we see also that each offers us the purest of blessings and good wishes that are associated with this season. We are aware that the time of the birth of Christ has various meanings to various entities, and we can assure each that there is a Christ within each that responds to this time within each entity that occurs, whether it be at your Christmas time or at any other time during your year. There is the babe within that awaits the birthing; there is the attending of this babe by those portions of the self that are wise and which bring gifts to this young self that is being born. We see within ...

43: (Tape ends.)

44:

the reflection of those wrinkles shows up on the piece of paper. When you identify with the wrinkles and start to believe they are real on the piece of paper, you act in certain ways as if they were real. When you remember that the perfect, un-wrinkled sheet lies within the wrinkled sheet, your attitude toward the reflected wrinkles on the lower page, which represents physical body, will change. You look at the wrinkle and you say, "It's there, or appears to be, but I don't have to act as if it's real." When you can dwell more fully in the ultimate reality, what happens is that your energy field does not contract around each wrinkle. There is spaciousness around what has arisen.

18: Let us bring this picture back to the situation of the wanderer with physical-body discordancy on the earth plane. The light body template is always perfect and in full harmony with all that is. Here sitting in this room is the ever-perfect physical body which carries an experience of distortion. Focus on that pain or discordance, seeing it literally as a reflection of a wrinkle in that sheet of paper: the painful back, the stomach problem, allergies, whatever it may be. I am not suggesting that it is not real within the relative reality in which you dwell. If your stomach or back hurts, your stomach or back hurts. If there is allergy and watering of the eyes, that is happening; you are experiencing it. But it is not the only reality. A higher reality is the innate perfection which is also there.

19: We move into the same two steps I discussed yesterday, acknowledging the real, uncomfortable experience and finding openheartedness for the discomfort, that there is no longer such strong aversion, no longer such fear of it. The pain and/or aversion themselves are part of all that is. Do not create a duality here.

20: The second part is to move back into this perfect light body template. Instead of allowing the physical body to reflect the discordancy which mental and emotional bodies have created, and in which you have pain, come back to your perfection and rest in it. In a sense it is a kind of wordless affirmation. You are not denying the relative plane of reality, but choosing to more fully ground yourself in the ultimate reality of who you are.

21: No, you will not wipe away all your physical ills with this practice. They are gifts of the incarnation. Through your own pain on the earth plane, you learn a deep sensitivity and compassion for the pain of all who suffer. You are meant to fully experience this as third-density human. So this practice is not going to get rid of all physical distortion, but it will considerably lessen the intensity with which you experience it. All you need to do is sit for a few minutes in meditation when this physical distortion feels strong, send deep compassion to the human which is suffering its stuffed nose or back pain, and then allow yourself to connect to the light body template and relax into the perfection of your being. Remember, the light body template is not disharmonious to this density. You create the body disharmony through the contractions which arise out of your struggle with the heavy density experience. When you relax and rest in the spaciousness of the ultimate, the disharmony resolves.

22: Work with the emotional and mental bodies is much the same. I will not repeat the details of the practice. When I look at you I see light literally streaming down from this light body template, light that surrounds you not just as your aura but as the entire energy expression. The silver cord is a metaphor for what I see. Of course, it is not a silver cord in ultimate reality, but there is this seeming silver cord that connects through all the energy chakras of the physical body up through the sub light body and into the light body, and through that perfect light body into that which is the source of the light body. Here is that child's sun and triangular sunbeam of which I spoke yesterday. The energy comes from the sun through the sunbeam, through the reflection of the sunbeam, which we called the sub light body, and down into the physical body. The energy field radiates out, not just from the light body and physical body but from this whole connected cord.

23: When your energy is open and relaxed there is no hard edge to it. Picture it as billions of dancing molecules of light, denser toward the cord of the physical structure, more dispersed as it moves out. The energy of that which you contact moves in because there is no skin, no edge. When you freeze up inside, as wanderers especially are prone to do, this has a different vibrational frequency and it is going to hurt. You put a shell or hard edge around your being and move into an illusion of separation. But my dear ones, how can you help

but smack into the various illusions of this plane when you create a hard edge against which they will smack? We keep letting go of that edge, then. First, you must see that you've built it. Each time you feel the edges, you ask yourself to let them down. Then you will no longer feel the physical, emotional and mental densities of the earth as a hand clamping down over your string that wants to vibrate. You will begin to experience them as sister strings; perhaps no longer a violin, but a base and a cello. But you can begin to vibrate in harmony with them. First, you must allow them in.

24: Finally, we come to the deepest pain of many wanderers: "I want to go home. I feel so alone, so isolated, so abandoned. I want to go home." I said yesterday—Friday, pardon—that all wanderers, 98.625: If you were already perfect you would not need to be here in relative terms. The relative human is never going to be perfect. The light body template of which you are a seemingly imperfect reflection is and always has been perfect. That light body template is none other than a projection of the Divine, in which sunbeams beam back into the sun. There is nothing there that is not of the same nature as the sun.

26: You are trapped in the illusion of the wrinkles. That is not a problem. It is your catalyst for remembering your divinity. Allow it to teach you. When you finally understand who you are, you understand that you have always been home. How could you leave that which fills you always? How could you have ever been separate from that? What a joyful moment it is when you understand what you truly are. The healing of that delusion of separation and flaw fulfills the learning for which you came into form and frees you to offer your energy with a greater focus and greater clarity to the service that you came to perform.

27: I pass the microphone at this time on to my brother/sister Q'uo, with much joy in this sharing and the way we may elaborate on each other's thoughts. That is all.

28: Q'uo

29:♡: We are Q'uo. My brothers and sisters of sorrow, long ago as you measure time, we and others came among you. When we left, we had salted the way within your planet's inner worlds the fair fruit of our peoples, those who loved so deeply and heard the cries of Earth so clearly that they were willing to sacrifice present pleasantness for the difficult and painful, challenging and worthwhile mission, if you will, of sowing within your peoples' awareness those seeds of harmonic understanding or awareness that might hopefully assist those of your sphere and the sphere itself, your beloved planet Earth, to weather the crossing of that channel of birth that looked as though it would be a difficult earth. Now the time ripens, the fields of the Earth's spirits are white with harvest. Now the harvest of Earth begins.

30: Wanderers, sorrow's own folk, you have come here to serve. We call you all to service now. Take up your crown of thorns. Lift the burden of your humanity and walk forth unafraid. We encourage each to trust destiny. Your basic vocation is devotion. Work with your moments of conscious awareness in your own way, at your own speed, taking rest and comfort as you need that refreshment. Allow each morning's light to form within you its own agenda for your day and your night; and study patience, for in addition to this great central vocation that even now regularizes your planet and its steadying light, you will come into, grow into those apparent and overt services that have been prepared for you.

31: To many, the service of devotion is the complete service required. If this is occurring within your life, come to an informed understanding of the value of being, for it is because your ground of being is remarkable that this lonely job of keeping the lighthouse burning has been given you. Tend, then, to this light within, hollowing the self through anguish, pain and initiation until you are transparent to the light. This may be your destiny: to act as radiator and regulator of the light of planet Earth. To others shall come ministries, as this instrument would call them. Those who begin to develop as channels of some form of healing, move along the path of your gifts. Look always to the true shape of the gifts within.

32: Perhaps, in addition to being the light that shines upon the hill, you may also have what the world and the illusion know as vocations. Entities such as this instrument, the one known as Jim and the one known as Barbara have developed such vocations; and there seems, perhaps, a glamour or desirable charisma emanating from these services. Yet in truth, these entities are but channels. The glamour, the charisma, exists within the channel, the space which these entities have

created by their faith. When such an opportunity arrives for you, you may embrace it, being completely unworthy in your own eyes; for in such service the actual job requirement is willingness to sit with that light that has been given, reaching not, striving never, but ready to accept the souls given into their care. Never accept the opinion of others when praise is given, but always know and offer credit to that which has flowed through your channel. This is so difficult: to remain open and accepting when it appears that you are successful in helping. What a difficult trap to avoid, yet each shall keep the other's balance through communication and mutual support. Each may encourage each to true humility, true servanthood.

33:♡: You have sacrificed much for this opportunity to serve. Take, seize, grasp this opportunity, not to rush forward with it but to sit embracing it, asking it: "Change me as I must alter to do the will of the infinite One. Humble me; comfort me; give me companions along my way. Give me persistence, stubbornness and courage. Let me love insult and misunderstanding. Let me embrace criticism and shame. Let me become empty." These are the prayers of the brothers and sisters of sorrow. These are prayers of tears and joy beyond all knowing.

34: We would at this time transfer the microphone to the one known as Aaron. We are Q'uo.

35: Aaron

36: I am Aaron. I want to speak to this term harvest and what it means. This is a word that is often used. Perhaps you flinch at the term and your energy quails because the word implies force to you, that someone goes out into a field and harvests the grain and fruit to take it for its own, as if the grain or fruit were being used or manipulated. Think of the small energy that moved into that stalk of wheat, into that apple or bean. When energy moves into that which is used on this plane as food for others, its greatest will, at whatever level it is conscious, is to learn how to offer its energy to others and become part of the greatness which is universal consciousness. When you pick an apple from a tree and express gratitude for the nourishment and sweetness of that fruit, that honors the apple's greatest joy: to serve. Its free will is not being violated by being plucked to be eaten. If it did not want to be eaten it would have invented blemishes of one sort or another that would make it unappealing. The richer it appears, the more vibrant its energy field, the more it wishes to offer itself and make itself attractive.

37: Just so, the evolving human that has become ready to move beyond this density becomes vibrant in its desire to be a tool of the Divine. It becomes radiant in its selflessness. Its greatest wish is to be of service and, as my brother/sister Q'uo just said, to allow its will to be offered to the greater will of the Infinite: "Not my will, but thine be done 1; not for my glory, but for thine. It only comes through me. I am simply a channel."

38: Think you of this. Barbara, here, is a channel. She channels this energy that you have come to know as Aaron. Do you not think that I am also a channel? What I offer you does not originate with me. I offer you divine wisdom and tell you nothing that you do not already know in the depths of your own divine wisdom. I am a channel. I am empty. When you come to this, what Q'uo has referred to as harvest, it is not that your being is snatched up with no accord to your own will, but that the greatest gift that you can offer is to allow your energy and light to evolve to the point that you are ready to move beyond the limits that you've previously believed, to be "harvested" into the next step of your evolution.

39: It may help you to think of it with this image. Within each being is an intense light, unlimited in its power. Around each being are many layers of shielding, like an onion; but place that intense light in the center of the onion. With each giving up of fear, with each bit of clarity of the truth of that inner light, layers of the so-called onion fall away; you become translucent. At a certain point you emit so much light that you are ready for the so-called harvest, to move into another plane where further layers may fall away. With higher densities, more and more layers of shielding and separation fall away until finally that brilliant and intense inner core is exposed and offered into the service of the Infinite, of God.

40: What is this harvest about on the earth plane? I spoke yesterday of the move of Earth from third to fourth density. In fourth density you are part of an energy group, not forced into that and not fixed in your placement, but desirous of that deepening contact. In a sense, the connection between you

this weekend is rehearsal for fourth density. When you let your barriers down and allow yourself to be both more telepathic with each other and very open in your energy fields, with thinned shielding, you are practicing for fourth-density experience. The illusions of separation will fall away.

41: Fourth-density Earth may appear not much different in some outward aspects. There will be seas and mountains and forests. Yet, there will be a new understanding of the deepest interconnection of all that is, both upon the Earth and outward from the Earth. You will be co-creators with the soil in the creation of your crops. If you choose to eat solid food rather than to dwell simply on the light and energy, that which you eat will be thanked graciously; and as Q'uo thanked you for the opportunity you give him to serve, your food will thank you for its opportunity to serve by nourishing your body. You will understand your codependence on others in a positive sense. You will not be ashamed of that which arises in you. Since there will be no shame over the arisings of the emotional body nor any need to fling those emotions on others, you will deeply share your joys and sorrows much as fourth-density energy does now. Fourth-density energy now is fully telepathic within its group. The learning of compassion is so profound because you fully experience the unshielded emotions of another: its pains, its sorrows, its joys. You no longer are limited to learning from your own experience but become able to learn from everyone's experience; and because you no longer guard your own experience out of shame, you offer it to others for a source for their learning. This is what Earth is in process of becoming.

42:♡: People ask me: "Is this really going to happen? What about the arising negativity I see on the earth plane?" My dear ones, if you fear and hate that negativity, you simply add to it, and it will become the source of your own stagnation. This is much as a child learns lessons in school and asks, "Am I ready to go on?" If he or she does not study for an examination and does not pass the test, he may not go on. The focus is not on progression but on understanding. The work must be reviewed until it is understood. There is no time pressure. If you continue to return fear to fear and hatred to hatred, you have not understood and the work will be repeated until it is understood. The Earth will continue to offer you catalyst. When enough of you understand the lessons and can return kindness and love to fear, can allow fear to become a catalyst for compassion rather than hate, then you will be ready to shed the illusion and move into fourth density.

43:♡: Many of you will continue on fourth-density Earth. Others will move back to non-material planes from which you came and find whatever other ways you may choose to serve and to learn. The radiant fruit that you have become will find its next place in the universe, its next place to serve, to grow and to love. I would like here to pass the microphone back to Q'uo. That is all.

44: Q'uo

45:♡: We are Q'uo. The time has come for us to bid each dear spirit here farewell. We cannot express our humble thanks sufficiently for calling us to you to share our opinion with you. Our most deep wisdom, my friends, remains: Love the Creator; know that the Creator loves you and brought you into being to delight itself; dance as the child of the stars that you are and always know that the key is to love one another, to share each other's joy, to bear each other's burden of sorrow, to bring each other home. We of Q'uo leave each in the love and in the light of the one infinite Mystery which created all that there is in unity and harmony. Adonai. Adonai. Adonai vasu borragus.

46: Aaron

47: I am Aaron. I would like to close by teaching you a very simple meditation practice, drawn from the Tibetan Buddhist tradition, which may be used to open up your own hearts and to more deeply offer your energy and service to another. It has two parts. I am going to teach them to you one at a time and then we'll put it together.

48: Feel yourselves seated in a cylinder of light. Breathe in, feeling that light enter through the crown chakra and coming down to the heart center. As you breathe out, feel that light stabilizing within you, filling you. Breathe in, visualizing some person or place of suffering. It may be used with a friend, or perhaps when you are watching your television and see the victims of war or famine. It is best to hold one image in your mind here and not to scatter your energy. So you have breathed in that light, breathed out and let it fill you, especially moving into the heart center, breathed in and

often that which is the saving and healing key within one's impulse is that which cannot be explained except by the feeling that there is indeed such a thing as intuition and that this faculty can be honed.

5: In speaking of attempting to converse and communicate on ever clearer and deeper levels we speak truly, yet we wish also to point out that anything which can be said in words is not the truth, indeed, our very concepts (of that which is below the veil in your density are not the truth. They are true, but we continue to feel that there is an absolute truth which we may experience but never ever understand or control.

6: Therefore, the process of living a life of the open heart in service to others creates situation after situation in which the seeker is moving to the rhythm of a drum it itself does not fully comprehend. There is a special art to being willing and able to trust the flow of experience. This instrument's mind immediately says "No, 'the flow of catalysts.'" However, we are speaking of how you learn at this moment, but rather how you can open the heart and in that state communicate one with another. It is impossible to convince any one that the spiritual search is real, or true, or desirable or that the faith in the goodness and the rightness of the creation as it is can be explained. Always the seeker must rest in the security of mid-air. The seeker who dares to venture greatly simply walks over that archetypical cliff into the abyss of unknown things. Is there then the sensation of falling? Indeed not. But that leap must be made first, before any knowledge has been gained by experience.

7: Imagine then, if you will, the feet planted firmly upon the earth. Yet ahead of you lies the infinity that you have come so far and sacrificed so much to behold, to study, to begin the attempt to grasp, to understand. How precious is this realm of shadow and confusion which each has been speaking of and laughing about, for it is these very shadows that enclose the Creator, and were one to move into the brightest day, one would not find truth. Truth is not attainable from the position which each now occupies. It can be intrinsically experienced, but it cannot be known, held or told.

8: Indeed, this instrument has frequently experienced the light in its undiluted form. Yet when this entity moves back into the everyday mode or frame of mind, by no exercise of its skill with word can it generate an explanation of what has been experienced, or a description of it, or any way whatsoever to translate that primary personal experience into a teaching tool for others. Each entity is indeed its own teacher in terms of experiencing truth. Yet that feeling of having experienced and lived a truth has occurred to each within this circle of seeking and, indeed, to almost all of those who at this time, if you will, feel that they are awakening to a deeper truth about who they are and where that pilgrimage that they then take up shall lead.

9: Treasure each and every experience of this kind that has been given to you as a gift. Remember these moments, for many are the times when only the memory of faith is available to the conscious mind. Yet that sweet memory is so over-arching and so transcendent that the one instant of union with the divine is infinitely more than enough to justify a lifetime of faith, sacrifice and service.

10:♡: Each has treasures within that cannot be seen by the inner or outer eyes. These gifts open to the pilgrim who sets itself to watch and pray and trust in that which it does not understand, yet recognizes as spiritual food and drink. When such a moment comes, then the possibilities multiply, and in that heady experience of light or love there is the opportunity to sow for the future self those seeds of desire which shall best aid that seeker in its long, indeed, its endless journey.

11: Be mindful, therefore, in remembrance when such a moment occurs. If it is possible even for a moment, stop, and give thanks and praise and ask the self to remember, for in that experience is truth. And as those moments slowly accumulate and the memory becomes thickened and fertile, enriched by memory, the pilgrim self gains those small bits of sense of truth or confidence that support and sustain the persistent, unflagging orientation towards seeking the deepest desires within that spiritual self within which must speak through the veil.

12: This is slow and subtle work. However, this is only the beginning of a very long process of refinement. The rough materials lie within; many, many permutations are possible, and as the experiences revolve, as the self revolves in its cycles, there is the increasing capacity to perceive within the

self.

13: Those patterns which speak to the individual's path and those resources which shall be of the most aid upon that path, these aids can be written, they can be those teachers which speak or embody wisdom or compassion. All possible experiences are fallow, with treasures to be mined, to be found in the roots which underlie those blossoms of experience which the conscious mind perceives. Can the beholder of a beautiful tulip or iris see that homely bulb or seed which has created the blossom? Never. For that root lies deep within the dark and rich soil. And light and warmth had acted upon that which you cannot see in order to put forth the shoots of manifestation and the bud of experience. Realize that that which you consciously perceive is but a clue, a hint or an (inkling) of that substance which lies within the ground of being, perfect in every way and absolute in its union with the Creator and the utter totality of creation.

14:♡: We realize we are speaking a bit longer than this instrument would appreciate. Yet there is within that heart of darkness which you now experience upon your planet a great deal of riches. This is a very magical time, a time when that spirit which is the true life of all is seen to be naked, stripped and bare. Just as the trees without their clothing of leaves look skeletal, standing in their rarefied beauty severe and stark against the winter sky, these are times within the self as well for moving into the roots and ground of being. There is that within you which is the seed of new life. Huddle yourself to support and love and cherish that self that is being born each moment. Bide impatience, release expectation and know for this little time of darkness and shorter day that there is a condign and worthwhile function which the darkness and inclement weather create an enhanced possibility for the seeker to enjoy. Flow into that darkness, move into the solidity of earth and cold and contraction, and allow the rest, the sleeping, the rekindling slowly of hope, desire and courage for that which is to come, for days there shall indeed be, and all too soon, when that which you have stored up in the winter shall be called upon in the day. May your winter thoughts be sweet, for spring is soon to be with you.

15:♡: We shall at this time transfer this contact to the one known as Jim. We are those of Q'uo and leave this instrument with thanks in love and light.

16:♡: I am Q'uo, and greet each again in love and in light. At this time we would ask if there are further queries to which we may speak.

17: R

18: I have a question, Q'uo. I just wondered if it is correct to say that when we sit here in the circle, and I in particular try to open up to your energies, that if it is agreeable at some level that you help release some blockages or tensions within me. I was thinking about it because I noticed I have a very runny nose this time, that did not come until we started. I don't know if I am seeing things or if there is something to it. I noticed at other times too, I come up with emotions and tears. You don't have to answer that, but if you can I'd be interested to hear what you have to say.

19: P

20: I would also like to add to this. I was wondering about the thoughts and images that come to one's mind, hearing these channeling meditations and how they are related to the teachings.

21: I am Q'uo, and we believe we grasp your queries, my friends. We shall attempt our response, please re-query if we do not speak to your true question.

22: As we are able to utilize the instruments in this contact, we also share our conditioning vibration with each entity present in the circle of seeking. This conditioning vibration has its purpose, the deepening of the meditative state that each has achieved. This meditative state has various components for each entity that are unique to each entity. If there is within the seeker present in this circle a desire to move into those areas which would release the energies held in place by what we would call the spiritual inertia, then the conditioning vibration aids in this process as well.

23: Thus, one may feel a greater fluidity in the thinking, the feeling, and the willingness to receive new insight. If there is a concern that may be captured in an image, or a thought, then the conditioning vibration will aid in this process as well. We do not set out in any meditation to invade any entity's thoughts or emotions, for this we see as an infringement upon the free will of the entity. However, if the entity wishes to use the energies at its disposal, including our

3:♡: The query this evening concerns one such structure. Within this structure which is not original to us but (is) an amiable portion of the perennial philosophy (that) that which meets the physical senses is to be seen as the reflection of self, your medical doctors consider that various people are seen by the self to be, as the one known as Jim said in his query, projecting onto others that which is actually within. This can be taken too far quite handily, and we would suggest a tempering of the ease with which generalities are made, for indeed all possible actions, motives and ideas whatsoever are a portion of each consciousness which hears these words. All things are one. The self seems to be separate and seems to have a certain personality. This is largely an illusion, the illusion having been created so that the consciousness within it could do work and thereby progress spiritually. Within this illusion other entities shall almost always seem to be other, for it is only within the intimacy of intense catalyst, the love-making or the shared creative experience or the laughter that ends in tears, that hearts become so close as to perceive their actual unity, one with the other.

4: It is not necessary for progressing spiritually that there be the continual focus upon the judgment of how the self is doing, and we find in the attitude of seeing all that comes before one as the mirror that generalization which has moved beyond its heart into that rarefied area which logicians are pleased with but the heart does not find useful.

5: Let us redirect our thoughts to see where this mirroring effect might be the best tool to use for the aid of the self. In the working of self with self it is frequently useful to take that which sticks within the mind like a burr, that which will not stop bothering the mind, and examine it. Gaze at it as if it were a mineral mined out of your soil to be gazed at and evaluated for its purity, its type of mineral, and so forth. Just this kind of eye may see a fairly accurate version of that mirroring effect if the mirror is not seen to be too large.

6: In other words, when there is an entity which has, over a period of time, continually created aggravation as catalyst for you then it is well to gaze at that feeling complex regarding that entity with the eye to see where the true source of pain and fear is that is creating the need within to make the separating judgment, for one cannot truly judge another or the self. However, it is a portion of the seeker's life work to attempt to discriminate for the self, avoiding judgment in the pejorative sense if possible, but focusing carefully to attempt to draw the inner picture which has the least distortion in it. However, when one experiences the reactions within to that which a stranger or a passerby might do one is doing work where there is no work to do. For the truth, whatever that mysterious word is, is not within the chances of desire-driven destiny.

7: We attempt to give this instrument a concept which it is having difficulty putting into words. If you may allow us a pause. We are those of Q'uo.

8: (Pause)

9:♡: We show this instrument a bright and shining hall. The aspect of this hall is grand and mirrors line both sides and both ends. Into this stage in the dress of the costume ball walk ladies and gentlemen in their finery. The conversation is brilliant. The lights glitter, and images repeat themselves endlessly, depending upon this location within this hall of mirrors upon which one stands. Where lies the truth in this gathering? In the flat images within the mirror? In the conversation? In the clothing so grand and lovely? We suggest a turning from all mirrors that seem to reflect and let the discrimination within you choose that time in which you shall invoke the simile or the parable of the mirror.

10: Choose carefully that time in which you are involved in judgment of others or of self and keep within logical bounds and intuitive baby steps the tendency to destroy that within you which is unfinished by creating harsh or over-generalized judgment. The desire to judge remains compelling throughout the experience of your third density. The ability to judge correctly is not given to any which draws the breath. There is no spiritual use in judgment. When that desire to judge comes upon you, attempt to see it for that which it is, the small self within incarnation attempting to put into order the chaos of perceived stimuli. Release, when possible, that desire to control which has you judging, and turn instead within to that fire which burns at the heart, at the holy of holies, locked within you by silence.

11:♡: When you can be silent enough to enter that heart, there lies the truth that can only be expressed by the living.

Let that journey begin each time the effort is made to look at the self in the mirror of a projected opinion. Yet, always, turn at the end of such logical discourse to that which is underlying and overarching all logical considerations: the infinite love of the one infinite Creator. Intelligent infinity calls each locus of consciousness to live vividly, to open the heart and to choose the manner of living to begin to seek to be of service. We ask each to be gentle with the self while attempting to seek the truth within, to be gentle with others as they mirror to you some portion of the universal self out of which pot all soup is drawn, that is, each variety which comes in the physical can you call the body.

12: My dear ones, that which is within you is impossible to express yet we feel that each has experienced that essence of self which merges with all and becomes the created and the Creator. Always, at the end of such discourse, turn to the Creator which tabernacles within you and within all. Warm your hands at the flame of this source, for beyond all attempts to grasp the truth there is that consciousness which is the truth, and into its silence you may dip. It is yours to choose when and how, whether it be the contemplation, meditation or prayer. Take the time within each day, if it be only thirty seconds, to turn to the truth which lies within and which all that is without merely suggests, and open the self to the being that is that which you seek, but with no words.

13: (Tape ends.)

14:

7.34 1994/12/25

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We thank and bless each within the circle for gathering to seek together and for calling us to you by your desire to know the truth. Although we ourselves do not know any absolute truths, we believe we do have opinions that may function as a resource for those who may wish to consider them. As always, however, we ask that any thoughts of ours which jar or distress the (inaudible) of any seeker be immediately placed aside and left behind, for we are not here as authorities, but rather as those who share the path with you.

1:♡: Much of the discussion previous to this session of working contained the joy and sorrow of each, and in that shared breath of conversation there is the immediate presence of the one infinite Creator, working always as the spirit of love to harmonize, realign and reposition this or that aspect of the mind, body or spirit in its complex form and with its interrelating energy fields. Perhaps you may have even felt tension released as concerns perhaps not even your own were discussed in a sympathetic and supportive atmosphere. Whatever the interactions between any two entities, the sweetness within the stream of moment by moment living is dependent greatly upon the selves' ability to open the heart both to giving and to the receiving of information, communications and shared emotions such as affection, love or appreciation.

2:♡: It may seem, indeed, that some things never need to be said. Yet, if there is a kindly opinion, a good thought, or that which occurs in the impulse of the moment which seems fair and loving to be shared, let that be shared, for when the breath is expanded in speech concerning the desire to love, to understand, to support, or to strengthen another, that energy is as the healing that moves between the words, between the lines, between the thought, conceptions and intellectualizations of the rational mind.

3: Language, indeed, could be well dispensed with were it not for the need to communicate, for that which most deeply uncovers and cleanses the self is most often not the rational, logical or common sense, but rather that speech or action which is intuited by that portion of the self which dreams and receives information from the subconscious, for that portion of the self which is visible is but the tip of a very large iceberg which is completely submerged beneath the surface of that water's edge which is the alignment of the deeper mind, or subconscious mind.

4: There is a particular energy which creates certain combinations of feeling which are fairly recognizable to help to inform the seeker as to when he has accessed this well of true emotions, that is, emotions which have undergone refining and purification. Trust that feeling which says this feels right, and do not overstretch the rational mind's burden with requests that all be rationally seen or logically arranged, for

visualized suffering. Breathing out, allow that light to move out, directed to that place of suffering. That is part one. Let us practice it several times. Breathing in the light ... exhale, feeling the light expand within you ... breathe in, visualizing the person or place of suffering ... breathe out, sending that light out to suffering ... breath in light ... exhale, expand the light ... inhale, visualizing the suffering ... exhale, sending the light out ... inhale light ... exhale ... inhale ... send the light out.

49: Now we add the second part. After you've sent that light out to the one who is suffering, visualize that suffering as a heavy, black, tar-like mass. Breathe in, allowing yourself to breathe that heaviness into your heart. Breathe in ... exhale, feeling the weight of it ... breathe in, opening your heart and awareness to God ... breathe out, releasing that heaviness ... just let it go ... breathe in light ... exhale, expanding light ... inhale, visualizing the suffering ... exhale, sending the light to that place of suffering. Visualizing that suffering as a heavy, black mass ... breathing, feeling the weight of suffering in your heart ... breathe in intention to release ... breathe out and release. That is it. I ask that we do it for two or three minutes. I ask that you do it at your own pace.

50: (Pause)

51: This practice may be done at double the speed, simply breathing in light with the inhalation, sending it out, breathing in the suffering and darkness with the next inhalation and releasing it; or it may be done at half the speed with a full inhale and exhale for each step. Suit the speed to your own temperament. It may also be done with yourself as subject and object when you are in much pain. You may become a channel of light, bringing light into your heart, and a channel of release of your suffering, reminding yourself through the offer to take that suffering from yourself and release it. It is a way of expressing your energy, of truly becoming that servant of light; and expressing your willingness not to hold onto that light in service to self but to offer it out to where there is pain; and your willingness not to bar yourself and separate yourself from pain but to be a channel through which that suffering of the world may be released.

52:♡: I thank each of you for calling us to speak with you this weekend. I thank each of you for the beautiful being that you are. Each of you I see as a rose opening into the sunshine, with each new day or each new incarnation of your being more fully expressing your glory. Please know how deeply you are loved by beings of all planes and that you are never alone, but are surrounded by loving energy which would assist and nourish you on your path. That is all.

53: Carla

54:♡: I want every single one of you to know how privileged we are to have had you this weekend. It is such a blessing to us that you are here. This is what we are here for and it really feels wonderful. If there are times in the future when you need to come back, don't think twice, just give us a call to let us know you're coming. We know you will bring your healing with you when you come; and we are always here to welcome you and answer any questions we can about the mechanics of living, while you have the healing that you came to have. We hope you shall keep in touch with us, whatever happens to you, because we love every one of you very much. Thanks for your company. It's wonderful to suffer with such great people. Perhaps Barbara would like to say a word or two.

55: Barbara

56: Just, thank you.

57: Questioner

58: I don't know how my, and I'm sure shared by others, sense of gratitude can be expressed to Carla, you and Jim, and Barbara for coming as well, but thank you for holding this space and time apart that we might come and sit together with you and listen and be filled. Thank you so much.

59: Group

60: (footnote start)(Holy Bible, Luke 22:42.(footnote end)

61:

7.24 1994/09/25

0:♡: I am Q'uo and I greet (each of) you in the love and in the light of the one infinite Creator. We are most pleased to be with this circle once again and are honored that you have called for our assistance in your seeking of that which you call the truth.

1: We again would remind each that we are but your brothers and sisters who have walked, perhaps a bit further upon the trail which you yourselves walk and we share with you our journey with joy but with the realization that we are fallible journeyers and we have made missteps and wish that you would assess all that we say with your own eye of discrimination, taking that which has value to you and leaving that behind which does not.

2:♡: This instrument asked for tears. They are that which the heart feels when the seeker opens itself completely to those about it. It is painful, my friends, to feel with a whole heart in your illusion for there is much that seems dangerous and threatening and yet, when the seeker looks within its own heart and finds that there is love there that is a gift of the one Creator, the seeker is filled with joy to give that which has been found if but the fear to open can be overcome. There is much in your illusion, my friends, which causes you to believe that it is well to remain closed to those emotions which are available to those who live a full and open life and who are willing to share the essence of their being with their brothers and their sisters about them.

3: You each move, as the one known as Aaron remarked, in a kind of shelled existence, where it is more nearly the accepted practice to remain behind the shell and to send out feelers, shall we say, from time to time, testing to see if it is yet safe enough to open the heart a little further to another.

4: We would at this time transfer this contact to the one known as Carla.

5: We are those of Q'uo, and greet you again through this instrument.

6: There are so many obstacles within to this opening, so many sensible voices within, encouraging caution, suggesting the wisdom of silence, offering support for being discrete, being the observer; being wise. Your culture is not the culture to appreciate the wanderer or fool, for it values the shell, the discretion, the distance kept between. Why would the culture, created by spiritual beings, come to be such a deadening influence? Why does not this culture of yours support spiritual fools?

7: There is the strength of the world to consider. That strength is that it is safer and more pleasant to remain within the shell. It is easier to govern entities who are complacent and willing to be led by mass communication media. Woe betide the entity who reaches adulthood still choosing to be inwardly alive to new possibilities, for the culture is geared toward efficient working. This efficient working is far easier to make reliably present when entities follow like sheep. That is the strength of the illusion: that it is set up to discourage folly. The parents tell their children not to be foolish but to look ahead, to know the right people, to get in the right situation. The consideration is towards security and against risk.

8: We would transfer.

9: I am Q'uo, and am again with this instrument. The risk, my friends—what is it that is risked? As each seeker moves through the daily round of activities the path of least resistance, shall we say, is that gliding upon the surface of things in a more functional manner than would be expected from one who seeks the truth. The surface appearance, or personality, is that which has been builded over the course of the incarnation and which has as its portions of self those elements taken from family, friends, teachers and the community at large which expects the conformation of the entity to equal that which is generally accepted.

10: Thus, the same palette of colors is offered all and the seeker who chooses the newer colors, the differing aspects of self to express, the point of view that disagrees, the action that moves the self from the crowd, the choices that are not understood, cause the seeker to place itself in a position of being ridiculed by those about it—the ridicule, or threat of it, being the means by which compliance is gained.

11: Thus, the seeker risks that which it comes to know as the self but which is but the veneer of personality. To break through that veneer is a great risk for there is no sure knowledge, it would seem, of who exists behind the veneer. And if it should be suggested to any seeker that the entity there may be different than expectations, then there is the fear of ridicule and reprisal.

12:♡: Each entity, then, seeks to break through this veneer by discovering what exists behind it. In the search for the self, the seeker finds this self in all others about it when it is able to open its heart and break through that veneer to the

love which is the self. By opening more and more to those about it the seeker discovers that the self within is full of variety, the creative energy of love expressing itself in myriad ways, each of which is a glorification of the one Creator.

13:♡: Thus, as the attempt to break through this veneer and to seek the heart of love is carried on by more and more of the seekers within your planetary influence, the difficulties faced by these seekers rises as a crescendo of pain from the heart that wishes to beat freely and this pain is a call that is heard throughout all creation. There are those who hear such calls and who wish to serve, realizing that as they give that love of their own being to another in service to that other, do they also find more of that love within their own being. Thus, they move to the source of the call for assistance and offer themselves with a whole heart.

14: We shall transfer at this time.

15: We are Q'uo. The veneer, the shell, feels at first of security, the master, and the growth within is comfortable. When the time comes for the entity within to burst that veneer, to break the shell, to, in a real sense, be born, the difficulty of breaking that shell can be great. The structure of a shell is purposely designed to be resistant to breakage. Direct assault may well not work. The new entity within, which could be considered to be that spiritual self, born not of man and woman, but of the questing heart, is so feeble, so new, so tiny, so fragile, it cannot break the shell of its own accord. The most joyous sound in this entity's world, then, is the tap, tap, tapping from without, which occurs because there are those who listen for those cries and who come to aid the birthing process.

16: Perhaps the most difficult part of attempting to become that fool of spirit who opens all, accepts all, gives all, and wills all, is that there is not enough of self. The self which is attempting to nurture this spiritual child within becomes exhausted and it is so tempting to turn the back upon that very real, heartfelt desire to become spirit's fool, to be able to claim the true nationality, the true citizenship of self, as not this world, not this illusion, but an illusion known only to that spiritual child within, that foolish, untaught, instinctual child who cannot express clearly, for it has no words.

17: The self which interfaces with the outer world continues to find little aid from the very outer world which seems to support it and all within the culture. The challenge, then, is so to develop patterns within of deliberate exposure to that spiritual environment sought by the child within, that little by little, inch by inch, the spiritual child may grow and may begin to speak to the bumbling, fumbling idiot of the society whose personality interfaces with that outer world, for the will of the self is to grow and the hunger for that growth, once discovered, places that foolish child within on a path from which it cannot waver, no matter how tempting it seems to stop and turn and deny all of foolish spirit.

18: We would transfer.

19: I am Q'uo, and am again with this instrument. This young spirit is the seed of a new being, that being which lies waiting within each and which through the nurturing is able to grow stronger in the sense of itself as it ventures forth from the safe grounds of its beginnings and moves as a voyager onto the uncertain seas, knowing that there will be challenges, yet wishing with all its being to move forward and explore all possible sense of self that calls it forward for the Self of the one Creator everywhere seeks the union with all other portions of this one great Self, that is itself a voyager, an explorer, through each portion of Its creation.

20:♡: Thus, it is only natural that other portions of this same Self would hear the call for assistance in this process of discovery, this journey onto the uncertain seas. Those that you have called wanderers, then, are those which have moved far enough along this journey of discovery to understand that the call for assistance is a call from another portion of itself. Thus, the answer is automatic. The wanderer journeys forth and enters into the illusion from which the call has emanated, taking upon itself the cloak of third-density humanity, and walking with uncertain feet within your dusty illusion, with only the desire to offer the self to the Creator seen in all other selves, walking as does any other entity within your illusion, walking as does each seeker which attempts to learn the lessons of love.

21:♡: So often, my friends, as you know well, these lessons of love contain much which does not seem loving, for in this way is the seeker given the opportunity to strengthen its ability to love, for what value is there in loving that which is lovable?

Do not all do so? No, my friends, you will be given those opportunities which are filled with uncertainty, with pain, with confusion, with doubt, and if you can love here, then, have you done something that will make its mark within your soul being.

22:♡: This is the challenge of each seeker, this is the challenge of the wanderer: to love that which is painful, confusing, fearful—that which is difficult in every way that you can imagine and in many that you cannot.

23: We shall transfer at this time.

24:♡: We are those of Q'uo. Within that glowing sense of spiritual self does lie a divine folly. Its first and hardest choice of entities to love is the Earth-bound personality of self, that second-density creature that carries consciousness about for you, your body and that mind that was furnished with that body, the biocomputer, if you will, which thinks in either/or terms, yes or no, hot or cold, good or bad, right or wrong. Consciousness has little to say to this self, this surface of self, for there is the strong feeling within, quixotic as it may be, that this is not the correct solution, that there is more to the creation than either/or, that the creation is both/and rather than either/or.

25:♡: It is the journey of a lifetime for the spiritual self within to take as it seeks love and seeks to give love, failing at first almost always to be able to have love for the obviously imperfect surface self. The spiritual self within looks for companionship, someone who is more bright, more illumined, more spiritual, someone to relate to upon that journey which is inevitable once taken, that it be a lifetime walk with destiny. And it attempts to embrace first one, then another entity as friend or mate or working partner and each time the entity finds one to love and one who loves it, all is thought to be well, for that surface self is so easily convinced that the outer appearance is satisfactory and enough, yet always the spiritual self will begin to see the cracks in the surface—the wrinkles that Aaron talked about—and one after another, other people disappoint. One feels let down, abandoned, unsatisfied, betrayed and looks further and moves through that dance once again. For the mirror insists upon reflecting the self and each other entity whom the wanderer meets is the wanderer itself, precisely angled to catch and reflect the light to offer a better image, a clearer reflection of self.

26:♡: The mind is finally overcome; it knows at last it cannot understand and at this point, at this point finally, when it lets go, when it gives up, when it walks into mid-air, then, and only then, do the scales fall from the eyes, and for a little while, the pressure of that decision, the release of that drop into the abyss of unknowing, forces open the heart's knowing eyes and the air is suddenly filled with angels, love bursting from each beaming countenance, hands beneath and around, supporting, loving, holding, keeping safe, yes, in mid-air, keeping safe.

27:♡: Nothing is as it seems. To be wise, it is most wise to be foolish for love.

28: We would transfer.

29: I am Q'uo, and am again with this instrument. At this time we would offer ourselves in speaking to any further queries which those present may find value in the asking. Is there a query at this time?

30: I

31: Q'uo, you have spoken in such a way as to already intertwine the image of the wanderer with that of the Fool and the archetype. Are there any other resonances that you could speak about at this time between those two images, seeming so similar?

32: I am Q'uo, and am aware of your query, my brother.

33:♡: This process of seeking which we have described in our previous words is one which is universal for all third-density entities which live within the illusion of the separation of conscious and sub-conscious mind. To penetrate the veil of forgetting enough to love without expectation of return is a process which has steps, or as you know them, the archetypal images, that reflect the seeker's journey.

34: We have been speaking this day of the choice that is represented by the twenty-second archetype, known as the Fool. The entire process of seeking within your third-density illusion is one in which you become that fool. It is a process which contains the, as your Bible has called it, the valley of the shadow of death. There is in this process a rod and a staff which comforts those who walk through the valley of the shadow of death. These are the will and the faith components that ring throughout each archetypal image and are

we say, the loaf of life, yet it does create a complete transformation of the dough, and you too are made of a malleable material, which can indeed become (instinct) and honeycombed with life and light.

16:♡: At this time, having given all of these thoughts to you, we shall transfer to the instrument known as Jim, to continue this contact. We are those of Q'uo, and leave this instrument in love and in light.

17:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time we would ask if there might be any further queries which those present may have for us. Is there a query at this time?

18: Questioner

19: How does a human break through the wall of fear that we all have in order to do new things? The wall of fear which demands security, false security, since human life is so fragile anyway?

20: I am Q'uo, and am aware of your query, my brother. We find that much of the existence which your peoples experience, especially at this time in your cultural evolution, is filled with fear of one kind or another. This fear, as you have described it, is that which keeps the mind and the spirit confined in smaller quarters than are normal to these complexities when they are fully functioning. The fear that each entity feels within the life pattern may be likened unto the weight that one who builds the muscles of the physical vehicle would lift in order to strengthen those muscles. One may see this fear as a kind of barrier that increases the value of free choice and action as it is attempted by those who choose to either ignore the fear and go forward, or to accept the fear and to work with it nevertheless.

21: It is a basic human quality that is derived from the fight or flight mechanism, as we observe your peoples to have called it, and it has its effect in each entity's life, for there is much of your existence that is comprised of building a safe surrounding in which one may move quietly, without the bother of fear. To break forth into that which lies beyond the safe environment is the challenge of each entity in each daily round of activities. However, we find there are many who choose not to accept such a challenge, and choose rather to remain within the safe confines so constructed for the safety.

22: This is acceptable to each entity insofar as this is necessary for a certain portion of time, until what we may call a ripening within the entity occurs. This ripening may have as its potentiator—we correct this instrument—may have as its potentiator any of a number of sources, be they curiosity, boredom, fearlessness, the desire for more or whatever may be the stimulus that provokes or pushes the entity forward. We observe that this quality of breaking forth is that which must come from within each entity's existence, though it may be in some cases inspired by another. Yet each must for the self decide to take a chance to surrender the description of the safe environment, to surrender the self to the unknown, to give of the self to a higher principle that will offer an avenue of expansion of that concept of the self which one has held dearly for so long.

23: This decision, this movement towards breaking the boundaries of fear, is that necessary ingredient that will allow the doughty seeker to go forth regardless of fears, in spite of that which has held one in place for as long as one has been held. Thus, it is a decision made by the entity itself to try that which has not been tried and to venture forth, to accept whatever comes, to see that the environment is that which responds to fearlessness, shall we say. That as one does go forth, there is a kind of momentum of exploration that tends to align the experiences awaiting one in such a fashion as to offer to the seeker those treasures and fruits of the journey as one can only begin to imagine before the making the first step. Thus, there must be a willingness to be foolish, shall we say, a willingness to surrender, and a certain spark of adventure that takes one out of one's ordinary self.

24: The timing for such experience is that which is the mystery of being for each, for one cannot push forever against the river. One cannot speed the process for another or for the self. One can only intend, and attempt, and try, and go forth with as much faith in the process and in the self as possible. And add to the faith the will to persevere against the disturbances and distractions that hinder such efforts.

25: Is there a further query, my brother?

26: Questioner

27: No.

28: I am Q'uo. Is there another query at this time?

29: Questioner

30: Yes, I have a question. Would you please comment on the use of sexual energy for a spiritual seeker, by oneself or with a partner?

31: I am Q'uo, and am aware of your query, my sister. We must preface our response with the notation that this is a large field of inquiry, and we can only make the barest beginning for an answer at this time. However, we may suggest that the sexual energy exchanges between the mated pair are one of the most powerful means of advancing the spiritual journey that is known to your peoples, for as each seeker is able to clear each ascending center or chakra of energy, there is therein released the energy that has been holding the consciousness in a certain place, and this freed energy then can allow each seeker to move the level and quality of perceptions higher and higher within the centers of energy until each is able, either individually or together, to move into the brow center, the indigo ray as we have heard it described by this group, and is able to experience the one Creator in full and without distortion.

32: This holy experience has been called by many names in various of your peoples' cultures: the enlightenment experience, the samadhi, the (akensho), the nirvana, etc. The overall effect of the sexual energy transfers is to so align the energy centers of each entity as to create an harmonic resonance between them that serves as a kind of generator of energy that pulses one forward so that the physical orgasm that is experienced then releases the mental orgasm, which then frees the spirit to serve as a shuttle and a connector to the experience of the one Creator.

33: Is there a further query, my sister?

34: Questioner

35: No, thank you.

36: I am Q'uo, and we thank you, my sister. Is there another query?

37: (Tape ends.)

38:

7.33 1994/12/11

0:♡: We are known to you as Q'uo. Greetings and blessings to each in the love and in the light of the one infinite Creator. We are most honored and privileged to be called to speak with this circle. We thank you for the beauty of your vibrations, for the dedication of yourselves to service and seeking the truth. We thank you most of all because we are those who have offered themselves in service by this communication as those upon your sphere begin more and more to awaken and find the heart hungry for truth and wholeness in a broken world, in a crumbling religious group of systems, in a fragmenting cultural nexus. We join many other energies and essences in our concern for your people, for there is an agony of the spirit that moves outward from those who are seeking, as do the ripples of the wave moving in time from one continent to another. So these ripples of distress came to our ears and we responded with this effort at continued communication through instruments such as this one.

1:♡: We have only one truth to offer, one thought. All the rest is embellishment and various ways of discussing that thought and its implications. This thought is that which is a Logos, a Thought so creative and so primary that it forms that which is both Creator and created. That one great original Thought is Love. Within the system of organized religion that you call Christianity there are the words, "In the beginning was the Word." This is the Word of which we speak. That word that created all was and is and shall be love, yet love as you understand it is most pale and weak compared to that vital love which both creates and destroys.

2:♡: Within this love are all things visible and invisible. Each consciousness listening to these words is a complex which is love and which manifests in various forms of love. Many are the distortions of that love, yet the energy within them, no matter how great the distortion, is that of love. Often in the attempts to progress either emotionally, mentally, physically or spiritually various things are attempted, tested and tried to see whether they be resources or be found wanting. And so as the seeking soul moves through the moment by moment living out of that love which is all that there is, many structures are tried within which the experience of living makes more sense.

0:♡: We are those of Q'uo. Greetings to each in the love and in the light of the one infinite Creator. It is, as always, a great blessing to be called to this circle of seeking. We bless and thank each who has so desired to seek the truth that this circle has been formed. We especially greet and bless the one known as D, who is new to this particular group. It is a privilege and a pleasure for us to offer our opinions and thoughts. We ask that each seeker evaluate these thoughts for himself, for many are the personal truths within each entity, and that which does not ring true to an individual may easily be left behind. We are not authorities and we are fallible. Therefore, we call each to discriminate for the self.

1: We are those which have been known to your people as the Confederation of Planets in the Service of the One Infinite Creator. Our desire and purpose for being within your planes is communication, for there is, shall we say, a great call upon your planet at this time for truth. More and more of your planet's peoples are crying out within, seeking a truth that they cannot find, for all the places which are traditionally considered as sources for spiritual food have, in one way or another, been spoiled and made unpleasant as paths of seeking, and consequently the seeker must seek without the structure created by another and must instead create that structure within which the seeker feels best positioned to accelerate the pace of his own spiritual evolution.

2:♡: What we have to offer such seekers is at base, as this instrument said earlier, a very, very simple truth. It is in that truth that we greet you, and in that same truth that we leave you each time we visit with your sessions of working. This thought that we bring is a living, creative and vital force which also encompasses the powers of darkness and death. This force, this one great original Thought, this Logos, is Love. Your word "love" does not in any way fulfill a satisfactory position as a symbol for that which we speak of. However, love is the closest which your language has to describe the nature of the Creator. This Love, this Logos, is that which has created all that is.

3: In untold amounts of what you call time, each of you has gradually developed as a consciousness, and all that has come before has fallen in such a way that you are experiencing the dance of living, the incarnational experience, together at this precise time and place. Each has walked a crooked path to be in this circle this day. The seeking has largely been isolating, lonely, alienating and difficult. Yet within each seeker's breast, we are quite aware, the hardships have not been counted. The suffering has been accepted, either gladly or with complete resignation.

4:♡: From this circle each shall again move into what seems to be the ocean without direction. Love creates, love is, and each is that love. Yet, you are that love clothed in flesh. Your heavy, chemical, physical vehicle ensheathes that which is light, created of love in such a way that you may walk about within the illusion that is your third density. You gaze about at your second-density friends—the trees, the birds, the grass—and you can see in these simple things clear and lucid examples of love. The trees offer to the seeker the oxygen which aids that seeker. The seeker itself is offering carbon dioxide to the trees, a food they need to eat. All within this second density tends toward the perfect order. Not that it is neat or tidy, but that it is in balance.

5: Now, you exist within the sheathing of your physical body, a flower opening toward the sun. You came into incarnation from the seed and as you blossom, so shall you surely perish from this illusion. And that which was earth shall again become earth. Yet the spirit within flies free, both within incarnation and on each side of that parentheses in eternity which is your lifetime.

6:♡: And if you are creatures of love and light, then what shall you do to fulfill the truth of your being? This instrument has worked for the last several of your years to bring itself into the physical condition necessary that it may do physical work within this incarnation. The hunger within, that desire which controls, was that which it was taught, that which the culture teaches: to become worthy is to work. Many among your peoples are moved into the situation of labor not simply for that which is salary, but also to fulfill the desire to seem to be worthy, busy and productive. We have been glad to see this instrument moving towards a more natural attitude towards right vocation.

7:♡: Each within this circle searches for that right vocation,

but we say to you, and we know this is not at all original, that the first vocation of each of you, by your very nature, is the vocation of living a life of devotion and faith. In this way, the deepest portion of your true nature is also the basic portion of the outer experience. When this attitude of mind, this bias or prejudice, shall we say, is realized within as a true desire, that which is within you of love has, for the first time, a voice. That voice is a voice which speaks in silence.

8: Consequently, we encourage each seeker to devise for itself that ritual or period of time which feels most appropriate to each individual seeker for a spiritual practice. We always encourage each to include in that practice a period of silent meditation. If this can be done daily, we encourage each to make that commitment, and turn each diurnal period to that silence within, for within the heart of self, within that vast creation which lies within your consciousness, there is a holy of holies, and within that room waits the Creator. The door is guarded and locked against intruders, and yes, you yourself are an intruder to yourself if you attempt to storm that door, to wring something out of truth. The key to that door is silent meditation. It may take five minutes, it may take years. However, there comes the time when the seeker knows that the door has been opened, for within that entity the incarnational experience becomes transformed.

9: Within this transformation lies a tremendous degree of surrender, and because this surrendering feels like dying, the path of the seeker is often perceived by the self as difficult, painful and awkward. However, we encourage each to consider that there is a natural tendency to resist change. Within each cell of the body and brain there is a tendency towards holding on to the status quo. The spiritually directed life lacks not in joy, however, it does increase suffering as it increases the rate of change within the entity.

10: Consequently, we ask each who wishes to know the truth, wishes to find true vocation, wishes to truly serve, to gaze unblinking at the cost of walking this dusty seeker's path, for it shall cost all that you are and all that you have to become that truth which you are seeking. We say to you that as far as we know you cannot know the truth; you can only become true.

11: As each hews as best as he can to the seeking of that one great original Thought, we ask each to realize that each may teach each, each may support and encourage each other. Truly, the seeker's path is lonely. The hard choices made must be made alone. Yet, how much empowering strength does the fellow traveler give the weary pilgrim?

12:♡: You each have chosen to be seeking within this incarnation. A destiny awaits you. Your choice of how to fulfill it is always your own, and upon that fathomless, directionless sea of consciousness there remains much confusion. Yet, the love within others shines to light your way, and the light which moves through you from the infinite One is a lighthouse to others. Your being, your essential self, is your main service to the one Creator and to all of those upon your planet.

13:♡: As you enter this silence again and again, as you seek and seek again, you hollow out within yourself an ever smoother channel for light, for love, for the Creator, so that what is seen is not you but the Creator which shines through, and when those moments occur in which the self realizes that it has been that lighthouse, then indeed does that entity finally feel the joy of right vocation.

14: You dwell in a sea of confusion, whose chief characteristics are distraction and sorrow. Yet overarching all the tawdry precincts of your Earth world lie shining—we find we do not have this word within this instrument's vocabulary, so we shall remake our sentence. This instrument is thanking us for doing that. Know that that which overarches your world is more deeply true than that illusion which you now perceive with your senses. We would indeed liken the truth which overarches and surrounds your illusion to that program within a computer which controls programs which are subprograms to it.

15: There is within the deep mind of each of you an archetypal self which often is objectified by your people as the Holy Spirit, or the guide, or the inner teacher. There are many names for this source of wisdom and compassion. When a seeker is able to access this program, then it may do much good work in reordering the priorities with which sense impressions are received. So when there is that time in which the seeker enters meditation and listens to that silent voice within, much is occurring which acts as does yeast within the life experience. Small though that yeast may be within, shall

as the guiding star, for the faith that this process will end well must be fueled by the will to persevere. Thus, there is the threat of the falling to one's death, the being eaten alive by the illusion, the inability to see the danger about one, for it is all about one in darkness, it would seem.

35:♡: Thus, the image of the Fool is well suited to your illusion and is given as that motto by which each might look for inspiration and illumination of the heart. We speak of the heart for there the love of the Creator may be found and experienced for the self and for all other selves as the self which is the seeker continues to place itself in positions similar to the walking from the cliff, willing to be vulnerable and to give without expectation of return.

36: Thus, you see this image again and again invoked by the seeker in the daily round of activities and, indeed, within this circle of seeking, as you have begun your meditation, each placed the self in that position to share openly with all others gathered here that the effort of seeking might be enhanced by the open-hearted sharing of what was in each heart.

37: This archetype is the most active archetype, shall we say. Though it is the last to be mastered, it is the first to be called and the one to be called most often, my friends.

38: Is there another query, my brother?

39: I

40:♡: Yes, Q'uo. I have considered the archetype of the two lovers, also one imbued with this idea of choosing the two paths, and would like to ask your comments on its difference from the twenty-second archetype and its similarities, as I have had little success in commenting on that to myself.

41: I am Q'uo, and am aware of your query, my brother.

42:♡: The archetype known as The Lovers is the archetype which, as you have correctly surmised, best illustrates the choice of your illusion: the path of radiance, which shines the love and light of the one Creator freely to all, or the path of the magnetic attraction that seeks the love of others to use for the self. When this choice has been made, then we see the twenty-second archetype, the Fool, being fully invoked, the seeker, then, having made its choice, becoming available for the opening of the self to love in the complete sense—that is, to give love as a response to all catalyst.

43: Thus, the Two Lovers present the choice; the Fool journeys on, having made that choice.

44: Is there another query, my brother?

45: I

46: Thank you, Q'uo, no, not at this time.

47: I am Q'uo, and we thank you once again, my brother.

48: Is there another query?

49: (Pause)

50:♡: I am Q'uo, and we feel that we have exhausted this group with information this day and we apologize, in one sense, for overloading the seekers of truth with too much of a good thing. We are most grateful to have been able to join this group this weekend and this session of seeking. It has been, as it always is, a great privilege and joy for us to work with your hearts and your desires and your great seeking for light and love. We are most pleased to be with your group on its journey.

51:♡: At this time, we shall take our leave of this instrument, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

52:

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0:♡: We greet you in the love and in the light of the one infinite Creator. We are most happy to be called to your circle of seeking at this time, and thank and bless each entity whose vibrations are so beautiful. It is a true joy to mingle our vibrations with your own, and we do join you in that meditation circle. We are offering our opinion on the question that you have asked, though we wish always to remind each that we have only an opinion. We do not grasp the ultimate and absolute truth, but rather are as you, those who seek the truth and who follow this desire with a full and dedicated heart.

1: Thus, we ask each entity to use his or her discrimination with these words or with any, for that which is your personal truth shall be recognized by you at the time that you hear it and you shall feel as though you had just remembered something that you already knew.

2: The balancing of energy within the mind and body and

spirit of an entity is not the work of one week or one year or one lifetime, but is a process that is as natural a function as growing up physically, going through puberty, opening to the forces of insemination, pregnancy and birth, and being, in good time, shut down gradually from these energies as the spirit moves on through the incarnational process. The balancing of energies is then an on-going concern, an on-going process, one which we would not expect to end but rather we would expect from our own experience that this process moves on infinitely until such time as the spirit chooses simply to release and relinquish these concerns. At that point the self is becoming the Creator and moving back into that great, unknowing, unconscious well of infinite intelligence which is the infinite Creator.

3: In terms, then, of actually working day by day to balance the energies within at their optimum is not to solve a problem but rather to allow a natural function to be molded to some extent by either the opinion of the self as to what that balance should be or by the dedication of the self in whatever capacities might be required in order that the will of the Creator be accomplished for this one entity. As the one known as Carla was suggesting earlier, the goal in balancing is certainly not to attempt to climb that ladder of energy into the treetops of the highest spiritual seeking, but rather to observe without judgment those energies which exist at the present moment, to look with compassion upon this inevitably imperfectly balanced configuration of energies, and without blaming or causing grief to the self by judgment suggest to those energies those activities which might more closely bring the desired confirmation of energy—we correct this instrument—energies into the lucid focus which is always the hope of one sensitive to these energies.

4: This is not a simple or short project. However, the beginning is one word long and that word is "accept." The first job of one who comes to work in consciousness is to accept the 360 degrees of selfhood. This 360 degrees of complete humanity is also a 360 degrees of complete divinity. The energies of each are necessary to the other at this time and this space. This intersection is your selfhood. Thusly, you are accepting yourself as you murder, steal, lie, commit adultery, take holy things in vain, and all the other heinous crimes connected with grocery shopping, doing chores, and living the day to day life. There is much catalyst for anger, irritation, even rage, in the bumping up against other entities which mirror back to the self the self's dark side.

5:♡: How painful it is to see that dark side of self, yet when this is seen, should the heart not rejoice, for this is a portion of a perfection. That perfection is shrouded in mystery. Why it is perfection to have both the virtue and the vice is a question forever unanswered except by internalized experience. It is difficult, indeed, to accept the whole self, to love and nurture that very self none other, none better, or wiser, or sweeter, but that self at that moment. The acceptance of self by self is perhaps the most difficult, and yet the most fundamental work in consciousness one can do, and you shall do it time and time again for there is no lack of opportunity to gaze into the mirror of other selves and see the criminal mind at work.

6:♡: Forgiving the self, accepting that self, in its imperfection and error as perceived by the self, is difficult precisely because the self knows what it is thinking at all times. The public speech often does not reflect the inner thoughts, yet these thoughts are, metaphysically speaking, real, valid and, as this instrument would say, "out there." Simply because they are not spoken, much is preserved of harmony for other entities. However, within the self, there is much work to do to humble that self that does not want to have a dark side to the point that in all humility the self may say, "Dear, dear self, I do accept you and I want to nurture you and love you and comfort you." This acceptance of self by self is absolutely fundamental to work in consciousness and you shall be working on this one always, for the truth recedes infinitely directly in front of the gaze of the seeker.

7: When the self-acceptance has been addressed for the moment, then there is a kind of housekeeping that can be done that is quite helpful in the short run, and is a good habit to get into. This uses the ability to visualize, which we find in this group is exceptionally good, except for this instrument, therefore we shall instruct this instrument as well as the rest. We apologize for any extra time.

8: For this instrument it is well to visualize the chakras as a roll of candy, a roll of Lifesavers. This is a familiar visual

aid, and the seven colors, then, would be visualized—red, orange, yellow, green, blue, indigo, violet. For those with more experienced visualization ability—we correct this instrument—more developed visualization ability the visualization may become much more subtle, involving brightness, degree of rotation, a degree of color, and whatever other subtleties come to the consciousness of the one visualizing.

9: The goal, firstly, is to simply become in touch with what is occurring in that energetic system at the moment. There is the recommended time of silence before beginning this work to quiet the waking mind and to awaken the sleeping subconscious, for the intuition plays a great roll in visualization, and it is well to request that the mental ground be cleared and a degree of awareness be reached concerning the work being done. The dedication of the self in any work with consciousness to the service of the one infinite Creator is recommended.

10: Firstly, then, one wishes to simply see into that system of energetic displacements, to see the energies as they are. Then, imbalances as perceived may be addressed, either mentally or verbally, asking a sluggish energy to rotate, a clotted color to brighten and elucidate, to ask an overactive center to become more congruent in energy level with the other energies. This visualization can be done not once but several times during a diurnal period if there is the need to pursue this concern, for this is a short term solution to the problem of feeling temporarily out of balance, and is a resource for the worker in consciousness.

11: Now, notice that we have not encouraged an actual change in the energy system, but, rather, an adjustment of one energy to another to bring the system more into a comfortable balance as it is. Once this practice has become comfortable then there are, indeed, ways in which one may further work to improve and energize the entire system, but this work is not done chakra by chakra. The work which informs this energy system and improves it is work on the whole self, for it is always the balance of energies which expresses the nature of the self, rather than the most active or most developed energy center. Consequently, work such as the silent meditation, the prayer, and the contemplation, works which address the whole self, these are the more advanced and productive techniques for further developing that energy system and encouraging its degree of evolution.

12:♡: For, dear ones, beyond the perceived experiences of the energy of the self there lies beyond perception the infinite Creator expressing through the self. The ground of being, which the energy system informs, is fed by time spent with the infinite One, whether in meditation or in the rush of everyday life. Know yourself to be whole, to be complete, and to be unified beyond all harmonization. This knowledge, this faith of wholeness creates the atmosphere within which the evolution of the spirit is accelerated. The result of this meditation, or prayer, or contemplation, may manifest in many ways: healing, loving, a channeling such as this instrument. There are so many gifts, most of them quite unappreciated, such as the mothering, the parenting in general, the chores, the cooking, the cleaning, the driving. Each activity done by the whole self becomes a devotion, and the practicing of the presence of the infinite Creator becomes constant.

13:♡: To this end do those within this density of the flesh seek to come. To this end, to this choice, to love and serve were each born. This very incarnation is the one into which each was born to seek the infinite Creator. All is ready for the present moment. May each open the heart and say, "Yes," in whatever way is most true to the self.

14: We would at this time transfer this contact to the one known as Jim, realizing that we have barely scratched the surface of this interesting topic, but realizing also that, as this instrument has reminded us, we speak sometimes too long. Thank each—we correct this instrument—we thank each for allowing us to ramble on.

15: We are those of Q'uo, and would transfer at this time.

16:♡: I am Q'uo, and greet each again in love and in light. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query at this time?

17: Questioner

18: I have one.

19: I am Q'uo, and we would be happy to speak to your query, my sister.

20: Questioner

21: Why—when ... Why did I get a sort of a heat rush, and

get sort of dizzy (inaudible(...

22: I am Q'uo, and we are aware of your query, and will attempt to speak in a general fashion concerning this experience of the heat rushing through your physical vehicle.

23: The heat is a byproduct, shall we say, of the energies with which you work as you are offering yourself, or attempting to offer yourself, as that known as a healer. These rushes of energy will not only appear at the opportunity for offering yourself as a healer, but will from time to time be experienced even when there is no opportunity to serve as a healer present before you. This is much like the testing and clearing of the system that is your mind/body/spirit complex. Thus, you have these pulses, and may expect more in your future as you are, shall we say, fine tuning your vehicle for the service that is yours to offer.

24: Thus, we would recommend no concern that is necessary for this experience. It is a portion of that which is to come. Is there a further query, my sister?

25: Questioner

26: I wondered why I got so dizzy when it happened.

27: I am Q'uo, and am aware of your query, my sister. As your physical vehicle becomes aligned with these healing energies you will find that the dizzying effect leaves slowly. However, at this time the physical vehicle is, shall we say, at the limit of its ability to experience and express these energies. Thus, the byproduct of such is, again, the dizzying effect and the heating effect. Is there a further query, my sister?

28: Questioner

29: No, thank you very much.

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

31: Carla

32: I'd like to follow up on hers, by asking is this analogous in a healing channel to conditioning in the kind of channeling that we do, 'cause I can relate to that better if I understand that that's the same kind of thing.

33: I am Q'uo, and am aware of your query, my sister. This is a good analogy for each is, indeed, an instrument through which energies move and each vehicle that has been offered in service needs the tuning, the conditioning, the preparation for the greater service that is to follow, so you may expect that this will continue, and is an effect about which there is no need for concern, but is simply a portion of that process of offering the self as an instrument for service to others. Is there a further query, my sister?

34: Carla

35: No, thank you.

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

37: P

38: I have a personal question. I've been noticing an energy in my throat chakra and—for a while—and it feels like a blockage at times. Would you be able to speak about this?

39: I am Q'uo, and am aware of your query, my sister. We find that due to our desire not to infringe upon your own free will that we can only affirm that which you have assumed, that the energies of the blue-ray center are those which have some need for expression within your own experience at this time. For us to specify the nature of this expression, or with whom it may occur, would be, in our opinion, inappropriate and we must apologize for leaving this portion of the mystery to your own discrimination.

40: Is there a further query, my sister?

41: P

42: No, thank you.

43: I am Q'uo, and we thank you, my sister. Is there another query?

44: (Pause)

45:♡: I am Q'uo, and we feel that we have exhausted the queries for the nonce, and we would at this time take this opportunity to once again thank each present for the great honor of being invited to join your circle of seeking. We are always overjoyed with this opportunity for we are allowed at these times to move more closely with you upon your journeys and to experience that which you experience through your questions, your comments, your concerns. This allows us to see the action of the one Creator knowing itself through its many portions in a way which we are not usually privy to. It is a valiant effort that you make in accomplishing your daily round of activities, remembering the one Creator as you move each foot in front of the other. We know, my brothers and sisters, that this is not an easy task, for the illusion

ing at this time.

1: As you speak of healing we feel that you speak of balance. The healing of an incarnation, then, is the genuine crystallization of the fruits of an incarnation at a given point that has created (such) a depth of equanimity within the spirit that it becomes free to create further harmony in ways that, until the incarnation is seen as being in balance, are impossible.

2: For instance, if one has created the hoped for actions within an incarnation but has been unable to balance relationships created or taken up again in the process of offering the service to the creation, there will not be the clarity of perspective necessary in order to effectuate further healing. For many entities, then, the incarnation shall not be healed within the incarnation because there has been created within the seeker no firm rock, depending solely upon the relationship with the Creator, upon which that balance might be viewed clearly. For you see, you cannot precisely cause the self to come into a balanced perspective.

3: Work in consciousness is work without an object. However, (it is) this work, done in the bits and pieces, which creates the miracle of continuing consensus reality among your people. The confusion which reigns universally within your density is simply too thick to penetrate. The mind attempts to create balance within the self and certainly there is work which the mind can do, and do well, which adds to the balance which may be achieved by a seeker.

4: However, although it feels, when one is ideating and thinking about balance and about healing, that this process should be able to be done mentally, for it is seemingly quite logical, however, this is only apparently so. Deeper and closer to the truth lie ocean depths of bias and prejudice which function subconsciously as a natural portion of the process the spirit is going through within the incarnation, but on the metaphysical or time/space level or dimension. There is no mental access to these subconscious processes which have far more to do with the archetypes of selfhood than with any conscious logical or developed line of reasoning. Therefore, one is relatively helpless to heal one's own incarnation consciously.

5: However, there is a clear and lucid path towards aiding one's self in the balancing of an incarnation. That way is the way of faith. The most vivid blossoms along that path are those of self-forgiveness, forgiveness of the Creator and forgiveness of all those whom the heart has held in thrall with anger. Once these dusty cobwebs of past negative emotion are swept from that subconscious place then forgiveness may blossom and then the seeker discovers almost by reflex that the circumstances of the incarnation have been transformed. The first few epiphanies or times of transformation within a seeker's experience are those which free portions of the self so that various energies are sequentially set free within the individual, clearing the channel on a higher and higher level.

6: Entities who work with healing the incarnation are those which have gone through those times of testing which may be seen to be partial and, therefore, have come to a place where the next time of transformation is that one which was the final transformation within the life or incarnation which has to do with oneself only, and at this time of final transformation, or initiation, the whole self, the whole life becomes soft and malleable, if the seeker is at that time perfectly willing to forgive all.

7: Therefore, the way of faith being followed, in due time the healing of the incarnation becomes a gift given to the self by the subconscious levels of self, aided by what this instrument would call the Holy Spirit and what we often call the higher self.

8:♡: As the energy is very low in this circle, we shall limit our remarks to these very few, thanking each again for calling us to this circle. We would open the meeting to queries before we leave. And, in pursuit of this, would transfer to the instrument known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

9:♡: I am Q'uo, and greet each again in love and in light through this instrument. May we ask if there are any further queries at this time?

10: E

11: I want to know how two people can prepare to leave this incarnation together. I want to know what spiritual preparations two people can make to leave this incarnation together.

12: I am Q'uo, and we are aware of your query, my brother, but as it is one which requires a great deal of consideration in order to answer properly, we may only speak with some

notations and thoughts which we hope might be of service to you.

13: We do not expect to be thorough in this particular area, for it is the work of each entity within this illusion to progress along a certain path of seeking and of service that has been chosen for its excellence in balancing those weaker areas within the total mind/body/spirit complex of each entity. There are many entities within your illusion who are so well attuned to the mate, shall we say, for want of a better term, that the paths coincide to a large degree and may even end at the same time as each exits the illusion together.

14: However, it is more nearly the case for seekers within this illusion to pursue paths that, though they may join for a great portion of the illusion, may also find individual points of departure, for within the larger frame of reference, looking at this illusion as a small portion of the experience that is available to mind/body/spirit complexes, the actual timing of the departure from the illusion is seen as relatively unimportant, the important portion of the incarnation being those efforts to find the talents which have been inlaid and perhaps hidden, to find those services which are in the provocation of the seeker's abilities and talents, to find those lessons that have been secreted in various latent potentials and meetings with others that are incarnating for the purpose of the meetings and the catalysts that can depend therefrom.

15: However, there are many entities who are so well attuned, each to the other, in pairs or in larger numberings, that there is the melding of the seeking and the serving to the degree that the incarnational patterns become more or less congruent, including the departure from the illusion itself.

16: We would recommend to all seekers that in order to make, shall we say, the grand and completed exit, that there be the attempt within each portion of the consciousness to give what can be given, to forgive all, and to seek to learn all that is within the possibility of the incarnation. This is not a simple exercise, for it requires the constant attention and the attending to the moment to the degree that one is fully able to realize the possibilities of each moment in seeking and in serving and in reflection, to learn that which can be crystallized as the seed or fruit of each effort at seeking and at serving.

17: May we ask if there is a more specific avenue that you would wish us to speak upon, my brother?

18: E

19: No, thank you.

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

21: (Pause)

22:♡: I am Q'uo, and we appreciate your words and your heartfelt gratitude, and are on our equivalent of the little rock as we begin to say our farewells to this group. We realize that there is an energy deficit at this time, for there has been the expenditure of much energy this past—what you would call—week, as many have given the experiences and efforts towards making one from a distance feel at home and feel nurtured. This is a good effort, my friends, and we can recommend to you that you always see each other as the dear friend from afar that appreciates the love and support of its close friends and family.

23:♡: Each of you is a portion of a greater family that moves within the illusion at this time, helping those that need help, inspiring those that are weary, and lending assistance to those who walk with difficulty. This is a grand illusion and a grand journey that you are upon, my friends. There are many adventures that await you and many moments that may disappoint you, but you may always take comfort in knowing that the love of the one Creator resides in full in each and but requires the smallest of need or inspiration to be kindled into flame.

24:♡: We can tell you from our own experience that there is no greater joy than to share the flame of love of the one Creator with those kindred souls that walk with you upon this dusty path. We take great pleasure and feel a great privilege to be some of those who walk with you. There are many, my friends. There are many.

25:♡: At this time we shall take our leave of this group, thanking each for inviting our presence. We are those of Q'uo, and leave each in the love and in the light of the one infinite Creator.

26:

skills lies a basic attitude which, once grasped and persistently returned to, shall substantially transform each experience which occurs within the consciousness of the one who remembers. You see, beyond any logical, linear plan for improving the flow of events lies a simple attitude that contains more wisdom than all learning placed together. That wisdom is a point of view which includes as its primary relationship a real, living, conversational relationship with the one infinite Creator.

7:♡: The key phrase that addresses the whole ray of questions concerning right use of time, energy and talent, is that which the teacher known to you as Jesus stated: "Not my will, but thine." You see, you and your consciousness are as the tip of a great iceberg. Your self, that profound and ilimitable self that you truly are, has only a small amount of selfhood showing. That selfhood is wrapped within your personality, or your ego, if you will. It is not supposed to show, for indeed that true self is to you a goal towards which you strive in consciousness, for when your consciousness is awakened fully, then you shall see that you have held the truth safely within your deep mind all of your existence. Moreover, this silent wisdom, that spark of love within, moves into and transforms pain, suffering, misunderstanding and each and every negative emotion. It is as though the seeker dug within the earth of selfhood, making the garden of self broken (up) into smaller and smaller clumps of self, until the self has become broken up completely and lies ready and fallow for the seeds of new transformation.

8: The earth within you, your sticks and stones of expectation, must be broken up so that good seed may be planted in the soil of your lives. This plowing of the self in order to plant new awareness is painful. It feels as though the self were being torn down like an old house, and that old self is being torn down. Yet we have a promise, and that is that that which is being torn down shall seem to you in the future not a self. When service to others is attempted, you serve not only that personality but primarily you serve the Creator self within that is the truth of that entity. Therefore, pour yourselves out in service to others, worrying not whether you have succeeded, but only working toward more purity of desire to serve.

9: Above all let not your heart be troubled. This is under your conscious control, if you choose to claim the mastery over the self. Work when you can towards that point of balance, within which you are able to see clearly, not removing yourselves from the thick of things, but rather bringing into the thick of things that sacred aspect, that relationship with the Creator within. An attitude is only one word, yet this attitude is the key to the spiritual devotional life, for all things are sacred to the one who has the eyes to see, the ears to hear, and the heart to understand.

10:♡: We would continue this channeling through the one known as Jim. We would leave this instrument in love and in light. We are those of Q'uo.

11:♡: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege to be with this group this day and we are most grateful to be invited to enjoin you in your seeking for truth. At this time we would ask if there might be any other queries that those present would have for us.

12: E

13: I'd like to ask if it is possible to stay with another by leaving this incarnation when they do.

14: I am Q'uo, and I am aware of your query, my brother. We are aware of many of your peoples who do this very thing. The process of evolving in mind, in body, and in spirit is a process that is much aided by grouping of entries undertaking this effort together so that there is the sharing of many, many life experiences that together are able to offer the appropriate circumstances for pursuing the balances that each entity is desirous of achieving. It is often helpful for such grouping of entities to exchange the positions within your illusion that have been shared in previous incarnational experiences, so that in one experience there is the assuming of the identity of perhaps a sibling to another, and in a further incarnation, these entities shall perhaps be friends or mates, or be related in another fashion that has meaning to each that is relative to previous experience and also to the present objective of learning.

15:♡: Indeed, we find that it is more nearly the common case for clans or groups of like-minded entities to move together through the third-density illusion and those which follow it.

Oftentimes these groupings will enlarge themselves as further contact is made with other entities that will enhance this process for each grouping. It is well for those entities comprising the groupings to be able to rely upon fellow travelers, shall we say, to provide the appropriate assistance, catalyst, challenges and support for this process of discovering the heart of love within each entity and to enhance the expression of this love in each succeeding incarnation.

16: Is there a further query, my brother?

17: E

18: No.

19: I am Q'uo. Is there another query at this time?

20: P

21: Yes, I would to ask about the point of surrender. How to know when to remain in control and when to surrender?

22: I am Q'uo, and I am aware of your query, my sister. We feel it is an important point that one be aware that though one might give great value and effort to the quality of control, that it is not possible to retain control in the ultimate sense within your illusion, for there is the necessity to offer oneself to the moment of inspiration. This is to say that surrender in the fullest sense will prove to be a far, far better friend than any ability to control events or entities about one. It is even difficult, my sister to be in control ...

23: (Side one of tape ends.)

24: I am Q'uo, and am again with this instrument. Again we would thank the one known as P for the assistance with the recording device.

25: The surrender of the self at each opportunity is far more helpful than attempting control, though we do understand the need to feel that one has a definite effect upon the surroundings and the situations that one finds oneself in. However, it is more helpful to examine and experience the spontaneous responses to each situation, rather than to construct the desired outcome and then attempt to cause the situation to fit into this desired outcome.

26:♡: The reason that surrender has far more value to the seeker than does control is that in surrender to the spontaneity of the heart one may get a truer reading, shall we say, as to the true nature of that portion of the self that one is attempting to balance. As one allows the spontaneity and love within to express itself outwardly to others, one is able to feel and experience a fuller and truer representation of one's position, shall we say, upon any particular point that might be of any importance to the self, this being the greater self or the soul which inserts a personality into each illusion and experience.

27: Thus, though each might feel that a certain amount of control is necessary in order to give coherence to one's experience, we would suggest that one always be open to the surrender of the moment as the moment requires. In this way one moves more in harmony with those lessons and balances which are being pursued for the purpose of the evolution.

28: Is there a further query, my sister?

29: P

30: No, thank you, Q'uo.

31: I am Q'uo, and I thank you, my sister. Is there another query?

32: R

33: I don't have a question, but I want to thank you for being a source of inspiration to me. Again you did it.

34: I am Q'uo, and we are grateful to you as well, my brother, for the response to that opinion which we have offered. We are grateful to have been of service and can assure you that you have served us just as certainly. Is there another query at this time?

35: (Pause)

36: I am Q'uo, and as we observe the exhaustion of the queries we shall again ...

37: (The last page of the transcript is missing.)

38:

7.31 1994/11/20

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. As always, it is a pleasure and a privilege to speak to you. We thank each for calling us to this circle and ask only that our thoughts be considered. Certainly those that do not seem correct may well be left behind, for our service is to offer our thoughts and our opinions and to do this is truly a pleasure, for it is our way of polariz-

in which you move has been so constructed to obscure the unity and love which binds all things and which is an easy reminder for those such as ourselves. We realize that this experience of the third-density illusion is one which is most confusing—we correct this instrument—most confusing to many of your peoples, for it works so well, does it not, my friends, to hide the one Creator where one would not think of looking—into the eyes of a friend, a stranger, a situation which seems most out of harmony. Yet, there the Creator also resides, my friends, waiting for your seeking, waiting to reach a hand as you reach yours, waiting to respond to each moment, to each breath. We commend your persistence and take courage from your efforts.

46:♡: At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

47:

7.26 1994/10/16

0:♡: Greetings to you in the love and in the light of the one infinite Creator. We are those of Q'uo. May we say how privileged we are to be called to your group this day. We bless and thank each for seeking and for attempting to discover that which is called the truth. We also seek that illusive perfection and are your comrades on the way. Therefore we ask that each listen to our thoughts, retaining only those which have use for you in particular.

1: To gaze at the pride within an entity is to gaze upon that portion of the self that has been created by the self for the purpose of self-defense. That is, one who has pride has attempted to discover a good, right or noble way to think or behave or speak. Then one adopts the mask that is most efficient, most in line with the desired making of an impression on others. It is as though a man with a modest garden were to put a wall twenty feet high about the garden, certainly more than the garden needs in order to be a protected plot.

2: The one known as Jesus pointed out that when the spiritual seeker attempts to do everything right in order to become worthy of the kingdom of what this instrument calls heaven—we shall start that sentence again—when a person attempts to reach what this instrument calls heaven by piling up and accumulating good deeds and appropriate attitudes, that path is the center of the emotion or emotional imbalance which can be seen as pride. In the person of pride there is the unspoken assumption that there is one right way. And that by (inaudible) to that right way, the self may maintain the attitude of pride, an attitude which functions as an armor against the encroaching world so that the self may hide behind its good works and appropriate attitudes and not uncover that truth which each entity within third density, becoming more conscious of the self, becomes aware of, and that is that there is no possible way to become worthy of the nature which the Creator has shared with each and every entity within the limitless creation.

3: Now, why is pride considered such an inappropriate emotion or imbalance or distortion for the spiritual seeker? The seeker within the spiritual or metaphysical world is creating itself, nurturing itself within just as the physical self is born with flesh and blood, so the spiritual self may be seen to be born within the consciousness of the seeker when that first choice to seek and to serve is made. The beginner is humble knowing that it is a beginner. This attitude tends quickly to wear off for many seekers and the balance of inquiry and contemplation is upset by each choice which moves away from inquiry and answers new questions with old answers. For the truth or the ideal is actually far more subtle than one truth, one ideal. There are currents and movements within truth which the seeker moves into and out of repeatedly throughout the process of receiving essential input and choosing the portions of that input that the self shall react to in first priority.

4: If you would characterize pride in a simple way, it could perhaps be seen to represent the Earth itself and the kingdom upon it which humankind has built. In this model or way or parable of seeing pride, the world becomes a worldly, corrupted and imperfect world, whereas the world of the spiritual is seen as that which is better, non-material, a higher way. Spiritual pride may be measured by how far from the everyday experience the seeker has placed itself, by which

we mean that if an entity decides it cannot worship or seek or meditate or learn spiritually in the everyday world, then to that extent the entity is dealing with spiritual pride. For the energies that are metaphysical are energies that move as the wind into any situation and burn like fire, tempering and refining in the very crux and heat of the everyday.

5: Now, we are not saying that those who choose to be solitary or within religious orders and seek spiritually are all filled with pride. We simply say that insofar as an entity seeks, eschewing and looking down upon the world without it, and feeling scorn for that everyday world, to that extent the entity is dealing with a false image or idea or paradigm of what spiritual seeking is about. For the service-to-others seeker the path of seeking lies squarely through servitude and servant ministry. The more of humility and the less of grandeur that seems to adhere to a position or line of investigation, the greater chance that line of investigation has of being a good and appropriate model to follow.

6: The teacher known as Jesus offered a simple parable which may aid this discussion. This entity pointed out that there was a wealthy man who was very, very careful to say all of his prayers, to cover himself with ashes in the public streets, to show the depth of a religious penitent. This sort of man, then, was seen as one who would say to himself, "I am glad I am not as other men are, thieves and robbers. I have two fast days a week. I give much money to the temple." Then there was another man beside this proud man who only knelt upon the ground and said, "Lord have mercy on me." The one known as Jesus then asked, "Which of these two men went home justified?"

7: Dear ones, we know that you know the answer. That entity who asked for mercy had a clear and honest awareness of its position, spiritually speaking. For any of the infinite Creator's creatures, the honest evaluation of self shall inevitably include a request for mercy, for there is no way an entity within illusion can build perfection. This is not a goal that we would recommend to any. The striving for perfection is seen by many, and certainly this instrument, to be an important goal, urging the self always onward to a more wholehearted effort, a more total attempt to be perfect. We suggest that a little of this thinking will be adequate. In other words, it is acceptable and wise to keep the ideal in mind, to aim for. However, to give the self the hard time if that perfection is not reached, or to give oneself the patting upon the back if the self perceives perfection has been reached, these are not the ways that shall produce learning.

8:♡: We find that there is a true desire within each to relate the self back into the society in a way that produces more love, more compassion, more understanding, to make the world a better place. While this is certainly a good attitude, the center or middle way that this entity spoke of earlier must move back into that place where the self is seen as a servant and the question is, "Not my will here, but Thine needs to be known. So Creator, what is Your will for me?" Then if the impulse or inspiration moves to small or great success, neither matters, for the attempt given in wholehearted and single-minded effort is the total and sum of that which metaphysically matters.

9:♡: To bleach the pride from this attempt to strive towards perfection, simply remove the editor and judge of the self from the picture so that you are free to do your best and then let that be good and sufficient. The pride will take you back many times looking for how the perfection could have been more closely approached. These deliberations are seldom fruitful, for the self shall not build a stairway to heaven by any good works or appropriate attitudes or systems of knowledge and understanding, but, rather, all that you shall judge of yourself after this experience will be held within that basic vibration or thought which is yourself. No works shall you take with you, nor thought, nor attitude, nor behavior, but that vibration that is you, integrated, unified, harmonious and whole. You cannot, by any knowledge or work, no matter how good, affect this vibration. You can only empty the self as often as you can, hoping always to become as the window through which all may see the Creator and all may feel Its love.

10: You cannot be proud or embarrassed about that vibration because you cannot get at it. You can only work on those things which are beginning, just beginning their descent into the roots of mind. You can only fuss around with responses. It is that sum total that is never seen in your illusion which shall be sum and substance of who you are always forever.

It is that which is you. And what is there to be proud or not proud of in something you cannot ever, ever see?

11:♡: We encourage each to take up the dance of life, dancing around judgment, moving away from vanity and glory and pride, seeking to serve, seeking to be servant. For every entity whom you meet is love itself, and, if you speak always to angels unaware, let your heart be humble, your hands be empty, your heart at rest that you may seek to love, and reach the hand to touch, and lift the heart to share love.

12:♡: We would at this time transfer this contact to the one known as Jim. We leave this instrument in love and in light. We are those of the principle known to you as Q'uo.

13:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time we would offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query at this time?

14: (Pause)

15: I am Q'uo, and we are satisfied that we have for the nonce(spoken that which those present need to hear, and we are most grateful to be able to join your group at your invitation. We remind each of you that we are available for aiding the deepening of your meditations during your week, as you call it. A simple mental request is all that is necessary for us to join you in the presence of the one Creator. We, of course, will not speak at that time, but will blend our vibrations with yours that your meditation might be deeper and hopefully richer as well.

16:♡: At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

17:

7.27 1994/10/23

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is our privilege and blessing to be sharing this circle of seeking at this time. Your afternoon sun shines so beautifully on this pretty autumn day, and we relish the sights that we see because of our interactions with you. Your planet is most fair.

1: We thank you for this privilege, and request of each only that you listen with an honest heart, leaving behind any of our thoughts or opinions that do not ring true for you, for we are not infallible, but, rather, travelers upon the Pilgrim's path, as are you.

2: To begin a discussion of anger within your density one might well move backwards in your historical time to the time when the physical vehicles which carry you about were developing to be opportunities for consciousness of third density but had not yet achieved that third-density link and were completely instinctually second-density beings. You would call these the animal and it is that physical vehicle which transports you and gives you sensual input that is the source of what you call anger, and the source, too, of negative emotion in general.

3: This animal that carries your consciousness about is a proud and rather noble animal in that it attempts social cooperation. It forms lasting attachments in mating. It cares deeply for its young. This great ape, the featherless biped, makes decisions for its survival. When occurrences overset the plans made for survival the reactions are in place instinctually to alert the mind of this animal that it needs to act. We wish to be sure you grasp the difference between that portion of mind that is the mind of the animal within as separate from and distinct from that consciousness that you truly are. The brain of this animal is a fine one, skilled in making choices. The apparatus for thinking is built around these choices and their prioritizing. This mind begins and ends. It copes with the living it does.

4: Immersed in this web of flesh, this field of instinctual consciousness, is an eternal awareness. Sitting as the bird in the cage, the awareness that you are and that you will be in ten thousand or ten million years sits rather placidly, for the most part rather unaware of the extent of its confinement in the world of sensual input. This awareness attempts to express its true nature. The awareness that is you shall always attempt to express its true nature. However, this nature has no anger, has no fear, and is free.

5:♡: Contrariwise, the mind of the body has instincts towards anger which exist because they are needed, or so

that animal within is certain. The instincts, those instantaneous responses, ungoverned by logical, reasonable awareness, work usually quite well, landing the seeking pilgrim repeatedly off the beaten track of devotion and lovely thoughts, taking that awareness and flinging it aside in the rush to defend territory. For that animal which you are, which carries your awareness about, is territorial. It measures and sifts. "This is good." "This is mine." "That is bad." "That is not mine." "That should be mine." "That will be mine because I deserve it."

6:♡: There the anger comes in—the hunger for possession, the hunger for safety, the desire to defend. The search for peace, dear ones, is a search for true identity. Who are you? Are you that limited mind that must protect against unseen danger with the same gusto that was used to defend the self from a predator? Or are you that awareness that gazes unblinking on the human scene, knowing all things as love?

7: The difficulty is that these two kinds of mentation, this double mind, is supposed to be working together to create maximum confusion. You are supposed to be baffled; you are supposed to be confused; you are supposed to feel that there is almost no hope. This is planned in order that you may do work in consciousness. The great spiritual drives, the great religions (of your kind, revolve about suffering. Your Eastern strain of religions looks at suffering and, as this instrument has thought recently, says it is not real. The Western tradition looks at the suffering and flings the self upon the cross so that others might not suffer. Both of these paths work for those to whom they are suited.

8:♡: Each path will have to deal with this issue of suffering. In dealing with the self and the self's anger we encourage each seeker to be patient and to realize and re-seat within the deep mind, over and over again, the dichotomy betwixt the temporal and the eternal. Have mercy upon yourselves for your anger, for indeed that which you see is the mirror, the anger directed at you is within you, like the werewolf baying at the moon that only comes out when the moon is full. Know and accept this part of the dark side of self. There is a price to life. That price often is that one wishes to prolong life, and, therefore, attempts to control all elements so that life is safe, secure and protected. See this within the self. Love this self which has so little time to live, and when it is seen in another, attempt that same degree of understanding. See the fear, the true desire to protect, in the negative emotions of others, for however distorted these emotions are, they are distortions of love.

9:♡: The energy within anger is so close to the positive extreme of freeing the self that it actually tends to feel good to be angry, for it is in this kind of fire that life is created. The creative principle of love is also the destroying principle of death. Passion has its inevitable counterpoint in tragedy. Life and death go together as concepts. Anger is the other side of the coin of love within limitation.

10:♡: Let us, then, move back in concept, moving away from the particular, seeing the fear, the suffering, all the negative emotions. See them within the context of life abundant, yielding its harvest of wisdom and compassion to those who simply persist at gazing at that which goes before the eye, comes before the ear, arrives at the nose or the skin. For the creature that you are is most special. We encourage each again and again to touch into this space where love may be felt in the silence, where comfort moves deeply within, opening the heart, relaxing the grip of circumstance. Move away from the particular often within your days and nights, moving in mind to the more profound ground of your being, that eternal, undying awareness beyond all distortions. It is love. You are love. This is the deeper truth.

11:♡: We would at this time transfer this contact to the one known as Jim. We are those known as Q'uo, and leave this instrument in love and in light.

12:♡: I am Q'uo, and greet each again in love and in light. We would, at this time, offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there another query at this time?

13: S

14: I am wondering if people who come to this planet who have what we call disabilities—what is their special place, and what is their purpose on this planet?

15:♡: I am Q'uo, and am aware of your query, my sister. It is not an easy task to move within your illusion of third density and to be able to love under the circumstances which one finds here with so much mystery surrounding the basic

finding of this wholeness.

27: Is there another query, my sister?

28: Questioner

29: Yes. (Inaudible(speak of regarding this wholeness, or feeling of wholeness. Are there any other tools?

30: I am Q'uo, and am aware of your query, my sister. There are many tools, as you have put it, that are available to an entity for the finding of the wholeness within. There are, for example, the uses of meditation, contemplation, the prayerful attitude, which are most helpful in preparing the entity for healing. There is the examined life, shall we say, that looks at the need for healing and sees many behaviors, perceptions, thoughts and attitudes, which flow from the distorted being that is in need of healing. These behaviors and attitudes may be worked upon by the conscientious seeker to bring them into a balanced state. The entity may seek the healing catalysis from one of your medical profession that may utilize any number of healing modalities that themselves become tools for the healing to occur.

31: The entity, in the long run, shall we say, will rely upon an inner faith that will take form in whatever manner has meaning to the entity. This faith will then provide a channel, or a doorway, through which the healing efforts of others may move into the life pattern of the one to be healed. Thus, you may find that there are many, many tools available to an entity seeking healing, yet the attitude of this entity and its ability to exercise its own faith, coupled with the entity's work in consciousness focused upon its own patterns of thought and behavior, are those tools which are most efficacious in this healing process.

32: Is there another query, my sister?

33: Questioner

34: No, thank you very much.

35: I am Q'uo, and we thank you, my sister. Is there another query?

36: Questioner

37:♡: Yes. There are people that seek to help and heal others, yet the reception is not there, especially among the (inaudible(How much effort and energy does one put in to reaching out when one sees and realizes that they are pushing you away. It's done out of love and concern for these individuals. What (inaudible(to do?

38:♡: I am Q'uo, and am aware of your query, my brother. When the healing and loving efforts offered to another are not accepted, it is well, then, to leave the door open to such entities that they will know that they are welcome always to move through that door and to accept that which is offered. More than this is not possible to accomplish without the infringement upon the free will of another, for it is necessary for entities to seek in order to find. It is not usually possible to find for another that which it does not seek. Thus, to remain open in the heart, to remain open in the offering, and to continue to give that of love from your heart to the other's heart without expectation of return is the most that can be done. This is difficult for many who seek to be of service, especially to those that are loved dearly, yet it is that which must be accepted, for the free will of each entity is of paramount importance. For any progress to be made, the steps must be taken by each entity for the self.

39: Is there another query, my brother?

40: Questioner

41: No, thank you very much.

42: I am Q'uo, and we thank you, my brother. Is there another query?

43: Questioner

44: Yes, I have one more question. What (inaudible(an entity to be a healer—would perform healing?

45: I am Q'uo, and am aware of your query, my sister. In order for an entity to serve as a healer it is necessary in most cases for the entity to have worked enough upon the self within the energy centers or chakras that its centers of energy are in enough balance that the energies that may be used for healing can move through them with minimal distortion. These healing energies, then, are utilized as a means by which the one to be healed's auric field will be temporarily interrupted in order to allow the older, more distorted pattern of thought to be replaced by a newer, more harmonious pattern of thought that will allow the healing to occur. This is the process, whether the entity needing the healing seeks such from one of your orthodox medical professionals or from an entity that offers the healing catalyst from the more metaphysical background, or modality, of healing. It is necessary

for the healer, then, to be able to assist in the interruption of the older patterns of thought that exist within the aura of the one to be healed.

46: (Tape ends.(

47:

7.30 1994/11/13

0:♡: We are those of Q'uo. Greetings in the love and in the light of the infinite Creator. How pleased we are that you have called us to your meeting this day. It is a privilege to be asked to share our humble opinions with this circle of seeking and we greet and bless each who has thought this day to seek the truth, for surely there is no greater desire, no better hope than the seeking of that truth which is not transient, for years and millennia pass, yet above all space and time the truth remains perfect, whole and utter. All else, all in manifestation is illusion. But, oh, what an illusion. And into this illusion come entities across the timeless into this particular coordinate system. What unimagingly long journeys has each spark of consciousness traveled and, oh, how long the journey ahead still lies waiting.

1: You wished this day to ponder ways to deal skillfully with the untoward catalyst of the daily life. May we say that we also work with this catalyst, that higher densities as you call them remain nonetheless the native land of impatience and frustration, for we too seek the truth, and yet that truth recedes in front of us infinitely, so that we always are reaching and never grasping. Yet we suggest to you that this reaching has independent merit, that is, a merit independent of an outcome.

2: Now, as we share these thoughts may we please ask each to use discrimination as each hears these concepts, for we would not constitute a stumbling block for any. Therefore, if that which we say seems good to you then you are most welcome to these thoughts. If, on the other hand, anything which we say does not ring true then leave that thought behind, for this is not your truth. Always we urge each seeker to safeguard its own powers of discrimination when listening to any opinion, no matter how authoritative it may seem, for truth has two faces. One is hidden, the other is an illusion. You dwell now with an illusion, yet when you leave this illusion, no matter how many truths you can name, yet still the truth itself shall not be in these things, but (merely) the shadow which the truth invisible and eternal creates. Beyond all imagining lies that mystery, that collector of paradoxes, that is the one great original Thought, Love or Logos.

3: Move as we pretend that we are living one of your days. Come with us into your third-density illusion. The morning dawns, and the seeker awakes. Shall it remember the Creator this morning? The day stretches ahead unsullied, pristine, without any flaw apparent to the eye. Those with the orderly minds immediately begin sorting through those duties and chores which are first to do upon the usual long, long list of things to do. A structure begins to take shape within the mind. Then the seeker moves into the quick paced rush of full morning and broad noon and by early afternoon the schedule has been first changed, then changed radically, and then perhaps discarded entirely.

4: Another seeker, one who does not have the orderly mind, awakens in the morning with the dawn. Does it remember the Creator? This entity moves into the day, its mind responsive to that chore and duty that first comes to greet the eye. This entity begins to work with that concern until a second item catches the eye, and for this careless one the day is quickly spent in moving between this and that chore or pleasure doing a little of this and a little of that.

5: We say to you that each of these ways is a skillful way to move through the day. The Earthly personality that you are should indeed follow its nature. If one is orderly, then make the list; if one enjoys freedom, seeing it not as chaos but as the liberty to do that which feels right, this entity has at the end of the day completed perhaps the same amount of the orderly one. Yet have they thought of the Creator today?

6: We now ask each to seek within the self. As you awoke, what thought you? Did you think of the Creator first or last or in the middle? You seek skills and resources for learning better to flow with the catalyst as it is presented to you, and there are certainly many ways in which the self may remind the self that it truly wishes to transform its stale, stiff and seemingly deadening over-regularity. Yet, beyond all these

forth. Each blessed entity is blessed because of its suffering. When illness comes, suffering does also come, yet it is from the suffering that the blessing is received.

4: So, where does this great fear come from concerning these illnesses and this ill health? Certainly, it is easy to see where a great deal of fear is engendered. One need only gaze at the passing of the seasons to see that the seasons of decay and death are within each living entity. As each was born, so each shall pass from this illusion. However, the physical vehicle does not wish to decay or to die. There is a deep and primal instinct towards the continuance of living, the prolongation of the breath. That is a necessary portion of the physical instinctual net of reactions and responses to stimuli. Although this is instinctual, it need not be the attitude which a seeker might choose to work with within the daily life, for the entity that each seeker is is infinitely more than the physical vehicle.

5:♡: The forces of finity and limitation are here for very good purposes, but they work upon the consciousness of a being that is eternal and unlimited, either by space or by time. This consciousness and awareness which each has in common is that which endures as though there were no space or time, but only infinity and eternity. This being which each seeker is is a being of pure love, that primal and original energy which created all that there is. When this awareness, which is the deepest portion of your identity, is first housed within the physical vehicle which carries you about, the limitation and frustration of being in that heavy chemical vehicle is immense.

6: The awareness of the total being, then, begins the incarnation on bad terms with the physical body. The awareness that you are could not make its arms and legs move or its tongue speak for such a long, long time, and, indeed, the awareness never seems to completely embrace the physical vehicle. This distance which is perceived between the self and the ills of the body is an imbalanced perception, and we encourage each in the daily meditation and contemplation which each may offer to the Creator to do work which more and more creates that bond of unity between consciousness and physical vehicle. Much of illness is due to the disrespect paid to the physical body as that which is not holy.

7:♡: So, if the physical vehicle has the aches, the pains, then we suggest and encourage giving this situation respect and attention. This attention may be simply seeing the physical vehicle as the perfect mechanism, which it is. It may be sending light to those portions of the physical body which are perceived as hurting or ill. Each seeker may find its own way of coming more and more into loving relationship with the physical body, but it is work which will aid in the balance or health of the body, mind and spirit together.

8: We can give no clear or provable way to determine whether or not an illness or condition is ready to be dropped from the experience of the awareness. Consequently, the seeker must pursue this question for itself, for it is a fairly important question. If the seeker has no idea what the illness may be working upon it may ask for the clear dream, or it may go to the hypnotherapist, and ask the higher self to give a reading on whether or not that illness or condition has done its condign work and is ready to be dropped. Once the seeker has decided for itself that the illness is ready to be dropped, then it may choose the manner of its healing.

9: For some few entities the only healing necessary is the seating of the realization of why the illness had virtue and was needed. Perhaps the seeker feels that the lesson has been learned. Then the seeker becomes ready for the next step in healing which is to gaze carefully into health and wellness, seeing if the self is ready to take responsibility for the work of living which is given to each healthy entity. For there are times when the lesson has been learned but the healing will not prevail because the seeker is not ready to take up that lesson which full mobility and lack of limitation shall surely offer.

10: We ask each to see the subtlety of the process of healing. Each entity responds to different stimuli. One entity might be healed because of another entity which was able to create the atmosphere within which the seeker could indeed take responsibility. Much of the therapist of psychologists and psychiatrists is involved in bringing such material before the seeker and aiding in the grasping of this material. Some there are who will find changing the diet to be helpful, for others this would not have the effect. Each entity has an unique balance. Each entity, then, shall need to find its

unique healing. What works for another may not work for you.

11:♡: The energies within the physical, mental, emotional and spiritual bodies are infinitely, carefully, lovingly arranged so as to express a central vibration which is the essential self manifesting at this space and time. The higher healings, then, will more and more pinpoint that essence, that essential vibration, and find ways of increasing the harmony with which that vibration may move. The best of the techniques for opening this essential nature and clarifying it remain meditation, contemplation, prayer, and as this group was speaking before, the remembering of that context of sacredness within which all of what is known as life and all that is known as death involve. All is sacred. That which your feet rest upon this moment is holy ground.

12:♡: Pause to feel the breath that moves in, the breath that moves out. The health begins with the breathing deeply in and deeply out, and feeling the peace of breathing in and breathing out, for no matter what an entity may do, it shall breathe in and breathe out. No matter how complex the life of the mind and emotions becomes the physical vehicle expresses the infinite Creator by the living breath—in and out. You breathe into you the love of the infinite Creator and breathe out of you all that is tired, old and ready to leave. So you take in health with each inhalation, and express the detritus of imbalance with each and every exhalation. Healing is not a process which stops. Rather, each entity is constantly in a state of healing, balancing and strengthening that energy web which is your essence.

13:♡: At this time we would transfer this contact to the one known as Jim. This is indeed a substantial subject, and we have not exhausted it by any means. However, this instrument is beginning to give us signals that we need to move on. Therefore, we leave this instrument in love and in light and with thanks. We now transfer to the one known as Jim. We are those of Q'uo.

14:♡: I am Q'uo, and greet each again in love and in light through this instrument. It is our honor at this time to offer ourselves in the attempt to speak to any further queries which those present may find valuable in the asking. Is there another query at this time?

15: P

16: I have a question. I would like to ask, how can you help a person who you perceive may need healing without infringing upon their free will?

17:♡: I am Q'uo, and am aware of your query, my sister. Many times in the history of this particular planetary sphere have those of Confederation origin asked that same query, for there have been many, many instances where there were groupings of your peoples who were much in need of healing, yet we were not asked by them to offer healing. Thus, we have found in our own experience that to send these entities love and light and the wishes for the regaining of the whole balance is the most that we can do without infringing upon an entity's free will, for in order to be of service to an entity in an overt manner one must be invited by that entity to attempt to serve.

18:♡: To attempt to serve without invitation is not a service, in our humble opinion. Thus, even though the desire may be great to reach out the hand in service to another, without the invitation it is only possible to send these entities love and light for the use that they may have for it, whatever that use may be.

19: Is there another query, my sister?

20: P

21: No, thank you, Q'uo.

22: I am Q'uo, and we thank you, my sister. Is there another query?

23: Questioner

24: I have a question. If the individual finds this balance, and, will they be open to healing?

25: I am Q'uo, and we believe that we grasp your query, my sister. If an entity is able to find a balance within itself in an area which has been imbalanced, then this finding of wholeness becomes the foundation stone upon which the healing of the entity is built, for it is true for each entity that as wholeness, unity and perfection are realized deep within the self, then that which is in need of healing is indeed healed.

26: An entity may seek the healing process from any number of sources, yet there shall be no healing until the entity itself—through the catalyst of others, perhaps—finds this wholeness and this perfection. Thus, the healing follows the

qualities of your life patterns and interactions betwixt peoples. Yet, one may look at this illusion as one would look at a school which has many grades and many course offerings, all with the purpose of enhancing the student's abilities to give and to receive this most precious quality of love.

16:♡: Each entity, before the incarnation, will set about reviewing those lessons which have been learned and those which await the learning according to previous incarnational experiences. As each entity is unique, and as the interrelationships enhance this uniqueness, it is difficult to generalize in every situation and yet be accurate. But we can assure you that each entity which incarnates has some, what you would call, a disability—that is, a difficulty or blockage in the free flowing experience of love.

17:♡: Many have blockages that are from previous incarnational experiences and are expressed in the present incarnational experience and are expressed as a distortion of one kind or another. Each distortion, whether it be of the physical, the mental, the emotional or the spiritual complex has as its purpose the allowing of the learning of love. When love has been absent in some facet of the entity's life pattern the opportunity for adding it to the reservoir of information is usually programmed as a, shall we say, a difficulty or blockage, a distortion in some facet of the being that serves much as the sand for the oyster which will eventually produce the pearl, yet with some irritation in the process, shall we say.

18:♡: The process of learning to love is one which will oftentimes be experienced in a difficult manner, a traumatic manner, a manner which is intense and rich with opportunity for growth. Only when this type of intensity has been experienced can that which has been learned from it carry a weight in the totality of the being that will enhance that being's total nature. Thus, to learn is to experience a kind of pain, for one is enlarging a portion of the self in a manner much like giving birth for your entities within this illusion. The process of the birth is filled with pain, yet the joy which comes from the birth of a new entity is great; so it is with each entity within your illusion as each continually gives birth to a new portion of the self.

19:♡: In order for this entire process to make its mark, shall we say, upon the soul, upon the total being, there needs to be the exertion of great effort. Those with what you have called a disability of a physical, mental, emotional, and in some cases, a spiritual nature have increased the degree of difficulty, shall we say, for that learning process. This increased degree of difficulty has as its reward an increased level of learning to love and of allowing others to learn to give love to the self.

20:♡: Thus, if you look at this illusion as the laboratory in which the student seeks to put to the test those ideals which it holds dear prior to the incarnation one may then see all that occurs within the incarnation as the conducting of the experiment to see if love can be found in this situation, in that situation, in even that situation. For there is an infinity of possibility and opportunity that awaits each entity within the mystery of this particular illusion, for as you seem so separated from each other, from the Creator, from the environment, from those principles of love, truth and beauty and all other principles that are valuable to you, feel yourself isolated, alone and perhaps at times unable to make sense of all that is about you and much that is within you, yet just this dilemma, just this confusion, doubt, anguish and pain is that quality of angst that shall push, provoke and prod you further. These are the ways that the soul has to remind itself in the incarnation that there is yet more to do, and each portion of the incarnation offers the opportunity to give and to receive this precious quality of love, and each circumstance that one finds one's self with is yet another opportunity to give or to receive or perhaps to give and to receive love.

21: Is there another query, my sister?

22: S

23: No, thank you very much for answering that.

24: I am most grateful for your query, my sister. Is there another query at this time?

25: A

26: Can the sensual or animal being be the total person where the spiritual part is not recognized?

27: I am Q'uo, and am aware of your query, my sister. The nature of the animal which we spoke about earlier which carries each of you about so faithfully is indeed one which has the senses which are rich in their ability to perceive and to bring information into the brain/mind organism in order that

the entity may learn, may choose, may grow, and may be able to offer itself eventually as a servant of the one Creator, and, indeed, may realize itself to be the one Creator at some point in its evolutionary path.

28:♡: The various qualities that compose each entity are always available for utilization of this process of growth. One may see the self and all other selves as being what we have heard described as the 360 degree entity, that is, with all potential, all abilities latently available. As an entity pursues an incarnation with a certain set of lessons revolving about the central quality of love it is possible for an entity to focus upon any set of abilities or even to focus upon one particular quality in preference to all others and for the time of that focus to seem as though it has no other dimensions. This is an intensive form of practice for an entity and will aid an entity in balancing an area which has perhaps been less than fully utilized in its previous experiences.

29: It may seem to the entity itself and to those which observe it that it has perhaps become overly stimulated or interested in some facet of its being, whether it be the sensual nature of the animal that is each entity's beginning or basic self within this illusion. It is possible for entities to move so far into a portion of the self that it becomes blinded to other portions of its self. However, we see the cycles of your lives moving endlessly as a spiral through time and space and can assure each that there is ample opportunity for the balancing of all distortions and the experiencing of the self as a true 360 degree being, which is another way of saying experiencing the self as the Creator.

30: Is there another query, my sister?

31: Questioner

32: (Inaudible)

33: Is there another query at this time?

34: R

35: In the moment when you feel the anger pulsing through you, is there anything that you can do to benefit from the anger or to deal with it?

36: I am Q'uo, and am aware of your query, my brother. It is our suggestion that as you experience all of the emotions including anger which are available to you that you allow them to spontaneously ...

37: (Side one of tape ends.)

38:♡: ...Only if the expression of your anger has the possibility of injuring another person would we recommend that you damp it down, shall we say. Far better is it to experience the emotions as they occur and then to work with them later in your meditative times, balancing the anger with the love that naturally replaces it when one sees the object of the anger as the other self and as the Creator as well.

39: It is well at that time to investigate the complete ramifications of the situation which brought about the anger and to use the mental faculties then. To do so at the time of the experiencing of the anger is to confuse the process that is moving through you and is to pull the reins too tightly upon the animal upon which you ride. Far better, as we have said, to do this analysis at a later time which, as the process continues, may allow you to find more harmonious means of relating to the entity for which you experienced the anger previously.

40:♡: The efforts to rectify difficult situations can oftentimes lead to breakthrough experiences with the other self as hearts open honestly to each other. That this does not occur often makes the desire for it all the greater in those who wish to give and to receive love within your illusion. The constant desire and effort made in this direction is that which builds within you the metaphysical or spiritual power which is much like the power of any battery which stores energy. As you increase the positive polarization the battery has the ability to do more work.

41:♡: This is so in conscious(ness) as you intend, and intend, and intend and work without stint to attempt to find love within the self, within others, and within the situations that you share. That you shall feel that you fail most of the time is not of central importance. Of central importance is that you continue to try.

42: Is there another query, my brother?

43: R

44: No. Thank you.

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

46: (Pause)

47:♡: I am Q'uo, and as we observe we have exhausted both the queries and some of the physical vehicles present from

sitting overly long, we shall, at this time, thank each once again for inviting our presence. We are most grateful for your invitation and for your dedication to learning. We walk with you upon your path and rejoice at the opportunity of sharing our opinions with you. We shall take our leave of this instrument and this group, leaving each in the love and the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

48:

7.28 1994/10/30

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We apologize for the delay, but this instrument was challenging a spirit which eventually had to leave. We commend this instrument for its care. Accepting that particular vibration was well not done.

1: The vibratory complex of this entity was very like a well known and familiar contact. However, this spirit was of the service-to-self polarity. This describes the kind of difficulty each seeking spirit has in attempting to learn from other selves who, as you were speaking of earlier this afternoon, show a façade of behavior which seems to vibrate in a positive manner. The actual vibratory complex of one service to self seems on the surface to be robust and strong, full of energy, and when a negative (spirit) wishes it so, the imitation, shall we say, of that familiar light vibration is almost precisely as positive energy on the surface.

2: The challenging of spirits, then, is a process of digging deeper within the self to find that ground of being which rings so true within the self that that which does not ring true within and below the surface of that spirit's façade is detected and isolated so that it can be sensibly decided whether or not to accept that particular spirit. This is not the work done quickly, and we confirm this instrument's suspicion that it shall be learning for as long as it continues to avail itself of the opportunity to do that which is called channeling.

3: Each entity, each self that you meet is just such a spirit as that which was discerned accurately by this instrument, and each of you, each in your way, is capable of the same challenging of spirits dealing with those other selves with whom you interact day by day. The truth of an individual is a unified vibratory complex, a state of being. The exterior of this state of beingness might be seen as a ball or orb. Now, this orb has the surface and that within. The surface tends to be regular and unblemished. Within that sphere of being, however, the various internal connections made by choices chosen and re-chosen over a period of time will come to differ in various ways from the seeming truth of that smooth-surfaced orb.

4:♡: Now, the way in which the seeker attempts to grow may be seen in one way to be simply a matter of the seeker looking at the vibratory complex which is the Creator or intelligent infinity brought into manifestation, so that the goal of each seeker is to so act and think that the vibratory complex which is the truth of that seeker becomes more and more like the vibration of love, the Logos, the great original Thought Itself. The spirit within seeks and yearns for deity, unity and rest. This completely natural process of spiritual evolution moves on instinct within the life of the seeker so that there is a ground of being within which becomes slowly, gradually awakened as that attempt to move closer to the love and wisdom of the infinite One is followed persistently.

5: Now, if a seeker finds that it is experiencing turmoil and difficulty with several entities at once or over a period of time then it is that the entity does need to gaze into that mirror and ask why this image so painful to see keeps recurring. However, in those remarks made previous to this session of working, it was said between each in the group that these were occurrences within the life path (were) remarkable for their rarity, that it was remarkable that such and such occurred. When this rare occurrence happens and it is not often repeated, then the seeker may relax that question within, "Is this my vibratory complex which I am perceiving?"

6: However, even though the seeker looks into the mirror and sees no true reflection, yet, still that too, for all its rarity, is part and parcel of the self, and it is well to open consciously to the task of accepting and reintegrating into the full self, that shadowed, darkened portion of self which can be seen to be grossly distorted so that the mirroring effect is that of the carnival fun house, or "house of mirrors," where you may be two feet tall and four feet wide in one mirror and ten feet

tall in the next.

7: However, these entities have gifts to give. They are people, as you, suffering as you. That suffering has overwhelmed them, just as suffering overwhelms all entities in your illusion from time to time. We see that none has chosen in the personal experiences under discussion to seek revenge or to correct or judge the other. This is well. However, more than this also may be done. Refraining from judgment is well, but there is still that suffering that has come to your attention. Given this information, the seeker then has the honor of responding to that suffering. It may be the response of one who holds the entity in the mind to send light to it. It may be that the personal style of the seeker is such that prayers within each daily offering might be included for that suffering soul, but whatever the way chosen to nurture, support and tend that entity in thought, in silence, in that which is divine within each, this is the work of consciousness with regard to others.

8: The challenge always is to see distortion without being distorted by it to the extent that balanced action becomes impossible. It is the work of many years, as this instrument would measure time, indeed, the work of many incarnations to begin to respond to the suffering that is given to the self as though the self were responsible for that suffering. That presents the prime challenge, for the self wants to correct that misperception, "Oh, no, I am innocent." However, in such an entity's mind the ways of thinking and behaving have become hardened or crystallized and that entity is a prisoner within those distortions just as each imprisons or frees itself again and again simply by how it chooses to think. It is well to see that each entity creates its own prison and chooses its own freedom. The prison walls are felt when they limit and hold an entity where it wishes not to be limited or held. To one who is blaming others much is lost of sense. To one who works rather with the constant attempt at new or non-crystallized mind the limits are not immediately there or obviously there. So the more the seeker refrains from distortions in making judgments, the more freedom that seeker creates for the self.

9: As the seeker working with service-to-others polarity develops, many, many opportunities are given that test, teach and help to develop the values and choices that seeker has made. Distortion (is) to some extent due to the illusory quality of the face of reality within your incarnate experience. All is distortion seen from the viewpoint of intelligent infinity. It is not then necessarily a bad thing to be distorted, it being impossible to avoid. The wise seeker, however, attempts so to make choices that it does not become boxed in and bound up with judgment and opinion which more and more hides the eye from the full range of present and continuing change.

10:♡: In sum, we would encourage each to seek within always that Creator's perfect original Thought, to seek that state of being which is deity, and to find within that relationship the energy which moves one to seek more, to hope more, to offer the self with less reserve to the work which is prepared by the infinite One for each day of the incarnation. Moving upon that plumb line of connection with the Creator, the seeker finds it increasingly easy to be persistent in practice, in seeking the good, the true, the beautiful, in seeking to express love. As the seeker becomes more loving it may find it must work upon receiving love, and then when an entity such as you have spoken of comes to you to share its suffering with you, you might not need to plumb away from this distortion, for you have not the fear that blinds you from seeing this suffering spirit.

11:♡: In your heart hug this suffering soul and bless it as it moves along its life path, for much sorrow and suffering shall be for that entity, and by its choices it is more and more isolated. Let your heart become softer and softer, more and more open and willing to love when the surface picture is no longer beautiful, good or true, for just as within the self who attempts to make the impression, the surface is gleaming but the interior may not be. With the unhappy soul who screams and abuses, even that surface has become marred, yet within there lies in perfection the one infinite Creator, and the truth of this entity remains deity. As you love, as you serve, look always to that infinite, original Thought which is love and see the life fall into place.

12:♡: May you love each other in good and in evil times. May you redeem each other by forgiving, and may you allow suffering to occur with your sympathy, for these are the sorrows of one who is growing and learning, and from these

mean beginnings shall come great heights of learning and service. Nothing is truly as that which it seems, for there is one truth beyond all appearance and that truth which unifies all can be seen by none in fullness. Yet, as you seek and seek again, over and over and over, so shall you become free.

13: This instrument has a prayer within her church with the phrase, "in whose service is perfect freedom." My friends, as you seek always to serve that highest truth within know that each seemingly slavish action, each act of humility, is that which increases freedom. Find that simplicity as you move in the dance of your days and your life.

14:♡: We would, at this time, transfer this contact to the one known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

15:♡: I am Q'uo, and greet each again in love and in light through this instrument. We are honored at this time to be able to ask if there is any other query to which we may speak as a portion of our service with you this day. Is there another query at this time?

16: P

17: I wonder if you could give me any insight as to what I have been experiencing for the past three years in my relationship with my ex-husband?

18: I am Q'uo, and we would need a more specific type of query in order to respond in a fashion which does not infringe upon one's free will. We are not free, by our own decision, to pluck those concerns of most importance from your mind and from your heart without your first delineating them yourself. Is there a more specific manner in which you may phrase this query?

19: P

20: No. I think I will think about it. Thank you.

21: I am Q'uo. And we are grateful, my sister, even in the general form which we may make a small response to, since it is so general. However, the broad nature of the response may not satisfy and thus may bring forth a more specific query.

22: The nature of any relationship is a placing in dynamic tension, shall we say, of two different points of view that have enough points of agreement in common that there is the attraction, one to the other, for the purpose of further illumination of that which is mysterious. The points of commonality, then, which form the basis of the initial attraction are the first areas to be explored in any relationship and are those areas which shall begin the process of providing catalyst as each entity moves from that which is known to that which is unknown within the self and within the relationship. As this movement continues for each entity, other areas of the self and of the relationship become available to the light of shared consciousness. As these other areas are explored and are added to the catalyst-producing process, the relationship is continually altered and there are changes in the perception of the other self for each entity, and in the relationship itself as well. As this process continues, it is the question of the strength of the original attraction, those areas of commonality, that will determine whether there is the continuing growth of that acceptance of common ground, shall we say, within each entity.

23: As this process continues there develops the quality of harmony or the quality of disharmony depending upon the basic areas of agreement and the primary desire of each entity to be able to open the self enough to each other so that each entity is offered the opportunity to accept not only one's own self but the other's self as well as a part of the growing self of the relationship and the growing desire of each entity to place that relationship self before the smaller self.

24: As you can surmise from this model of relationship that we have constructed, there are numerous opportunities for each entity to reject either a portion of the self that is one's own or a portion of the self belonging to the other or a portion of the greater self being created by both.

25: The desire of each entity to truly be in relationship and be willing and able to undergo this process becomes the true strength of the relationship.

26: (Side one of tape ends.)

27: We shall continue, with thanks to the one known as P for the assistance with the recording device.

28: To continue—each entity will have continuing opportunities to choose to give that which the relationship needs at the moment, or to continue to hoard for the self that which is felt to be needed.

29: This is a dynamic which all entities partake in as they join in groupings with other selves. This is the illusion of

third density where the social self is explored as an extension of the smaller self that exists within the family structure, and, indeed, with the individual self that exists within its own perceptions. The continual expansion of the self outward is a preparation for the process of becoming what you have called the social memory complex, where each entity, although quite distinct and individual in its expression and experiences, willingly blends the vibrations of its soul self with others of its own kind or desire for seeking.

30: Thus, the relationships which you experience within your own illusion are preparation for that which is to come as well as a continuation of the process which has been ongoing for this entire third-density illusion, that of the development of the self to the point it is willing and able to become a greater self.

31: Is there a further query, my sister?

32: P

33: This is not a question. To restate what you said—to reform our smaller identities into larger ones to become ready to establish a social memory complex. Is that right?

34: I am Q'uo, and this is quite correct, my sister. Although it is also well to make note of the individual process of growth that occurs in any relationship due to the mirroring effect, there is also the opportunity for the self to expand into a greater and greater self.

35: Is there a further query, my sister?

36: P

37: No, thank you.

38: Is there another query?

39: (Pause)

40: I am Q'uo, and we are most grateful for your invitation to us once again, and we cannot thank you enough for the honor and joy of blending our vibrations with yours as you seek your own paths of truth and light, my brothers and sisters.

41:♡: We would, at this time, take our leave of this instrument and this group, leaving each, as always, in the love and in (the) light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

42:

7.29 1994/11/06

0:♡: We are those of Q'uo. Greetings in the love and in the light of the infinite Creator. It is a blessing to be called to your circle of seeking, and we thank each who joins this circle for the privilege of being asked to share our opinions with you on this subject of healing, reminding each, as always, that we are fallible and prone to error. Therefore, we request that each person listen with discrimination, rejecting those things which do not seem fruitful for you, and retaining only those truths which have the quality of being remembered rather than being strange, for those truths which are yours are as those memories which are awakened.

1: As we gaze at the substantial subject of healing we find that perhaps the first item on our agenda is the crystallization of a common grasp of the term "healing," for not all who are cured are healed, and not all who are healed are cured of any indisposing illness or condition. When a cure is effected there is a clear and physical process involved: a diagnosis of pathology is made; harsh chemicals are often given; the physical body sometimes is cut into and adjustments made to the various processes of the physical vehicle. The patient, then, is pronounced cured, for that illness has been vanquished, or that condition has been fixed, as a mechanic would fix a car.

2:♡: A healing, on the other hand, is a state of balance within the entity. Illnesses and conditions are sometimes evidence of imbalance, blockage or weakness. At other times that illness or condition which is not cured is, on the other hand, balanced. This is true of those who carry an illness or condition in order to learn a lesson concerning love, and many there are who do choose some indisposing condition, not for the joy of it, but for the precise kind of suffering which shall ensue.

3: Next, we would gaze at the fear which your people understandably express concerning illness, severe illness, and death itself. As this instrument is most familiar with those teachings of the one known as Jesus, we would move now into some of this teacher's sayings. Most people know these sayings as the "beatitudes." "Blessed are the poor in heart." "Blessed are they who are reviled or persecuted," and so

dweller in light.

14: We would at this time ask if you have further questions.
15: V

16: There seems to be something missing as far as I can see. I am not sure where I am supposed to be and what I am supposed to be doing. Could you help me with that?

17: We are those of Q'uo, and believe that we grasp your query. My sister, we would say that those who seek spiritually do indeed have an urgent and telling purpose. And yet that purpose is not one which naturally occurs to those within the illusion, for within the illusion there is always that feeling of doing something in order to be useful. And as spiritual entities, that translates into the feeling that one has to be doing something, some career, some vocation or calling whose activity serves the spiritual purposes of humankind.

18:♡: However, it is our opinion that the mission and the purpose for which each of you took incarnation was simply to live, to offer your vibrations to the planetary consciousness. It may seem that this offering of self to lighten the planetary web of consciousness is a small thing, perhaps a useless thing, for seekers generally do not feel that they are operating at a high vibration. Yet with all the confusion and all the distortion surrounding reactions to the confusion not withstanding, living moment by moment with the heart open to love is enough purpose and mission to cram a lifetime so full that it radiates life.

19:♡: Certainly some entities are offered careers or callings which are obviously helpful, and for those people there is the siren call of, "Look at what I am doing. I can be proud." You see, this is a secondary or indirect way of serving. It only seems direct because of the way the manifestation seems. The actual direct and common career of each seeker first of all is to live and be an entity of loving and being loved, an entity of the open heart.

20: May we answer you further, my sister?

21: V

22: No. Thank you very much.

23: We thank you as well, my sister, and wish you well on your journey. Is there another query at this time?

24: B

25: Concerning red-ray energy. I am in a position where I have chosen celibacy and I am wondering if I can offer this red-ray energy towards the planetary healing. Is there a way someone like myself can do this?

26: We are those of Q'uo, and we do grasp your query. We believe that we can certainly confirm that which you say, that simply the offering of all of self to the Creator is the central or key act, metaphysically speaking, for when seen from (that) standpoint, whether that energy of sexuality is offered in exchange with a partner in the act of intimacy or whether that energy is offered whole and pristine back to the Creator, it is that turning of self to Creator with the desire to offer all of self that is the important thing.

27: There are many ways in which seekers have found good use for sexual energy, in the giving of it and in the holding of it. We cannot say that one way is better than another, although certainly those who have to be celibate—and here we refer to those among your peoples called monks and nuns—feel that theirs is the higher path. And yet the simple gift of the complete self to another is as the offering of the virginal self to the Creator when each is done with the same purity of dedication to the Creator.

28: There are many possible ways to vent and express the red-ray energy which have not much virtue, metaphysically speaking. The key is simply to gather the self and offer that self completely. Once this is done the knowledge that what is yours will come to you rhythmically and naturally may perhaps keep the mind at peace with this decision; that is, to express the sexual nature only as a gift to the Creator. Once this decision is made, whether that gift is a gift of celibacy or an energy exchange with another who also wishes to serve the infinite One, the result is precisely the same.

29: May we answer you further, my brother?

30: B

31: No. Not on that subject. Concerning the archetypal mind, why do seekers touch the archetypal mind? How is the way made possible for them to do so?

32: We are those of Q'uo, and we do not mind being confused, my brother. We rather enjoy it.

33: The archetypal mind is a part of the deep mind of each entity. The roots of mind begin with that region closest to the conscious mind's threshold and as one follows these roots

one finds various levels of group mind within the mind. The ethnic group mind, the geographical group mind, the political group mind, and so forth. Deeper than these are the planetary mind, the archetypal mind, and the all-mind or the Knower that is the Known. The archetypal mind is a set of structures that create a way to think about the self as a metaphysical being. Within a mythical system there are characters with which one may find identity. Each who has used that identity to further deepen one's own spiritual nature will be familiar with this.

34: For instance, this instrument shall, during the coming week which it calls Holy Week, be following the footsteps of the one known as Jesus, deeply identifying with this entity's sacrifice, deeply rejoicing in this entity's triumph over death. The archetype that is being explored is the archetype of transformation. As spiritual beings there is far more to the self than can be imagined or (en)compassed, and so as the mind struggles to process information which has no words, that which transcends words becomes increasingly useful. The drama, the comedy, the painting, the opera, the art that pulls an entity beyond words into emotional states, these are valuable things because they trigger truth from the standpoint of emotion or the heart rather than the concept of the mind. And the seeker is attempting to get to the heart of the self, to live from the heart of self, and so these archetypes which carry great rivers of purified emotion within them are extremely helpful.

35: As the seeker meditates it is offered material which is beyond words. It is that still, small voice that moves upon the sea of feelings and emotions. The seeker will come again and again to realizations which cannot be summed up in words and in this process, which is so subtle, the use of the archetypal mind is constant, seldom breaking forth into that conscious mind in most cases but always going on beneath the surface. This is the way that consciousness works. In an easy and comfortable partnership with the consciousness that is yours within the personality shell, the mind, and the body that are given for this incarnation alone. There is constant communication between consciousness and the personality shell itself. And as the seeker becomes more comfortable with truths which have no words the self can more and more reside in that way of being which does not need words. And from this point of view there can be an ever increasing ease of motion in switching from that state of being which is deeply peaceful to the self that meets and greets and acts with the illusion, wresting ever more abundant harvests of experience from the catalyst offered.

36: May we answer you further, my brother?

37: B

38: What particular archetype does Judas represent? I appreciate what you have offered.

39: My brother, this is your meat to chew. May we have a final query at this time?

40: B

41: One more about the archetypes. The particular myth that the seeker would be attracted to in touching the archetypal mind, is that unique to the seeker or to the commonalities between seekers?

42: We are those of Q'uo. My brother, for the most part, entities find themselves most comfortable with the myth that is shared by the culture. When the culture does not identify greatly with any mythical system then it is that the seeker is challenged to explore possibilities for itself. We find your culture at this time in such a state of flux. The lip service given to the mythical system of Christianity and Judaism remain current and widespread, yet the emotional involvement of the culture as a whole in this mythical system is at a low level. In this atmosphere each seeker will find ways to create from a synthesis of various systems or from within the self a unique path. And this is more and more the way that those within your culture are moving.

43: May we speak further upon this subject?

44: B

45: No. Thank you.

46:♡: We find that this instrument's energy runs low and the circle's energy to listen perhaps even lower. We would have no problem talking with you right through the supper hour, but we are sure that you would not wish it so. And so we will leave you glorying in the fellowship that we enjoy with you, thanking you for the dedication and courage that brings each out of his and her way to this meeting of souls. We leave you in ineffable love and light. Now and always. We are those

within you the capacity for great faith and we may suggest that one way to exercise this capacity and so enlarge it is to reflect, when faced with that which one does not desire, with the quiet mind which is willing to open the hand and say "Here is all I feel. Teach me what is the pure desire and what is the husk and chaff of pride."

15:♡: Now let us step back and gaze at the unity of creation and know the sweetness of perfect harmony, harmony that is not still but which carries desire in its arms, but in a rhythmic and graceful fashion. To desire love and light is an instinct in the human blooming just as it is instinct which turns flower to the sun. There are words that aid in the gradual working away at that pride which says "I know better." Words such as "surrender," "allow," "accept." These are words of health when used carefully. We suggest that a great tool to use in working with pride is kindness towards the self. You are within an illusion which insists that you begin with impure and cluttered emotions.

16:♡: All the wisdom and passion that there lies within, yet because the spiritual child is young it is clumsy and awkward. It feels so much love and yearning and wishes so much to be more comfortable, more light and spirit-filled. Yet we say to you that the path that is appropriate for each, no matter how wise, who comes into incarnation is the path of impure and confusing desires and it is within this puzzling atmosphere of emotion and thought within which each is intended to do the work and find the learning within the incarnation. The Creator to be found is found here, within that sea of confusion and prideful desire that mask the rightful and pure emotion that is hunger and thirst for truth, love, and for beauty.

17: This is not an easy topic to discuss, for as you pointed out in your discussion earlier, even the desire not to have desires is a desire. So we say to you—desire! Go ahead with that emotion but subject that emotion to self-examination, seeking always to prick the puffed up pride of self that insists it is the holder of the keys to righteousness. And meanwhile, expend time comforting and supporting that spiritual child within, whose yearnings are the breath of life itself for the evolving spirit. Comfort, succor and cherish this being within that is stirring and growing and beginning to see within this illusion through your eyes, that spiritual self, the one child each shall have regardless of the sex or the age. Love and support that evolving self and look for ways to purify the emotions that drive and teach and give opportunity for learning within this life, this incarnational experience which you now so briefly enjoy. There is peace in purified emotion, there is comfort at least, and the home within the clear and lucid desire.

18:♡: We would at this time transfer the contact to the one known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

19:♡: I am Q'uo, and greet each again in love and in light through this instrument. We would ask at this time if there may be any further queries to which we may speak for the service of those in this circle?

20: Questioner

21: I have a question. I have been experiencing difficulties in my relationship with an acquaintance who is trying to serve the Creator with me. I find it difficult to deal with her because she is not reasonable and I wonder if there are thoughts that you could give me to work with as I try to be part of the good in her life while retaining my own peace of mind.

22: We are those of Q'uo, and are aware of your query, my sister. We scan your mind in order to get a fuller background on this situation and are aware that you are desirous of being of service of not only the Creator and to this entity but to the many who will be served by you and by this entity and we feel this is most important point, that is that you desire to serve without imposing your will on any, even though another or others may attempt to do that to you.

23:♡: It is a difficult situation for those who wish to serve to see that there are others whose desire to serve may be as strong and yet these may find that their desires are overlaid by personal concerns and the details of the day that are seen as paramount at the moment. We can only recommend that you hew to the higher road, if you will, and maintain the desire to serve the Creator as the first and strongest desire within you. Seek to the best of your ability to give love and understanding to those who demonstrate the need for such in their own difficulties and wrangling. It is often the case that work of an important nature can be done in such situations where one who seeks to serve gives of the self without

knowing any particular outcome, casts the self-bread upon the water, as it is stated in your holy works, knowing that the heart is full of love and gives this love freely...

24: (Side one of tape ends.)

25: I am Q'uo, and am again with this instrument. Is there another query?

26: Questioner

27: Q'uo, I have a question. You spoke of pride early on, through the other instrument. Is it possible to say pride is the same thing as ego, and do you distinguish it?

28: I am Q'uo, and am aware of your query, my sister, and we would agree that these two terms are basically interchangeable, for each is an illustration of an entity who wishes to impose its own will or desires on those about it in some fashion, not seeing that there is a larger picture, if you will, into which the entity fits as a much needed portion yet a portion which is not to be placed everywhere, for there must be room made for others within the thinking of entities who truly wish to be of service, and to serve in whatever way is asked without judging whether the means is dignified enough, important enough, interesting enough, or any quality enough to fit one as important as the self.

29: The focus upon the self in the means of balancing distortions and looking for ways to understand more of what is occurring within the self is an activity that may seem to some to be full of pride and ego, yet we would suggest that such a concentration of an entity's attention upon its own self in that manner is a means by which a seeker grows, for it needs to be aware of the activity of intellect, of emotion, and of the spirit that moves within one's own being. Yet that information is used only to temper the steel, shall we say, the character of the entity, and not to impose this character upon another.

30: Is there another query, my sister?

31: Questioner

32: Yes, another concept from an earlier channeling was the difference between a smaller self, the personality, and the deeper or what is called the higher self. You spoke of a deeper desire of the self, the unconscious desire. My understanding is that perhaps one way that a seeker should be aware of is the distinction between the smaller self and the higher self, try to follow the voice of the higher self. Am I right in this concept?

33: I am Q'uo, and am aware of your query, my sister. We would suggest that you have a correct appraisal of the relationship between that personality which inhabits one particular incarnation and the deeper portion of the self that is often called the higher self, the oversoul, shall we say, that oversees each incarnation and sends into each incarnation a portion of itself which develops its own personality for its own purpose of learning and serving.

34: Is there another question?

35: Questioner

36: Well, my next question is rather personal and if you cannot comment on it, I understand. I wonder if you would be able to say anything about a friend of mine who just left his physical body, incarnation, this morning. Would it be possible for you to tell me if this person fulfilled its life's purpose, in this lifetime. Had he suffered a premature death?

37: I am Q'uo, and we are aware of your query, my sister. Though we are desirous of aiding you by giving you the information which you seek we have a difficulty in the type of instrument we use and its access to information of this kind. However, we shall attempt to give something of that which we perceive.

38: In this entity's case, as in the case of a great majority of those who pass through the doors of what you see as death from this life, there are indeed no mistakes or premature leavings of the incarnation, though it may seem so to those who remain behind, as it were. This entity has striven to meet the pre-incarnational choices and has done so in a manner which is to the design of the entity, in that those challenges desired were met with the kind of attitude that was hoped for before the incarnation began, for it was the choice of this entity to balance certain aspects of its overall identity or soul-self that it felt were somewhat lacking and in the incarnation just completed was able to achieve the kind of response to life, if you will, that was planned.

39: Is there a further query, my sister?

40: Questioner

41: No, thank you.

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

43: Questioner

44: I have one query Q'uo. I am working with the desire for companionship and I wonder if you could suggest some thoughts for me to work with, as I try to strip the ego out of the desire and see with more clarity.

45: I am Q'uo, and am aware of your query, my brother. This instrument has difficulty speaking the first line, however we shall give it again... we know a nice little Jewish girl...

46: (Laughter)

47: We are Q'uo, and wish to speak seriously now...

48: (More laughter.)

49: We are glad that we can partake in your mirth, and we would recommend that this kind of attitude, that which takes the self lightly, is that which is most helpful in such an endeavor, for the feeling that you have in your heart and in your mind, that is, one of lightness, is a feeling which is seen and felt by all about you, and when there is the opportunity for the meeting of those who may fulfill your desire the perception of yourself as the one who takes the life in a lighter sense and can find humor in many situations is a vibration or attitude that is most attractive to those who you would desire to share your time and energies with.

50: Thus, our only suggestion to you is that which sees the self as whole and perfect and attempts to expand upon that perception with the experiences such as you are undertaking at this time, those which expand your range of activities and the people possible to meet, and to do this with the light and gladsome heart.

51: Is there another query, my brother?

52: Questioner

53: No, thank you, Q'uo, that is a nice answer.

54: I am Q'uo, and we thank you, my brother. Is there another query?

55: Questioner

56: I do have a question. Actually I am not sure if it is appropriate to ask. I'd like to ask about catalyst that I am experiencing with my parents. Would it be possible for you to offer any insights, suggestions, comments on what would be the best way for me to approach the situation, on the desire of a person who seeks to live the truth, to seek truth, and what would be the best way for me to approach such a situation?

57: Q'uo I am Q'uo, and we are aware of your query, my sister. We shall comment in the following way. We would suggest that it is well not to plan or scheme in a manner in which one would hope would be successful in winning over the approval and support of those who you call your parents or friends but to speak that which is true for you and to speak it with a strength that is built upon love, to give freely of your thoughts and your self in a manner which speaks as close to the heart of this experience as you can. If you build upon truth and love then your foundation is strong and it will be apparent to those about you.

58: Is there any further query, my sister?

59: Questioner

60: That was a very good answer, Q'uo. I really appreciate it. Thank you.

61: I am Q'uo, and again we thank you, my sister. Is there another query?

62: (Pause)

63: Q'uo: I am Q'uo, and we would take this opportunity to thank those present for allowing us to join with you on this day in which you seek the One within the beauty and joy and love in the One all about you, for we are aware that your seasons change now and that (the light becomes bright and the days grow short. The desire to seek burns strongly, and all about each are challenges that await. We walk with you as you meet each challenge and are happy to lend our conditioning vibration of love to you whether you are meditating or mediating, shall we say.

64: Q'uo: We shall take our leave of this instrument and this group at this time, leaving each, as always, in the love and the light of the one infinite Creator. We are known to you as Q'uo. Adonai, my friends. Adonai.

65:

of their ways. We are most happy to speak with you concerning the question of the light touch and as we speak we would ask that each of you realize that we are your neighbors and your friends but we are not infallible. So although we are sharing with you our heartfelt opinion we ask that you realize that it is just that, and that you take what resonates to you and leave the rest behind. We thank you for this privilege of sharing these thoughts. It means a lot to us to be able to offer this service and we humbly thank you.

1: In the life of one who is seeking to live a spiritually directed life the opportunities to move from the periphery of a life lived in the spirit more towards the center of that desire are many. Indeed, each diurnal period is bursting with windows of opportunity for the experience of resonating with the heart of all things. This is because the universe is the Creator as well as the creation and whether one's milieu is that of people and relationship or that of nature and those relationships, all of these experiences of relating beyond the inner self are as glimpses in a changeable mirror. For one who does not pay the attention the mirror simply reflects a flat image. For the one who by a lucky or careful coincidence is paying attention that mirror of otherness can become that through which one sees the Creator. And so in the life of a seeker there is always the pressure to remember, to focus, and to center the self upon that firm rock of deity, that mystery which we call the one great original Thought of Love.

2: This being so, it is no wonder that the seeker can become so absorbed in improving his ability to center the self upon the Creator that he may lose sight of the fact that this center that is sought is not only within the small self but is echoed and iterated redundantly throughout all of the experiences of your illusion. Because so much of the creation is perceived as otherness the tendency within the illusion is to stay firmly within one's own self. This tendency is that which is instinctual to the second-density creature which functions as your physical vehicle. The physical vehicle wishes at all times to establish and maintain boundaries within which lie safety and comfort. This agenda works upon the seeker in an unconscious or subconscious manner, and that seeking for safety and comfort quite often adds to the tendency of the seeker to turn more and more inward.

3: As this occurs—and it is, we repeat, a natural occurrence—the seeker finds itself within a trap of its own making, for it has used that instinctual tendency to create a zone of safety to think about the spiritual and to act upon those thoughts. Consequently, even though the seeker knows it is doing spiritual work, yet still the seeker considers this the kind of work which entails labor, time and intensity.

4: Now, let us look at the way a student begins to learn the craft (that contains the infinite. Let us, for instance, gaze at the student who begins to learn how to play the piano. The beginning student must focus and concentrate intensely in order to begin to master the fundamentals of piano playing. The beginner does the scales and does them over and over and over. This is effortful, heavy work to all but the very gifted, yet it is necessary in order to make the unfamiliar into the familiar and the impossible into the possible.

5: As the piano student moves through the years of apprenticeship of its craft it gradually begins to get a sense of what lies beyond the finite notes that it has been reading off the page of the music score. The student begins to hear in a different way, a way which has an expanded awareness of the whole. Armed with this hard won resource the student at last opens the door to mastery of its craft, for the true instrumentalist plays not the notes but the music. Even the best must play the scales to warm up, but there is that moment when the instrumentalist realizes the shape of its craft and sees how it may serve as an instrument to pour forth the heart of the composer. Then the instrument knows how to make music.

6: Q'uo: Now, the seeker has a craft to learn and there are the scales that must be played again and again and again. There are scales which teach the notes of patience. There are scales which teach the notes of devotion. There are other exercises that teach the sparseness and the reserve of true service. And these exercises must be repeated, and certainly for the seeker to become inward and inwardly focused and moving in a small circle is completely understandable and acceptable. And we say to those who feel they are indeed too serious, too solemn, too earnest, we say that this is the stage that the student does the basic work to learn its craft, for seekers are artisans and artists of a certain kind. The

ery confusion that the human heart possesses. Although it may seem that the Creator that helped mold the nature of your illusion is either mischievous or mean or possessed of a poor sense of humor, the truth seems to be that the Creator wished that each spirit, each spark of Self, once radiated out from the Creator, would have the experience of falling into the chasm of the unknown with no parachute except faith.

3: Q'uo: This is the point the spirit of Love wishes each of its sparks to attain, that point where it is realized that faith is a way that lives upon itself without any scientific support. The Creator hungers for each entity to turn towards It, to be drawn so to the great original Thought of Love that in spite of every limitation and loss and difficulty each heart remain faithful and of each entity's own free will to cleave unto creative love itself and to stand firm in a serene knowing that despite all appearances, things are as they should be.

4: When one is experiencing privation or difficulty certainly the last thing that seems a good idea is to fold the hands and say, "This is perfect." And yet this statement, that is, "This is perfect," is the deepest truth in any situation. The more it looks like an untruth, then, the greater the part that faith must play within the mind and emotions and heart of the seeker. We believe that in older creations than your own, free will was not so valued and, therefore, third density was offered without the veil, without the forgetting that occurs during the birth process so that each entity who awakens upon the Earth plane is kept from knowing its spiritual identity and the spiritual nature of the surrounding creation. Although the second density continues to speak volumes to one who has the ears to hear concerning the endless generosity of the Creator and the infinite way in which each part of creation serves each other part, the veil being drawn over all existence except that which you are experiencing at this moment creates a situation that is ripe for confusion, and we are not surprised to see that each seeker within this circle has been confused again and again.

5: Q'uo: And in this confusion each has set the stage for the choice between reasoning based upon fear and reasoning, if you would call it that, based upon love. For faith is the active application of love to situations that astound, confuse or befuddle you. This instrument once at a time near death placed a motto above the bed in which she lay. That motto was, "Faith, the final frontier." And for each of you this faith is as the Grail that is desired, that is sought after, that is hoped for, but how actually to attain this spiritual attitude?

6: There are many ways to help awaken that faculty of faith, but we feel that in the mix of things needed to pursue faith paramount is a willingness to jump off into the unknown, and to believe that all is well for no reason except faith alone, for no reason except that deep feeling that there is order, that there is purpose, and that there is a rhythmic way to progress. The more jangled events and voices and tempers become, the more the intellect is locked—this instrument would say grid-locked—with the nonsensical nature of such occurrences. The spirit of Love hopes that such times of crisis will trigger within the seeker the realization that this is another crux at which faith may be invoked.

7: Q'uo: Faith can begin with very small things. Faith that you shall wake up when you go to sleep. Faith that you are who you think you are. Faith that the sun will rise, that the birds will sing, that the seasons will progress to a time of blooming, when things look grim and dark. It is like a muscle that must be used and not when it is convenient alone, but when it is inconvenient especially. Many are the signs and wonders offered to the illusion by energies and essences within spirit. Many are the visions of those who seek visions. Many are the miracles of healing, prayer and love. Many are the occasions to note and marvel at the faith of others. Many are the stories whose burden is that faith and faith alone has pulled the seeker through.

8: Q'uo: This instrument recalls an instance when a missionary couple were fighting not only the ignorance and poor conditions of an aboriginal tribe but also a terrible outbreak of illness. No matter how hard they worked they could not keep up, and they were becoming more and more weary. Being people of rare faith they chose to meet the situation by arising even an hour earlier and praying in silence and in peace, knowing that all was well, knowing that there was enough. And as these affirmations spiraled heavenward this couple found peace. And they were able to meet the impossible demand of the situation with humor and dignity. They did not hold their burdens, you see, but made a point of giving them

to the Creator, of taking every burden, worry and care and placing all as if giving a present in the capable hands of love. For truly the Creator broods over each of you, so in love with each of you. We cannot express the intensity of that love that we have perceived coming to us and to all from the infinite One. We are His heart's darlings. We are the children of creation, and this describes our nature beyond all illusion.

9: Q'uo: When this has begun to become a part of who the seeker is, when this feeling of being so loved and so precious has sunk in and taken root in a subtle and ever-changing way, the life begins to be transformed because the self finally accepts the Creator's opinion of self and can begin to see by faith alone that whatever is upon the surface, the self is the Creator's own from its very origins upwards. This is the native land. This is the home. This is the safety of each, not the power, security or any manifested part of how the world thinks about itself, but, rather, the safety and security lie in remembering whose child you truly are, whose service you truly wish to join, whose love you truly wish to channel through yourself and into the world.

10: Now, some of what you asked this day concerns how the seeker can tell that something is occurring that is of a pattern that is especially meaningful to look at, and we would say to each that when there is a time of testing, trial or temptation the key aspect of the situation is pattern. When you can spot within your thinking a repeated theme, a repeated motif, then you can tell yourself in good authority, "This is something I want to look at more closely, more deeply. What is there in this pattern that has caught me? Where am I stuck?" Since the heavy illusions guarantees that nothing is what it seems, the powers of mentation are not particularly useful at deciphering the pattern. However, if the seeker will move into the feelings and emotions that have arisen in connection with this pattern then the seeker may be able more easily to use this material, because it is in the responses that are chosen to catalyst that occurs that the self expresses self.

11: So we would say in meditation allow the silence to do its work. But in contemplation simply allow the self to move into those states of emotion that arise in this pattern. Feel that state. Enter into every nook and cranny of this emotion or of this nexus of emotions. Allow association to move your feelings and see if there is a constellation of events or memories that seem to trigger this same type of emotional response. In this way you are working on your consciousness without departing from the situation at hand, for there is a self that is beneath all of these experiences that come within the incarnation. As one goes through the illusion day by day one can more and more find composure where formerly there was conflict simply because the attitude of faith has begun to take root and the need is not felt so quickly to move into patterns that take one away (from faith and into the doubtful waters of opinions and words and points of view.

12: Q'uo: What we have to offer to you is a very simple thing. We are here to speak of love because love is truly all that there is. The energy of love, when touched by free will, has created the manifested world, but all things that are in this world still vibrate with the one great original Thought, and you are those on their first voyage as self-aware entities that are citizens not just of time and space but of eternity, and within incarnation you are attempting to sail the ship of flesh and at the same time realize that there is a deeper ocean of spirit, and that the deeper identity is the one launched upon a shakedown cruise upon a metaphysical sea which cannot be seen or felt or heard or touched but which is dearer in the heart than any manifested things to the seeker. So you are dual citizens, and to combine the spiritual and the earthly is sometimes an interesting challenge.

13: Q'uo: We encourage each in two ways: firstly, we encourage (you) to, as this instrument would say, validate the self, to stand up for the self, to feel good about the self, to take care mentally, spiritually, physically to love the self. And we encourage you to release fear as it feels safe to you to do so and to replace that quite understandable emotion with faith. Simply to live by faith is to bring an end to paradox and confusion, for to faith all things are acceptable. All experiences are those of love and the distortions of love. Faith is, shall we say, a code word suggesting a vibration that is more like the vibration of love itself. So wherever you are when you suddenly feel challenged, turn inward for the remembrance of your real and overriding nature. You are not simply a person caught between birth and death in a dance of no meaning. You are also a citizen of eternity, a child of the Creator and a

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0: Q'uo: We are those of Q'uo. Greetings to you in the love and in the light of the one infinite Creator. We find our dear gathered group in the country this day with the birds and trees and stream running wild and yet moving along in the routine

things will come rattling loose from time to time. Change, as this instrument says, is often uncomfortable. And change you will if you are listening and acting upon the desires of your heart. It is sometimes a tough, brutal journey. The landscape is sometimes very barren. As each goes through those initiations and that dark night of the soul that this Lenten season is so appropriate for is experienced, you do not know when you approach another what state that person is in. You do not know to whom you are an oasis. You are the water that quenches the thirst by your being.

11:♡: Before we go to questions and answers we would ask you to rest in that beingness and experience yourself as we experience you. How precious you are. How beautiful. Touch into this beauty, this grace. Feel that light as you move into the place of love within self. Feel the radiance beginning. And know that it is not from you that that radiance comes. All you can do is prepare the channel for the infinite love and light of the one Creator to flow through you into the world of manifestation. The suffering, the questioning, the doubting, the pain, and the suffering and agony of all that you experience is for one thing: to hollow you and to focus that emptiness so that it is ready to receive. For those upon the service-to-others path, those to whom we wish to speak, what is being received is infinite love and as it flows through you into a channel that you have cleared it radiates into all of your Earth world. It is for this that you came: to live a life filled with many sacrifices as things fall away and you begin to know what is valuable, what is beautiful, what is true. You are a witness, and yet you are what you witness in that wonderful paradox that is the signal of the metaphysical world. It will always baffle the mind and it hopes to so baffle it that you will make the trip from head to heart.

12: As you wash dishes, as you attend your daily toilet, as you diaper a child, as you pull a weed, as you sit in a blue funk and wish everyone were dead, you are serving the Creator. It does not matter how many you serve. But only that you be yourself and experience as fully as possible what the Creator has placed before you, for those things that are for you will come to you. You have prepared for yourself a line of growth. When one resists this line one may go in other directions, but there is only one place you are attempting to get. You can make your journey longer by resisting, but it shall be that same journey. Consequently, it profits one to contemplate how to cooperate with this rhythm and vector you experience in the flow of your own living. Know each thing in terms of praise and thanksgiving. Many things are easy to offer praise and thanksgiving for, and yet as each of you has said in the discussion prior to this channeling, as this instrument calls it, each has made that point.

13:♡: So we simply urge you to love. Love the Creator. Love yourself. Love each other any way you know how to. Any which way. You cannot err. You can seem to fail again and again. Yet you truly make no mistakes. For you are, at all times, secure, safe and centered. You will learn to experience more and more how to allow yourself to feel that center that is already there.

14: We would at this time open the meeting to questions. Are there any at this time?

15: R

16: D has discovered he was someone close to Tesla and now he seems to be getting psychic attacks, being paralyzed from the waist down, his gear is breaking down, and a dowser has found alien energy in his house. Could you comment in any way you feel is appropriate?

17:♡: We are Q'uo, and we grasp the query. When one is attacked it is natural to defend, and yet in the sense of psychic greeting the defense creates the prolongation of attack. The one known as Jesus has said, "Resist not evil," and we would say know this greeting as coming from the self, as the child has been spurned by the parent. This child does damage, hits people with the toy truck, bangs on the piano. This is not lovable behavior, and yet this too is part of self. We would suggest that when an entity is faced with a new part of self the solution is, as always, love. These footsteps, this paralysis, find the courage to give praise and thanksgiving for this and any condition. Find the serenity to seek the heart of this greeting, and see that heart as that which, when loved, shall be transformed. There are reasons that a veil of forgetting drops when an entity enters into incarnation. When this veil is penetrated within incarnation an entity feels she is seeing self and yet this self is but a shell and that self is but a shell, and the essence lies beneath, between and around both and

yet is neither. When the feared is finally seen with love then shall phenomena make little difference.

18: We would be glad to continue further if the entity who asked this question would wish to requiry. Is there another question at this time?

19: B

20: No question. Just wanted to say that you said some things in today's session that really moved me. As I prepare to move off into my next step of growth I just want to say that I am really going to miss these Sunday sessions. And I just want to thank you for everything.

21: My brother, we thank you as well and could not put it better. Is there another query at this time?

22: Questioner

23: (Inaudible).

24: We are Q'uo and are aware of your query. My sister, the runaway technology, as this instrument would put it, of your peoples is that of the child with toys. The child is not large enough to grasp how to care for and treat his objects of interest and amusement. This shall be very confusing which is as things should be. We cannot comment upon specifically what effect or direction your culture shall move but only encourage each to see the innumerable and ephemeral ripples of the ascent of intellectual knowledge with equanimity. Whatever seems good or evil, whatever seems hopeful or disastrous, is illusion. And so we encourage each to turn always to that place within which connects the self in incarnation to the self in eternity.

25: May we answer a final question at this time?

26: Questioner

27: (Inaudible).

28:♡: My brother, we are so glad that you brought that up. We love milkshakes. We consider each of you a delicious milkshake. We could eat you for breakfast. We leave each of you in the ineffable love and light of the one Creator. Love each other. Love each other. We are know to you as those of Q'uo. Adonai. Adonai.

29:

10.8 1997/03/23

0:♡: We are those of the principle known to you as Q'uo. Greetings and blessings to each in the love and in the light of the one infinite Creator. We thank you for calling us to your meeting this day. The experience of blending our vibrations with yours in meditation is a lovely gift, and we thank you as well for being willing to let us share our opinions and thoughts with you, asking you, as always, to discriminate as you are listening to that which we say so that you may take those thoughts that seem good to you and leave the rest behind.

1: This day your query is the—we give this instrument the concept of a national anthem or a favorite song of the wanderer—that is, how to learn from the catalyst that occurs to one who is walking the spiritual path; how to use that catalyst that is yours with the most efficiency, the most respect, and the most success. The spiritual path is often described in terms of difficulty, as though the losses and limitations that affect all within the heavy illusion of your third density were puzzles that could be deciphered, riddles that could be solved, equations that could be completed. And in a very real sense this is so. Yet in a very important way this is not so, and this paradox is, as always, the hallmark of the spiritual concern, befuddling the intellect, defeating logic, confusing the seeker. And to what end is this the desired spiritual occurrence? From the commonality of the difficult experiences for each seeker, the answer would seem to be in the affirmative. But what is there to enable the spiritual seeker to be more skillful in looking at those things that are points of confusion and occasions for the many emotions surrounding fear and frustration?

2: First, let us address the happenings themselves, those things that come, seemingly at random, upon the unwary seeker: the auto accident that is visited upon one out of nowhere, the sudden loss that is unacceptable, the limitation that seems to be directly thwart every hope of progress. The heart of this question moves into the reason for your density of experience at this juncture of time and space, that is, third density itself. For, indeed, your illusion is specifically designed to place each seeker repeatedly in situations of limitation and loss, situations that trigger every fear, ev-

closest perhaps we might come to expressing the nature of this craft is that of aesthetics, for in the philosophical tradition known as aesthetics the goal is to discover what true beauty is and what the seeker wishes to discover is what the deepest and truest beauty, truth and love is, for it wishes to clothe itself in that armor, and then it wishes to sally forth in service and in love.

7:♡: So we ask that you think of the earnest self as a lovable, respectable, acceptable self and to see that there is a stage in spiritual seeking where effort is made, and it seems heavy, lonely, and sometimes empty. And we say that this naturally will yield in time as the seeker himself begins to hear that which silence tells so well and begins to sense the shape of things, the form of that undergirding reality, the true nature of love, and once this occurs the universe changes. And it begins to spark into a life that was hitherto unseen, for the soul and the heart are expanding and the center is not only that place in the heart of the self where one has opened the door to love but also is expanded to make a center of the whole creation, with all included and nothing omitted, nothing irrelevant, nothing wrong, but all, all one shade or shadow or another of infinite love.

8: Now, while the student is playing the scales of daily meditation, daily contemplation, while the student is seeking earnestly, it may if it chooses open a window to larger awareness. How may that occur? That occurs when the student drops whatever is upon the mind and asks the self, as this instrument is fond of saying, "Will this matter in ten thousand years?" There are things within your incarnations that will matter, no matter how many millennia pass. These things are precious. These things do not comprise a large percentage of what is in the perceived sea of confusion within which all of you paddle about at this time. It is most likely that when the student is tightest and most weary and most disturbed the issues will not matter in ten millennia and this is the key that unlocks that corset of tightness and allows the weary student to expand its consciousness beyond the perceived, opening simply to enjoy the breeze, expanding as a flower in sunlight, turning to the sun.

9: It does take, for most entities, a conscious decision to choose the larger perspective. But we say to you that it is worth the effort it takes when one perceives that one has become straightened, closed, and narrowed simply to affirm the enormous breadth and depth of the possibilities of any and all situations. The energy that is moving when there is laughter, when there is the light touch, is a mixture of the green-ray energy center being full and open, the blue-ray energy center working within its center at self-expression and communication and the lower three energy centers agreeing to lessen or cease their demands.

10: This is not something which one should do to the denigration of the lower energy centers. It is always important to affirm, to trust, and to do all one can to balance these all-important energy centers. But within these three energy centers there does not exist a light touch. It takes a mixture of the agreement of the lower centers to rest and allow the heart to open and allow the self to communicate with the creation, with the mystery which is the one Creator, and with that Creator within the self.

11: There are some who have a gift for the light touch. These are the entities you will find saying just the right thing to break the ice to make people laugh and find comfort in each other's company. But for most this skill of asking the self to stop and open to a larger view must be learned as any habit must be learned. Now you "oof" and "grunt" and try, and find it hard to do, but we say to you simply continue to "oof" and "grunt." This is good work. At some point, your own self will begin to yearn for and to seek the stoppage of that earnestness and will begin to hunger for the music behind the notes of the devotional life. Trust yourself through these practice periods, for cyclically, as lessons are learned, each seeker will go through learning periods which seem quite adverse. One cannot gain a certain amount of wisdom and then coast for the rest of the incarnation, for the Creator and your higher self hope to learn as many depths and resonances of the lessons you came to learn as time permits. So you will find seemingly the same material coming in again to cramp your style and make life hard and earnest, yet you are not repeating but rather learning at another level of subtlety and profundity.

12:♡: We hope you can take the perpendicular route out of that little circle walked by the earnest soul and that you

choose to take time out for a laugh or a smile, with all compassion for the self, for that earnest toiler who truly wishes to learn and to be better, wiser and more loving than before. Yet these things are reflections of something within that are so precious that there are no words to express the gemlike quality of this crystalline heart of self that is the Creator.

13:♡: So know that the human experience is driven by instinct and at the same time there are opportunities every instant to grow into a spiritual body and a spiritual instinct and when this begins to occur you shall find meditation and contemplation flowing easily and quietly in natural ways throughout the life pattern, and the muscles of spirit will have learned these notes so that now they can work subconsciously, naturally, so that one does not have to think about the process but can enjoy the music of spiritual consciousness and can turn that consciousness upon a world that is all too short on love and laughter. Each of you can be of service to others in this respect, of lightening other's loads, of offering that light and caring touch, sharing that laugh, and spending time together easing each other's burdens.

14: We would at this time transfer this contact to the one known as Jim. We are those of Q'uo.

15:♡: I am Q'uo, and greet each again in love and in light. We are, again, privileged to be able to utilize both of these instruments this day and would thank all gathered for inviting us to speak our thoughts and opinions. We would ask if we may speak to any further queries at this time?

16: P

17: When you are dealing with intense bodily catalyst life seems to overtake the entity. How can she keep the light touch and remember the spiritual path that she is walking while everything else seems to be consumed with just the maintenance of the body?

18: I am Q'uo, and am aware of your query, my sister. And being aware as we are of the situation in which you find yourself, that is where your physical vehicle prepares to bring forth new life, we are well aware that the catalyst which you face is much more intense than that which is normally faced, for the experience that your physical vehicle and, indeed, the intellectual and emotional aspects as well, now undergoes is one which is more challenging in that the affirmations that could normally affect an entity are now less able to have sway, for the changes in your body's functioning are so basic to its nature and fundamentally overpowering that you will find that there is great difficulty in programming an alteration from this experience.

19: There is much of metaphysical value in attempting to do so, however. Much catalyst of this illusion is of that nature, although most within this circle do not experience it as a day-to-day experience. There are those experiences within your illusion such as this one which you now encounter that will require the simple persistence of the exercise of your will and your faith on a daily basis. The one known as Carla has had many of these experiences as its physical vehicle was malfunctioning. Your vehicle is not malfunctioning, but is functioning in a manner that is so far deviated from the normal functioning that you experience much of the same difficulties as the one known as Carla has experienced in her past.

20: And we would recommend, as in the case of the one known as Carla, that you find those small pleasures that feed you in any way that you find helpful, whether these are certain foods, certain music, inspirational readings, the company of certain entities or whatever means is available to you, that you utilize them to feed yourself that which is nourishing on whatever level you may find nourishment. And remember always that this process is one which is holy. Give praise and thanksgiving for it and find within each of your days a means whereby you may give this praise and thanksgiving so that it might build a kind of momentum in your life experience and begin to have an effect upon the mental, emotional and physical aspects of this process which your body now is undergoing.

21: May we speak in any further way, my sister?

22: P

23: Should one entertain moments of depression or should one try to fight against it?

24: I am Q'uo, and am aware of your query, my sister. We would recommend that all such moments, whether up or down, be experienced as spontaneously as is possible for the length of the emotion if this is possible, for to battle against the feelings of depression, the feelings of hopelessness, the feelings of loneliness and the feelings of despair is to deny

another portion of your experience which has value to you, for it deepens your ability to experience in general. It is as though a deep hole or well is dug even deeper, yet when this is dug by the emotions there is made within you both the ability to experience that which is difficult and that which is joyous. All of this together shall create the tapestry of this particular experience. The difficult, the joyous, the hard, the soft, the light, the heavy, the bright, the dark—these experiences may be difficult, some of them, in what you may call the short run, the moment...

25: (Side one of tape ends.)

26: I am Q'uo, and am again with this instrument. May we speak in any further way?

27: P

28: No. Thank you.

29: I am Q'uo, and we thank you, my sister. Is there another query?

30: Carla

31: I have a comment. I would have answered P's question differently. I would have talked about faith and I was surprised when the channeling went as it did. Why did you not say more about the faculty of faith and its perspective?

32: I am Q'uo, and am aware of your query within the comment, my sister. As we spoke of the quality of perseverance we were beginning that avenue of which you speak, that being of faith, though not clearly stated. You are quite correct about the quality of faith. The quality of faith is that which when joined with the quality of will are the two most helpful aspects of the attitude that a student may exercise at any point within this illusion, for all that you see before you and all that you see about you is born of mystery, much in the pain of birth and much must be taken on faith, for there is no other quality which may sustain one through the difficulties which any seeker will encounter within the incarnation, and we thank you, my sister, for clarifying the necessity for relying upon faith, for indeed it is a great ally for any seeker.

33: Is there another query?

34: Carla

35: I wondered whether the reason you did not go that route is that it is easy for people to feel that they do not have faith or do not believe in a system that includes faith. Was that the reason that you did not go into faith?

36: I am Q'uo, and am aware of your query, my sister. We would simply claim an omission. This instrument does not always pick up that which is given. Is there another query?

37: Carla

38: No, thank you.

39: I am Q'uo. Again we thank you, my sister. Is there another query?

40: R

41: Just a comment. I enjoyed your view of the subject. As I read through the channelings from Yadda and Latwii, (they always bring forth a light touch on a serious subject for me and I just want to thank you all for that.

42: I am Q'uo, and we appreciate your comments and are grateful that we and our friends of Yadda have been able to add a certain light touch.

43: Is there a final query at this time?

44: (Pause)

45:♡: I am Q'uo, and we are aware that we have spoken to those queries which are available at this time, and we are grateful for each, my friends. We listen to the sounds of the wind in the trees through this instrument's ears and this sound gives us a great feeling of peace, for the revolutions of your planet about the sun body move in a cyclical fashion and as your Earth revolves those entities upon its surface are subject to the movement of the planet, of the seasons, of the sun, and of the quality of compassion and love that is evident in the one Creator Who makes all move in this motion that is as a dance for those of us who are witnessing the experience of the one Creator moving in all.

46: The wind, as it moves freely through the leaves, through the field, and through the hair upon the head of those upon the planet, is a reminder of the freedom of movement of thought, the movement of thought of the One as It moves ceaselessly throughout the one creation. We are thankful that we are able to share this with you.

47:♡: We would at this time take our leave of this group, moving about you as the wind, leaving each in the love and in the light of the one Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

48:

0:♡: I am Laitos, and greet you, my friends, in the love and in the light of our infinite Creator. It is our privilege to join your group again for the purpose of working with the new instrument known as K. We were, before contacting this instrument, attempting to initiate a contact through the one known as K. From time to time we use this technique with an instrument who has progressed to the point of being able to speak a phrase or two after identifying our contact. It is always helpful to be able to make one more step upon this journey by expanding the abilities whenever possible. We do not wish to rush any new instrument past the point of confidence, yet we shall always provide the opportunity for a new instrument to continue to expand its abilities.

1: This is true for all instruments, in fact, for even with an instrument which has practiced its art for many of your years, there is the constant opportunity to expand such an instrument's capabilities by presenting concepts of greater scope and, shall we say, intricacy, though we do not mean to suggest complexity.

2: At this time we would attempt to transfer our contact to the one known as K, and when this new instrument is comfortable with the conditioning vibration which we offer, we would then speak a few words through this new instrument. Again, we would remind the one known as K that we are happy to adjust our conditioning vibration if it is not comfortable to begin with. As always, we remind that new instrument that refraining from analysis is most helpful in speaking those concepts which appear within the mind. We would transfer this contact at this time. I am Laitos.

3:♡: I am Laitos, and greet you, my friends, in the love and the light of the one infinite Creator. (Inaudible) for the purpose of transmitting our thoughts to you at this time. We do not wish to see you (hurried) (inaudible). It is our wish to convey as much as possible through this instrument. At this time (inaudible). I am Laitos.

4:♡: I am Laitos, and greet each of you again in love and light through this instrument. We are very pleased with the progress which the one known as K has made since our last session together, and we continue to applaud this new instrument's efforts and willingness to take one further step and to move yet further upon the limb which continues to hold this instrument firmly.

5: At this time we would pause for the opportunity to respond to any queries which those present may find value in asking. May we attempt any query at this time?

6: L

7: I don't think I have any questions now, thank you.

8: Carla

9: Nor I, thank you.

10: I am Laitos, and we thank each of you for affirming that which we had discovered ourselves. We are always happy when there are queries, for this allows us the opportunity to discover how the progress in the new instrument's learning of vocal channeling is taking form, for queries are those gifts which we honor due to the new avenues of thought which they open. We are also pleased when there are no such queries, for in that situation we may assume that what we have offered has been utilized to its fullest and is ready for further expansion, shall we say.

11: At this time we would make one final contact with the one known as K in order that she might perhaps discover another facet of this ability. We transfer this contact at this time. I am Laitos.

12:♡: I am Laitos, and I greet you again in the love of the Creator. We wish to make known to you that there is progress being made even though you may not feel it at this time. We also wish to say that we thank you for your presence here, for it provides us with an opportunity to be of service with you. We ask now that you put aside your own thoughts of analysis (inaudible) and take (part) in (the) continuing adventure which is (inaudible) is (off) the Creator. We ask you to rejoice with us, for it is a merry life if you choose it to be, and we wish you happiness in your (inaudible) (difficulties and hardships. (Inaudible) understand (that). We perhaps have more perspective (on) things that are happening to you (than you). (Inaudible) (journey (inaudible).

13:♡: (Undertaking of this adventure) (which you are on. It is not easy to understand and in fact you are (not asked to do so) (but only to love, for in this way (inaudible) (for (inaudible) together it is wise lending cohesiveness to all (that you do)

tions do awaken, do find themselves in the sense that, for the first time, they relate to themselves as a spiritual identity. When each entity does awake, there is that feeling of almost a panic, a desperation of desire to become oriented in the metaphysical world in which thoughts are things and things are only thoughts. What a different and uniquely alien landscape appears before the newly awakened spirit who, for the first time, realizes that she is not a body with a mind, not doomed to death and limited in time, but, rather, a citizen of an infinite and eternal unity.

2:♡: As each progresses, many are the questions and issues that arise. Many are the dogfights and wrestling matches with angels in the dead of night. Many are the ties that seem broken and the pieces that seem never to fit. And great is the suffering of each spirit as that metamorphosis occurs and the wet and still unborn butterfly fears to leave the cocoon. And in this experience, were each of you not to want to help others (it) would be remarkable. It is natural and appropriate for each of you to hope and, indeed, to know that you can serve. If we could leave you with one thought it would be that one: you will serve. Fear not. Do not be distraught because you are confused or because you have not that mountaintop experience on this particular day at this particular time. You shall perform your mission. Each of you shall serve effectively that light and that love that you so adore. You cannot fail at this, for as you breathe in and as you breathe out you are an essence. You are a personality shell in a second-density body that hides your consciousness from yourself and, to a lesser extent, from the world around you. You are the one great original Thought. You are Love.

3:♡: And those who are joined with us on this particular day all have native homes in densities that are sweeter and more open and closer to the original vibration of unconditional love. Beneath the masks and roles that are appropriate for each to play in your dance on the sea of confusion you are who you are and it is that essence that is your gift and your main service. As you breathe in and as you breathe out, you breathe the world, you breathe illusion, and you are love. As you have breath so shall you be mortal, and this mortality clothes one in a flesh that creates a lack of memory, a lack of contact with those things that pertain to your infinite self. This does not disturb your essence. You can lessen the ease with which your native vibrations can ripple out. You can be blessed, expressive of essence. You can be more true to that underlying and encircling essence, but you shall, without fail, perform your service and complete your mission because your basic mission is to live a life amongst those people with whom you find yourself, having a heart that is consciously open as is possible on a stable basis.

4:♡: When one worries and strives and struggles it may seem that the night falls and nothing can be seen, yet always the self lies waiting for you to allow its depths to rise up into conscious awareness. There is a spring inside each in that sanctum of the heart, and it bubbles forever with the clear water of light and love. The Creator has placed His tent within this inner sanctum and patiently, lovingly and personally waits for your touch upon the door, for your step upon the stairs, hoping that you shall come in and sit with it. And there is no greater joy that the Creator has than that joy of being joined in communion within the heart. The Creator has enormous infinite love for you. There is a personality, a personhood to that quality of love. It is not impersonal. It is not general or vague. The Creator finds each vibratory complex beautiful and loves each just as it is.

5:♡: For those in third density and within incarnation such unconditional love is not particularly easy to find access to. And we are aware that you hope to find more resources to help you become a better servant. Certainly our first suggestion to each would be to enter into a deepening and more comprehensive awareness of the self, especially those parts of the self this instrument would call the dark side, for this complete and total self encompasses all that there is. Each of you has made repeated choices in this incarnation, and those choices have been to emphasize, for the most part, the positive qualities. However, your culture does not teach you to deal with the other path of the self with the appropriate kindness. And so each has faced that self that murders and steals and blasphemes and envies and lusts. And each has turned a hard heart to the self and said, "I judge this part unworthy."

6: It is not that we disagree with how wretched each of us is, for truly when one is all things one does encompass the pain

and suffering of all time and all space as well as the brightness and glory of the light. But it is our humble opinion that these parts of self are actually other than they seem. Within third density, however, the knowledge that nothing is what it seems is a cold and unpersuasive thing. We are not sure how to suggest to each of you that you find the courage and nerve to forgive yourself for being human. In the world of illusion you, too, must be of the same stuff made. You cannot bring into this illusion an undeniable reality, for the whole purpose of illusion is to so confuse you that you finally give up using the tools of intellect and logic in order to make sense out of life, for life does not make logical sense in the normal use of that term. Certainly each has been in that state of mind wherein all things were seen to be perfect. And these are moments of rare beauty and joy. And yet they feed only the self. You cannot give them as presents to others or persuade any because you have been persuaded, for this is the density of choice, and each entity must face that choice of whom to serve, how to serve, for himself.

7:♡: However, we can assure you that there are ways to be of service to others besides simply being. It is just that it all begins with loving yourself. We cannot overemphasize this step, nor can we say that it is an easy or simple thing, for the self must first be plumbed and seen, not in great detail, perhaps, but in the sense of facing that ravening wild beast that dwells within each and that has the power of the vampire, pulling on the energy of self when it is not loved. Each of you has forgiven others tremendous things, but have you forgiven yourself for the small things, much less for the things that you consider large? How difficult it is to turn and see self. Many never achieve knowledge and must project all that occurs with them in their life upon other entities, and this is one of the things that other entities are here to offer. Indeed, each of you has played that part for others, being the mirror that reflects and offers catalyst. Each of you has experienced that great feeling of seeing self for the first time because someone else was a good mirror. But the first mirror we suggest you hold up to yourself.

8:♡: The one known to you as Jesus was reared in a climate of what this instrument calls the Old Testament, the Ten Commandments, the Law of Orthodoxy. This teaching was tempered by much mysticism, but when this entity began to teach others it suggested that all of the law and all that the prophets had said could be replaced by loving the Creator and loving others as one loved oneself. One cannot become able to love others unconditionally until one has forgiven the self. We encourage each to press on towards self-acceptance, self-forgiveness and that feeling that each day is a new one, each moment is a clean and untouched thing.

9: When one seeks to serve others one has chosen the most subtle of activities. Certainly there is never any harm in perceiving an entity in need, of offering aid in a general sense, of suggesting that you are there for that person. Certainly when one is asked to be of service in this and that way one may respond to one's fullest for this is the green light that says, "Please impose your values. Express your feelings to me. I will listen because I am seeking." Seldom is service that simple. Often it is a matter of dropping seeds. A smile is a seed. An open book that says on the front, prayer, or meditation, that is a seed. Those who come into your environment see what you are reading and something in them is refreshed, for are we all not one? An open hand. A kind word. The commonplaces of ordinary life. These are riches indeed and within them lie all the service imaginable, for as you speak to one and to another in the normal run of things you speak to all. Release the concept of numbers. It does not matter how many perceive that which you offer. One is enough. One is a bounty. For that one is the Creator. Each entity is a holograph of all that there is. There is no loss. There is no way to be lost. You are in the creation.

10:♡: To a deeper level let us move and look at this being, this essence of self. We always greet each of you in the love and in the light of the infinite Creator because it is our opinion that that is all that there is. The great original Thought is a vibration known as love, that insipid word for which we cannot find a substitute for. All that is created is created of light which is the product of free will acting upon love. At this level is the identity and beingness of each. At the level of pure vibratory complex you cannot help but be yourself. Within third density there is tremendous opportunity to accelerate the rate of spiritual evolution. And so as you go forth each day, realize that this process will take you and shake you and

group.

18: May we answer you further, my brother?

19: B

20: No. Thank you.

21: And we thank you, my brother. This instrument was not in trance. This instrument was merely asleep. Is there another query at this time?

22: V

23: (Inaudible).

24: We are Q'uo, and are aware of your question. The suppositions of entities within incarnation do indeed have some effect upon their experiences immediately following the passage of the spirit from the physical vehicle and into that form-making or light vehicle that is their body immediately after the process of death and separation from the physical plane. In general, the effects of expectation last a fairly short time after cessation of the life experience, for the majority of entities have little enough certainty concerning the hereafter that they are open to being received by someone familiar to them. This guide, whether it seems to be husband or savior or some other entity, serves as the guide who leads by the hand as the entity is taken to a place of healing and restoration, for most entities tend to leave the incarnation in some metaphysical disarray to the extent that they have been injured spiritually, emotionally or mentally within incarnation. They will have the space and time necessary for full restoration of the true self. Once the entity has come to the realization of that fuller self that one is when one moves beyond that veil of flesh the period of review of incarnation then can begin and in this the entity and its higher self simply move through the incarnation, gazing at what has occurred, what has been learned, what has not been learned, and gradually they develop a plan for what the next step will be.

25: If that entity finds it has become able to graduate from the density now experienced then the guide takes it to what may be seen as a stairway of light, each stair being fuller of that one great original Thought of Love than the one before. The entity moves up the stairway until the intensity of light becomes uncomfortable. If that stair step is in fourth-density light, the entity goes on to lessons within that density. If the entity stops short of that demarcation and is remaining within third density then the self and its guidance develop a plan for the next incarnation. There is then that time taken to chose the parents, the friends, the mated relationships, and other important and central figures for the life to come. The lessons then are set up, depending most often upon the relationships and where those interactions lead the self.

26: If an entity has a strong and fixed vision of the afterlife, that afterlife scenario may play for some of your space/time. This entity then remains caught in space and time and hovers in the inner planes living out the expectation. However, this is always a time bound phenomenon, and eventually all entities awaken and move on. Certainly when an entity has been bound to the previous experience for some length of time, once the entity awakens to its true nature it will spend a significant amount of time in the healing mode before moving on.

27: May we answer you further, my sister?

28: V

29: (Inaudible).

30: ♡: We are those of Q'uo, and, my sister, it is often the case that one cannot infringe upon the free will of another. The key to await is the asking. If an entity asks you for your views or in some other mode of questioning indicates a desire (of an alternate view, then certainly you may jump in and do your best to share your own vision. However, when an entity has a determined and anchored view, the only level of help available to one who wishes to observe the Law of Free Will is prayer. One may pray that the loved entity may be set free from limiting confusion. One may visualize the entity awakening to a higher way. And in this way one may place about that entity the angelic aid that such prayer alerts. And again, prayer is a kind of ritual, and when prayer is given from the heart it does alert what this instrument would call the angelic host so that when this entity moves through the veil of death there is more angelic light or love around the entity and more opportunity to sense a fuller truth during this transition. We would say, my sister, that it is not a great difficulty in terms of the experience after incarnation for the expectation to be deliberate, codified and incorrect, for the entity has an infinite amount of time to travel back to its source, so time considerations which seem drastic within incarnation become con-

siderably less impressive when seen from the viewpoint of eternity.

31: May we answer you further, my sister?

32: V

33: No. Thank you.

34: Is there a final query at this time?

35: C

36: I have a friend who has a very serious illness and seems to be dying. Would prayer be the best thing for her since her illness seems to be a mystery to all of the medical profession?

37: We are those of Q'uo. My sister, when dealing with those approaching the entrance to larger life one does well to open the self to intuition, for each entity approaching this metamorphosis is wounded and the pain of incarnation begins to crystallize as the entity approaches the end of the experience. It is always new to each entity and unique to that entity what may give it more peace. To one entity it might be the talking, the sharing, the ability to listen to difficult emotional content, to another it might be that the gift of silence is the greatest gift, that support that does not ask for attention, and does not seek any effect, but rather is present. To one entity it would be the sharing of your gift, whether it would be the cooking, the singing, all the gifts that entities have to share with each other.

38: So there is always the delicacy of listening (with that purity of attention that is willing to flow into that pattern that is sensed that will be the greatest gift. In general, we would say that the gift of prayer is always helpful because of the alerting of consciousness so that the entity is less and less able to feel alone or abandoned. When entities become ill it is common to those about it that the illness is ignored and there is a lot of pretending that everything is the same. The bare ability to abide in closeness with one who is in distress is a very helpful and healing influence. So we would say prayer and attention and the lack of drawing away would be the most likely avenues of aid.

39: May we answer you further, my sister?

40: C

41: No. Thank you.

42: ♡: We are those of Q'uo, and we thank you also, my sister. Each has such a power of love within. Each has such beauty to share. Each is so powerful to give assistance or to withhold it. We urge each to love each other, to care for each other, and to take the hand and give it the squeeze that says, "I am with you."

43: ♡: We would at this time leave this delightful group, rejoicing in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Adonai. Adonai.

44:

10.7 1997/03/16

0: ♡: We are those of the principle known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. It is a joy and a privilege to join in your meditation and share in your vibrations. We cannot express the blessing that each of you brings to each of us, for we remember well third density, that time in the crucible. It takes courage to allow the conditions for the choices that you make to be felt, expressed, named and accepted. And we are inspired by the genuine and authentic desire of each to seek and know the truth. We also thank you for your calling us because our service and the way we ourselves are progressing at this particular juncture is by sharing our experiences and opinions with those companions along the path that dwell on your Earth plane at this time. There is a tremendous calling that redounds throughout creation when a people such as yours approaches a cusp and is not ready and yet senses, however dimly, that call to march, that feeling of purpose and mission. So we thank you and bless each and ask one thing of you in return, and that is that you use your personal discriminatory power in keeping those things we might say that seem to you to be worthwhile and allowing the rest to fall away, for we would not put a stumbling block in front of any.

1: We were the proverbial fly on the wall listening to your discussion, and we agree with this instrument that truly this particular group does not need a formal channel, but, rather, there is a conjoining of kindred spirits so that each is teacher to each. You shall find this occurring more and more frequently as many among your peoples in all your na-

(inaudible(for what you are and do. Love is the connector to (inaudible(. (Such as we consider it to be(and (inaudible(the action that one may take.

14: ♡: At this time we leave you loved ones rejoicing in the love and in the light of the one infinite Creator. We are (pleased(for having two (inaudible(. I am Laitos. Adonai.

15: (Tape ends.(

16:

8.25 1995/10/07

0: ♡: (I am Laitos,(and I greet you, my friends, in the love and in the light of the one infinite Creator. It is a great pleasure to be here with you this evening and (inaudible(working with this new instrument. We are quite pleased with the progress that she has made since yesterday. We thank her for her friends, and are glad for the opportunity to be here again. (At this (time we will say a few words through the one known as Jim. We transfer this contact at this time. I am Laitos.

1: ♡: I am Laitos, and greet each of you once again in love and light. We look upon this opportunity to speak to this group as one which offers great possibilities of service, for we see each instrument likened to a seed when planted within the consciousness of the peoples of your planet. Each of you as you serve as vocal channels begin a kind of growth that may be likened unto one of your trees.

2: The trees that you call "oak" begin modestly, as any other seed. When planted within fertile ground and when there is the proper nourishment of the water, the sunlight and those nutrients of the soil, the seed sprouts and begins its growth that will culminate in a great, spreading oak. Many are the travelers that may pass beneath such an oak, and if the day is hot and the journey has been long, perhaps the traveler shall take the time to rest beneath the tree, to recline at the base of the trunk, and to relax in the shade provided by the great spreading limbs and leaves. Thus does one of your trees provide a service to those who travel in its vicinity, it being the traveler's choice to seek shade and rest beneath the arms of the oak.

3: So each of you as a vocal instrument may be likened to the oak, providing a rest, and more, perhaps an inspiration to travelers upon the spiritual journey who come within the reach of your branches. Such travelers make their own choices as to where they shall seek shelter. Your service is to be there when shelter is sought and to share what is within your ability to share. The oak does not provide oranges or apples, but provides shade and rest and a calming effect that is its own to provide.

4: Many times in your services as vocal instruments you will be asked to provide services which lie outside of your abilities. Be not concerned when this occurs—and it shall—but rejoice in your ability to give what you have to give and to give it freely. This is the essence of the vocal channeling experience, that the desire to serve others is strong and that (there is(the ability to hollow oneself out sufficiently enough to allow concepts and inspiration to move through one's instrument in a free and flowing fashion. This is what is yours to share with others, and your sharing of serving of others is most efficient when you give away that which you have to make room for more to follow.

5: At this time it our desire that we ask if there be any queries to which we may reply in order to aid in the intellectual grasp of the process of learning to be a vocal channel. Are there any queries at this time?

6: Carla

7: I have a query. I wonder if you could enlighten me in any way about the relationship between performing spiritually oriented services for others and the accepting of money? I've been pondering that problem because of writing the book on channeling.

8: I am Laitos. We see in this instance that the query points toward the heart of the polarity of service to others, and includes in this direction the necessity of viewing the metaphysical journey as a whole as well. One who seeks to serve in the positive sense is one who engages in a practice which many who have not chosen their polarity would think quite foolish, for to be of the most efficient polarity in the positive sense one must be willing and able to give freely enough of the self that one is not concerned whether there be a return for what is given. One rather seeks to share that which is

greater with the self with all those who are equal to the self, and in this service the one so serving trusts in that which is greater than the self to sustain the small self in its daily round of activities that it might be nourished and supported in a fashion that will allow its service to continue.

9: This is not to say that one would refuse gifts which are freely given, even if those gifts be given in response to that which one has shared with another or others. The salient point in our humble opinion is that such gifts are not sought. To be able to give without expectation of return is the essence of the positive polarity. To be able to receive freely offered gifts without feeling the necessity to reciprocate points more toward the essence of the metaphysical journey itself.

10: For when one sees the universe and all that populates it, including the self, as portions of one being, then one begins to see that boundaries between entities, and systems of dealing in a fair manner with portions of one entity are illusions that aid each portion of the one Creator to gather experience that will glorify that one Creator, and to become aware that all is a portion of the one Creator, the self and each other self with whom one may share experience.

11: May we answer further, my sister?

12: Carla

13: Only if you can indicate to me anything helpful I might say to people whose question is not whether they should charge, but how much?

14: I am Laitos, and given the assumption that some to whom you speak will be asking this query, having already decided that the charge shall be made, it is, we feel, a difficult matter to determine the price, shall we say, for how much does one value the service when they offer another? Could it be sold for any price? How much does one value the ability to serve another? If the information which is freely given through the instrument is heeded or not, is the price the same? We cannot answer this query, my sister—we can only respond to it with further queries, for it is a difficult thing to put a price and a limit upon that which has no price and is infinite.

15: May we answer further, my sister?

16: Carla

17: No, Laitos. You sound as confused as anyone. Thank you.

18: I am Laitos, and, indeed, my sister, it would be a confusing thing to have to make this choice and to assume that one would indeed make such a choice. Thus, we apologize for not being able to guide you in a more coherent fashion.

19: Carla

20: Don't think anything of it. I haven't been able to figure out what to say either. Thank you.

21: I am Laitos, and we thank you again, my sister. Is there another query?

22: Carla

23: I will say you outlined the question real well. Exactly the problem (as I see it). You don't have to respond. I have no other question.

24: K

25: I have no questions.

26: I am Laitos, and we thank you for those queries which were offered as gifts to us. We would at this time attempt to speak a few final words through the one known as K. We feel that the progress that this new instrument has shown from one session to the next is exemplary, and we are overjoyed that we have had the opportunity and shall continue to have the opportunity to work with this new instrument. We would transfer this contact at this time to the one known as K. I am Laitos.

27: (The recording is mostly inaudible because of a recording problem.(

28: I am Laitos. I am with this instrument again. We wish to thank you again for your presence here for it is an opportunity for service for you and for us, and we appreciate it.

29: (Inaudible(cause to rejoice (with you. For this is (the time of thanksgiving with us, and we wish to share it (with you(. At this time we wish to (say(this instrument is progressing well, just like a (computer(. We ask (inaudible(again. (Inaudible(continue this work (inaudible(.

30: (Inaudible(attempting services which are not always clear to (inaudible(we continue to (inaudible(for the purpose of service. In spite of the confusions we may feel...

31: (Side one of tape ends.(

32: I am Laitos, and am again with this instrument. To continue with (this(to rejoice (inaudible(service. We are (inaudible(as you lead your (lives((inaudible(until our journey into the light is complete and (whole(. In the meantime, my

friends, we offer ourselves as best we know how with what capabilities we have to offer. We rejoice that (inaudible). We thank you once again for all you are the opportunity to (inaudible) you again (inaudible).

33: (Tape ends.)

34:

8.26 1995/10/15

0:♡: We are those of the principle known to you as Q'uo. We greet you in the love and the light of the one infinite Creator. It is distinctly our privilege and our blessing to be sharing in your circle of seeking and in your communal vibration. We are so thankful and appreciative that you wish to consider our thoughts on these interesting matters. We ask only one thing of you as we speak and that is to realize that we are not final authorities, for we make many errors. Therefore, we ask you to take those thoughts which ring a bell—as this instrument would say—with you and to leave the rest behind without a second thought, for each person has a path that is unique as the person is unique, and upon each unique path there is a line of logic that can be called personal truth. This truth is unique. Some personal truths are long-lasting, through many lifetimes and densities. Others are less permanent, but each has its place in your unique path.

1: Thusly, to best cooperate with the destiny you have set for yourself it is very helpful to use the feelings associated with hearing that which is instinctively known from the heart to be true and keeping that truth special. This way will encourage a speedier process of change and transformation. The discrimination is all in this wise. So we greatly thank each for using his and her own personal discrimination, for each has the knowledge within, and when it resonates the effect is unmistakable. Wait for that resonance and take no authority without question. If you would do this for us then we are free to serve with the best of our humble ability.

2: We must remark before going further at the beauty of your combined vibrations. This is truly a good group and we are most happy to be here. We greet each who has not been with this group in the flesh, shall we say, before with especial delight. But each brings to us a special delight, new and old alike. Indeed, the harmonies within this circle are very beautiful, which brings us to your questions concerning synchronicity and change and groups such as this one.

3: Let us begin by setting a few basic suppositions. One supposition which we use is the feeling that the incarnation, the experience of having a life in your density even though the illusion is very thick, is a magical experience. This magical depth or side of incarnative life is for many among your peoples unknown. It is as though they were asleep too deeply to be aware of this potential. What awakens entities to this magic is in one form or another the awakening of awareness that the deeper self is not what it seems to be, but rather than being a creature of flesh, blood, sinew and limitation is instead a creature of infinity, eternity and unity with all that there is. This can be a dim sense at first, but it is that sense of being other than in the illusion, of having a reality that cannot be seen, that is the key factor in awakening the magical potential of life even within the best and most thick illusion.

4: As entities stretch and yawn their spirit selves awake within incarnation there is within your culture a decided bias towards discouraging further awareness of the magical type. This is not deliberate but is rather an artifact of the sustaining strength of the illusion and of those whose sleep has been undisturbed and who wish all things to remain as they are. Many of these entities are perhaps in your religious groups, yet the magical side does not open because such entities are focused upon absolute truth, absolute faith, absolute adherence, whereas the creation which lives beyond this illusion is various, indeed, infinite in its potentials and its possibilities.

5:♡: To the world of humankind these considerations are null for they cannot be traced, measured or reproduced, and so many so-called religious groups do not experience the intensifying of magic. On the other hand, to be anthropomorphic, many of your spiritually oriented groups are aware of the delicious and pervasive magicalness that can be experienced within this illusion. And it is within groups such as yours and many others that entities can come together and more surely seek, more lovingly find, more intensely knock at the door of further—we look for a word—further development, we shall say. Yet it is more of a flowering, a blooming

that takes place when entities of like mind seek together; for within such groups each is a mirror which shows the Creator to the self and the self to the self. Each face that is seen has the wonderful capacity to surprise us with a side of truth that we had not guessed before.

6:♡: As we gaze into each other's eyes, as we touch each other's hearts, whether we are in incarnation as are you or are speaking from other levels of manifestation as are we, we bloom together and that blossom is taken away by all, strength added to strength, weakness shared with weakness, and love in all things found and felt in ways that do not harm, but rather support. These gifts you can hardly help giving around such a circle such as this, and this is a gift that you give yourself, to come together.

7: The reason that synchronicity seems to occur more in groups is simply that as more and more entities who are spiritually awake come together each individual's path being synchronous with its own destiny, when the group joins and shares its thoughts and experiences the commonality of synchronicities becomes remarkable. The strength of a group as opposed to an individual or a couple who work together is that the group universalizes each entity's unique path so that instead of being caught within the biases created by the long path which has led the individual to this moment, each individual remains free of the limitations of self and of the dynamic betwixt one and another of a couple, so that each has wisdom that becomes available to all, and in this atmosphere each can somehow gain light and strength. This is a completely natural and highly-to-be-encouraged event or process and we do feel strongly that the awareness of each is nurtured by regular dwelling within a group of those like-minded. Blessed indeed is the entity whose path has brought her to a place where this option is available.

8: Now, the individual who does not have the luxury of a spiritually oriented supporting group may still accelerate the pace of his own advancement upon the path of spiritual evolution, but may we say that companions make the way merrier and the stones smaller and certainly the smiles more frequent, for that exhaustion which each may feel within the self over issues which it has been working upon for as long as it can remember does not have these biases where other's troubles are concerned. The fresh ear, the new perspective is what can be expected from a group. This is most helpful.

9: Perhaps the most important thing which the individual does, in our humble opinion, is to become completely aware of itself being itself. This essence of self is your gift, moment by moment to the infinite Creator, and are you not most yourself when among those who see you and care for you as yourself? When those whose lives have become spiritually based arrive at a common meeting place the one thing that is so isolating is not present. That isolating factor in terms of the general environment of your culture is that many entities are asleep to the true nature of their own consciousness. In a group such as this each is aware of the common basis of spirituality or metaphysical reality and each gives that a credence without thinking or concerning the self with such thoughts. It is taken, shall we say, for granted that the basis of the living is the spirit and the basis for striving is to know that great truth that is the one great original Thought which is the Logos which is Love.

10:♡: So each comes to this group dwelling in love, seeking tools and resources that will help us learn how to love, how to accept love, and each wishes to learn these intangible and inexpressible skills: loving and being loved. You see how the environment becomes charged and magical simply by the unspoken assumptions or biases which each brings to this circle.

11:♡: We come to share one simple, basic thought; that thought is love. We are not terribly clever, but we simply use instruments such as this one to find within each instrument's nexus of thoughts, experiences and emotions those things which we can use to say in a slightly different way that all is love. The ramifications of that simple statement, as far as we know, are infinite. We do not see the end of our path. So there is no reason for us to tell you that there is an end or a place of achievement to your path. But we can say that in our opinion as one strives to become more of that mystery that cannot be expressed it is well to choose your companions (with care), for these companions will help you to suffer that which you have wished to suffer in a more acceptable, comfortable and pleasant way.

12: The illusion promises the suffering and we feel that those

tained as being the perfect sexual experience, and the rest of the incarnation is affected by those circumstances which were local to that imprinting first experience. As each goes through life experiences...

3: (R leaves the circle, coughing.)

4: We are those of Q'uo, and we request this instrument to say, "It's OK, R." We shall continue.

5: There are various times within the incarnation other than the imprinting of parents and the imprinting of sexuality. They largely include those individuals who have been effective in bringing to the surface some hidden desire. This is normally the function of the teacher/pupil relationship and is not uncommon between mates when each may be the teacher of the other. These imprints are fields of energy which affect one entity for one particular period of incarnation.

6: The deeper and more typically human kind of ritual has its roots in instinct also, for there is an instinct for repetition of the familiar as a means of feeling no longer isolated, no longer alone, no longer as confused. There are rituals chosen by entities to solemnize changes such as the marriage and certainly each service of what this instrument calls the holy Eucharist or the holy communion is a good example of an effective and powerful ritual. In the use of ritual for the acceleration of changes in consciousness the term magic has often been used as a descriptive term suggesting ritual behavior which has a hidden spiritual significance.

7: We feel that it is this kind of ritual that the question was sparked by, for there is within this group a sincere and deep appreciation of the power of ritual. Each has experienced that purifying and clarifying effect that is gained through some ritual that is entered into by the self and by others with a common and, shall we say, non-terrestrial desire. The rituals of spirit, those rituals that this instrument would call religious, the many ritual orders of brotherhood within your various cultures, are all examples of collections and arrangements of words, tones and progressively more deeply touched emotions that have been repeated many times.

8: The reason that the ritual continues becoming more effective through generations and centuries is that within your inner planes, as this group was discussing earlier, there are many entities that are discarnate, that is, (that) do not have the physical vehicle that you enjoy in third-density incarnation. Yet they have, when incarnate, moved through these great rituals of religion, spirituality and religiously oriented brotherhood. When those who are in incarnation move through those same rituals, depending upon the ritual a relatively large group of discarnate entities may be awakened to the energy of this ritual and join in the ritual, creating an unseen—and what this instrument would call angelic—element so that to the individual moving consciously through this ritual comes the combined energy of a great heavenly host as well as those within the group that are participating within the ritual. These so-called magical rituals are very useful to the type of person that will seek a group worship or the cache of hidden things. To some, it is enough to be with the group to experience the movement of emotion that is possible when one participates deeply in the form of the ritual.

9: There are certainly many, many souls who do not feel the desire to participate in group ritual in order to clarify and purify the magical personality. To this entity comes the opportunity to create rituals for the self, and in many cases this attempt is well thought and well done. Many are the pilgrims whose rituals have to do with very humble ordinary things: the placement of cup and spoon and bread at a simple meal; the cleanliness and order of personal effects; the thoughts that one moves through before meeting another and honoring that entity. These are all examples of personal rituals. And these rituals also are not the terrestrial imprinting ritual. These are the rituals designed to effect changes in consciousness. To effect these changes in consciousness it is not necessary to be in a group. That group experience is available to those to whom it appeals, but to those weary souls who cannot enter into group ritual or group worship those emotions and changes in consciousness yet remain available. They simply do not call forth the degree of angelic assistance that is alerted by group worship.

10: When an entity has decided to choose the lonelier path of seeking then that entity is as the artist with the canvas washed and ready for the image. Both of these strains of ritual behavior, the solitary and the group, have but one goal, and that brings us to the consideration of what this instrument calls magic, or to be more specific, the white ritual mag-

ical tradition of the western or occidental world.

11: This instrument's definition for magic which she has read from the author, Butler, is that magic is the creating of changes in consciousness at will. Anyone who has attempted to see things in a spiritual way, to penetrate the outer skin of experience and know the gist and the core and the heart within experience will find ritual quite helpful, for the emotional body and the spiritual body are affected deeply by thought. There is for each entity one particular way, one particular possession of learnings and realizations unique to that one speaker. And yet in common to all seekers who wish to work with ritual is the innate tendency of the consciousness within to flow more easily through the consciousness, the physical, emotional, mental and spiritual bodies, when habit has been chosen carefully and followed persistently over a period of time. This instrument has been told that it takes three weeks to learn a new habit or to break an old one. This is the direction that we are suggesting is useful in ritual.

12:♡: Take a look at the self and you can see that as the roots of self move through the threshold of consciousness down into the roots of mind there are passageways that are crystalline and regular in shape and function. Each ritual aid that opens those passageways, especially within the emotional body, is helpful in regularizing and enlarging that ability to channel light and love through the deep mind into the roots of mind, securing the self, rooting the self again and again in the deepest truth possible, the deepest truth that is seen, or felt, or sensed by that individual. The deeper mind has a desire to be used, a desire to open, a desire to yield its contents. One could, in terms of computers which have many qualities in common with the mind, one could see these deeper structures of mind as programs that are hidden and are only accessed from within other programs and are never directly accessed. Ritual is a tool which does eventually connect the self more and more with one's deeper and more accurate programs. The knowledge, shall we say, or inarticulate wisdom of the deep mind which lies beyond word and even beyond concept can be triggered by ritual. Therefore, ritual can be a great aid in becoming more the person that one truly is, for each is well aware of the number and the subtlety of the masks that each has worn within the lifetime. The heart yearns for that which lies behind that mask. And certainly ritual is a resource that aids in revealing the self to the self.

13: Why do seekers always wish to be able to effect changes in their consciousness? Certainly primary among the reasons for this... we must pause. We are those of Q'uo. This instrument, unfortunately, moved into a trance state which resembled sleep. Consequently, we found ourselves unable to continue channeling. We will attempt to alert this instrument.

14: We are those of Q'uo, and are glad that we have a good contact with this instrument so that we can continue. As this instrument is somewhat low, we feel it would be advisable to open the meeting to queries. We perhaps have not given you all that we had intended, but perhaps we have given enough so that you can follow up with queries. Are there any queries at this time?

15: B

16: Is there anything that any of us can do to prevent this type of losing contact?

17:♡: We are those of Q'uo, and we feel that it is not frequently that the channel will fall asleep. There is within this instrument significant distortion towards weariness and discomfort, and it is the energy of this circle that gives this instrument relief from this discomfort. Therefore, we do not see the outcome of losing contact as a bad thing but merely an inconvenience in the context of the group energy waiting for the finish of our thoughts. We cannot think of any particular thing that would guarantee that this instrument would be able to erase weariness. However, my brother, we can assure you that the laying on of hands, the discussion, the social converse, these are things which affect this instrument in a positive way. The sharing between all of love and the gifts that each brings to this circle are what feed this instrument and, indeed, what feed all within the circle. Perhaps it is well to think of that energy as the unity of the group and realize that our communication is coming through the group first and this instrument second, so that the special gift that the one known as B has of having the healing touch, this can be helpful before or after the session. But, in general, the greatest gift is the comfortable and natural flow of love through the

All the cities have disappeared. There are no boundaries, no line that says United States and Canada. No pink Wyoming. No blue Kentucky. Just one tiny globe whirling through the never-ending night of your space/time. From this lofty altitude one can become philosophical about millennia, about great eons of time and great reaches of space. There is no body to that awareness that sees this planet.

22:♡: Open now to the subtler levels of life. Become aware of the millions of entities that dwell within the Earth in spirit without their physical vehicle, those whom you have called angels, fairies, devas. Sense into that liveness that fills the air with the sound of wings, and rest back upon that band of angels that is with you and let it carry you back down into the Earth's sphere and come to rest in a more equable clime. You stand at the base of a mountainous area, on the shore of an ocean. The sun is golden and seems closer than it is possible to be. So warm, so toasty, so comfortable. The physical vehicle loves that feeling of sun, responds as does a flower to the warmth of life. Here in this private beach the Creator may walk with unshod feet. Breathe in that warmth and that presence that the sun is. Breathe in that love which fills the air. Feel how cherished you are as you rest there upon the sand with the ocean beating its susurrant at your feet, wave upon wave of clear aquamarine water. Get up, lazy bones. Go for a walk. Sink your feet into the sand. Look out over the expanse of water. See the curve of Earth. That is the end of the eyeshot. How can the eyes see all the way to the curve of the Earth? What hundreds and thousands of miles of water does the eye take in in order to see to the curvature of the Earth? Standing here looking out, one must face the fact that there is a mystery that cannot be resolved. It lies just beneath every event of circumstance.

23:♡: Let us walk far away from the beach and up into the warm shady foothills, walking the worn dirt path, finding the way from one valley to another until you have come to that waterfall and lagoon that lies at the heart of this mountainous island. Come now over the ridge of that hill into a place where that lagoon lies, that spring of fresh water that feeds it, and gaze around you. The trees so love the water. Willow, cottonwood, grand creatures that dip their toes in the deep springs and overhang the quiet water. Here in the shade it is warm, not hot, and you may lie down and close the eyes and rest, and as you rest you fall asleep and you dream that you are actually living in Louisville, Kentucky, sitting in a living room, and working on the spiritual journey.

24: Are you, then, those who are dreaming of a beautiful trip to a magic island, or are you living on a magic island dreaming?

25: (Side one of tape ends.)

26:♡: ...finally to penetrate your winter heart and know that that which you can imagine is real. Come back now, if you have not already, into your body, into your circumstances, into the patterns with which you now work and feel the sun within. Know that that sun is love, both as it shines upon you within the illusion and as it flows and warms you within your heart.

27: This instrument is expressing to us that forty-five minutes is long enough for this session, so we would ask if there is a final question at this time?

28: B

29: Is clearing blockages more like cleaning the dirt off of a window or like popping the cork off of a bottle?

30:♡: We are those of Q'uo, and we believe that we grasp your query. Let us say, rather—we give this instrument the image of an entity that is within a cave. The door to a cave is naturally open and when the energy within an energy nexus is without blockage there is the perfect ability to come in and go out as one wishes. When an energy is blocked it is the action of fear that causes the heart to contract away from that which is feared, that causes what you might see as a strand of knotty material that comes down over that opening, and when there is enough crystallized fear it seems that there is so much material at the head of the cave that there is no way to get out or come in. Entities often try to use large blunt instruments to remove such blockages from the mental, emotional or spiritual body. However, it is not the way that we would suggest. We would suggest that as entities work day by day it is a matter of taking a little of the material away so that a little more space is made for energy to move around, enter and leave. It is far more effective to work a little bit again and again and again than to attempt to, as you said, pop the cork and cause the energy to become unblocked in

an explosive manner which can do damage to the structure of the mouth of the cave. The skill lies in knowing how much material can be laid aside. There is no time limit on this practice, so that if too much material is laid aside and the entity is seeing itself contract away again and move more into blockage that entity can stop and allow that blockage because that blockage for that entity at that time is necessary. What one is working with really is fear. Fear is the antithesis of love. As love radiates, fear contracts. To use explosion as a way of clearing a blockage is in itself a kind of use of the energy of fear, whereas the energy that radiates is that which is respectful and careful not to harm the knotted material that is taken away, the cave itself or the entity who wishes to have a more free energy center.

31: We fear that we have mixed a few metaphors, my brother, and apologize for that, but perhaps you see the direction of our thoughts.

32: May we speak further?

33: B

34: No. The images were helpful.

35:♡: We thank you, my brother, and we thank each again and again. You have greatly enriched our lives, and we treasure each of you and thank you for this opportunity. As we leave you, we do not leave you, for are we not all one? Yet we shall cease speaking through this instrument and leave you in the love and in the ineffable light of the one infinite Creator, glorying in that mystery that ever draws us onward to our source and our ending. We are those of Q'uo. Adonai. Adonai.

36: (Pause)

37:♡: I Yadda. I Yadda. We got the call from R, so we are here. We greet each in the love and the light of the one infinite Creator. We have only to say "hello and goodbye," but the one known as R asked for our voice, so we came. We Yadda. We leave you in love and light. Adonai.

38:

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0:♡: Greetings in the love and in the light of the one infinite Creator. We are those of the principle known to you as Q'uo. We bless each of you and thank you for calling us to your circle of seeking. We thank each individual and each individual's desire for a fuller truth. We see each desire as a kind of tone or color and it is as though we were gazing at a circle of jewels. We are most, most happy to share our humble opinions with you, always with the understanding that we are not incapable of error. We are not an ultimate authority. We are seekers of the One, pilgrims of the mystery that is love. And we follow that love, which we find to be our very essence, in the hope of rejoining all that there is. This journey is far from over for us, and each of you has a few more steps than we to go, but we journey together and truly feel blessed in the company.

1: The question for the beginning of this session concerns the nature and function of ritual. This is indeed a substantially large subject. There are two types of rituals, the one being more an adaptation from the second-density roots of the vehicle that carries your consciousness about, the other being the creation of humankind in its search for deeper states of clarity in emotion and consciousness. The second density heritage that your bodies carry includes a generous helping of instinctual ritualistic behavior. An example of this kind of imprinting ritual is a favorite of this instrument's, that example being the cat which, upon hearing its owner at the door, begins to run about the living room, to jump up upon the door, to race from the door to the kitchen and back several times, to jump up on the cabinets, bounce off the refrigerator, go over to the dish, and then the cat is fed. Having once done this (the cat/associates all of the movements preceding the food in the dish as necessary to bring the food to the dish. It does not occur to the mind of a cat that the owner must go get the food and put it in the bowl. To this little mind, this little ritual of movements is quite essential.

2: The experience of each entity's life includes a full list of imprinting situations. The instinctual imprinting first shows itself as the mother suckles the newborn infant. There is a deep emotional content to this simple act which has life-long consequences for the mother and for the child. Again, that first experience of intimacy with the opposite sex creates an imprinting so that that first experience is instinctively re-

who are attempting to block out or repress or run from the suffering are missing the point. You did not work so hard to gain this incarnative experience in order to become all spirit. You came into this opportunity in order to be refined and that refining or purifying or distilling of the essence of self is necessarily a rough business from time to time as all change is difficult and goes against the second-density instincts of your physical and mental vehicles. So in this group or in any group spiritually oriented you have the capacity to embrace transformation more easily, more comfortably, and more pleasantly while still doing the work on the refining of the self's personality that you have wishes to complete.

13:♡: Now, the reason that each came to this particular planetary sphere is for service to that sphere at this time of transition. But you also each did come with a personal agenda, so we encourage each to relish the process of suffering and to know that it is this very seemingly difficult experience that you so wished before in order to make vivid to the self those lessons of love which you felt you could learn better. When it comes to the service each came to perform, this service is one simple to speak of but very difficult to make sense of, for each who came to this particular place at this particular time came to aid in lightening the consciousness of your planet.

14: You do this by being here, not by doing any service such as healing or channeling as this instrument is doing but rather by living. Being is your great gift and your first occupation. It is the hardest job you shall have within your incarnational experience and again the group together aids each in that process of individuation. Here are hearts that wish for you to be who you most deeply are. Here is where there is a lack of fear for the you that may emerge as transformations occur. Here is a home which one needs not to be at in order to feel at home. The spirit of a spiritual group is enormously powerful, metaphysically speaking, and each senses this. As this instrument has often said, no individual is the reason that a light group such as this offers a magical place, a metaphysical home that works and functions, but rather the faith of all who have come to such a place, the knowledge within those that come that this is a safe place. This is what makes the power of such a light center.

15:♡: The entities who dwell here simply keep the doors open. Each of you has brought the magic with you, and each shall find solutions, tools and resources here because you have already known about the magic of this place. It is a mystery as faith is always a mystery. How did faith in something called L/L Research begin? How has it grown? Person by person by person by person, a net of gold, that gold being love, faith, the desire for that which is higher and more lovely. The open heart of each has given this particular center its character, person by person by person. And each has then gone out into the larger world and has touched person by person and so the net spreads and other centers hear about this center and communicate and another link has been established.

16:♡: This process of what many call networking is radically changing the basic consciousness of your planet. We are happy to see this take place, for it has been our concern that the transition this planet is already moving through would be far more difficult than it is being. We can only thank each individual whom we have the pleasure of meeting, as we have met each of you, for the love and care you give to the cause of love.

17: Remember as you touch each other's lives and as you go forth and continue this process, that the magic of life is much more obvious when each finds the groups or the new people that have a commonality of attitude and interest in the metaphysical. Be able to reach out in faith to those who are new..

18: (Side one of tape ends.)

19: ...for this is truly a path in which companions are the most help and the least difficulty.

20: This instrument is telling me that we have once again spoken too long, and we are not sorry but we should be, so we shall muzzle ourselves to transfer this contact to the one known as Jim. We are those of Q'uo.

21:♡: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries which those present may have for us. May we ask if there is a query with which we may begin?

22: K

23: I really enjoy being here again. Over the past several months I have encountered several sources of information

coming onto the planet. It's all helping. There seem to be several different sources. This group, to my knowledge, primarily receives information from the Confederation of Planets in the Service of the Infinite Creator. I have also gotten information from a source called the Essansani channeled to us from an entity known as Bashar, from that relatively small group of Pleadians channeled through Barbara Marciniak and through an entity known as the Kyron. The Essansani state that they are part of a group called the Association of Worlds. It is very clear to me that all of these are positively oriented entities who have answered the call of those requesting help with the transition. I am curious if all of these work together. Do those of the Confederation work with those of the Association or others, or are these various groups doing their own thing in answering the calls of those needing help?

24: I am Q'uo, and am aware of your query, my sister. And may we say that we are most grateful to be able to share your vibrations once again, my sister, though we can assure you that we are always available to you upon your request as we have been numerous times.

25: The many sources of information are in truth, and from that truth we begin. Each source, entity or group has the desire to be of service to others, to serve the one Creator in many or any of its manifestations. Thus is the path of all made clear by the heart of the desire of each. And many times do these paths intertwine with each other so that there is not so much a need to consciously coordinate the giving of information, the serving of (inaudible), as it is what you may call, as you did before this group began, a celestial synchronicity of service.

26:♡: We have passed the way of service many times, meeting others upon this path, finding that as the threads of this group have woven a beautiful and loving tapestry, just so is such a tapestry woven by all those who seek to serve the one Creator. If one could see the metaphysical reality of these paths of service, planets such as yours would seem to be bathed in light as many tracings and trails of light converge at this point that you call Earth. We and our brothers and sisters of the Confederation of Planets in the Service of the One Creator feel the kinship in our hearts with all others who serve as do we and those who serve in ways which may not be easily comprehensible by those who observe, yet there are many who are enriched and nourished by service which is as unique as each entity which seeks. Thus, the fabric of creation is one and is traveled by each portion of the one Creator, from density to density, from home to home.

27: Is there another query, my sister?

28: K

29: That's all for now, and I want to say that I have been aware of your presence many times and have appreciated it.

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

31: B

32: It has been my dream to sit here in a session for many years, and I offer my gratitude for being here. Many do not have the luxury of seeking in such a group and how might such an individual continue his advancement in awareness by one's self even though we are all one?

33: I am Q'uo, and am aware of your query, my brother, and we are as gratified and humbled to be in your presence as you are to be in ours. We share with you the great joy of the blending of our vibrations, and we can assure you that all seekers of truth are able to pursue the path that their desire opens for them, for it is always the case that an entity will find about it that which it seeks and that which it needs for the next step on this infinite journey of seeking. It may take some effort of recognition, some facing of inner truths, yet when a seeker utilizes the daily round of activities as a focus for thought, prayer or contemplation, then this entity opens wider the door of opportunity, of possibility before it that the teacher, the fellow seeker which it needs will be presented to it whether in a physical form such as a person, a book, a program, (or as) a thought, an experience, a coincidence of events.

34: Just so, each seeker will find that the day which it has lived is fruitful in the catalyst presented for possible growth. The simple desire to seek, the opening of the self to new experience, is all that is necessary. Groups such as this, of course, aid that process by providing the support necessary to encourage continual seeking, and the mirroring effect where entities may speak in terms understood by fellow seekers to

be helpful as means of seeing the self in new ways. But all who seek shall find, for what is sought is a deeper, greater portion of the self within (each) seeker (inaudible) the outer or personality self with as much desire as the small self which seeks the One.

35: Is there a further query, my brother?

36: B

37: Not at this time. Thank you.

38: I am Q'uo, and we thank you, my brother. Is there another query?

39: P

40: Today is an election in Iraq, and the population there has one choice to choose from. I wonder about the social structure of our societies in the face of a major transition from this reality to a larger one, from the third to the fourth. How much would it help in the direction of social liberation to raise awareness in consciousness in such a milieu?

41: I am Q'uo, and believe that we are aware of your query, my sister. We would suggest that the events within this third-density illusion are meant to serve as a kind of catalyst, a kind of motivator so that entities may begin to think and be in terms greater than this third-density illusion. There is, of course, a path of service through each level of experience, including the social awareness, the political rights, the democratic freedoms, and many there are who serve with shining brilliance in these areas doing that which they feel strongly is their part in this dance together with the One.

42:♡: However, we have also suggested previously that those who are most helpful in any regard or manifestation are those who seek first to love and to give in that attitude of love that which is theirs to give, seeing beyond the illusion of limits and the seeming prison that many upon your planet inhabit in systems of governing that do not allow certain freedoms. These boundaries can serve as the cell within the prison that causes the entity to move within itself even more deeply that true freedom might be found as the shackles of the mind are dropped one by one, the thought for such being the seeming chains surrounding the entity everywhere.

43: Is there a further query, my sister?

44: P

45: Yes, but I will need time to develop them. Thank you.

46: I am Q'uo, and we thank you, my sister. We would ask if there is a final query at this time for we know that we have spoken for a great portion of your time and do not wish to overture.

47: V

48: For several years I wished to get here to this group and it is difficult for me to express my gratitude at being here. My understanding is that as we move closer to fourth density there will be a higher frequency of visual and personal or physical contact with extraterrestrial entities, and I myself have searched the skies almost nightly and daily to recognize some visual contact with those of Q'uo or any other extraterrestrial entity. Will the frequency increase with contact with humans on this planet and will you be part of that contact in the near or distant future?

49: I am Q'uo, and am aware of your query, my sister. We would suggest that this enhancement of the frequency of contacts with those of your planet has been in effect for some of your time as you measure it, and this may be expected to continue apace, yet perhaps in a manner that is less obvious than the actual sighting of one of our physical craft, for each seeker is approached in a manner which is most comfortable to that entity, many occurring in a meditative or the sleep and dreaming stages, to be remembered at a future time, much as the laying of a trail or the signaling of the lights as the one known as R spoke of previous to this session's beginning.

50: We do not deny that there may indeed be further extensive sightings of craft in your skies and messages delivered through instruments such as this one, but would also suggest that the contacts which are most helpful to entities will be less visibly noticed and will have their effect upon the level of the soul, shall we say, so that those who have prepared themselves for service to others and the growth that this implies on a physical level will find the avenues of their expression of this service and growth to be enhanced in ways that are touched by, shall we say, unseen hands. There shall indeed be a greater and greater contact, and it shall be from heart to heart.

51: Is there a further query, my sister?

52: Carla

53: She wanted to know if you were going to be one of those

who will show themselves on this Earth physically.

54: I am Q'uo, and we are aware of this portion of this query and when replying as we did implied that we would be those who speak as we do. We are not those who move about at this time in a craft in your skies, though that may become a possibility, though it is a contact of hearts that is of paramount importance to us at this time.

55: We are those of Q'uo, and would again thank those present for inviting our presence in your circle of seeking. We are greatly filled with joy at this opportunity and cannot begin to express our great gratitude, for by inviting our opinions and thoughts upon your queries we are able to respond in a fashion which gives us beingness in your illusion and the opportunity to experience yet another facet of the jewel of the one Creator.

56:♡: At this time we shall take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai.

57:

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0:♡: We are those of Q'uo. We greet you in the love and in the light of the one infinite Creator. We are most pleased and happy to be with you this day and we greet and bless each of you. We thank you for calling us to your circle.

1: It is our privilege to serve by offering you our thoughts and we ask only that you take the thoughts that ring true to you and leave the rest behind, for each has his own path to follow and each path is correct for the one person that is following it, and each has discrimination and knows what is true and right for him. If you will do that we then feel free to offer our honest opinions. They are not infallible; we ask you to realize that. We are the Brothers and Sisters of Sorrow. We come when there is a call. Your planet has a great call at this time. We feel that we have good news and we share it with you with a whole heart and a humble spirit.

2: Your queries this day are most interesting. We shall attempt to speak on this subject to some extent but we ask you to realize that this is a large subject and one which can be explored certainly further than we will this day.

3: Perhaps we shall begin by looking at the way that entities come into being in your density. Your density is the culmination of the first two densities, those being the density of elemental awareness known by your rocks and earth, your sea and sky, and the second density of animal and vegetable growth with its turning to the light and feeding from the light. In your third density you come into third density fresh from the creation of the Father as a flower or a tree or an animal. Consciousness is one, both the consciousness of the species and the consciousness of the place and the creation and the nature of creation. There is a tremendous intercooperation, even to the killing of the weak and diseased of one species by another while the others are allowed to escape. There is an intimate and instinctual awareness of the Creator, yet there is no awareness of the self.

4:♡: The second-density entity gradually becomes aware of love because of human energy invested in the second-density creatures such as your pets. The awareness of self and the inward-turning gaze are the hallmarks of third density. As each density has its lessons, so the lesson of third density is that lesson of finding ways to love and to be loved, not only in relationships of one person to another but also in relationship of groups of people to other groups. Yours is a density that begins with primitive, small and scattered communities and by the end of the cycle becomes an environment of great, clearly defined and very conscious groups of entities.

5:♡: The energies that are being worked on in third density are potentially all energies, from the basic red-ray or sexual energy center through that rainbow of energies. However, it is the function of third density to complete work on that orange ray of personal relationships and to study and attempt to absorb ways of learning to love within the yellow-ray energy center, that ray which is involved when group-oriented energies are shared between individuals. The instinct to gather together in groups is deep. The instinct to include some and exclude others is very deep. And it is extremely easy for the seeker to become quite lost in the sea of confusion in which all of these energies are experienced, for your world is indeed a sea of confusion.

that the silence holds that illusive truth. And that clinging to that unfindable truth in that silence is the key that activates the patterns that you wish to call forth into your experience for your further development. We encourage each of you to become ever better at listening, for as you listen the quality of your listening reveals to you that level of truth that you are ready and willing to bear.

3:♡: We are aware that there are several concerns within your minds at this particular time, and we are very glad to work with what this instrument calls potluck, just as we are equally glad to take the group question or to go from question to question. To us, the format is not important, because to us that which we truly are offering lies beneath the words that are channeled through this instrument, because what it is that carries these words is the energy that in sharing becomes our service. We offer thoughts but our value lies in our being with you and allowing our energy to mingle and merge with your own. The wonderful dance of harmonization is beautiful to us, and as we move through the group energies and the individual fields of consciousness the love that is offered to us and the love that is very deep in our hearts for you becomes that truth that is greater than any words, and, indeed, we suspect that in the end we shall find that one cannot know the truth ever, but one can become the truth. That for us lies ahead. We have not found the key that unlocks that last door, but we are patient and we find joy in contemplating the mystery that lies always before us, always riveting and always unknowable.

4: Before we open to specific questions we would perhaps say a few words concerning the concept of—we give this instrument the concept and it does not find the words. Let us say that the illusion that you now enjoy is as the landscape. The natural tendency of entities within the illusion is to assign value to what this instrument would call mountaintop experiences, and perhaps to define spirituality in terms of that feeling of being overcome by the special beauty of a mountaintop experience. It is not that the Creator is not there within those moments of personal witness to glory, to ecstasy. Indeed, the Creator is gloriously there in every fiber of those moments to remember, and yet if each of you as a seeker thinks of spirituality as the occasion that must be risen to, he cheats himself out of the spirituality that lies within, all of that which this group has recently called the drudgery of the chores of living.

5:♡: Earlier, the one known as R was speaking of the way that the truth seems so often right there, and this is so. Not just in that which you put quotes around as spiritual. "Love," "truth," "beauty," these words reflect an awareness of the divine. And we would turn your eyes to the divinity of the ordinary, to the majestic and marvelous beauty of the everyday, of each and every mote and iota of manifestation within the illusion. For as the one known as R said, "Is not everything made of this perfect love?" Therefore, is not the Creator literally in everything? These are words of great wisdom. If we could but share with you our perceptions of our environment and its amazing beauty we would love to set you awash in awe and wonder.

6: And yet we grasp the fact that there is a limit to the amount of spiritual awareness that can be carried within the soul while it is functioning. It is just that it is our experience that the way of accelerating the path of spiritual evolution includes an ever growing tendency towards the awareness of holiness in each moment. It is the self that is brought to each moment that creates the perception of that moment. It may seem at times as though it is impossible really to get into those attitudes that govern perception. However, since there are several entities within this group much familiar with computers we may say that just as any software within a computer can be altered by one who grasps the principles by which those programs were written, so too the seeker who knows the self and has begun to be conscious of that self's thoughts can begin to go into the programming and alter according to preference those deeper processes which produce perception.

7: It is not impossible to begin the transformation within the self. There is the opportunity for transformation at any time. So we encourage each to become a little more conscious of how that biocomputer, the mind, is working because these ways of thinking can be played with. And the—this instrument wants to say "manipulated," but there are difficult connotations to deal with in that word—but let us say that the building blocks of the mind can be taken down and restruc-

tured by one who has the patience and the tenacity to be persistent about self-observation. We would not encourage overemphasis on this kind of work, for truly the essence of spiritual seeking is in becoming more and more oneself, and that self rather fades before the eyes while one is doing work on one's deeper programs. The true spiritual earth of self lies far below that level of program and that is the ground of being that you hope to affect in some small way by the cumulative experience gained in your present incarnation.

8: So you are going to a school. This metaphor for the spiritual life is useful, for there is the classroom, your planet, the lessons you chose to work on for your courses, and, of course, the graduation to larger life at the end. That is a graduation no one fails.

9: Now, we have had our fun with that concept of truth that eludes us all. Let us open this meeting to the questions that you may have at this time, the concerns that are upon you. Is there a question at this time?

10: B

11: It seems that the mind is like an inverse pyramid in that the surface of the mind has more blocks that can be played with which all come from the original Thought. At what level are you rearranging these blocks? Are you just substituting one illusion for another illusion? Does it not accomplish the same thing to remain focused on the original Thought? Do you have any thoughts on this subject?

12:♡: We are those of Q'uo, and, my brother, we have thoughts on almost anything... which we are glad to share. To the best of our limited knowledge there is nothing but illusion. The only thing that is without illusion is unpotentiated Love, which has no awareness of Itself. By the play of free will the Creator is able to seek to know Itself, but the act of manifesting love is in itself an illusion, a distortion, certainly a primal distortion, but distortion nevertheless, so that no matter what density of experience or length of study that describes one's situation, one is experiencing an illusion and one is distorting the truth. There is nothing but a steady progression of more and more light-filled densities which offer a more and more pleasant light-filled way of distorting the one original Thought.

13: The concept of distortion is sometimes not an easy one to get the mind around because there is that feeling in the mind that says that there must be something that is unchangeable, that is without distortion. However, we do not know anything that does not contain some distortion. Our only perception of undistorted truth is that state of being where one is lost in awareness of the Creator that speaks within the silence of the heart. So perhaps we could say that the most light-filled distortion available to one in third density is that state of mind where the attention is focused upon that which is known to be holy ground. That inner sanctum lies within your green-ray energy center, the heart chakra. This is why when entities are moving from the open heart that they seem to have a healing influence regardless of what they are saying and the relative wisdom of it, for that energy of the open heart contains the sanctification that is available to that opened heart.

14: May we answer you further, my brother?

15: B

16: No, thank you.

17: R

18: (Inaudible)

19: We are those of Q'uo and, my brother, we would be very happy to take you upon a walk with us. Let us begin by becoming aware of the physical vehicle as it rests upon the chairs and couches. Feel its heaviness. Feel the substance of that which you sit upon. Sense into the energies that hold the chair in position, that hold the body in position. Feel the liveness of the dwelling place, the energies of furnace and refrigerator and electricity as it moves through this place where these physical vehicles abide and enjoy the many cycles and energies of incarnation.

20: Sense now into the everlasting strength of your earth, that powerful terrestrial awe that is right beneath your feet. Sense down into that earth energy, for each of you has the roots within the earth. Each draws power from the earth. Sense the quiet joy of the daffodils pushing through that earth seeking the uncertain warmth of early spring. Sense those bare and dignified trees that lift their articulate branches through a bitter sky. Sense those few birds that yet dwell in the winter.

21: And now lift up from the body and the location, and rise up until you can see that island in space that is your home.

ator moving within the life pattern. Feel the love and light of this one Creator coursing through one's being. Feel those special touches of heart to heart that are available in these times of seeking the One. Rest in this nourishing flow of experience, and when it feels appropriate move once again into your third-density illusion. Feel the quiet and peace of the meditative state moving with you and ever available as a resource within as one moves in this daily round of activities that brings the challenges, the catalyst, the opportunity to use that which one knows in the heart, the opportunities to love where it does not seem that love would go, to bring light to those who move in darkness, to become as a beacon, one who gives the love and light of the one Creator to all those about one. In such situations, many are the doubts, shadows and fears that will fall by the wayside as one continues to seek the inspiration of the one Creator in daily meditation.

45:♡: We would remind each that all that lies before you you have placed there for a purpose that is of a service-to-others orientation. There is light in each doubtful situation. There is love in each fear-filled heart that can erase the fear and remove the doubt. It is not an easy journey, nor would you wish it so, for there is much to be gained by bringing love and light where there is darkness and doubt. We wish each seeker a good journey through this illusion, for there are many sideroads that can distract, confuse and fill (one) with fear. But there is always love and light from the one Creator available to each within one's own heart. Never could it be closer. There seek to find the nourishment that will carry each of you that await on your journey of seeking the one Creator.

46: Is there a further query?

47: V

48: I am aware that dreams give us needed messages from the subconscious, but if one is not able to remember these messages in dreams, is there a way to work in the conscious state to aid their remembering?

49: I am Q'uo, and am aware of your query, my sister. The subconscious portions of each entity's mind are filled with the patterns of the incarnative experience and send various portions of these lessons and experiences to the conscious mind in the form of the dream, that there might be a dialogue with the conscious entity seeking to uncover the treasures of the subconscious mind. In order to be able to work with these dream images it is well that the seeker send a message to the subconscious mind that it is ready to work upon those messages in dreams. This may be done by reminding the self before bedtime to attempt to remember one dream this night, to further reinforce this desire by placing the appropriate instruments to record the dream whenever one is able to remember the dream, whether it is shortly after the dream or upon waking in the morning. It is through the constant repetition to the self, the subconscious mind, that one wishes to work with these dreams that the subconscious mind will become convinced that the conscious self is serious and serious in this desire, and will then begin to release to the conscious mind dreams which will be able to be remembered.

50: Thus, it is a matter of setting up a dialogue with the subconscious mind and to express one's sincerity to continue this dialogue by the continued repetition of remembering the recording devices, whether they be the tape recorder, the pencil, the pad, the flashlight or whatever. In this repetition, then, lies the building of a bridge betwixt the conscious and subconscious portion of one's own mind.

51: Is there a final query at this time?

52: B

53: Is the setting aside of the personal worries as one is about to serve as instrument the same as activating the magical personality?

54: I am Q'uo, and we would answer in the affirmative, for when one wishes to work upon the experiences and services of an instrument, one is indeed working in the time/space portion of the magical or metaphysical self. Thus, when one is able to see the concerns of the day, label them as they are, see them put in their box, see the box set aside, then one is entering into that portion of the unmanifested self that is called by some the magical personality or by others the higher self. Thus, one is also with this work establishing the bridge betwixt the space/time illusion in which you find yourself now working and the time/space portion of this illusion in which one works as a metaphysical personality.

55: Is there a further query?

56: B

57: Should one work on that during regular meditations?

58: We feel we grasp your query. If one works in the meditative state to set aside the waking consciousness and its concerns in order to establish the magical personality to serve as an instrument it is well that this be done only in a circle of seeking such as this one so that the new instrument has the experience and protection of the experienced instrument and the circle of seeking as well. An individual doing this work alone would be unable to make the initial discriminations to serve in a stable fashion for positive contacts.

59: Is there any further query?

60: B

61: No. Thank you.

62: I am Q'uo, and thank you once again, my brother. And at this time we would thank each once again for inviting our presence to your circle of seeking this day. As always, it is a great honor and privilege for us to be invited to join you for during this time we are able to partake for the moment in the intensity, the variety, and the vividness of your illusion and are able to serve in our own humble way by offering the opinions and experiences that we have found helpful in our own journey of seeking. We would, however, advise each to use personal discrimination to decide which words we have spoken that are useful to you in your own journey. Please leave behind any word or concept that does not ring true to you. If any word does not ring true to you it is not useful at this time no matter how much you think it may shine.

63:♡: We are those of Q'uo, and we leave each in the love and light of the one infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai.

64:

10.5 1997/02/09

0:♡: We are those of the principle known to you as Q'uo. Greetings and blessings in the love and in the light of the one infinite Creator. We thank you for the privilege of sharing in your meditation, more especially we thank each for calling us to speak with you and to share our poor thoughts with you. You allow us to be of service and that is that which means so much to us, for without those who seek we do not have any possibility of such sharing. So we thank the instrument and each within the circle and ask of you all just one thing, and that is not to relate to those things which we say as if we were an authority but, rather, offer our opinions as any to your powers of discrimination, for deep within each entity lies that sure and certain indicator that will, if listened to, let the seeker know when she has come upon a thought that has personal value. When that reaction does not occur, then we ask you to let our opinions slide away and be lost, for we would not wish to cause anyone to stumble. We hope to offer thoughts which might prove to be resources, assets or tools for the use of the seeker who wishes to accelerate the rate of spiritual evolution within his own being. This is our goal and we know that it is your goal as spiritual goals go.

1: The common goal is to seek and to know truth, and yet, ironically, in the way of all spiritual truth, that which is held on to is as rust and ashes, for truth within illusion is that which flows and has its own rhythm and motion. Indeed, we would ask each of you to consider that you are like the radio with a beacon that sends out a signal, that sends out desires into the universe that is listening to prayers, hopes and desires. And in the natural way of rhythmic living, that which is desired is drawn to you in the fullness of time so that that which you see before you as the present has its beingness deeply within those patterns that you have completed in the past. The faculty of free will so often seems somehow abridged by the circumstances of destiny, and yet it is your sending out your desire that has called your being into manifestation in this present lifetime. And on that preincarnative level it is the desires that are deepest within you that have organized and carefully arranged in series that you can survive each and every lesson you hoped before birth to learn.

2: So you are as the magnet and that which is yours comes to you at the proper time. Woe to the heart that is not listening to the silence, for it is within the silence, within the quieted heart, that that illusive truth abides. That which is outer in experience is a projection and manifestation of that which is occurring completely within your heart, within that center that is opening little by little as it learns not to fear, as it learns not to panic, finally as it learns simply to listen in faith

6: Now, if it is understood that the primary work of third density is in tuning and balancing those lower three energy centers of red, orange and yellow and then of opening and finding ways to maintain an openness and fullness of the heart, then it may be seen that those energies are not instinctual. The refinement has begun, for you stand as a third-density entity as a kind of rough diamond with unpolished edges and without sparkling facets, and through lifetime after lifetime within your third-density experience the self that is inherent within, that crystalline entity that you truly are, begins to become visible as the friction of everyday living works to smooth and refine that crystalline self.

7: Certainly, some of the abrasive and cleansing experiences of your illusion seem unlucky and unfortunate, yet it is precisely that friction that does the work of exposing the crystal that sparkles within, and the work that is done by the seeker is work upon the self. The seeker wishes to balance red ray, for that is the basic and very important beginning of energies, and that which is not freed and flowing within that root energy center constitutes a primal blockage that will slow and distort the pure light energy which you are receiving from the Creator.

8: Then it is that you work upon the relationship chakra by working within the self to come into more awareness of what you are feeling and thinking concerning the self in relationship to the self and to other selves. Often it is that an entity that truly does not wish to advance or finds it too painful to advance further will turn from yellow-ray work and move back into orange-ray work, that which is strictly between one entity and another or between the self and the self, in order to be more comfortable.

9: However, at this end time of your present third-density cycle it is entirely appropriate that each set the self the task of finding new ways of coming into harmony with other cultures, other races and other structures of thought, logic and being. The end result of this planetary effort to come into spiritual convergence shall be that social memory complex that is the basic structure for fourth-density work. You are attempting to learn how to be one people, sharing each other's thoughts, hopes and fears, carrying each other's burdens as naturally as breathing, sharing each other's joys as if they are your own.

10: There is much work in fourth density, but once one has become able to be able to be part of a social memory complex one is no longer veiled from that which is most true. Each of you, then, is in the situation of coming close to the ability to merge with all other people. And so there is a yearning and a desire to go further, to become more spirit than flesh, to cease striving after the way of third density. Yet the fact that you are within incarnation is sufficient to justify the opinion that this is precisely where you think you should be, for places within your world for incarnation are very rare compared to the number of entities who wish to come into the Earth plane at this time in order to aid in the transformation of your planetary sphere.

11: You are the one who chose this foggy, barren landscape, metaphysically speaking. It was your desire to place the self within this thick and dim illusion that is the Earth world in order that you might forget that which you know instinctively, for one cannot learn as one does in third density unless there is the physical stimulus, the emotional battering and so forth that constitutes catalyst for the individual as it goes through its daily round. So no matter how difficult things may seem, it is our opinion that the situation remains perfect, for it is the outworking of the self's plan for this incarnation that is being experienced.

12:♡: Let us look at this plan. The entity who gets the opportunity to incarnate within your density upon your sphere first goes through the process of creating the scenario or the screenplay, shall we say, for your personal movie of life. You choose the cast. You choose who shall play mother, father, spouse, lover, friend, enemy and so forth. You make agreements with these entities, not within the Earth plane, but within the finer world which this instrument calls the inner planes. No matter how difficult the relationships seems or how much pain has been experienced, this was part of your own choice. It may be difficult to believe or to understand how you would wish to choose to ask yourself to suffer, yet we can only say that when one is outside of the illusion that you now enjoy it seems like child's play, and a good kind of playing at that, to plunge into the sea of confusion and to swim about in its waters.

13: Perhaps you have had the experience of thinking something was going to be fun until you have done it, and discovered that that was not fun, that (it) was horrible, scary, or some other negative feeling. This is the situation of man on Earth. He cannot believe that he has done it to himself. Yet, my friends, you have. You have asked for personal lessons and you have asked for the chance to serve. Perhaps it may aid you in dealing with these difficulties simply to remind yourself that this is a part of the play, or as this instrument would say, the situation comedy of life. If you can find faith within yourself, faith that believes and knows that no matter what occurs that you are on track and the deeper goals are being met, perhaps that may alleviate and soften the harshness of lessons.

14: As your third density further draws towards its conclusion you shall experience more and more of the yellow-ray or group-to-group catalyst. That solar plexus chakra comes in for much use and abuse in working with these lessons. This is the time when one discovers what it feels like to be pulled at emotionally, mentally and spiritually. These are the times when you find out how to cut the cord that develops between two people or two groups that limits their freedom. If you can approach dealing with groups with faith then we feel it is not so long away until you can observe the dynamics of the various groups of entities upon your planet and see all people as one.

15: One thing that greatly disturbs and puzzles seekers is the persistent friction betwixt races and peoples. This is not a reflection upon any civilizations' or individual's integrity, maturity or honor. The reasons for this instinctively felt friction lie in the fact that there is more than one race of entities populating your sphere. Your planet in this third-density cycle has been a place which has accepted many other planetary third-density entities who graduated into third density or were in third density yet were not able to dwell upon their home planet.

16: Now, each civilization or race throughout your galaxy, shall we say, has a slightly different archetypal consciousness, for it is the work of each sun or Logos to add the details to the basic plan of the one infinite Creator. When an entity or a people move from the heart, then, they are moving from an archetypal environment that is other than that archetypal environment enjoyed by those who have come here from places other than the one you have come from. Because of the thick illusion it seems that one way of experiencing or perceiving incoming sense data must drive out another way of seeing or perceiving sense data. As the times roll on and as each entity gains maturity these differences in archetypal mind will begin not to repel but to fascinate entities. And as they lose fear, having become more secure in their own individual self, they will be able more and more to embrace those distinctly unlike themselves in appearance, in manner and in thinking.

17:♡: Mostly to be remembered in this regard is one simple rule: you are here to learn to love. Find within the self ray at any time where the love is, where it can shine. Open the self to that opportunity and you shall have acted well indeed, for each is a spark of the one infinite Creator, capable of healing, forgiving, embracing and transforming each other. The one known to you as Jesus said to you, "Love one another." As you love one another you are loving the one infinite Creator, for this spark is the basic essence of all conscious entities. You are love. There is just a very heavy coat of flesh upon that lightning spirit born of love that is you.

18:♡: As you have your daily periods of meditation and contemplation, spend a moment reaching out to embrace all of the self's catalyst, all that the world has to offer, both war and peace, both heat and cold in so many ways. Be or practice to be unafraid of trouble. Find ways to be serene while you are not understanding, for this lack of understanding will continue and is irrelevant to the process of spiritual evolution. When the heart is opening a tremendous strength fills the spirit. Whenever this is not felt and you become aware that the heart is closed we ask that you touch in to your own faith, to the guidance that surrounds you, to the love that overshadows you, the mystery that made you and claims you for its own, and rise refreshed and peaceful.

19:♡: You have much to learn. You will make mistakes, but they are not metaphysical mistakes. The mistakes are part of your learning, part of the illusion, part of being human. Forgive yourself, for in forgiving the self you become able to forgive all and the redemption in the eyes of a peaceful per-

son is a blessing indeed to those who behold it, and to the planet in general, for love lightens the planetary vibrations. This love does not come from you. We would not ask you to attempt to develop such a thing as infinite love. We ask only that you open the self, allow pain to hollow you out and make you a beautiful and transparent instrument through which infinite love can flow. You are a vessel, a precious, precious vessel. What shall you hold? What shall you offer?

20:♡: We would at this time transfer to the one known as Jim. We thank this instrument and leave it in love and light.

21:♡: I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any other query which those present may have for us. Is there another query?

22: B

23: My question concerns Bosnia-Herzegovina. What are the karmic patterns of the groups involved?

24: I am Q'uo, and am aware of your query, my brother, and we would begin by offering our great gratitude and thanks to you for allowing us to speak our thoughts to you. We also feel great joy at this privilege. We feel that it is appropriate...

25: (Side one of tape ends.)

26:♡: We shall continue. We feel it appropriate to speak in a general fashion about the entities of which you speak but are not able to give specific information about their particular development and the forces which have them as they are, for in truth, my brother, all peoples of this planet and indeed all entities within this creation, share the formative powers of love. These creative forces have made these entities individualized as they are, for these forces have included not only the love of the Creator and the light of the creation but the free will of entities working as races, as groups of entities that have for many incarnate episodes chosen to move along a certain path that would make them unique, that would give them identity, that would give them purpose, that would give them direction, that would give them inspiration to continue upon this infinite journey of seeking, of learning and of sharing that all portions of the Creator has chosen as means whereby each portion shall glorify the Creator by that which it is, by that which it becomes.

27: Thus, each race, each culture, each religion offers to the entities that are grouped within it an identification that makes them who they are and what they are. In order to become individualized from the larger realms of creation and of consciousness more and more specific choices are made, much as the sculptor removes a portion of stone in such and such a fashion so that in the end there remains that which began in the eye of the artist. And this which remains is only that which remains and no other. That it is so identified gives a certain strength, a pride, a power and purpose to the entities. This enlivens the group as a whole and each individual as a portion of this group, so that it is helpful in the individualization process for such choices to be made, for the choices to be vivid, colorful, much likened to the peacock's tail when spread, revealing colors that are very, very bright and individualized.

28: However, this great strength can also become like unto a weakness when those who are within the particular grouping are unable, for a portion of experience, to move beyond these boundaries and see a larger identity that is shared with others who in the smaller identification seem quite separate and perhaps even at odds with the original grouping. There are, however, within each culture, each religion, each philosophy, those far-seeing individuals who are like unto the hero in any journey or story, that can open up new possibilities to the people by their far-seeing vision.

29: Thus, within each grouping is seeded the potential for the expansion of the vision that includes a larger definition of the identity so that the evolutionary process may continue upon a new level of experience and understanding. It is the struggle of each culture and grouping to break free of that which makes them what they are or what they were and to become more than that. It is like unto the chick inside the egg pecking at the shell that it might break free and become a greater being. This is often a painful process in terms of your third-density illusion as this breaking free and breaking through the shell of identity occurs. Thus, there is much opportunity for reconciliation, for forgiveness, for mercy and indeed for compassion.

30:♡: The great healing power of love, then, is that which aids all in this process and those which are far-seeing in each grouping will become aware of that healing power, for all

spring from it. Some see it and feel it and experience it before others, and these are the way-showers.

31: Is there another query, my brother?

32: B

33: Not at this time, thank you.

34: I am Q'uo, and we thank you, my brother. Is there another query?

35: P

36: To follow up, is the emergence of a new identity a portion of the fighting that is going on in the Balkan states?

37: I am Q'uo, and am aware of your query, my sister. It is our opinion, and we offer it as opinion, that the emergence of a new identity is most important for all cultures of this planet at this time, for it is the divisions between entities that fuels the animosity that one grouping feels for another as one grouping holds its religion, its philosophy, its history, its experience against another which it has opposed for a great portion of time. When entities can move beyond the boundaries of previous identity and see themselves similar to others in a larger grouping then the lines which divide are removed and the environment which all inhabit is seen as home to all.

38: Is there another query, my sister?

39: P

40: Many groups do not wish to share histories or experiences. Do entities reincarnate within the same groups?

41: I am Q'uo, and we speak now in generalities as there are always exceptions to each rule and situation. But in the main, we may agree that entities tend to remain with those whose beginnings they share, for there are families or clans or groups who have had shared origins upon other planetary influences with experiences that are distinct from those who have reached your particular planetary influence from yet another planetary influence and these energies are appropriate to be worked out together so that the evolution of each individual entity aids the evolution of the group and the evolution of the group aids the evolution of the individual. Thus is the great plan of evolution undertaken as a means whereby these groups may evolve and aid the evolution of others as well.

42: (Tape ends.)

43:

8.28 1995/10/29

0:♡: Greetings in the love and in the light of the one infinite Creator. We are those of the principle known to you as Q'uo, and may we say what a privilege and blessing it is for us to share in your meditation and in your seeking for your own truth.

1: We are within your planetary sphere specifically to aid those who would wish to ask us for our thoughts and we only ask that you evaluate our opinions using your own discrimination, for each seeker has an unique path to the one infinite Creator and therefore each has an unique point of view which creates personal truths that you hear and resonate to. Keep those that resonate within your own being and leave the rest behind. This favor allows us to share our humble and often incorrect opinions with you without infringing upon your free will and we appreciate your understanding this, for we do not come to teach, but rather to share. We are those upon that same path of seeking as you but a few steps further on. We know not the mystery. We yearn for it as do you.

2:♡: As we gaze at the subject of the core being and how within incarnation to find access to it to know the self we ponder which tack to take in discussing this seminal and interesting question, for in one sense the core being of all that exists is the one great original Thought, that unit vibration, shall we say, known as Love. Indeed, this love is your essential self. Due to the Creator's adopting free will, the original Thought created that which you know as light and those photons, as you call them, which are the particles, shall we say, of light have built all that you are aware of and all that exists in manifestation, either in the inner or time/space planes of existence, or the outer or space/time planes of existence.

3: To be transparent is the most apt skill that can be created within your practice in terms of becoming aware of the ultimate essence of who you are. This transparency is, shall we say, not a state of being which is primary on the agenda of lessons learned within your density. However, those who seek the one infinite Mystery often yearn to be transparent to the surrounding illusion and wish mightily to experience that lightness in transparency of being which is associated with

and as much in accordance with those gifts that you have as possible. In this you shall again and again fail. You shall find that you have said what you would not say. You shall find that you shall allow moments to go by when you wished you had said something but could not find the courage. See all of this, if you can and when you can, as nothing more than the grist for the mill, as the one known as Ram Dass has said. And when you perceive negativity, see yourself and say to yourself, "I am that also." For each has that dark side that is so shinningly mirrored for you. And if you see this again and again then that gives one pause for thought. "Why have I invited this? Why did I feel that (I needed this rasp roughing up the surface of my life? What does this image of myself tell me that I need to know?" For you are that self and the appropriate emotion is always love.

14: When inappropriate emotions are felt, however, we cannot say that it is wrong to express those feelings which may sound negative, for it may be your gift to that person to take away the mask and give that entity another way to think about the negativity that that person is doing. There is no one way to relate. You must simply toss upon the waters those actions and those words that you would most want to be shared. And know that each word that you say and each action that you do is not what it seems, and that the ripples of each action and each word will become confused and will tangle in to other actions and other energies that you have set in motion.

15: There is an art to becoming clear enough within the self that the self becomes almost transparent. The art in this is that when the self becomes enough transparent then the self does not any longer relate so much to the mirror images that come within one's view. If that dark side of self is seen clearly enough already, then the emotions arising in response to that negative person coming into your purview is perhaps a small disturbance, an awareness of disharmony, perhaps not even that. The more work that you do in knowing, forgiving and accepting yourself, the less work that you shall have to do vis a vis other selves. And the more powerfully you defend, understand and respect that dark side of yourself, the less you shall have to defend against the dark side of others.

16:♡: Each within the group has had experiences with negative energy, had run-ins and painful times with disharmonious entities, and each has that sense of wishing to make it all better. And you may do precisely that at any moment that you choose by stepping back into the remembrance of the one great original Thought. You are doing nothing more and nothing less than vibrating in the original vibration that is your true nature. The rest is details. May you enjoy the details of your life. Knowing them to be temporary does not make one less fond and appreciative of the opportunity to live and love and seek in a world in which by faith alone can one find one's way. May you love as you are loved. May you love each other, care for each other, pray for each other, carry each other's burdens, tell the truth to each other, and bring each other home.

17:♡: We would at this time transfer this contact to the one known as Jim. We thank this instrument and leave it in the love and the light. We are those of Q'uo.

18:♡: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves to speak to any other queries that those present may have for us. Is there another query at this time?

19: Carla

20: We were talking before the meeting about how positive channels go awry, and I was wondering if there was anything that you wanted to add to that discussion?

21: I am Q'uo, and am aware of your query, my sister. We find that you have covered those external appearances and experiences which groups such as this group have suffered in the loss of their original contact and its replacement by sources of information that are perhaps other than desired. The only further comment that we would make would be that those who have the honor and responsibility of serving as instruments for contacts such as ourselves would do well to examine carefully the qualities and responsibilities of such an instrument. The exploration of this service is that which is often undertaken by those who seek to serve as instrument. It is too often the case that entities are so overwhelmed by the experience that they seek only to continue as they have previously in their efforts at being instruments and channels for information, whereas it is most helpful for each entity serving as an instrument (to become aware of the necessity for

preparing the self for this work, not only in the daily round of activities and in the type of standards that one wishes to keep for the self, but in the actual performance of the service, that is to say in the tuning of one's own internal mechanism, the setting of the desires of the personal nature aside for this time of service and the exercising of the tuning, as we find it has been described by this group, the setting of the internal radio dial, if we may use this radio analogy, to the highest source that one can stably maintain.

22:♡: The ability to discriminate between spirits is also an exercise which is well undertaken by all who would serve as instruments, for it is indeed a crowded universe and many are those spirits who would seek access to those instruments that they might speak and do as they will with or without regard to the welfare of the instrument or the group to which they speak. Thus, one wishing to serve as instrument finds that quality within the self that is the foundation stone upon which they stand in the discrimination between contacts. It is well for the one serving as instrument to find that quality for which it lives and for which it would die if necessary, and in the name of that quality, or entity, or concept, challenge those contacts which wish to speak through it; that they ask if they come in the name of—for this instrument in particular—the Christ consciousness, for others, perhaps, Jesus the Christ, for others, perhaps, the quality of love, of service to others, and so forth. When those who wish to serve as instruments have mastered the ability to tune the self and to challenge those entities who wish to speak through their instrument, then we feel that the one who wishes to serve as instrument has prepared itself well and is then able to enter into this service in a fashion which can be sustained and in a fashion which may truly be of service to others.

23: Is there a further query, my sister?

24: Carla

25: No. Thank you.

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

27: B

28: I would like to serve as an instrument one day. How can I practice discriminating between contacts?

29: I am Q'uo, and am aware of your query, my brother. The practice of the discrimination between contacts is undertaken best when done with the assistance of an experienced instrument that will work with you on a periodic basis so that it is able to assist you in this discrimination in its initial stages.

30: Is there a further query?

31: B

32: Yes. Perhaps later, since I forgot what it was.

33: Is there any other query at this time?

34: V

35: Are you speaking of working with someone in the physical or in time/space when practicing this skill?

36: I am Q'uo, and am aware of your query, my sister. For the vast majority of entities within your third-density illusion we would suggest that entities work with teachers within the third density who are themselves instruments and who are willing to work with those who wish to learn this service.

37: Is there a further query, my sister?

38: V

39: No. Thank you.

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

41: Carla

42:♡: I would bet that P would love to have a message from you. I am pretty sure that she is scraping the ground in low spirits right now.

43: I am Q'uo, and am aware of your request, my sister, though it is somewhat difficult to speak to an entity who is not present within this circle of seeking and who, herself, has not requested a speaking for her.

44:♡: We are aware that this entity and others as well suffers its own form of anguish in its current experience. To all those who feel the suffering and the difficult circumstances we would ask that each take a time during the daily round of activities each day and sit in meditation, releasing all the fears, the doubts, the worries of the day, letting these fall aside for this moment, and within this moment seek the presence of the one infinite Creator. Rest therein for as long as one is able and feel the unity once again with all that is. Feel the center once again to the self. Feel the feet upon firm metaphysical ground. Feel again the hand of the one Cre-

with love and loving for which you took incarnation, for each of you here has personal work to do. Each of you came to incarnation carefully choosing your relationships, your gifts of personality and character, and aiming that self within incarnation at the kind of life and the kind of learning which you and your higher self felt would be the most helpful use of your incarnation, for this time within physical incarnation is rare and valuable. The opportunity to live by faith alone is given only to the density in which you are now enjoying the experience of living.

3:♡: So as you ask the question about dealing with those entities which come into the experience with seeming negative service to offer, our first comment, shall we say, is to move back to that beginning (of all things which is love, the one original Thought, that Logos that is Love Itself, that Love that is the All-Self, the Creator. It is well to move back always to one's basis for being, to be sure the feet are standing upon solid metaphysical ground. Starting with unconditional love is always correct and accurate as a mental or logical beginning. Now, as sparks of that original love, each of you has, through many incarnations, distorted in various ways this original vibration. And each of you basically yearns to more and more closely approach the original vibration which is unconditional love. So in that sense each of you is seeking to become the Creator, seeking to be lost completely in unconditional love. This thirst and hunger that you have to be closer to the source and the ending of all things is that thirst and hunger that the awakened spirit feels.

4: Once you have awakened to your spiritual identity, you cannot go back to sleep. You have to see your life and your priorities from that point on in a way which deals with the fact that you are now on a journey whose end you do not know, whose next steps you may not know. And you are on this journey with nothing more than your hopes and dreams and some companions along the way.

5: So as you interact with the people about you it is well again and again to move back into the awareness of the self as a vibration of metaphysical self, as that self which overshadows the illusion and the problems and concerns of that illusion. Whatever the day-to-day actions, behaviors and thoughts concerning dealing with negatively oriented entities, it is well always to come back to the remembrance of who and what you truly are, for in realizing more and more fully your own nature you are becoming more and more aware of the nature of those about you. Many are the entities in your world that prefer to gaze upon the self with different priorities. Those priorities may seem very negative. In actuality, most entities upon your planet are neither (very positive) (nor very negative but, rather, are in a gravity well, in between those two polarities, neither working hard enough to serve others to polarize towards that path, or working hard enough to gather power and control over others to progress along the polarization towards the negative path.

6:♡: The great temptation for one who is seeking to serve is to forget that all other entities in your creation are identical to you, in that both of you are of the one great original Thought. No matter how deep the imperfections of that entity may seem, the basic nature of that entity is congruent with your own, for each is perfect. The distortions are apparent in the illusion. All those who go through incarnation in third density distort the vibration of infinite love. The one you know as Jesus distorted this love. It is impossible to live and experience a lifetime in third density without distorting appreciably that original vibration. It is for developing these distortions that you came to this experience.

7:♡: From the level of soul to soul, then, whether you are gazing at someone whom you feel is acting in a petty way, or you find someone being critical in a small way, or you find someone being righteously indignant, or you find someone willing to massacre thousands, no matter how widely distributed along apparent diversity the souls you meet are, each of them is an image of you. Each of them tells you something about who you are, including that dark side entities may not wish to explore. And so, from that soul level, the question of what to do with this entity becomes less than difficult in that from that level each entity is to be loved as you love yourself. To love the Creator, to love the self, and to love others as the self; these are very simple suggestions, and from that soul level they are fairly comprehensive instructions.

8:♡: Now, it is often not on the soul level from which entities wish to move. And when one leaves that safe ground,

shall we say, metaphysically speaking, of loving from the soul level unconditionally, the ground becomes rapidly much less simple. The terrain can be very puzzling, and so if one does not wish simply to express love or to feel love for another, or to move lovingly without disturbing another, one then has to take some responsibility to look at the self, to look at the gifts of the self, to look at the lessons that you feel that you are working on as a seeking entity, to see, as this instrument would say, to see where you are coming from. Are you objecting to this entity from a red-ray point of view? Do you find the negative actions of this entity to threaten yourself, or someone else, or people in general? Are you coming to the question, "How do I deal with this entity?" from an orange-ray energy where you do not know how to relate to this one entity that you feel that you have to make a connection with as an individual? Or are you coming to dealing with this entity from the standpoint of a person being in a group; that is, using the yellow-ray energy? Or are you coming to this person from the open heart? Or from that level of communication or even from that indigo-ray energy of work in consciousness?

9: All of these levels of connection with other entities have their own best ways of expressing, and I think that it aids the entity to grasp exactly where the energy (is) moving from and where you would hope that it would go to.

10: Once that you have fairly well become satisfied with your own self-knowledge of why you have singled this entity out to practice on, shall we say, then you can look at the gifts that you have. Do they include more nonverbal or more verbal skills? Is your gift more in the line of praying for an entity or speaking with an entity? The gifts that one has are important. It is well to think (of this) (when you are seeking the highest and best way that you can be with someone else and very helpful to know what you have that might be of service. So often the gifts that one has, if used well, create a life experience that is utterly different than that entity who, gazing at its gifts, chooses instead to move in a way in living and working in relationships that is logically or mentally thought out and makes good sense but may not be a comfortable habitation for that eternal creature that you are.

11: Let us think now in terms of what that entity that is acting negatively would wish of you, for in giving service to others entities find themselves in very confusing waters. Perhaps the most common mistake that positively-oriented seekers make is the mistake of feeling that they know what another entity needs. Indeed, it is the work of some patience to come to that place where you are willing to wait until you are asked in order to attempt to be of service. This sounds very simple but is very difficult when you feel that you have something to say that will help another. When this feeling hits there is the urge to share, and we do not say that this is wrong. We simply say that it may not be service to others, for what entities desire they shall ask for, and it is when that other entity asks that that precious gift of service may then be shared.

12:♡: In truth, we do not feel that there is one way for all people to treat all people, for if each entity were perfectly in harmony with each other entity this would not be third density. Before the matter is investigated it would seem obvious that the better that each entity treats each other entity the more harmonious and beautiful the experience of living. And yet the collisions that occur when intimacy is sought either with the self or with others are not harmonious and from the standpoint of each individual within the illusion of mortality and space and time it simply seems impossible that one will ever know enough. And one comes to the conclusion that one does not know much at all. And when one comes to this realization it is a great gift because the great mistakes are made by those who think they know exactly what to do. And there is great healing in the awareness that not only do you not know but that you are not supposed to know, and you are not here to know the right thing. But rather you are here to experience and to learn and to share the essence of yourself with the planet that you came to love and serve. And this is not that which is spoken. This is not that which begins with working with another entity. This is that which begins with breathing in and breathing out. Here is your vocation, in the living, in being, in the breathing, in being where you are with your senses alert and your heart open, paying attention to that moment that is the only such moment that you ever shall have.

13:♡: So, again and again, one comes back to the fact that in the illusion you must follow your gifts, know yourself as well as possible, and then share the self as honestly, as lovingly,

being pure spirit. The most calm and the most busy of times alike offer moments or windows of opportunity wherein suddenly the illusion crystallizes and shimmers, and the transparency of being can be felt. When these moments occur, find time to give praise and thanks for these experiences of a truth that lies within you.

4: We, however, would not choose this level of core beingness to discuss primarily with you at this working because it is our opinion that each density has its purpose. Now, we would preface this line of thinking by pointing out that the seeming progression of densities is an artifact of time and space and is not the deepest truth of the cosmos and its makeup. In a deeper reality, or shall we say, a more shallow illusion, all time and space is one and as an entity, therefore each seeker is working simultaneously upon all densities and sub-densities. However, within incarnation there is time, there is space and there is progression. Therefore, we use the concept of densities to indicate which lessons are learned first, which lessons are the foundation for further lessons.

5:♡: In first density the lesson is simply consciousness. In second density the lesson involves the turning to the light, the beginning of choices. In third density, which you now enjoy, the lesson is in learning how to love and how to accept love. These lessons are two sides of the one coin of love. You have entered into this incarnate experience because you felt that there was room for improvement in your understanding of love. Now, there are other reasons which cause you to wish to come at this time having to do with service to this planet and its peoples in this time of transformation on a planetary scale. But each also has lessons to learn, and so we would focus upon the core beingness of the self as it can in a stable manner be experienced helpfully within incarnation.

6: You have heard us speak of meditation, not once—except for the one known as J—but again and again. We use this term meditation because it is what this instrument is used to calling it, but often in meditation people visualize, pray and contemplate. However, the core of being within incarnation, we feel, can perhaps most purely be sought within the concept of listening. Each is aware when someone physical speaks and the sound vibrations carry to the physical ear. Even if the language is foreign the entity knows that communication is being attempted. There is within each seeker an instinct for hearing within. However, this instinct is latent in most entities within incarnation, and it needs to be encouraged over time on a regular basis.

7: Your holy work known as the Bible talks of the "still, small voice." We would characterize this voice as that of what this instrument would call Christ consciousness, or the spirit within. Within each entity there lies a country that is a holy high place. You spoke earlier of geography of the self and we would say that this high place exists within a dark continent of the subconscious mind. Into this place comes the seeker who opens the inner ear and in this place dwells the Creator in fullness and in mystery, and the silent speech of this mystery is food and drink to the eternal self within. Each condemns the self for not meditating well and yet we say to you that the attempt is all. Each experiences usually the subjective feeling that a meditation could have been purer or less cluttered with the errant thoughts of a foolish and shallow personality that seem to drift and rush through the calm and silent chamber within with undue rudeness and haste. Yet we ask you to be very patient and compassionate when looking at the performance of meditation or silent listening.

8:♡: You see, within incarnation, within the progression of youth to age and day-to-day, each has learned to value performance and production. Each has the internal checklist of things to do and there is an uncanny delight in crossing off those never-ending things to do, and yet your beingness depends not one whit upon your crossing off the items on your list. Rather, your value depends upon your vibration. If you are in love with life, if you embrace the present moment, then your core vibration is expressing at its best, shall we say, at its most harmonious, at its clearest and most lucid. And this is what people receive from you louder and more impressively often than what you are doing at the time. This nexus of vibratory patterns is that which you came to share with this planet so beloved to each of you. This is the gift you have to give to your fellow beings at this time—yourself.

9:♡: Are you thinking that you are not good enough? Let us square away and tackle that thought, for the self-judgment, while useful in Earthly pursuits, is peculiarly disadvantageous to one who seeks to give the self in love. There is a

sense of proportion that comes to one who has touched that core being which is tabernacling with the one infinite Creator. Beyond words, beyond actions, this essence is your gift and it is worthy. How beaten down each entity is when he attempts to judge the self against the yardsticks so eagerly accepted.

10:♡: Now, we are not suggesting that good behavior is not appropriate. Indeed, each action and each thought can be examined and each can profitably learn about the self as she contemplates the actions of the day and sees ways to do things more as she would wish to have done them. This learning is legitimate and is part of why you are here. But in judging one's own value it is very easy to spend time tearing the self down, which could better be spent in holding that dear human self in the arms of the love within and comforting and being with that dear child of Earth that tries so hard and fails so often. It is appropriate for each of you to fail often, to fall down and to pick the self up.

11:♡: This is why you came into such a heavy, chemical illusion. You wanted to fall down and go boom, as this instrument would say. You wanted to be a baby and to learn in the illusion, of the illusion, for the illusion because within this thick illusion the forgetting of who the true self is can take place so that each entity feels alone and each entity has the chance using nothing but free will and faith to choose to come face to face with that core self you all seek, and to within that self make the decision of how to serve the infinite Creator. Each within this room has chosen to serve along the path of service to others. And so you seek by will and faith alone to make choices that place you to the best of your judgment and ability increasingly in mental and physical states where you are dwelling within the love of the moment and are able to serve others.

12:♡: Were you not dwelling behind this veil of forgetting these choices would be easily made. Within this illusion, however, the choice to give, the choice to make expressions of love, especially in the face of a perceived not-love is precious, for choices made in the darkness, in the absence of knowledge, go very deep. You are working upon that core vibration more efficiently, shall we say, within this illusion than you ever will in all of the illusions that follow, for once you have graduated from this third density the veil of forgetting shall be lifted and you will know that you are one with the infinite One but that all others are one with that infinite One and with you, and there will be the strength of the group who together seek that shall aid greatly in the basic awareness of a more solid illusion, shall we say, one more filled with light.

13: Never again shall you build the foundation of all that is to come. This is a short and intense experience during which you have marvelous opportunities to transform the self. These chances shall come in a cyclical fashion. Just as you have learned one lesson and are feeling secure, as the one known as B was speaking earlier, the next lesson shall come forward and all shall be out of kilter again, and in the initiation into that next level of the lesson of the incarnation much will seem disjointed and difficult. And then the lesson begins to be learned. The experience smoothes out, perhaps, for a time and then another time of learning begins.

14: Each portion of this cycle is equally useful and we encourage each to appreciate the easy times and the difficult ones, for in each state of mind there are many, many lessons that can be worked upon. It, for instance, is easier to work on thanksgiving when all seems to be rosy. However, there is equal work in thanksgiving when things seem difficult. This is a chance you worked hard for, this chance to dwell in dimness of perception and challenge the self to find the light. When you are listening, know that you are at your most precious time, that listening within is as the key that unlocks the door to that holy ground which is, in truth, in all places, in all times, and in all things.

15:♡: We would at this time transfer this contact to the one known as Jim. We would thank this instrument and leave it in love and in light. We are known to you as those of Q'uo.

16: (Tape ends.)

17:

8.29 1995/11/05

0:♡: We are those of Q'uo. Greetings in the love and in the limitless light of the one infinite Creator. It is a great privilege to be called to your circle of seeking at this time and we

wish to extend to each of you our thanks and our blessing. As we share our thoughts with you we would ask each to remain very able to discriminate in those thoughts which you wish to take and those you wish to leave behind, for we are fallible and are not those who speak with great authority, but rather those who care deeply to be of service to those of your planet who would wish to know what we have to say at this time. We trust you to use that discrimination which is your unshakable gift.

1: Your third-density Earth experience could be said to be of a certain nature or kind. Basic to that nature is duality. Your illusion is rich and redundant in its dualities and opposites. This two-sidedness is the result of the very kind of illusion which has been prepared for you. It was prepared thusly for a purpose. That purpose is the using of individual free will to make choices concerning how each wishes to progress along the lines of spiritual evolution. As each comes into the incarnate experience upon this Earth plane...

2: We apologize for this instrument who says she has a frog in her throat. We do not find any such creature to be inhabiting this part of her anatomy. However, if you will bear with us we will bear with her.

3: Even the infant begins to differentiate and choose who shall best supply its needs. And as that young spirit becomes familiarized with the illusion, and as the veil of forgetting drops, that infant soul prepares for what we might call a long school year, for your incarnate experience takes place in a beautiful and plenteous classroom, that orb upon which you dwell. At the heart of the new experiences lies a consciousness. This consciousness has many parts. There is a great range of awareness to which each of you is privy and the number of choices that is made by you in even one hour of your existence is vast, for as each dwells in this moment, for example, the senses are being bombarded by the noises the ear can hear, by that light or darkness and the images which the eye can see. There are several different sorts of odors which make up that which can be smelled or sniffed in the domicile which each now enjoys. There are literally unlimited numbers of impressions which enter into the nexus of your physical, emotional, mental and spiritual being all the time, and far below the threshold of consciousness about ninety percent of that which is taken in does not come into the consciousness mind.

4:♥: The young soul upon your planet works upon the surface of experience. This surface experience fills the being completely, for everything is new. But very quickly the choices begin being made, and by the time the youngster has become even a young adult the choices have become solidified into a structure of personality and character which preordains or biases the way sense impressions are taken into the being and used. Along the way in this continuing learn(ing) process the experiences of love and of fear have gone deep, penetrating the surface of the personality, penetrating eventually even the deeper character traits. Those experiences when one has experienced love have provided each with times of transcendent joy, and this is the gift of love, that when experienced purely it brings with it a freedom and a lightness that is ineffable and that is precious and to be trusted as a real experience.

5: Those experiences wherein one has sounded the depths of fear have also shaped the life experience. This experiencing of fear is what we would look at at this time, for it serves a great and useful purpose and yet it is also that which solidifies and weights experience with what we would term unnecessary poundage. Now, when one looks at fear one first needs to express that there is an appropriate reaction to many hazards which can be called fear. Fear is not always the bogey man or the villain. Often fear is wisdom, but also quite often the action of fear is counterproductive. So let us gaze at the way fear works.

6: The child touches the stove and receives a burn. Thereafter the child sees the stove and still finds it attractive but the mind and the emotions contract about that seeing and keep the child from hurting itself. However good fear can be, it also is that dark side of the self in its more subtle expressions and as that shadow self it serves the seeker ill. Now, we would not ask you to extirpate this fear. We do not suggest that you become full of fearlessness, ignoring the environment in which you find yourselves. We do, however, encourage each to spend the time each day to reflect upon those times when you have felt that contracting which fear invokes, for often that reaction of fear, that contracting, cre-

ates a knot, a tangle of the beingness so that the consciousness is narrowed and straightened and limited unnecessarily. It is good, then, we think, to reflect upon whether you have used fear well in the day or whether in the events of the day fear has used you, for what you were describing in your question was the way fears create pain.

7: Now, the basic nature of your illusion, that duality of which we spoke, is as it is in order to provide a structure within which the student of truth may work upon itself in the refining and the disciplining of the personality. Basically, you are attempting, through the choices you make, to become more aware of who you really are and what your personal truth consists in. When you are moving from an attitude that is free and relaxed you have the capacity to be more aware in a conscious way of the rhythm of life than when you are contracted through various kinds of fear. When one is unsure, uncertain, tentative and holding back cautiously these contracting feelings create a friction and this friction makes the seeking so vastly uncomfortable. And since there are so many ways in which a sensitive consciousness can be hurt it is no wonder that the experiences of living seem to have much pain in them.

8:♥: But you see, as you came into this incarnational experience you were looking forward to the opportunity to enter into the transforming of the self alchemically with great enthusiasm and gusto, for the veil of forgetting was not yet in place and you saw the incredible opportunity to learn and to serve in the name of love. And like all those who are not in the thick of things you thought it would be easier than it turned out to be and this is inevitable, for does any of us have the strength of imagination that is capable of becoming fully aware of a situation never experienced?

9:♥: And so it seems that the times of suffering are those times which give us the gifts of learning. Now, the amount of pain and suffering, emotionally speaking, that a seeker must carry is entirely up to that seeker, for that seeker has set for itself, and this is true of each, certain goals. Each came into this incarnation determined to learn certain lessons. These lessons were chosen uniquely by you and address those areas in which you felt you could become clearer, purer and finer, and you wished to work upon the consciousness. And you chose to come here not only to help this dear planet as its consciousness is transformed but you came also for your own agenda. And this agenda (is) always to do with love, for you see this is not the density of wisdom. This is the density of love. And you seek, when you think you are seeking wisdom, confusedly.

10: We must share with you that it is our perception that one within your density will not become wise, for the illusion was created specifically to confound wisdom. Perhaps we may say that your journey is the journey from the head to the heart, from reason to feeling, from rigid structure to rhythmic and flowing structure, from holding to letting go. And, paradoxically, as you allow each strand you hold so tightly to be released you do become more wise as you release fear, release undue concern about those things which are to come.

11: One can feel a victim very easily as one seeks to live spiritually. One can feel the weight of all that has been given up. One can drown in the hopes that have not happened. One can be deafened by one's doubts. And we say to you that all this is satisfactory. All this is acceptable. For truly you did not come here to be happy. You did not come here to be satisfied. But, rather, you came here to work, and to learn, and to serve.

12:♥: So we encourage you to go on, day by day, and hour by hour, not asking yourself to be wise, but asking yourself to be loving to yourself, to the world around you, and to your other selves which (are) the very essence of your being. We ask you to allow yourself to be foolish. We ask you to get to know yourself in all of your impulses and little eccentric ways, to have a childlike feeling of exploration as you find yourself responding to the catalyst that the world brings to your senses. We ask you to put your arms around yourself within and to give love and support to that pilgrim soul which sails the seas of life, seeking hungrily, yearningly, constantly for that which beckons, that which calls.

13: Your heart is already full of all that you seek. All that you wish is possible, and yet it shall always come unexpectedly, sideways, as you have not prefigured it. And it shall come in uncomfortable ways, for when anything changes there is the adjustment to be made, and this, perhaps, is the heart of what we wish to say, that it is your desire in coming here to

more than you were before. That is what the illusion of time is for: to enable entities such as you and we to have that illusion of sequence and to see, if only illusorily, that progress is being made.

18: So each time that the question is asked to us that may have been asked before, we speak to entities who are in a new place, who are looking at the same subject but from a different level. And there are as many levels of being to you as there are to an onion, and you are a big onion with many, many layers, and as you peel each away it looks so smooth and whole and clear. And yet it too falls away, and there is a deeper truth, and so forth. And this goes on, as far as we know, infinitely.

19:♥: Each opportunity that we have to speak is unique. And we ask you never to fear that we are weary of your concerns. This is why we have come among your people in the inner planes of this planet. This is why we have placed ourselves here, simply to talk with those who would find what we have to say possibly useful. This we do with an open and loving heart, and we assure you that we shall not tire of speaking about love.

20: Before we would leave this instrument we would ask if there are any questions that you might have at this time?

21: B

22: Does it interfere with your service to us if we hold back on expressing our concerns?

23: We are those of Q'uo, and, my brother, service to others is a very ticklish business, and the key, we feel, is that service may be characterized as a response to a request for service. That is, we identify our service as that of answering those concerns which you bring to us. If the concern is not ripe within you and is not ready to be plucked but still has growing to do in order for that concern to develop its final nature, then that is not a question that is ripe for the asking, and we do not feel inhibited or limited because we cannot answer that which has not been asked. We feel that this opportunity to share thoughts (with) you is that which you...

24: (Side one of tape ends.)

25: ...We feel that by your coming together you ask us to share thoughts with you, and that defines our service. We would not be able to preserve the free will of those to whom we speak were we to take up concerns whose help you have not asked for.

26: May we answer this concern further?

27: B

28: I'm looking for whatever way I can find to help you accomplish your service. Is there anything that any of us can do to assist you in your service?

29: My brother, we would simply ask you to hone your appetite for the truth. This is your service to us.

30: May we answer you further?

31: B

32: Hone the appetite for the truth? I don't understand.

33:♥: (I am Q'uo.) (That which is love within your density may be described also as desire. The desire that brings each to this circle of seeking is the desire to know and to share love. That hunger, that thirst for righteousness, as this instrument would say, that desire to be a positive in the balance of life, that hope that there is a greater meaning behind the suffering that seems inevitable. These are the desires and hungers that call us to you. And as the desire is sharpened and the appetite is whetted for more, then that contact with us becomes stronger. And the keener the desire, the better the contact.

34: Does this make sense to you, my brother?

35: B

36: Yes, it does. My image has always been that I come here in need of help myself. But now I see that I can work with you to help serve others. Does that make sense?

37:♥: We are those of Q'uo, and yes, my brother, this makes sense. Remember always, that in the spiritual sense all is already perfect. All is as it should be. It just looks weird. So in order to get at the heart that lies beneath the often uneven surface of ordinary happenings one simply looks with eyes of love. And each time that you find yourself looking upon a world with eyes of love you will know it, for a world seen with love is a place of surpassing beauty.

38: Is there another query at this time?

39: R

40: (Inaudible.)

41:♥: We are those of Q'uo, and yes, my brother, that is the usual way. The excitement of that which is new, over time,

fades and the work that is not obvious at first blush begins to take the center of the stage. Actually, my brother, in this instrument's way of measuring time we can say that your fidelity to seeking is unusual, for many who have come to these sessions through the years there was a place perhaps five or six months into the experience of these meetings (where) there was no longer the will to attempt to live the message that was heard, and when the attempt to continue fails, then it is that we must repeat and repeat. And then those entities who did not wish to hear of work the first time wish even less the second and the third, and so there is that natural parting of the ways, and that entity has gained all that it can. Therefore, we commend you for your faithfulness and note that it is the big flashy beginning that looks so wonderful, but in truth it is the quiet, persevering heart that continues quietly but persistently to love that is the true star, the true flash, the true victory.

42: May we answer you further, my brother?

43: R

44: (Inaudible.)

45:♥: We are those of Q'uo, and we thank you, my brother. Can we scare up any more queries by our speaking, or shall we call for a motion to adjourn? This instrument has been at a church meeting today, and she is full of it. Our apologies to this instrument. Yes, my friends, how good it is to laugh, to take the self lightly. We leave you in the wonderful sense of rightness that laughter is, in the love and in the light of the one infinite Creator, now and always. We are those known to you as Q'uo. Adonai. Adonai.

46:

10.4 1997/02/02

0:♥: We are those of the principle known to you as Q'uo, and we greet you each in the love and in the light of the one infinite Creator. We thank you for this privilege of being called to your circle of seeking. We thank each of you for the seeking, the desire, and the persistence that has brought you to this place at this time. We thank you because you have blessed us with the ability to serve in the way in which we have hoped to serve by being within your Earth's spheres at this time. To be able to share our opinions and our thoughts is all that we could ever hope to do. We have been limited, and will continue to be limited, by those who offer us their service as channels. And so when there is a group and a channel and we are able to be among you to enter into your sense experiences, to feel and sense anew the courage and the stamina that it takes to seek by faith alone, we are overcome by appreciation, and we thank each one of you for all that you have endured in order to be able to seek and to hope and to wish to live in faith, for that is what we come to suggest to people: that there is a center to that life which does not end.

1:♥: There is heart to the truth. And that center and that heart is love. Love is a pale and useless word, almost, because your peoples have used it in so many, many ways. We use it in the sense of unconditional and freely given love, the loving that persists when there is no return, when there is no obvious reason to continue to love. This is the love in whose vibration we come and in whose vibration you each have also come into incarnation because all that there is, is love. The raw material of your universe is love interacting with light in order to produce energy fields. Each of you is an energy nexus, a complex of vibrations and fields of energy. And this complex of vibrations is as your name or your signature. We do not need to know the names that you are called by in order to recognize each soul, for as you come to us, as you sit in meditation, you are as the song that is sung, or the painting that is before the eye, every detail, every nuance so beautifully collected. We are aware of how rattled and how chaotic you find your own selves. The heavy illusion in which you now enjoy living is specifically designed to promote confusion and being lost and at sea and unable to order the universe by means of your intellect. This is what your illusion is supposed to do, to pull you off that intellectually safe balance point from which you may carefully judge and logically grade all incoming sensory data, thereby insuring that your universe shall continue to be as you have set it up to be.

2:♥: The Creator, wishing to aid in developing each spark of love in each unique way, is delighted to offer each entity those confusions and difficulties and losses and limitations which shall involve the seeker in learning those lessons to do

and self, and self and other self, without reference to groups, but just one person and another. These are the concerns of orange ray. The concerns of yellow ray, this being a yellow-ray density, take on a good deal of centrality of importance. This is the heart, shall we say, of third density—the relating of self to groups, the opening of self that will in fourth density become the social memory complex when thoughts are shared, private thoughts simply skirted about, seen, appreciated, respected and left alone. There will be other lessons to learn in fourth density, but this lesson that you now work upon, of opening the self without fear, this one you will work upon until you are able to feel that contact with other selves as an identity of one to one, heart to heart, and love to love.

8: Now, those issues of red ray, orange ray, and yellow ray are neatly designed and most tidily packaged to maximize your confusion and to limit the power that you may bring and allow up to the heart center, the next one after red, orange and yellow. Each time that you put yourself down, each time that you are harsh, each time that you feel so isolated and alienated that you deny your brotherhood with all that is, you close down a little bit of that channel which is bringing in infinite creative energy to your body, and each time that occurs there is less energy into the heart. So, basically, those who have not worked through the issues that confront them at these three levels—self, self with another, and self with its groups—each time that you allow these issues to come and to be feared you have shut off some of the power that you need in your heart in order to live the life that you wish to live.

9: May we say that the conversation preceding this message was, we felt, most enlightened, for each was speaking of the being as opposed to the doing. You see, it is the love with which you do things that radiates; it is not the things that you do. Among your peoples this has been much misunderstood, for people look to see if there is some service that can be their spiritual gift to the world. They are looking for a dramatic role to play, to teach or to heal or to prophesy. And yet these things are forever secondary to the primary mission of each of you upon this particular planet in this particular density at this time. The mission before each of you is simply to address all of that which comes to you with an open heart, just that. And yet just that is the work of lifetime upon lifetime, for how can a person in a heavy illusion such as you now enjoy be fearless? It is not within the physical body to be fearless. It is not within the earthly brain, that choice-maker, to be fearless. Indeed, only the foolish are fearless, and yet the teacher known to you as Jesus the Christ has said that it is only to the foolish that the wisdom comes. It is only to those who live as little children that the kingdom is inherited.

10: How can a sensible, sane person, gazing upon a rather dangerous world, feel no fear? This is the crux. Here is the center. Just here, where fear shuts the door of the heart, here lies the opportunity to learn. This instrument has moved past the death experience and returned. Consequently, this instrument's life since that experience has been relatively fearless. We bring this up to emphasize that what each fears in an archetypal sense is the cessation of being. When one feels threatened those emotions which do not have intelligence but are simply instinctual rise up to defend and protect. And it takes a great deal of care and discipline and perseverance to teach the self to lay down its arms and to be peaceful with the self.

11: Each of you has the issues of all the world within you. This instrument is concerned for the peace of the world and prays for it often, and yet if this instrument prayed for peace within itself, it would be the same prayer. Indeed, it is our humble opinion that the most efficient way to bring the world to peace is to learn peace within the self, for as you think, as you are, so your universe in toto is also, for your consciousness is as a field and each bit of fear that you are able to let drop, each time that you find your heart expanding, the consciousness of your planet is being lightened. There is no lag time between the open heart of self and service to the planet, that lightning of the consciousness of planet Earth. You came among these entities of flesh and bone. You took that flesh upon yourself and buried yourself in a world of shadows because you wished to make a difference. You heard the sorrow of those who dwell with you now. And you wished to stand among them as a witness and as one who was a channel for love. This is your great chance. These are the days you hoped and prepared for, and now the time is upon you, and how quickly, my friends, it is going. Is it not?

12: You have sped through childhood and adolescence and

adulthood, and each is thinking to the self that, "Well, it's all downhill from here." And yet we say to you that as the physical vehicle heeds less and less to the electrical body's blueprint, so the heart, so much more experienced (than when new to the planet, has its time to open and flower and blossom. You see about you so many entities who have maturity but without joy. Who have wisdom but without love. Who have become bitter rather than sweet, and tart rather than mellow. Learn from these people how not to be, for these are the entities who are forever attempting to move out of the gravity well of neither service to self nor service to others but just back and forth, good days and bad days. You are hoping through your life to bear witness to a love that loved you first. You are hoping to be as the keepers of lighthouses, that your love, that love that flows through you, not from you, may shine upon that sea of confusion in which all are swimming and might warn entities of those rocks of despair, and anguish, and hopelessness.

13: There is suffering involved in each door you open in life, wherever you look, in whatever land, in whatever subject you find that those who would be true servants have made tremendous sacrifices, even unto giving up the life for others. You find people in each situation whose heart has remained open regardless of the circumstances. And you feel the strength of inspiration from those entities, those people who make the news for a day or two because they have leapt into the water and saved five people before they drowned or went into a prison and released the prisoners, paying with their lives. And these stories touch deeply within your being and let you know of the depth and profundity of love that you have within you and (that) resonates and exalts and expresses the light and joy for knowing the beauty of those spirits and their great gifts.

14: But we say to you that there are many, many millions more whose sacrifices and suffering you never see, for they suffer emotionally, and mentally, and spiritually, bearing witness to love, being givers of light regardless of the circumstances that would fell a lesser being. And each of you has opportunity after opportunity to meet situations without fear, to open to any catalyst whether it seems positive or painful. The faith to remain steady is to be prized for there is in steadiness a vision, clear sight, and in persistence of openness, healing and forgiveness. And these do not come from you, for from you can come very little until you run completely out.

15: These things must come through your channel. You simply have to allow that channel within not to get clogged up with the lower energy concerns. If we could leave one thought with you this day it would be not to despise your lower self but to love, support, respect and make allowances for the instinctual behavior, the needful behavior of that being that you are, part animal, part angel, and rather a hash between the two, holding you together. Love, care for, and nurse this physical vehicle of yours. Know that this is the building wherein the Creator now lives, and the ground on which you stand, or upon which you sit, is holy ground; not somewhere else, not when you were better, but now, exactly as you are. This is your moment of holiness, and all moments are potentially sanctified, and what sanctifies but the recognition of love in all things.

16: We do not want you to think that we consider this easy. We do not. We remember most keenly being in third density, living without the memory of things as they really are, and having only that yearning of desire and that movement of faith to rely upon. In this you are wise to encourage relationships with those who have the same concerns, for the gift of one entity to another, both being spiritually concerned, is the gift of the clear mirror that lets the other self see what it is doing, how it is coming across. You cannot see yourself. You must depend upon others to help you, and this is profoundly the work of third density.

17: We would like, before we open to questions, to address a concern which was given in the conversation preceding this session. And that is the concern that perhaps we of the Confederation of Planets in the Service of the Infinite Creator get bored or tired of saying the same thing over and over. We assure you that we do not. Each group that calls to us is in a unique position, even if you are the same group time after time. The point at which you are within moves and the combination changes each time so that while there is a stability of recognizable dynamic in the interplay of each of your vibrations which makes up this circle, there is also something new each time that the circle meets, for you are other and

change, and change means movement. And if you have ever attempted to stop something that has momentum you know that there must be force applied in order to make that momentum cease and another vector begin.

14: This is what you have asked of yourself: to change. Each wishes to accelerate the rate of her own spiritual evolution and this involves change. And the natural reaction to this change is contraction and resistance, and this friction hurts. Can you learn to allow change without contraction and concern? Perhaps, on a good day. Not on a bad day. And this is acceptable. The less you worry about how foolishly you worry the less you condemn yourself for fearing that which turns out not to be scary, the less in the end you shall have suffered.

15: We encourage each to be patient with the self. It is not a characteristic of your illusion that things be clear, and yet there lies within each a heart that is full and fair and perfect. And there is a door into that holy place that is within. We encourage each to knock upon that door each day and say, "Good morning. Today I am with the infinite Creator. Today I am love made visible. Today I am. I am. I am."

16: We would at this time transfer this contact to the one known as Jim. We thank this instrument and leave it in love and in light.

17: (Tape ends.)
18:

8.30 1995/11/12

0: We greet you in the love and in the light of the one infinite Creator. We are known to you as the principle of Q'uo. Thank you for calling us to your meeting on this day. It is a great privilege to have offered to us the opportunity to share our views with you. As always, we ask that you use your discrimination, for we are fallible creatures as are you.

1: The vibrations that this group has, in its melding together, are heavy with the weariness that is of the spirit rather than of the body, although each here also has some degree of physical weariness as well. And this being the case in a group which is often very high in energy we would take some time to work with the concept of having the lower spiritual and emotional energies, for as in all conditions or estates of living such a situation has much to offer in the way of learning and in increasing the capacity for personal compassion.

2: Energy is the most fundamental of ideated structures within your physical illusion. The shapes and forms of manifestation are illusory, they being instead fields of energy. Even your physical body can usefully be viewed as a field of energy which contains multiple energy fields which work in cooperation with each other within the structure of the shell energy of the physical body. So that when the seeker experiences low energy it is experiencing a symptom which points deeply into the structure of the manifested being. If the energy of the field becomes untenably weak the physical vehicle simply ceases to function. A breath is expelled and another is not taken. Even if there is nothing physically wrong with the physical vehicle it is possible to cease viability strictly because of the disintegration of the energy field.

3: This is quite rare among your peoples as a cause of death, but it can be seen to occur in the case of the entity who has lost a mate after having a long and mutually beneficial experience together. When one leaves the physical plane the remaining mate not infrequently chooses to turn the whole being towards the day when he or she may be reunited with the loved partner and this affects the energy levels within the physical vehicle to the point where any illness which is encountered is embraced and used to effect the ending of the experience which is desired.

4: When the kind of weariness that a seeker feels is spiritual in nature it often signifies a time in which the experience of incarnate life will seem very difficult. Small matters seem to take on a larger aspect, and therefore any small change or unexpected occurrence triggers catalyst far in excess of what the seeker would usually expect of itself. It is a condition of vulnerability because weariness sensitizes the perceptive web which alters the level of information given to the physical mind and to the consciousness within. Small efforts seem to become major. The mind turns from tasks that normally would be accomplished easily, for it sees these tasks with the jaundiced eye and the discontented heart of the weary seeker.

5: The sense of self is disturbed and the level of comfort of mind drops. Into this weakened web of perception can come extremely helpful—this instrument is not able to find a word for the essences that are available within the deeper mind. But the state of low energy, because it increases sensitivity, offers the opportunity to go more deeply within the self, reaching towards those essences that can be called archetypal, those essences which this instrument would call hope, faith and charity.

6: So we ask each to gaze upon the weakened self, not with impatience but with, as far as possible, an undismayed peace of mind, for you have come into this illusion to be affected by it. Yours is not the path of evenness and spiritual perfection. Yours is a path that is full of dimness, confusion and perceived difficulty and suffering. Above all things we would ask you to retain the concept of what is fundamental, spiritually speaking, in this experience. That which is fundamental is the one original Thought which is Love. In a weakened state one has difficulty in reaching out to others in love, reaching to the self in love, and reaching to the Creator in love. However, in this weakened state one is more able to allow the self to be ministered unto by these essences which dwell, irregardless of the surface consciousness within, deeply seated within the unconscious mind.

7: The instinct sometimes is to thrash about mentally attempting to affect the energy state, to bring it into what is seen as a more advanced or acceptable state. Insofar as you can be aware of this tendency, we encourage you to say to the self, "Peace, be still and stay where you are. Abide. Rest. Release the effort to better or improve your situation," and allow the deep self to open into the consciousness. Allow that essence that is the Creator, that is love itself, to minister unto you. There is no need to thrash or wrestle. There is no need to give sermons to the self. There is no need, in fact, to alter the state you experience. The need is simply to remember love, for all things shall pass but love. Moods shall come and go. Incarnations bloom, wither and die. Love remains.

8: Those who strive each day, each moment, walk a razor's edge. On the one side of such intentional living lies a golden land of ideals and promises, dreams and heartfelt emotion. Your garden of Eden, your Elysium, and your heaven lie within those broad expanses of psychic energy. On the other side of the razor lies the bleakness of despair, the darkness of midnight and the hopelessness of those lost within the sea of confusion, rudderless, suffering, questioning and doubting. Is it any wonder with two such contrasting experiences available moment by moment that an even, steady life is difficult to arrange? And yet we ask you to gaze at your ups and downs and see that you did not come here to walk the razor without falling, but rather to see that balance and aim towards it.

9: Give it your best effort and when you perceive yourself falling off of that evenness into rosy idealism or bleak despair allow those emotions and know that all states of mind alike have as their basis, love. See the self, the consciousness that dwells deep within as a kind of tree of life. Or perhaps we should give it as a vine, for the vine itself, root and branch, is the Creator, and you, each, are a branch off of that vine. By your own free will you choose to graft various other plants, shall we say, other kinds of vine onto that vine and so your experience is a kind of hybrid.

10: Some grafts take the self towards the ideal and seem most fair and beautiful. Some grafts do not take well at all and the vine that issues from that graft is sour and bitter and difficult to digest when that fruit is plucked. And when the mouth is bitter with the taste of despair it is difficult to remember that the basic vine is love and that one needs only to travel back down to the roots to ground the self in the Creator. In times of difficulty, goading oneself towards enthusiasm and inspiration is not our suggestion. We indeed would suggest that you avoid pushing the self around except when it is deemed absolutely necessary. Rather, attempt to come into a relationship with the momentary self in which that self that is suffering is seen as a child, a child that you can take within the embrace of your own heart and rock and comfort and strengthen.

11: You can take that child and open the doors of your attention to love and let that love dwell, beaming, radiating that one great original Thought until that child within is permeated and completely saturated with that love that dwells so perfectly at the center of your being.

12: As you learn to work with your own moods without

judgment, without reproach, but with love and patience, so you shall begin to learn peace, for peace is not the removal of all that is not peaceful. Peace within is a fruit of regular, repeated, consistent and thoroughgoing willingness to experience the self as the self and to regard it with love, for all things in their time shall certainly occur within you. The best and the hardest of experiences alike shall come to you and flow through you and recede at last. And so the surface shall always be confused to some extent, but it is in the grounds of your being that the work you wish to do shall be done. Be patient in that work. Be quiet when you try to judge. Remember, and refrain. And as you find charity for yourself, so shall you be able to be part of the good in other people's experience. The peace begins within.

13:♡: We would at this time transfer this contact to the one known as Jim, thanking this instrument and leaving it in love and in light. We are those of Q'uo.

14:♡: I am Q'uo, and greet you again in the love and in the light through this instrument. At this time we would offer ourselves to any further queries which those gathered here may have to offer us. Is there another query at this time?

15: K

16: I would like to ask about the original Thought. This is a product of the Logos that created the universe? How do we experience this one original Thought at this time?

17: I am Q'uo, and am aware of your query, my brother. The one great original Thought that has set all into motion is the creation itself, that which you experience at this time and that which is beyond your current ability to perceive but which shall become more and more available to you as you progress in your own evolutionary journey. To say that the one great original Thought is the Logos is to somewhat misapply the term "Logos," for the one Thought of the Creator was the thought that It would know Itself. This is the concept of free will as you know it.

18: The means by which the Creator decided to know Itself was to employ the great creative energy and power of infinite numbers of Logoi so that each Logos is as a star or sun body and is an entity of completeness with all densities represented within it. Each Logos has within its care some form of planetary system that also offers the opportunity for what you know as life to be created and supported therein and to move upon the evolutionary path utilizing the free will embedded within all creation by the Creator in Its one great original Thought.

19: Is there another query, my brother?

20: K

21: How were you able to perceive the nature of the one great original Thought if it was in the mind of the Creator or within the Creator?

22: I am Q'uo, and am aware of your query, my brother. As we all are a portion of this one Creator, cells within the one great body of Being, each may through the process of meditation retire in a single-pointed fashion to that sacred room within and in those special moments of illumination become aware of the nature of the self and the nature of the Creator and the nature of the creation as being One.

23: Is there a further query, my brother?

24: K

25: You speak of yourself as the principle of Q'uo. Are you not a collection of unified souls—what I would call souls—in your present state?

26: I am Q'uo, and am aware of your query, my brother. As a principle, in our particular experience, we are a blending of two of what you would call social memory complexes that have united their efforts to be of service by offering our contact to this group. Thus, the blending is as a principle.

27: Is there a further query, my brother?

28: K

29: I would like to clarify. Was there a single Logos that created the multiple Logoi of which you speak to make the Big Bang theory of the universe? Is the Big Bang theory correct, and what the Creator used to make the creation?

30: I am Q'uo, and am aware of your query, my brother. We would suggest that this one Logos was indeed the one Creator who then created the infinite number of Logoi that you may see in your night sky as a representation of infinity. Each Logos, then, has a various strength or capacity for creation, some having created a solar system, others having created an entire galaxy, each being one of an infinite number of Logoi.

31: Is there a further query, my brother?

32: K

33: Some spirits say that they can travel by thought between galaxies. Is there a medium required to travel between galaxies by thought, or is this a consciousness or mind that would allow that?

34: I am Q'uo, and am aware of your query, my brother. We would call this a discipline of the personality that would reflect what you would call the level of one's spiritual understanding that would allow entities to move throughout the one Creation in thought and in what you would call zero time. Most entities of the third and the fourth density vibrations move with the aid of mechanical devices that allow the physical vehicle to be transported in time through space. As these entities continue upon the evolutionary journey and improve their means by which they seek union with the one Creator then are opened to them the disciplines of the personality that allow movement without the necessity of mechanical devices.

35: Is there a further query, my brother?

36: K

37: What happened in Roswell, New Mexico in 1947? Was there one flying saucer in Socorro, New Mexico, or were there two? Were they from the psychic dimension, fourth density?

38: I am Q'uo, and am aware of your query, my brother. And though we find this is an area of great interest, especially at this time, among many of your peoples, we must refrain from working this riddle, for it is of importance to many to find this answer for the self and we would not take from them the fruits of this endeavor.

39: Is there any other query?

40: K

41: No, thank you, Q'uo.

42: I am Q'uo, and again we thank you, my brother. Is there any other query at this time?

43: R

44: No question, but could you say "Hi" for us to Hatonn?

45:♡: I am Q'uo, and we are pleased to report that those of Hatonn are always with this group in spirit and lend their aid and love to each.

46: Is there a final query at this time?

47: Pause

48:♡: I am Q'uo, and we are greatly filled with joy at the opportunity of joining our vibrations with this group once again. At this time we shall take our leave of this entity and this group, leaving each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

49:

8.31 1995/11/17

0: (This session was preceded by a period of tuning and meditation.)

1: We had originally thought that we would talk about living the devotional life.

2: R says he is thinking about the fact that he takes himself too seriously.

3: G is thinking about the oneness of all and yet feeling different as well.

4: Barbara said that many in her group were feeling the "two by four" between the eyes to learn lessons, and I. says that this is not always the case.

5: Carla says that just deciding to live the devotional life is the only way to do it.

6: Incarnation as the devotional body is a statement that I. would like either Aaron or Q'uo to speak on. This life, this job, is devotional, no matter what we are doing. Do we have information on being too hard on ourselves, or could we focus more on that as well? The devotional life is not so much what you try to do as what you are able to do; and we get angry with ourselves for failing time after time.

7: G enjoys reading what Barbara has to say about living her normal life, because that is practical.

8: Q'uo

9:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is both a blessing and a great privilege to greet each of you this evening. We are humbly privileged to be called to share our opinions and thoughts with you. We would ask, as always, that you use your discrimination as you hear what we have to offer. If the thoughts ring within your resonant heart then we offer them

that they may seem, can become the turning point, the axis, shall we say, upon which a new world turns for you. For as one is able to develop the light touch, the sense of humor, the tolerance of the self, then can become a new beginning for each of you. By just such small measures can the fulcrum point be turned and the momentum of the life path shifted.

18:♡: So, as always, we recommend to each seeker that perseverance can become one's greatest ally when seeking tolerance and acceptance of the self. Continue, my friends, for one never knows when that moment will come that will offer the turning point of the incarnation, the opening of new vistas, the filling of a heart that felt empty, and the movement of a point of view to a wider perspective that sees and experiences more and more compassion, love and acceptance from and for others, from and for the self, especially the self, my friends. Do not neglect to have compassion for yourself. May we assure you that each of you does indeed deserve it, and when you, yourself, are able to give it then you will find a new and risen being within your midst.

19: At this time we would offer ourselves for any further queries which those present may have for us. Is there another query at this time?

20: (A cat is heard meowing in the background.)

21: Carla

22: It's too bad that you can't answer Abbey's question.

23:♡: I am Q'uo, and we would take this opportunity to suggest that each of you is like the small creature that calls for love and protection. This second-density creature does not know not to call and not to ask for that which it needs, for its perceptions are quite clear and simple. Each of you can become as clear and simple in the perceptions.

24: Is there another query at this time?

25: Carla

26: No. Thank you.

27:♡: I am Q'uo, and at this time would thank each of you for offering us the inspiration of the incarnation that each of you lives, for to live within the seeming darkness of your illusion is a valiant undertaking, and we are aware of the difficulties within this illusion. Do try, with all your might, to take the self more lightly every now and then, if only as an exercise. Perhaps, as with meditation, you will find that there is a value in so doing and will wish to engage in this activity upon a daily basis. We do not mean to suggest that there is not much that can be learned and that there is not much of value in the learning. However, we do suggest that the earnest seeker needs a rest and deserves compassion from itself, and will find the learning is much easier to accomplish with the light touch, with the sense of humor that sees a sense of proportion in the life pattern of the self and in the greater pattern of events and entities about it. For all are individualized portions of the one infinite Creator. You do not deal with anyone else, ever, within the incarnation. It is only the Creator and you. Speak kindly and lovingly to each Creator that you see, including the one in the mirror.

28:♡: At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

29:

10.3 1997/01/19

0:♡: We are known to you as those of the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator. We thank each of you most profoundly for gathering and calling us to share our thoughts with you at the gathering. It is our blessing and our privilege to share these thoughts with you. As always, we ask that you remain careful in what you take in from that which we or any source might say, for you are the guardian of your temple. You will recognize the truth that is your own. The rest you may leave behind without a second thought.

1: You ask us this day concerning how to live with the heart opened and vulnerable, and we say to you that this question is central in attempting to make the choice of service to others or the choice of service to self that this incarnation that you are now experiencing is so much concerned with. There is always an abundance of ways in which we may speak of the ways of service and the ways of polarization, and yet nothing is more direct a way of addressing the issue of polarity than to speak of the open heart. Those who wish to serve the Cre-

ator by serving others are those who truly wish to open the heart. Those who wish to follow the path of service to self find a closed heart necessary in order to polarize negatively. Now, as we speak of polarization in consciousness it might be helpful to think about polarization in more familiar terms. 2: If there is a weight hung in space it is, first of all, going to respond to gravity and will hang directly downward. If the pendulum that this represents is very heavy it might take a great deal to get it to sway from side to side. And the first time that the effort is made to swing towards one or the other extreme will most likely be barely sufficient to break the lack of momentum of the downward hanging pendulum, and there will be just a slight movement. What happens with most entities, and this includes those who seek most earnestly after truth, is that (with the effort made to polarize towards a radiance of being, a generosity and an openness of being, there is an equal and opposite reaction that contracts against fears and makes separations betwixt one thing and another in order to feel more safe. This brings the pendulum back so that there is a slight movement towards service to self. And the pendulum never gets very far in either direction.

3:♡: What you hoped to do as you attempt to work with your own consciousness in order to accelerate the rate of evolution of your own spirit is to be enough consistent in opening and radiating love that the pendulum begins to move more and more towards the extreme. The more polarized the reactions, the more obvious it will be to you when you make an error. And this means that it can be very poor judgment to become involved in gauging one's polarity or assessing one's progress. You have heard that a watched pot is slow to boil, and the over-concern with how one is doing in polarizing will actually be a brake upon the very activity that you had hoped to emphasize.

4: So the first thing that we would suggest to those who wish to open the heart and to live in the open heart is to refrain from attempting to give the self a spiritual grade. Avoid thoughts of how you are doing. They will come regardless of whether you encourage them or not, but it is your choice if you are wise to allow those thoughts to come and go, for within the illusion that you have worked so hard to enter it is almost impossible to be aware of how one is actually serving. One must simply serve in faith and allow that faith to be sufficient.

5:♡: There is within your earthly condition a great array of choices which face you every day, every hour even. And it is easy to begin to look at the things that occur and to think these things have no spiritual nature. "These things are of the world and do not need my attention but only my activity." And yet we say to you that all things are full of the Creator and by this we mean every stone, every bit of earth, every iota of the wind that blows, and the rains that fall, every diaper changed, every dish washed, every chore, every onerous task, all of these things are instinct with the magical, utter life and that life is love. And the life within you is love also.

6: When one is attempting to live with the open heart every missed step seems to be a difficulty, and this is because the attempt to live with an open heart is neatly and fully circumscribed about by the perils and tests and round robins of a very active spirit that watches over each with the firm intent of offering the maximum amount of helpful catalyst. When this catalyst hits the sensory input of your being the earthly, normal thing that one does is to contract around that thing, assess it, and decide what to do concerning it. These actions tend to close the heart. This is not to say that the way of the open heart has no input from intelligence or thought but, rather, to emphasize that much of one's care in assessing incoming data has much to do with the lower energies of the body, and as one gives these concerns priority the self tends to continue acting from a place within what this instrument would call the head. And, using that terminology, we can say that the spiritual life of third density is a journey from head to heart.

7:♡: And we have noted before that the energy that comes into your being is infinite, but that there are ways in which each of you, by the choices that you make, contract and narrow and limit the amount of energy that can come into the body and move up the spine. The first center—we will simply summarize—has to do with issues of life and death, breathing, eating, the sexual polarity. These are the concerns of red ray. The concerns of the next ray, the orange ray, are those that the person has with himself or herself, and the person in relationship with one other person, the dynamics betwixt self

peaceful mind, but an awakened, searching, uncomfortable mind that is looking for deeper and more lasting truth. What is that self that is seeking the truth? Let us go in search for that self at this moment. Scan that which sits and listens, the skin, the hair, the clothing, the weight of the body. It is this outer shell of manifested being with which each of you meets the world. And for those who sleep it is that simple. That is that person. "I recognize that person's face, that person's clothes." That is that person.

5:♡: Going a little deeper, we find the roles that each has played: student, teacher, brother or sister, mate, friend, lover of this or that hobby or interest, the froth upon the waves of being. That also is you. Now let us move further into that interior of being. Let thoughts of body go. Let thoughts of roles go. What remains? Allow the mind to ask this question. What remains? And as naturally as waves beat upon the shore the truth comes—love, love. That is your truth, your deepest truth of being is that you are a creature of love called into being by love, chosen by love to manifest that the Creator Itself may experience the illusion of a dream. If you have thought recently that life sometimes has a dreamlike quality, we say that you are very much in tune with the way we feel that things are. For even that which lies at the heart of the manifested universe is still an illusion, and the only thing that is not illusion is unknowable, for in the dualism of known and knower the truth has already been abandoned in its pure state.

6: Yet, if the hand that cast each of you forth has meaning at all, and we feel that it does, then that illusion that holds the most light serves as the truth. And that, I think, is what each person does seek, that truth that is deepest for that person at that particular time and that particular place. When the seeker has at last relaxed into a sure and certain awareness that the truth will come bit by bit, little by little, realization by realization, then the heart is at last free. What frees the self from its agonizing search for identity is a surrender to the realization that knowledge of the self and knowledge of truth shall always be partial, with the mystery forever receding before one's grasp. This realization sets the soul free to play, to reside in peace, and to rest in the natural joy of being aware.

7: When it is winter it is not particularly obvious that nature is a world or a creation which dwells in a state of pure joy, for the trees seem barren and bitten, the blossoms of winter are sticks and dried berries, and it is not clear how joyful the creation is. The winter chill brings that movement of contracting, pulling in the radiant arms of summer and nestling in that period in which rhythms are slow and the resting is paramount. And yet we say to you that in all weathers the natural creation dwells in a state of joy. This level of joy is available to the seeker in third density. However, as was spoken earlier today in your conversation, in order to experience this one must let go.

8: We give this instrument a vision of the starry sky, of that depth of space in which no planet or sun is near, and we say to you, "This creation is inside you." This experience of creation that seems outer is actually taking place within your awareness and is an experience which not only comes to you but with which you interact. When first the seeker sets off on this journey of seeking the truth there is that concept of some place to get to, and yet the seeking pulls you out and out and out further, only to disappear into the self. Whether one studies the outer or the inner world, one is studying the same thing.

9:♡: But it is valuable to be aware of the space and of vast distances with the self. Literally, on a microscopic level, you are a creation with billions of star systems. Even the physical illusion that builds the chair upon which you sit and the body which sits in that chair is largely, if not altogether, empty. What is there is light, and that is what manifests all things. And that which calls light into being is the love that you are. 10:♡: We have walked you about the universe with these foolish thoughts of ours, and yet always we bring you back to the heart that rests within, within which the Creator resides in glory and holiness and in utter truth. All of the reaching outward ends within the realization that you already have and already are the truth. That truth is always and ever the same. All that there is is love. You are love. And because you are a spark of manifested love you have the opportunity to become one who deals lovingly. It is as though to those who seek and simply go about their day there is a woodenness, a deadness. It is that quiet of one who sleeps. And to each who

sleeps there is an alarm clock set, and when it is time that entity, each entity, shall awaken, so it is not a concern of any to bring another to wakefulness. But only to know the self as having awakened to a life that does not begin with birth and end with death but is eternal, infinite, unitary.

11:♡: As you breathe in this depth of union, this oneness, it is a life-giving intake. Each of you hungers and thirsts for the truth of your being, and yet the end of all your journeys of seeking shall be your own heart, and you will learn to warm yourself at the fire of creative love which dwells within you. A tremendous hearth, a blazing fire of being rests in that holy place within where love resides. There is no cold within the illusion that the warmth of that fire cannot thaw, for the worst that the world can do is render lifeless the body that limits you to time and place. This is a realization that enables the weary seeker to laugh and relax and take the self lightly.

12:♡: We would at this time transfer this contact to the one known as Jim. We thank this instrument for its service and leave it in love and in light. We are those of Q'uo.

13:♡: I am Q'uo, and greet each of you again in love and in light through this instrument.

14: The taking of the self and the experiences of the self lightly is the work of a lifetime, and each entity who engages in such work will find that there is much of effort and much of that which you might call a lack of effort, that is required to take oneself lightly. There are those times in which one finds it easy to be down upon the self, shall we say, to berate the self and to list in detail those difficulties one has faced and the shortcomings one has felt in dealing with them. And yet in this illusion of limits each entity finds that there is a limit beyond which he or she seems unable to go. And when there is this limit then it is often easy to expend the energy one would wish to expend exceeding limits in berating the self for being unable to do so.

15: This is the kind of situation in which the forbearance (to refrain from) berating the self is laudable yet difficult to achieve. The ability to hold back self-criticism, the ability to see the self as whole and perfect in a situation in which the self seems to have been revealed as quite disjointed, imperfect, unable and wholly lacking in the effort necessary to achieve success by one's own terms. There are those times where it would be well for the acceptance of the entity if the entity would speak for the self, engage in an effort to offer the self as that source of inspiration and motivation which not only the self but perhaps another would benefit by experiencing, to put the self forward, to engage another entity in simple sharing of being, the give and take of the ordinary daily routine. And yet one holds oneself back because one does not wish to make such an effort. It seems perhaps to be either doomed to failure, to be too much of an effort to make, or there is something easier that one can do instead. It is a form of self-acceptance to put one's self forward in instances such as these. And yet, as each knows, there is often a lack of the attempt to do so.

16: Yes, to take the self lightly and to take one's daily round of activities lightly does seem in many cases to be just beyond the grasp. And yet the effort to do so, we suggest, is worthwhile however many times it needs repeating or reminding. To pick one's image of oneself up from the floor, to dust it off, to try it on again, and to move forward, the effort is often too much to make and we understand this, my friends, for the illusion in which you live is indeed one which is constructed carefully by all who enter and who partake within it to offer you just these opportunities, for as many times as you have been unable to put the self forward, to take the self lightly, to feel whole, full, and perfect, as many times more shall this opportunity be offered, for though this is an illusion and has its limits, there are no limits to the opportunities each of you have offered to yourself within this incarnation to take that moment of inspiration and run with it, to take that moment when one feels whole and full and to allow the self to express this exuberance and this unity, yes, these are the moments which each remembers, for they are unique. And your incarnation has been engaged in order that these moments might present you with the opportunities that you have wished for. 17: to face the challenge as is necessary in order to find a smile where once there was a frown, in order to find one small measure more of acceptance where before there has been none. These steps forward may seem small when one looks at the long run of things and the picture that seems to get larger and larger with opportunity. Yet we assure you, my friends, that each of these opportunities, however small

freely. If they do not ring true, then simply leave them, put them aside and move on; for truth is a personal and intimate matter. And each person will recognize her own truth.

10:♡: We are blending our vibrations with yours; and as we weave our way through the ribbons of your thoughts we sense the energy of birth and transformation within each who sits in this circle of seeking. Each seeker sincerely wishes nothing more than to find truth in the self, in the environment, in the thoughts, and in each other. Each has a burden that is carried at some cost, and each has a yearning that cries within and yet is deeper than tears can express: to love, to be loved, and to be of true service.

11:♡: Each may well and justly consider himself a devotee, an adorer of that which is of ultimate truth. The level of anguish that has been experienced as each walks along the path of seeking is sometimes quite high. And as we speak concerning the living of a life in faith—that is, the devotional life—we cannot promise that any of you will find in our words or in any others the goal that you so desire. For within the classroom of earthly life the questions are far, far more important than the answers. And the desire, the emotions of yearning and hope, are in themselves more highly to be regarded than any knowledge that can be expressed in words for the life of the seeker within your density's journey from the head to the heart, from knowing to loving; nevertheless, much in the way of tools and resources that may aid in seeking can be expressed. But as we move through many considerations and details, please remember that your keen thirst for an inner reality that pierces the illusions of earthly life holds within their invisible field a strength and a truth that shall, one day, be a revelation. And in that day, knowing no more than you do now, you shall yet be satisfied.

12:♡: At this time we turn the microphone over to our beloved brother Aaron. We leave this instrument in love and light. We are those of the principle of Q'uo.

13: Aaron

14:♡: I am Aaron. My greetings and love to you all. I ask your forgiveness for my intrusion on your planning session. Of course, this is your human choice, because this concerns your human experience to which we properly respond.

15:♡: There are many of you with slightly different needs. I will attempt to extract from the expressed needs, the commonality of need. You all wish to lead your life in love; and yet sometimes incomprehensibly to you, you end up living parts of it in fear. Sometimes you judge that fear and say, "I am no longer living the devotional life. How do I get rid of my fear and return to love?" Others of you understand that both the love and the fear are expressions of devotion. But still your strong choice is to live your life in love, and there may or may not be subtle judgments about fear.

16:♡: I do not want to go too far here, only to express that my perspective is that simply to incarnate is a devotional act. It takes tremendous love and courage to move into incarnation. To live the devotional life is not to be rid of fear; but to even offer that fear is part of the devotion—to learn that everything is an expression of God so that the love is found within the fear, for fear is merely a distortion of love.

17: My brothers and sisters, if it feels appropriate to you, my brother/sister Q'uo and myself would choose to focus on this question: "What does it mean to live the devotional life?" And how do you run askew of that meaning when fear prevents you from seeing the truth of fear and you find yourself moving into a stance of self-contempt for the fear-based actions or need to get rid of fear?

18: I make this statement in an attempt to pull together those threads of commonality, not only in your verbal questions but in your thinking. Please feel free to redefine the question and put aside my suggestions if they do not feel appropriate. I thank you. That is all.

19: Aaron

20:♡: I am Aaron. Please take my words and consider them within your own heart. I am not omniscient. I can only speak to you from my own perspective, which I offer to you lovingly. If my words ring true to you, please use them. If they do not ring true, discard them. If any words that are offered to you do not help you to live your life with more faith, more skill, more love, you must always put them aside.

21: I wish to speak about living the devotional life. First we need to ask who wishes to live the devotional life, because there are many aspects of your self. The soul knows that it always lives the devotional life. It does not live behind a veil, so it sees clearly. But once you walk into human awareness,

it is a struggle to live the devotional life. You struggle with that which seems inconsistent with that life.

22: I wish to offer you an example. Be a fish with me, twenty yards down under water. Feel the heaviness of the water, the darkness below you. Look up and see the light. Seen through the density of water and then through the atmosphere is the sun. It is hard to see this orb. Certainly there is something called light, but there is no clear perception of the source of that light. Now please emerge from the water; and when you arrive at those last inches, suddenly, 'Ah! There it is! The Sun! This has been the source of light.'

23: This act of looking through the surface, this moment, is akin to the spiritual awakening that each of you have experienced in your lives. Some of you clearly perceived the spirit realm as children, so there was no moment of awakening to the truth of the spirit realm. But even for those of you who experienced that realm as children, there was a time when suddenly you understood, "This isn't concept; this is real. This is the deepest root of my being." There are some of you who were further under water and had the precise experience of looking through the surface, seeing the sun, and coming into the belief, "Now I am seeing clearly."

24: But my dear ones, what about Earth's atmosphere? You still do not have a direct experience of the sun. Your meditation and other inner work bring you into that space where finally there is nothing to distort the direct experience of the sun; but still you are seeing at a distance. Then you must go into the heart of the sun. "I will be burned up, destroyed," you say. Yes, "I" will be destroyed. The self cannot exist except as concept in the brilliance of that sun. Self is seen only as the tool, having no other existence other than as the tool; and yet it must be cherished because it is the tool of the incarnation and you need it. But you wear it only as a cloak; there is no identity with it. It is a tool!

25: When you come to the readiness to release even ego self, then you are ready to dive into the heart of the sun—no water, no atmosphere, no distance. Here, at last, is the direct experience of the sun. And what do you find there? One has to laugh as one enters that moment because you find that you have always been there, that you have never left, that the rest was all illusion.

26: The soul knows that it always lives the devotional life, because it knows the reality of itself as spirit. Those who live in the heaviness of Earth's atmosphere (never mind those under water who are not yet aware of the sun) become caught in thinking there is something they need to do to experience the sun. And from the relative perspective, indeed, there is. Here is where confusion lies.

27: The doing is not to wage war with the ego, which solidifies the illusion of relative reality. The work is to bring even the ego self into the Divine, to the divine Self. You cannot transcend ego until you accept ego. The work is not to wage war with ego self until the Higher Self wins, for that is an impossible task, self-defeating from the start. The work is to embrace the ego self so that it becomes transparent, becomes seen as a serviceable tool of the incarnation.

28: You, as human, have a challenge, which is to move in both places at once: within the relative structure in which ego seems solid; and within the ultimate structure, which sees with absolute clarity. Relative reality lies within ultimate reality.

29: My friends, think of a carton. Set yourself down inside it. The lid is closed. Here is your relative reality. You think that is all there is. May I ask you to take a finger and poke up the lid. Slowly raise the head just enough so that the eyes can peer out. Aha! There are a thousand; no, a million; no, ten million or far more cartons which beings inhabit. And around them is this infinite space which we call ultimate reality.

30:♡: You can never leave ultimate reality, and so you can never cease living the devotional life. And yet the relative human must, in part, give its effort to the living of the devotional life, not because that effort is needed for the devotional life to be lived but because the offering of effort is part of the teaching tool of the incarnation. I wish to turn the microphone over to my beloved brother/sister/friend Q'uo. That is all.

31: Q'uo

32: We are those of Q'uo. We wished to wait until the competition for sound value went a little more towards our favor, as the sound of sirens somewhat overmasters the human voice. 33:♡: It is just such moments when the pilgrim soul identifies the sound of a passing siren and thinks, "What an intrusion

it is into my peace,” and yet you also dwell within that siren’s wail. You are the entity in the ambulance. You are the child trapped in the fire. And the siren may be equally, justly, seen as the aid, the tocsin which rings, to remind the heart of the love it bears for that portion of the self caught in pain, in fire, or in the ceaseless athanor of the alchemist’s lore.

34: “Who seeks the devotional life?” asked our brother Aaron. Who, indeed, should stand up and say, “I am the real person”? What portion of self can represent that seeker? We ask each to look within and estimate how much the self has been included as an object worthy of devotion. Those who seek along the path of service to others can more easily see and recognize those efforts poured out upon friend and stranger far more so than they can look within and see there, those portions of the self that need support, comfort, reassurance, and that ineffable quality you often call mercy.

35: Why is the self so often not an object of devotion? Perhaps in part it is because the seeker hears its own thoughts and sniffs the dark side some dark thoughts suggest or even reveal. And how righteous is the self in judging that dark side, that “hue-manity”? Now, it is our perception that it is entirely appropriate for the self to be more and more aware as it goes through the incarnational experience that this dark side of self exists. We ask you not to flinch away from that portion of your human nature you perceive as dark.

36: You are a whole and completed entity bearing all that there is within the mystery of your consciousness. The illusion that you enjoy presents the night and the day, the dark side and the light side, as the entire globe of your Earth turns again and again ... light following dark, following light, following dark ... This is the nature of the dance you now are enjoying to a greater or lesser extent.

37: Perhaps the greatest single stumbling block to the self’s perception of how to live devotionally is this vein of judgment that the human lode contains. As in all ore, you are miners digging through useless rock as well as precious. Do you judge the material surrounding a vein of valuable metal because it is not that valuable substance? Or do you simply process the ore to refine it and to purify it?

38: Truly, as that precious metal within you—that pure consciousness—is refined in the furnace of incarnation, it is very helpful for the self to learn to minister to the self within that is undergoing transformation. What age are you within? What age is the shadow side of self? Is not your isolation—your feelings of alienation, this whole constellation of painful lacks and perceived limitations—the product of a young child’s agony as it attempts to grow into that which it was not? We suggest to you that when you begin to turn to self-judgment that you perhaps turn again and take up that self within that you perceive as misbehaving and embrace that being, showering it with compassion, for it does no more than express its nature.

39: You judge not the slag, the dross. It simply does not make it into the ring, the ornament, the coin ... Just so, love all of the self. This seemingly imperfect instrument is in fact perfectly created to give the seeker the maximum degree of potential for learning. Sometimes lessons come hard, but it is precisely your confusion and perceived lack of understanding that place you in so exquisite a rightness of position to meet and to learn to embrace and cooperate with the destiny that you have planned for yourself within this incarnative experience.

40: We would at this time turn the microphone back to our beloved brother. We leave this instrument in love and in light. We are those of Q’uo.

41: Aaron

42: I am Aaron. Q’uo picked up the words, “What aspect of the self is the real self?” Have you seen a small child playing in costumes? Perhaps it picks up its mother’s briefcase and pretends to be a businessperson, or picks up a cooking spoon and apron and pretends to be a cook. It is very easy to see that each masquerade the child moves into is an expression of the true Self.

43: Just so, in incarnation you wear many masks. Is one the true Self? They are all expressions of the true Self. Which true Self is that which is no self at all, but empty of ego identification, the transcended Self which rests fully in its own Pure Awareness, in its own divinity?

44: You are familiar, of course, with the lines in your scripture known as the Bible that God created man in his/her image. I beg your pardon. I ask that you look for a moment at that sentence. This which we might call God is infinite love,

infinite wisdom and intelligence, always thinking to expand itself and to express itself. The individuated awareness is one expression and furtherance of the Divine. It also moves into myriad experience as the child that masquerades. It is all part of its coming to know itself.

45: My brother/sister/friend of Q’uo has spoken eloquently of what happens when that which is being expressed in the self is that upon which judgment arises. For example, when that which has arisen is anger or fear or greed, Q’uo has suggested that you are pulled out of the experience that you are living the devotional life. When fear solidifies as judgment and in effect closes you into that box which I described earlier, from which place you lose perception of your divinity, then you cease to see the larger Self which is no self and how self is offered these myriad expressions as part of its learning opportunity. And instead, you move into a pattern of fixation on what arose in experience and into a relationship with that expression in which you must either call it good or bad, to be kept or to be gotten rid of.

46: There is nothing wrong with discriminating mind. In fact, you need such mind for the incarnation. The judgment that flagellates the self is unnecessary to discriminating mind. Discriminating mind can simply observe, “This is unskillful.” But the energy field need not contract around that discernment. It is made from a place of Pure Awareness which sees the human slipping into fear. What slips into fear? Fear slips into fear. Do not go with it! It is only a problem when there is no awareness that one is slipping into fear. Then the energy field contracts and it is as if the box lid were shut. Then you forget who you are. You begin to believe the masquerade, to believe, “I am the bad one who’s feeling cheap, who’s been cruel,” or whatever else may have arisen. You forget that there is a soul out there, and this moment of feeling fear is simply one expression.

47: Fear is not to bind you in a box of hatred. Fear is to teach you compassion. That was the whole reason for your incarnation: to move into a situation where you find the catalysts which help to open your heart. You do not have to get rid of anything. When you do not need it, it will go. As long as there is an attack on what has arisen in the human self, there is separation from the self and from the Divine of which that self is expression.

48: I want to ask that you begin to observe this contraction of the energy field. When a fear arises—anger, desire, impatience, pride—then, as Q’uo pointed out, judgment arises that says, “I shouldn’t be feeling this,” and with that judgment you move into a space of strong self-condemnation: “Fix it. Get rid of what’s broken.” But, my dear ones, nothing was ever broken.

49: Does a mathematics teacher put a hard problem on the board to convince you that you are inadequate or to help you learn how to solve the problem? Does incarnation hand you the heavy emotions which give rise to judgment in order to confirm your inadequacy or to teach you compassion? The question is not that these heavy emotions arise, but rather is wherein identification lies.

50: With the emotion and the clarity that can observe the emotion arising without ownership of it, here is the hole poked through the box so you can see the space, see the angel that you are. “Ah, yes. I am here experiencing this heaviness for a reason. I don’t have to hate myself for experiencing it, only love and respect the experiencer of it. My aversion, then, is against the unpleasantness of the experience; but I don’t have to attack myself that it came into me. Instead can there be greater compassion for this one?” This clarity is one essence of living the devotional life.

51: On the ultimate plane you are always living the devotional life; but on the relative plane, in order to live that life there must be a willingness to stay in touch with the divine aspect of the self, to create that spaciousness whereby the true Self can be seen through the clouds of delusion.

52: To live the devotional life is to be willing not to attach to fixing the self, but rather, to aspire to loving the self. There is effort involved. It is the effort to learn that the box is transparent. As long as the box seems solid, it provides both barrier and safety—barrier to protect the small self and safety to that which is “outside” and may seem threatened by the negative thoughts of the ego self. And so you hide in the box.

53: To live the devotional life is to love the Divine so much that you are willing to put holes in that armor, to give up your fear or at least your ownership of that fear. When you poke

19: I am Q’uo, and greet each again in love and in light through this instrument. At this time, we would ask if there might be a query with which we may begin this portion of the working?

20: Questioner

21: Yes, Q’uo, if I understood correctly, I’ll use an example (inaudible) describing what I think I heard you say with respect to disciplines of the personality, discipline with disrespect... I find it very difficult to (inaudible). The discipline aspect really doesn’t have anything to do with saying to self either, well, I’m going to do this anyway, because I know it’s good for me but rather indulgent, if I might use that word, the emotion to determine... well, indulge the emotion feeling in all of its aspects and then find the heart of it. Is this correct? Is this the essence of discipline? (inaudible)

22: I am Q’uo, and am aware of your query, my brother. We are, in large part, in agreement with that statement which you have made. We would add to it by suggesting that the discipline of the personality would have an effect upon your decision to meditate or not, an effect upon the attitude with which you viewed your decision in that it would be that heart of yourself which would enter into these thoughts. It would be that primary stance that you assume as you encounter or meet any situation in the life pattern. It would be the expression of that heart of self, that personality, if you will, that would undergird all potential responses to this thought. It would be the flavor, shall we say, the distinctive mark, the impression that would be the guiding factor in your choice of actions or responses to this thought within the self that one should meditate.

23: Is there a further way in which we may speak, my brother?

24: Questioner

25: No, thanks, Q’uo.

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

27: Carla

28: I was kind of surprised that I didn’t receive anything concerning love or faith or meditation. It occurred to me thinking about that after I finished channeling that, perhaps, when you talk about the ingredients in a personality, you’re talking about something that’s already there and that it’s just like an ingredient (inaudible), but I guess one conclusion that I might draw is the discipline of the personality is equally important for negative and positive polarities, but where does this learning to play the instrument intersect with love and faith? Is that in the lifestyle chosen or the path of life chosen?

29: I am Q’uo, and am aware of your query, my sister. The entity which seeks to discipline the personality, to become a metaphysical being, to exercise the way of the magician in attempting to arrive at changes in consciousness, these things are done primarily through those qualities which you have spoken of when you spoke of faith and love.

30: The entity which seeks to become a metaphysical being and to exercise the expression of its personality finds in the positive polarity that the ability to love comes forth from the primary faith that the entity has been able to nourish and to cause to grow within the self. All of these elements of the personality and the ingredients that make up the multifaceted being that each is find the necessity to give and receive love the primary building block and energy of all creation with each portion of the life experience.

31: Thus, the entity who wishes to be a metaphysical personality stakes its internal furnace with faith, and the energy which is output is likened unto love, the means by which it is done, the many facets of the personality that has been disciplined and is available as a resource, that one may (write the tone poem) of life with an unique and distinctive flourish, that gives a glorification to the one Creator in that it is a means by which a metaphysical entity begins to express its nature as the Creator.

32: Is there a further query, my sister?

33: Carla

34: No, thank you, Q’uo.

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

36: Questioner

37: (Inaudible). This falls within the context of today’s subject, and (inaudible). I’ve really been experiencing a great deal of feelings (of very, very deep sorrow and sadness (inaudible) particularly with respect to this group and with you,

and I’m absolutely certain (inaudible) (felt this way before. In dealing, can you speak (inaudible), please towards working with this (inaudible)?

38: I am Q’uo, and am aware of your query, my brother. Most positively-oriented entities who wish to develop that quality known as compassion in a larger degree will program for the incarnation the seeming lack of this quality of compassion. For the positively-oriented entity, this programming of lack of compassion will be for the self rather than for others, for it would not be appropriate for a positively-oriented entity to enter an incarnation with the programming of lack of compassion for others.

39: Thus, internally the entity works upon the palate that (is personal). These feelings of lack of work, of lack of compassion, a feeling of a loathing for the self, are a kind of angst that is meant to cause the entity to dig even more deeply into the self than the sense of selfless or less worth would indicate.

40: To state this in another way, the entity with the lack of compassion for the self would do well to look upon that self as a child within one’s care and attempt to give it that love and support that any child would need when learning new lessons, realizing failures will occur and are most valuable, for they teach much about what is workable and what is not, what is helpful and what is not. Thus, if one would take under one’s wing that semblance of self that has such small value, such lack of worth and love from self, there could begin to be...

41: (Tape ends.)

42:

10.2 1997/01/12

0: We are of the principle known to you as Q’uo. Greetings, dear ones, in the love and in the light of the one infinite Creator. We thank you, as always, for inviting us to share our thoughts with you at this time. And we must say that the topic this time is interesting.

1: As we chat we ask, as always, that you please take only that which sounds good to you and leave the rest behind. Use your discrimination. We thank you for doing this, for we offer our thoughts to you freely, knowing and trusting that you will not allow them to be a burden or stumbling block but only to use them as possible tools and resources in your path of seeking.

2: The term “pot luck” is interesting, the connotation being that of the meal, the choice of food, for truly we are those who deliver a kind of grocery. There is the food for thought that definitely fills an appetite, and perhaps today we would talk a bit about that appetite for more, that thirst and hunger for the truth. How hard it is even to find the truth of the self. Each of you sits within a framework of flesh and bone, apparently limited and mortal, fenced about by circumstance, with only a marginal degree of control over much of the experience of the incarnation. And as the seeker awakens, as the spirit within stirs and rouses and rubs fists into sleepy eyes and looks about the manifested world, at first glance it would seem to know the self is a simple thing, and yet as the being within incarnation grows in stature, in age, in years, there is that moment when the unthinking child becomes a seeker. There is that moment of awakening, that movement of awareness as if someone had suddenly opened a door and the fresh air from the outside came in and beckoned. And suddenly you do not want to be indoors anymore. You want to be out in the world seeking the truth, looking for it as if one were a traveler searching for a lost homeland.

3: And who is that person who has awakened, who has walked out of the comfortable, sheltered life of those who sleep? One of the penalties of awakening is the realization that you do not know yourself. And so the seeker seeks to know the self, and each journey that the seeker makes reaching outside for learning, going to the classes, the seminars, the workshops, each of those experiences offers a tantalizing glimpse of a variety of those who also seek, perhaps one or more who teaches, who has a point of view that seems to beckon and have truth, rubbing shoulders with other seekers that have points of view that seem enticing, provocative. Soon the new seeker can be swamped in the projected thoughts of self from teachers, from fellow seekers, and from various portions of the being within that is awakening.

4: And so awakening often brings not a simpler or more

chosen by the sub-logos responsible for the structure of your particular physical universe.

3: Each of you is, shall we say, a new and improved product, since much has occurred in creations before yours which has suggested to the newer sub-logoi that this veiling take place. What is the personality? This question, this concern has generated millions of words among your peoples. Always it seems that your culture is fond of the list-making, that the personality is Number One this, and Number Two that, and so on. The shape of the truth, however, is thwart (of) the list-making tendency of your peoples.

4: It is easier, shall we say, at least for this instrument to conceive of the personality and the structure of the mind that fuels this personality as an instrument of musical kind. An instrument is that which is to be played upon; an instrument can produce many tones within the limits of that instrument's nature. This instrument is familiar with musical instruments such as the piano and the recorder, which is a kind of flute, and, in each of these instruments, the way the instrument has approached (it), the nature of the particular touch of the fingers is quite substantially important, for it is the production of lucid, pure tone that the player of the instrument is attempting to achieve.

5: You may look upon the structure of your mind, emotions, mentality and spirituality as an instrument, that each is a different kind of instrument. Some personalities are those which must be struck, such as the piano or the drums. Others are entities who have various strings of character and nature that individually can be tuned and then plucked or vibrated in such a way as to produce tone by friction. Other instruments require energy, the pressure of breath forced into a shape and then air opened and denied in order to produce various notes. Each spark of the one infinite Creator that is each of you is an unique instrument with the ability within its potential to produce pure, clear, beautiful tones.

6: Thus, one may perhaps see that the first concern of one approaching the self and wishing to do work in consciousness is to investigate the nature of one's own instrument. Because of the veil, this is excruciatingly difficult without help, for it is hard for a person to see its own character. One may most accurately see into one's own personality by reflection. It is no mistake or coincidence that your third-density experience is determinedly social, for it is in the interactions of personalities with each other that the truth is projected to each from the other.

7: When you relate to a sub-logos such as yourself, those things that you like in the other are likely to be those things which you like within yourself, and vice versa, those things which offend you in someone else reveals to you those considerations and issues which are far from settled within your own self. Moving deeper into this heart of consideration of personality, one may attempt most successfully with other entities' help to penetrate the outer forms of personality and to move into that subterranean spring of personality from which you are as a fountain bubbling up into manifestation.

8: The personality that you are, may we say, is an artifact of distortions that have been created by the choices that you have made in pulling from the archetypal and racial mind those elements which you have decided to work upon within your incarnation. Although each entity is unique, then, each is standing from material that is very deep within the unconscious mind that links all sub-logoi with the identity of the Logos. The Logos in potentiation cannot be said to have personality. By the action of free will, the potentiated Logos becomes that intelligent energy in which the seeds of personality are sewn. Each of you springs from one soil. More than this, each of you springs from one kind of seed.

9: Through the circles and cycles of life after life and density upon density, through the processes of seemingly slow moving time, you have created the distortions that identify you as unique. So, part of the goal of one who wishes to play that instrument of personality is to move through each distortion to find the parent stem that all share; then, when one has more of a feeling of those things which are congruent from person to person, one may then move back up the trunk of consciousness into those branches of conscious thought that ramify into the personality that you express at a present moment such as this one.

10: Were each personality not to have come from one source, it would be an entirely different thing to learn the disciplines of this particular instrument that you possess, that you have created up to this point in your cycles of manifestation. But

you can stand upon firm ground in receiving information from any other human source, because each is most assuredly and truly a distortion conglomerate whose roots are identical to your own. This is why so much can be learned in the interaction of person to person. Moving deep enough, one treads common ground with all entities. It is equally important to grasp the common ground and to grasp the peculiarities and specialties of your particular instrument.

11: Now, when you have more or less begun to identify the tones that your instrument can produce—and this is the work of many lifetimes—you can move forward. These tones are emotions, so-called by your culture. The music that personality plays is a music made of pure emotions when the discipline of the personality is somewhat advanced. However, as in any entity attempting to learn to play an instrument, the sounds produced by one who has not practiced can be discordant and unpleasant to the ear, and, in most cases among your peoples, those who have not yet learned discipline produce many unpleasant tones.

12: There is the feeling of one sitting down at, say, a piano but knowing not where the keys are or how to make harmony, and, unless certain keys, certain key information, that is, is made available, the piano continues to be a large physical object which produces nothing that is pretty. When one sets oneself to learning to play the piano, one practices each piece to find the harmonics of that particular key. Then, and only then, can one begin to make music.

13: So, as you have emotions, as you experience emotions, what you are first attempting to do is find that purity that lies within the distorted feeling that you have concerning this emotion. For the most part, emotions come upon one in a way that is blind, and one spontaneously discovers oneself vibrating on a certain note or a certain kind of emotion. The usual non-practicing person assumes that, however this emotion has hit, however this emotion has felt, (it) is instantaneously the true tone. It is the concern of those who wish to work in consciousness to hear that tone in all of its distortions and to treat it with that reverence which finds the center, shall we say, the good of that emotion, the true heart of that emotion. Once one has begun to grasp the notes, one can begin to allow the discordant distortions to fade from that particular tone or emotion.

14:♡: This is the work, as we have said, of lifetimes. It is slow work. However, we think that each of you as seekers will find this work enjoyable. It is not an intellectual process but rather a sensing or feeling or intuitive process to find the heart of emotion, and we would simply suggest that each of you, as it feels right to do so, begin to sense into the emotions that spontaneously arise, loving, supporting and respecting them as they come to you and, at the same time, allowing the heart within to search for the heart within that particular emotion, for the purification of emotion is very central to the process of working with your consciousness to achieve the discipline of the personality.

15: Your personality, your character or nature, your essence—we correct this instrument. Remove “essence”—is a group of manifestations stemming from the vibratory complex that is you. What you are attempting to do, then, is express your true nature, become more yourself. You're searching for the truth of your being. You're not attempting to end distortion within yourself, you are attempting to see and play with the beauty of each of your feelings or senses.

16: So, we have given you two steps. First, beginning to name your own personality, trait-by-trait and nature-by-nature. This done, you are attempting then to practice the self, practice the being of the self, play with the self as it experiences incoming sensory data, begin to play the scales of the instrument. One thing there is that the musician must have, and that third thing is music, and each of you is seeking that music, is certain that there is music written for your instrument. Each of you hungers and thirsts for this music to be laid before you, and this music is the path that you choose to take and the choices that you make in hewing to the chosen path.

17: The musical pieces that you play with the instrument of self have a significance and a depth that comes from that free will that blows the spirit hither and yon. There is no end to the music of the spheres, and there is no end to the music that you can play once you have learned your instrument.

18:♡: We would at this time transfer the contact to the instrument known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

holes in the box you cannot help but see the brilliance of the light that shines beyond, shines through even into this expression that we call small self. Can you love this small self that falls into mud puddles? It is easy to love God; but can you love this that quakes in fear, that sometimes lies, grasps or abuses as expression of that fear?

54: Q'uo

55: We are those of Q'uo and are again with this instrument. 56:♡: In closing we would ask that as you lay your frail barque of flesh down between the soft, cool sheets of your bed, think on all your attributes and shower them with your affection. “Ah, sweet feet and legs that have carried me where I chose to go this day ... ah, dear back, strong, bent under the burdens of the day ... kindly stomach, hard-working heart, sweet tongue spouting such folly ... ah, dear, dear pride, lovely vanity, elegant sloth ...” Do not fear these attributes. They are yours to command, to use in understanding more. They all are yours—precious, precious gifts. Without all of your attributes you could not swim so well in the sea of confusion that is breeding new life within you.

57:♡: Tuck yourself in with love this night, and cast all your burdens into the powerful and compassionate arms of the Creator, whose nature is love and whose love is nearer than your breathing. The Creator does not care that you perceive yourself as imperfect, for the Creator knows your heart and dwells therein in perfect contentment.

58:♡: Good night, each weary spirit. Our joy at being given this opportunity to share with you this weekend is too great to express. We love and bless each of you, and for now leave this instrument and you in the ineffable Mystery of the love and the light of the one infinite Creator. Adonai. We are those of Q'uo.

59: Aaron

60: I am Aaron. You are weary and I will be brief. No more words or thoughts; but I want to bring your bodies into this because you learn with these bodies. Both Q'uo and I have raised the question, “What do you do with this judgment? What about these contractions of self-condemnation or of heavy emotion?”

61: There is an exercise drawn from Tai Chi called “pushing hands.” In this exercise, two people stand face to face, one foot behind the other and arms resting, forearm against forearm. A pushes sharply, B's usual reaction to that push is that its body's energy contracts. If it is deeply aware, it may go only as far as that contraction; otherwise, it will push back or resist.1

62: A is not just another person. A is all of those conditions of life which push at you. When life pushes you, you have two choices. The traditional choice is to push back, but you can also learn to dance with that force, to absorb it; and when the force releases itself, take it back. It is quite powerful to practice this and watch that which wants to resist arising, to see, “I can't just will that the resistance fall away. I can wish it would go, but I can't make it go. I can pretend it's not there, but that doesn't mean that it no longer exists. But when I soften around that resistance, not trying to make it go away any longer and not acting it out, but just making space for it, then I become able to dance with that which pushes at me, be it internal or external. And with the worst hailstorm falling on my head or an emotion arising, I give it more space and become able to dance with it.”

63: I want Barbara to demonstrate this to you that you might practice it tonight and in the morning, so that we may talk a bit about the exercise and what it means to dance with life.

64:♡: It is such joy to rest here in this circle of sincere and loving seekers. I express a gratitude that you have invited me into your circle. I love you all and wish you a good night. Barbara will show you this exercise when my words are concluded. That is all.

65: (footnote start)(Aaron is using the letters A and B to refer to two individuals in relationship.(footnote end)

66:

8.32 1995/11/18

0: (This session was preceded by a period of tuning and meditation.)

1: Aaron

2:♡: I am Aaron. Good morning and my love to you all. I hope you have had a restful night. A few of you are aware of dreams in which you were observant of the movement be-

tween contraction and opposition to it, and to dancing with that catalyst and the resultant contraction about which we spoke last night. We have been talking about this balance between the ultimate being—which is whole and knows its wholeness, which experiences no veil separating itself from the reality of its wholeness—and the relative being which perceives itself to be less than whole and is struggling to become whole.

3: You are not incarnated to get rid of that struggle, but to live it out and learn from it. You must cherish the experience of the incarnation without getting lost in it. This, to me, is another aspect of the devotional life: the willingness to work in an ongoing way to keep both doors open, cherishing and living the incarnation from a perspective that sees it clearly. 4: You are the mother tying the child's shoes before it leaves to march in the parade, straightening its collar, adjusting the outfit, smoothing its hair. And you are simultaneously on the tenth-floor balcony observing not only the whole parade but the infinite landscape through which the parade marches. From that perspective you cannot see whether the child's shoe is still tied; but if it is not tied, if you had not given that care on the relative plane, then it might stumble and fall, disrupting the entire parade behind it. And that disruption you would see from your balcony.

5: So, you must attend to both, attend with infinite care to the details of relative existence. And that attendance is what I name as devotion—attending but without fixation, with the spaciousness which sets you up on that balcony. You might even move to the sixtieth floor where you can see all the neighboring villages and all the other parades.

6: I want to invite you to do a small inner exercise with me. Walk into a bathroom with me. Turn on the faucet and observe the water filling the sink. Suddenly it threatens to overflow and the faucet that turned it on does not turn off. It seems to turn in only one direction. The water is up to the top lip now and here it comes over the top, running down onto the floor. Try to turn it off again; it will not turn. Feel the tension building in you. It is streaming over the top now, a literal waterfall, and you know that this bathroom is directly above the living room. It will leak through. Quick, gather towels. Mop up the water. Toss the saturated towel into the bathtub and take another and another. If you go fast you can keep up. Can you feel the tension of that? “Me against this water.” This is the relative human. And now I walk into the bathroom and pull the plug. Whoosh! The water goes down the drain. Feel the tension relax?

7: Life constantly hands you its barrage of overflowing sinks, of problems to be solved; and your energy contracts into a self that will handle those problems. This, my dear ones, is not devotion. This is control. This is fear.

8: Even if that sink was above not your own but your neighbor's living room in an apartment, and if your desire to stop the water was so that no harm would come to your neighbor, implying focus on service to another—when you are meeting the issue with that contraction of fear, you are simply moving into a perpetuation of an old pattern which believes that the ego self must be in control. If it must be in control, then there is something “other than” out there of which it must be in control.

9:♡: So, you move into the myth of strengthening the self, being the powerful or capable or good one. There is nothing “other than.” In the moment when you symbolically pull the plug, you shift tracks from the fear track to the love track. You come back into harmony. The universe is not throwing mud on you in order to make you feel small or inadequate. If the universe does fling mud on you, in some way you have invited participation in that experience because the soul sought the experience—that 4X4 beat over the head that we talk about—sought the experience because there was a higher area of learning which it sought, and it did not know how to open to that area of learning.

10: I want to offer a brief example of Barbara's experience here. She did not ask for the tendonitis in her shoulder or the hernia in her belly. The conscious self did not want these distortions. The conscious self wanted to be healthy and free of pain. The higher wisdom sought the experience of moving into full harmony with the universe and was aware of the use to draw to itself the catalyst needed to make evident the areas of delusion, so as to allow the fullest possible expression of this intended harmony. The personal self agreed, without knowing the details, “This learning is the highest priority. Whatever it takes, I agree.” It was offered milder lessons

of the truth of harmony and was unable to pay attention to those. It truly needed something either life-threatening or physically painful to catch its attention.

11: And so, the body began to manifest these symptoms, these symptoms rather than other symptoms, because they grew out of a karmic stream, because there had been past injuries to the body in these areas and there is a cellular level of memory which perpetuates that distortion until it is released. My intention here this morning is not to explain how karma works in depth, so I will leave off that particular track and be glad to answer any questions about it at another time.

12: Simply put, here was the human frantically mopping up the floor, and it needed to be reminded that the water is not "other than." You need not attack it. Instead of perpetuating the practice in which you find yourself in opposition to it, stop. Use whatever practices are necessary or useful to release the tension of these old patterns in the ways that you practiced in the dance last night. That is one type of practice for coming back into this sixth-floor perspective, and then you see all of the other possibilities, nothing in opposition to you. Pull the plug or open your heart or whatever is appropriate in that circumstance—"Nothing against me."

13: To do this over and over and over is to live the devotional life. This is coming back to the memory, "I am divine and everything is divine, and I do not need to live my life in fear and disharmony." To do this is so difficult because the personal self is so attached to its fear, attached to its perpetuation of its mythical separation. It has felt safe, albeit alone, in that separation. And you are constantly asked to give up that mythical separation which has held you alone but safe, to offer your fear of the Divine—not getting rid of it, just releasing it/offering it—to offer your unworthiness, another illusion; to offer the myth that you are bad or broken.

14: My dear ones, all of those myths served a purpose to the personal self. You come to one and then another and you ask, "This one, too? Must I let go of this?" Yes, all of it. With each letting-go there is resistance. When you learn to greet that resistance with a gentle kindness, it is not so hard.

15: After some time, you find that you can be observant of the parade on the ground level from a basement window that watches the feet go by and sees all of the untied shoes. And you can watch the parade from the sixtieth floor at the same time—a spaciousness which reaches out and ties each shoe as it passes by, but without any fixation on any of this passing parade as "self," without any self to protect, just love which comes up to the highest floor and watches the whole process.

16: At this time I would like to pass the microphone to my brother/sister/friend Q'uo. I want to state here that it brings much joy (I speak for myself here but I know that Q'uo would echo my words). It brings me much joy to share with you in this dialogue pattern, each adding the richness of our own perspective. We speak as two souls speaking to this gathering of souls, all of us gathered together. I thank you with loving and grateful heart for wanting to share with this circle in this way. That is all.

17: Q'uo

18: We are those of Q'uo. And we, too, greet you with love, light, and joy in the infinite Creator.

19: How pleased we are to be exploring that great Mystery which is the ground of being with you. To us it remains an imitable and ineffable Mystery; and at the same time, as we become more ripened as spirits, we become ever more deeply in love with this Mystery. We know not at what point we shall move beyond distortion, but we care not; for the delight of consciousness is like the odor of remembered flowers, a scent of supernal beauty that stays with utmost clarity in the memory.

20: We have been talking about the core of the art of living well, shall we say. That core being the establishment of a truly peaceful and non-judgmental attitude with regard to the self in all of its human vagaries. We have encouraged you to have mercy on yourselves and to allow healing, to touch the jagged edges of the wounds that the self's reaction to catalyst have caused. But how to do that? We are not speaking of releasing the self from the processes of self-determined ethics. We do not discourage the seeker from creating personal standards or from attempting with a whole heart to fulfill and honor these ethical commitments; but rather, our concern is that the sense of self not be diminished in the self's regard by the straying from the subjective structure of perceived righteousness or justice.

21: This work is important to the emerging metaphysical being. To enter into these processes with healing is for many difficult due to the self's disappointment with itself. We might suggest as a tool to be used in moments of self-judgment, the visualizing of a scene upon the stage of consciousness in which the Creator's hand is downstretched, open, palm upward—that hand being as tall as you, you being just able to reach into the palm to give to this outstretched hand of love the gifts of your humanity; for we assure you that the Creator finds these gifts precious. Here is the thing not done. Here is the thing done in error, omissions and commissions that you perceive as erroneous. Give them up. One by one let them tumble into that palm, one upon the other. Here, envy and pride ... all the sorry gifts of the undisciplined self.

22: Now look upon these bits of colored stone that are the form of these metaphysical gifts. To you, when you gave them, they were gray, ugly, broken pieces of self, fit only for the trash. Look now and see the beautiful colors of these shards of a life broken as they gleam and shine—blessed, accepted, and transfigured by the love of the infinite One. These are gifts indeed.

23: When these gifts have been given, when you see these colors, retreat a step at a time from the visualization and come back to the self—forgiven, blessed, renewed. You are loved in every tiny iota of the fullness of your being. There is, then, the opportunity to begin anew; and truly this chance is always real, not a mirage. For metaphysically speaking, the one who turns over its perceived errors is doing substantial and blessed labor. Take the deep breaths of the light that dwells as plenum in all that there is and know that you are made new.

24: We would at this time turn the working over to our beloved cohort, that prince in monk's robes, our Aaron. We leave this instrument in love and light for the moment. We are those of Q'uo.

25: Aaron

26: I am Aaron. As there will be a fourth session, my choice is to keep the next body of material separate and offer it this afternoon, and to focus our attention here for now. One of you has spoken to me of the questions of the human as teacher and learner. Each of you is always a teacher to other. At times, that which it teaches is the personal ego self. At times, that which it teaches is the Pure-Awareness Self. She states that it would be ideal if all who taught could teach from that highest level, but of course you cannot. Thus, your teaching of another is a process of discovering and analyzing that highest awareness in yourself.

27: For many of you, because you are aware that the teaching comes from the ego self, you become frozen, afraid to offer that because of your abhorrence that you will offer distortion and thereby defile another. I bring this up as one area about which we would like to hear your concerns. Please offer any other questions that come to your minds and to which you would have us speak.

28: M

29: In the exercise that Aaron described last night, is there a way to do this without anyone else with us?

30: Aaron

31: I am Aaron. I hear your question. You may constantly do this. There is always a partner, although often not a human partner. There is the sink that overflows.

32: This instrument showered this morning and found some water on the floor. Immediately her energy contracted against the water. Then you must offer that small, whispered, "Dance with it. The water on the floor is not my enemy." If you stub your toe and there is pain, you can fight with that pain or embrace the pain and soften your energy field around it. If the letter which you sought was not in the mailbox in the incoming mail, feel the contraction—wanting, wanting, grasping—and remind yourself, "I am not in opposition to the universe nor the universe in opposition to me. That letter not coming is the catalyst ... this is the water on the floor by the tub ..."

33: What is your relation to the catalyst? You will see it constantly at every red light, at every wait in the supermarket line. Noting the contraction, you make the skillful and loving decision to move back into harmony, to observe the contraction with a certain spaciousness and kindness. You are not getting rid of the contraction. If you are late getting across town and hit a string of red lights, you may note at each one that there is contraction.

a kind of geometry to the mind. There are pathways within it. And there are entities within your culture, within each culture upon your planet, who have moved deeply into subtleties in discriminating betwixt one level and another, betwixt one tone poem of a mood and another, between one awareness and another.

8: Either of these kinds of path will work. It is simply that one must find the path or the combination of thoughts that will yield to the self that which is sought, which is an increased trust that all shall be made clear in good time.

9: The simple use of time is recommended to those who wish to work with the processes of perception. When an entity takes time with the self it is a great help to the inner workings of that self. Some find that the greatest gift that they can give to themselves is silence, and we do recommend, always, the daily silence, the listening within to that still, small voice that speaks in that silence with thoughts beyond words, with food that feeds the deeper person. Some find conversations with the Creator very helpful. These are often cast as prayers, but any conversation with that mysterious higher power qualifies as prayer, as this instrument has often done, getting very angry with the Creator, complaining and otherwise getting negative emotions expressed. Sometimes yelling at God is suitable and appropriate for what someone has been through and what someone is attempting to integrate into that combination self of awareness and mortality that each is within your illusion. Certainly allowing time to pass, allowing sequences to build up, is extremely helpful when one is attempting to discern and there are subtleties that cannot be voiced. The simple allowing of time to pass can bring into your awareness those subjective signals that work only for you, those little nudges that you begin to get when you turn your life over in complete surrender to that truth that you seek and that you wish to be.

10: There is a freedom that comes with the surrender to that higher power, to that attitude that says, "Not my will, but Thine. Teach me Thy ways. I want to know how to fulfill my service to you. Give me a hint. Give me a sign." Then allowing the time to pass, asking the question, and waiting. There are times when the waiting period is very, very short. There are times when one waits for years. However, always these questions continue to work within you until you have found your way. Fortunately, it is in how you meet the conditions of life that the quality of life inheres, not in the events or circumstances themselves. It is easy to forget that consensus reality is illusory because everything looks very real and seems very solid. Scientifically speaking, you are aware that within each piece of furniture and within your own body there is far more space than anything else, with electrons dashing about as tiny little galaxies. Almost all space. No real matter. All an illusion. How hard it is to wipe out, sometimes. And to find that patience that seeks more deeply, that is not impressed with seeming success or put off by seeming lack, that sees beyond the appearances and the chances of a mortal existence.

11: But discernment is all about moving into that uncomfortable darkness, where things are almost impossible to see aright. The colors are hidden, even the shapes. Oh, the light could not be dimmer without going out entirely. This is your spiritual situation, and that is why the faith with which you meet the good and bad fortunes of your existence is such a signal and powerful portion of a walk that can be termed spiritual or devotional in nature. Since nothing can be known, one must choose either to stop trying to understand or to invest in faith.

12: If the seeker is able it is very helpful in pursuing truth to work with those entities with which you come into contact, for as long as you are thinking internally and turning the gaze inward, the mirrors which others offer to you are not used. It is very difficult for one within the tangle of life that each entity creates in his incarnation to see that tangle in a balanced and helpful way. However, those others with whom you share your environment have the happy faculty of being mirrors without effort, for you shall catch off of their mirroring only those images that provoke reaction within you, and as you react to those entities seemingly outside of yourself you may know that you are now working in an area where there is something to work on. Your interest has been awakened, perhaps rudely. Perhaps you do not like what you see. Perhaps you love what you see. Either way, you as a seeker have been served by the mere being of the other, who without any effort whatsoever is able to show you the truth that is

hidden within you. When you have the untoward or the negative reaction, take that gift and look it over, for it has much to tell you. Perhaps in the end, when speaking of spiritual awareness, we must admit that in terms of final things we as yet do not know anything. The mystery continues to recede before our eyes in an infinite and spacious way.

13: And this seems to us to be satisfactory. We are content at this point in our own evolution to serve according to that which we value and that is why we thank you for allowing us to speak to you. For to us, the cries of those upon your Earth for understanding, illumination and peace are gripping and make us feel much sympathy. We feel the sorrow and the desire for the higher way, for the loving way, for the truthful way, for that quality of life which turns the everyday into an object of beauty and truth. We feel these desires within you and praise them. As you move in response to them you are accelerating the rate of your spiritual evolution and beginning to live a life larger than yourself in that as you attempt to live from moment to moment, fastening upon those things of greater importance, the vibration of your being lightens, and as it lightens the planetary consciousness lightens also. It is as though with your being, with that essential you that breathes in and breathes out and yet remains beyond all breathing, you have the power to change the world. And indeed, quite literally, each of you is changing the world to the full extent of your choices in respect to how to serve.

14: The great choice, as you know, is between the radiant, the giving (of service to others), and the attracting and holding and controlling of service to self. Each of you has chosen the path of radiance and each of you is making a difference.

15: There is perhaps nothing greater that we could say than to love one another as you have come to love yourself, and if you have not learned to love yourself, that task is your first one. For it is difficult to do work in consciousness until one has become at peace with one's being, in its full nature, with all its shadows and its dark side. So we ask you to love, to find ways to love the self, and to nurture that self and appreciate and respect the sacrifice of that second-density great ape being which has given you the opportunity to walk upon the earth and to make a dent in it and to live and to choose. This is a very precious thing, this incarnation. Each is aware of how quickly it is going. We wish you every blessing and shall be with you at any time that you request your presence, not to speak but simply to sit in meditation with you.

16: We are aware that there are questions that remain and so we would transfer to the one known as Jim so that we may probe further in this interesting area. We thank this instrument and leave it in love and in light. We are those of Q'uo.

17: (Transcript ends.)

18:

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10.1 1997/01/05

0: We are those known to you as the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is, as always, a privilege and pleasure to be asked to share our humble thoughts with you, and we are honored to do that, asking only that discrimination be used by each to pick up those things which appeal to you and to leave undesired thoughts behind.

1: You ask this day concerning the disciplines of the personality. May we say that this is a large subject. The question entails gazing at the stuff of which humankind is made, for it is within the human situation that the discipline of the personalities becomes challenging. When one is between incarnations, or when one is within densities where the truth is not veiled, the disciplines of personality are a much more straightforward challenge because there is that simple measuring stick of the vibration of the one infinite Creator against which to view the considerable material of that personality which is your unique gift to the Creator and to the creation.

2: It may be more difficult to achieve meaningful progress when the truth is not veiled, but it is more difficult within the third-density strictures to perceive the directions in which one is well-advised to proceed, and it is just for the sharpening of this challenge that the veiling of third density was

again

36: Is there any further query, my brother?

37: R

38: One more point. I assume that as you ask for guidance the guidance will be given appropriate to your stage of development. You walk your own path and when you receive guidance, this does not mean that someone else walks your path for you. Is this correct?

39: You are correct that another cannot walk your path. As one receives guidance you are always free to accept or reject all or any part of the guidance. The feeling of recognition, of rightness, of being in the flow of energy, shall we say, is often the signal to the seeker that the guidance received is good and perhaps shall be adhered to. However, one is always able to choose one's own path, for at every turn there is always guidance whether it comes from another or from the self.

40: Is there a further query, my brother?

41: R

42: As one asks for guidance, there is a responsibility to use the guidance well. Is that all the responsibility?

43: To that responsibility we would add one further and that is that one seeks with a whole heart in each endeavor in which one asks for guidance. It is not always possible for the seeker to listen clearly, to hear clearly, or to act well, but a seeker can act with a whole heart and seek with the intention of knowing in order to serve and to grow.

44: Is there another query?

45: R

46: No. Thank you.

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

48: (No further queries.)

49:♡: I am Q'uo, and as it appears that we have exhausted the queries for this session of working, we would at this time wish to express our great gratitude at the opportunity of joining this circle of seeking. At this time we would take our leave of this instrument and this circle of seeking. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

50: (footnote start(See the first question by R for further clarification regarding this section.(footnote end)

51:

9.29 1996/12/22

0:♡: We are those of the principle known to you as Q'uo, and we greet each of you in the love and the light of the one infinite Creator. What a blessing and privilege it is to be called to your circle of seeking on this day of chill and grayness, when the days are so short and the longing for the light is at its greatest. We greatly appreciate this opportunity to share our thoughts, to share with you those things that we feel that we have learned. We ask, as always, one thing of you and that is, if we may use the word, discernment. We do ask that each of you trust her powers of discrimination, for there is within you a very powerful knower. And that keeper of your own personal truth awakens when you hear that which is true for you, that which is of use to you. It is a feeling of remembering or recognition of that which was already dimly known. Then that is yours. If you have no such recognition of those things which we say then leave them behind, for we are not speaking as authorities but as those who walk the same path as you and those who have perhaps in the illusions of time and space walked a few more paces than you have.

1: The wish to obtain and purify the faculty of spiritual discernment is surely a common one because of the nature of the spiritual journey. It is not given to any to have proof of rightness. In other avenues of your daily existence where the world of the physical holds sway there are ways that seem to approach exactitude, of knowing and measuring quantities and qualities of those things which are manifest within your illusion. One of these things which is manifested in your illusion is the physical, mental and emotional bodies that you have taken upon yourselves as one would don a suit of clothing in order that you might have a beingness within your world of illusion during your incarnation here. That body is at once a wonderful gift and a gift to be grasped and understood as a part of but not all of that which is yourself. In particular, that mental and emotional mindset that comes with the body that you have, that follows the instincts of the body that you have, is also that which makes it very difficult

to see into that darkness in which spiritual things are always hidden.

2: The hallmark of the spiritual inquiry of the seeking and searching after truth, of the thirsting for righteousness, is the darkness, the perversity, the inability to see clearly that is typical of a world that is in darkness in which the only light is the light of stars and of the moon. The one this instrument knew as Don used to say that the moon was more important than the sun because it gave light in the night, when you need it. This is very true. It is into the spiritual night that the light, so dim yet so precious, of discernment must come. It is not in the noonday of consensus reality when choices seem clear, but rather at the midnight, the dark night of the soul, which in some levels goes on all the time beneath the tempo of your everyday life.

3: It is as though the greatest of treasures was hidden in a darkened theater, or a darkened field. If within a theatre, then, it is not simply the audience but those upon the stage that gaze about and look for that hidden gem that is truth. If within the field of night, then, we might bring that parable that this instrument has from its Christian education of the merchant who sold all that he had to buy a pearl of great price. That pearl lies buried with the field, and it is the decidedly unglamorous job of the seeker of truth to dig in the dirt. Now, each of you has a different way of approaching the dichotomy which is sometimes not clear and is sometimes excruciatingly obvious betwixt the second-density great ape physical vehicle with its attendant mind and emotions and that consciousness which was before all began and which shall continue after all has ended in the stream of time and space.

4: To most entities it is very difficult to move from the choice-making, comfort-seeking mindset into that consciousness which has no characteristic of time or space or momentum but rather which exists in the eternal, in the infinite, in the unknowable. All that is unknown in spiritual discernment does indeed lie safely, most deeply within the heart, within that great center within which you may visualize as a tent of meeting, the tabernacle, the holy of holies in which resides the Creator, that great original Thought, unconditional Love. That power that is the Logos is absolute.

5:♡: When there is that golden moment and the self somehow moves into that space where one is tabernacling with the infinite One, one is in the light, and one becomes the love. When those moments occur we suggest that you write them down in your memory and know that you have gleaned a precious gem from that field which you are digging in. Or know that one of the characters upon that stage has come to life because somewhere in that theater that little bit of truth was found. Those moments are absolute. They cannot be transferred to another, but for the self they are tremendously important, for very often, while in the physical illusion, the seeker must run on faith and hope alone. And when this is the case, it is memory that feeds faith and sparks hope. Memory of the self is a blessed gift of the moment, and another and another, and as the years of your incarnation roll by there is a growing collection of precious, precious gems of moments in the light, moments when love and the self were not bounded or separate.

6:♡: This instrument has often attempted to write of these moments of ecstasy in a way that would spark others to find the fullness of joy in the Creator, and yet there is no communication that can transfer this kind of moment of pure awareness. So the seeker, as always, is upon a unique path. There are no two sparks of love, no two souls, shall we say, that have the same path, though many may say, "Oh, I have a Christian path," or, "I have a Buddhist path," or whatever path is named. Yet one path is not equal to another. Each is unique. The difficulties of sharing and helping each other when discernment is being searched (or) is monumental because one path is not just like another, regardless of how two people use words to describe that path.

7: Your nature as an entity is at the same time unified and extraordinarily complex. If the soul that you are works better moving from feelings it is perhaps desirable to cue to the unitary nature of experience that all is one and that in experiencing any one is experiencing one experiences, in the end, the All. For the one who is more aware of the internal workings of the mind, that one who is aware of the layers of meaning and of consciousness, the image of a subtle and complex network of mind works better. The mind has great depth, moving ultimately into that Self which is All. There is

34: If you walked across a graveled driveway strewn with rocks and your feet were bare, many of them would prick your feet and there would be pain and contraction. You would not say, "There should not be contraction," but you, out of kindness to the body, might feel anger towards the driveway. "Why does it have to have sharp rocks?" You might think, "Next time I will bring shoes to cross this road," but you do not think, "I shouldn't feel pain." You do not think, "My body should not contract. My body should like the pain." There is kindness to the body.

35:♡: With emotional catalyst—the red lights as you drive across town—the energy contracts in the same way. Just come back to, "What is tense?" Come back to harmony with the universe. "The universe is handing me precisely the catalyst that I need. Can I sit here with each light, on the ground floor with the human squirming, wanting the light to change, while from the top floor, awareness is observing how much tension this human is feeling and offering it love?"

36: As you nurture that higher perspective, you begin to keep the door open so that you can come into painful catalyst, observe the painful contraction, and not fixate on doing anything about the contraction—not getting rid of it or flinging your anger about it on another; but just noting, "Here is contraction," and dancing with it.

37:♡: As Q'uo just pointed out, this does not stop you, for example, from putting on shoes and going out and removing the sharpest rocks from the driveway. You learn to act skillfully from a place of love; to relate to the world in ways harmonious to the human's value system; to bring about change, but from a place of love and not from a place of fear. May we hear others of your questions directed either to Q'uo or to myself, or else simply thrown out loosely for us to decide who will answer?

38: Carla

39: Usually when I channel I can feel that the energy of the circle is upholding me perfectly. Occasionally I can tell that in addition to this energy, my essence is somehow being tapped and I am spending a lot of my own energy. Can you give me any insight into whether this is random or whether this is as it should be?

40: Aaron

41: I believe we would both like to speak to this question. May I speak first? This is not random. It is the place where the ego self has become more solid, where there is tension—perhaps internal tension about the answer or some thought that the self should know the answer, so that the self ceases for that moment to be a perfectly clear instrument and offers also its own opinion or need or fear into the workings. And this is fine, although uncomfortable and certainly less clear in the resultant channel. But it is your catalyst, your opportunity for learning.

42: There is a level of mind present in you which is observing this tension. My sister, may I suggest that when you experience this tension, you simply begin to note it as "Tension, tension ..." I would suggest that you use a very non-judgmental label. To say, "Ego is present," becomes a judgment. Your observance of this situation in yourself simply points out the presence of some tension within you about the question or about the receiving of the answer. And as you note it, "Tension, tension ..." you find an infinite spaciousness opening to that tension and you find yourself coming back to the clarity which is your preferred way of channeling, both for the clarity of the answer and to not drain your self's energy. I believe Q'uo would like also to speak to this. I pause.

43: Q'uo

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

45:♡: We would say to this instrument: My child, you remember the parable of Peter in the boat at night on the Sea of Galilee 1, how Peter saw his teacher walking upon the waters to him. Recall how Peter leapt from the boat and walked to meet his beloved rabbi. Only when Peter became aware that he was doing an impossible thing did he begin to sink. And then Peter remembered to reach out his hand to grasp his teacher's. Always your beloved's hand awaits your reach. Always the turning to trust will not be in vain.

46: We are those of Q'uo. May Aaron and we have the next query, please?

47: I

48: When Barbara and I danced a bit last evening, there seemed to be several stages of release as we did. The final stage caused a different sort of contraction because I seemed to perceive flashes of some immense, bright space. But the

sense of personal me couldn't find itself there, so it kept re-treating. Is it so that there is perceived these stages of release?

49: Aaron

50: I am Aaron. I hear your question, my brother. It is hard to think of it as stages so much as continuum from utmost involvement in the personal ego self with no notion of the expanded self to total resting in the expanded self. There lies a vast continuum. Because the mind cannot experience the subtleties of that continuum, it may see it in terms of plateaus. But in the reaching of each plateau, there is a continuum.

51: Ultimately you open into that space of light. There is no personal self there and there need not be a personal self there. But that does not mean the personal self has ceased to exist. On the ultimate level it never did exist, but was simply one expression of the Divine. But on a relative plane it does not and will not cease to exist.

52: If you have a screw to set in a hole and you go to your toolbox and get the screwdriver, turn the screw, and then put the screwdriver down—five minutes later has the screwdriver ceased to exist? It does not exist in that space/time, but it still exists. When you reach that place of infinite spaciousness and innate clarity, the personal self simply has no need to exist in that space/time. You will come back to it when you need it.

53: There are very valuable meditation practices which teach you to rest stably in this infinite space and Pure-Awareness Mind, to rest in the divine Self, and to reopen skillfully to the personal self when you have need to do so. You cannot take out the garbage merely from the soul self. Your humanity is needed. I would pass the microphone at this time to Q'uo. I pause.

54: Q'uo

55: We are those of Q'uo. My brother, we ask: What now remains as the direction of your seeking upon this planet within this pattern?

56: (Pause)

57: We are those of Q'uo. And in your silence lies a gift that you give yourself. For skill can wane and heart can fail. Yet upon the sea of consciousness there is that spirit which abides, moving over the water to create and alike to destroy. It is in the opening to and allowing of this overarching energy that the seeker will find answers that have no words, but only open the door into that purity of emotion within which lies personal truth.

58: We are those of Q'uo.

59: I

60: Thank you, Q'uo and Aaron.

61: Q'uo

62: Is there a further query at this time?

63: G

64: I have been working with anger in my partner. I understand his pain and why he lashes out at me, and yet am hurt by this. I don't understand why, if I can see with compassion that his road is different and I can learn from him ... how can I be hurt? When I think about this it makes me sad and teary. That's my question.

65: Q'uo

66: We are those of Q'uo. My sister, was it the immortal bard which asked, "If you prick me, do I not bleed?" It is appropriate to hurt or to be hurt when there are negative emotions directed upon your hapless head. This is his gift to you. To the world it is a kind of abuse to be tolerated. To the spirit it represents, as do all catalysts, an opportunity to respond rather than react, to allow the self to feel mourning, grieving, returning anger and resentment, and every iota of reaction. And at the same time it remains a viable option to decide to create a response that bears feeling from the heart and that turns from pity of self to peace in the end, and from anger to the sender of these errors to an embrace of the arrows that wound and the anger that smites. Until that entire energy is seen as the self, confusedly striking out at its own self, this friction seems hot and very physical; yet the issues underlying this catalyst are old and cold as stone. The challenge is to warm—with your allowing—that system of karmic friction, by your honoring of pain and your utter willingness to suffer until all is balanced.

67: We are those of Q'uo.

68: Aaron

69:♡: I am Aaron. I would also speak to this question. Amongst those of you who place high value on offering your

energy lovingly to others and who look with abhorrence on the possibility of offering your energy in ways that will hurt another, there is popular misconception that when you are abused, you must be doormat to that abuse.

70: The partner offers its anger in seemingly inappropriate ways. There is indeed real compassion seeing the fear, the pain, and tightness out of which the partner's hateful words have grown. There is the understanding that the partner's highest intention is not to hurt you but to defend itself, and that it simply does not know how to defend itself without hurting you. As Q'uo has clearly stated, of course there is hurt, especially as you grow in understanding and in ability to control that which would fling out of yourself in harm to others. The hurt is that the partner is not willing or able to grow in that way and so perpetuates its own pattern of offering hurt to you.

71: There may even be compassion about that, seeing that this partner is stuck there. So, there you are with your compassion and your sense of hurt, and a stoicism which says, "I will abide. I will tolerate." And, as Q'uo has said, to be willing to suffer as the karmic threads work themselves out is an essential part of this.

72:♡: But also, there is a time to speak your own truth, not from a place of fear which would defend in the same pattern that the partner defends, but from a loving place to both of you which says, "This is enough." The statement is not offered in condemnation of the partner, but offered in the same way that a loving parent picks up the crying two-year-old who is having a temper tantrum and who has begun to pick up items, such as pots, and fling them. The parent does not condemn the two-year-old; it understands that the child is exhausted. But it wraps it in its loving embrace and prevents it from doing further damage. It holds it lovingly until its energy has quieted.

73: It is important that the parent does not say, "You are only a two-year-old." It respects the force that is moving through the other, but recognizes that it is not skillful nor appropriate to allow that force to fling itself out at the world. Sometimes the two-year-old will cry all the harder for a bit.

74: When you say to your partner, "I understand that you are angry, but your statements do cause pain. Is that what you want to do? Is your priority here to defend yourself and cause pain in me, or is your priority to help us learn to communicate better? But you see that neither of us knows how best to allow that communication at this time. If your real wish is to communicate, can we wait until your anger settles itself a bit? And can we then attempt that communication?"

75: In such a way you begin to allow the partner the right to its anger, the right to its fear. There is a certain respect for its processes. But there is a clear statement, "While you have a right to your own processes, you do not have the right to pour the energy of those processes on me in hurtful ways."

76: Of course, it is more complex because sometimes the partner does not seem to be ready to hear that statement. I do not pinpoint the question here; but in certain circumstances you will find that the other wants to perpetuate the pattern of its fear and cannot tolerate your invitation to move beyond its fear, and so it becomes necessary that you part ways. In that situation you will have to ask yourself, "Am I willing to allow the continuance of this pattern of fear and continue to participate in it in order to have that which I value from this other person, or am I no longer willing to allow the perpetuation of those patterns?"

77: Most often if you are patient ... it will not happen all at once, but if you are patient through weeks, or months, or even years, the other will open to your invitation. When I say patient, it is not that you will have to wait years for the beginning of opening, but for the fruition.

78: Both instruments are becoming a bit tired. May we ask for just one more question? And we'll continue your questions in the afternoon session. I pause here.

79: I

80:♡: In the bathroom meditation Aaron was speaking about, he said that when we move from a place of control, we contract into a self that can handle an overflowing sink. He also called this moving from a fear track and not a love track. Obviously this is not truly effective; but there is the habitual thought that to be effective in a situation that we find overwhelming, we do have to take personal control. Love is unlimited. Why don't we find it easy to trust that?

81: Aaron

82: I am Aaron. I hear your question. You say there is a habit

that, from a place of fear, you do have to take personal control. What does personal control mean? The small ego self is one piece of personal control. The higher self is a different aspect of personal control. This is partway on that progression from enclosure in the small ego self to resting in the Pure Heart/Mind, the Pure Spirit Body that is the ultimate level of your understanding, and unrelated to the personal. The higher self includes the mental body, but it is a place that is free of fear.

83: My friends, you like your problems, even though you claim to dislike them. You invite them back over and over and over. If you do not have a problem in yourself, you go out and find a comrade whose problem you can solve. To be a problem-solver helps you to feel strong, safe. You repeat the same patterns over and over and over.

84:♡: If indeed there are infinite solutions, in fact there has never been a problem, only a situation that needs loving attention, then you must begin to ask yourself why these "myriad solutions" elude you. What is there that does not want to find the solution, because to do so is to give up being the problem-solver, to give up studying the problem?

85: I would ask you to begin to work from a very different place. Here you are in the bathroom with the sink water rushing over the sides of the sink. Your final goal is a dry floor. You had a stack of a hundred towels, but now there are only four or five left. Clearly this is not going to work. What if you stop this mad rush to be in control and begin instead to visualize just what it is that you want to have happen?

86:♡: What if G were to begin to visualize a loving and harmonious relationship with her husband? What if she sees how that experience of mutual fear can become two people treating each other with respect? Several things may happen. She may begin to have insight into why she is attached at some level to the perpetuation of the pattern of disrespect, the ways that this pattern keeps the ego safe even though the heart-self longs for communication and light. As she comes into awareness of the ways she has perpetuated the pattern, the heart's deepest wisdom intuitively will provide the pathways leading into harmony. I said before and I repeat, you must be willing to offer up that which holds to disharmony for ego-centered or defended reasons.

87:♡: As Q'uo pointed out, you must be willing to take that hand which offers to you the strength, the courage, the love to follow in the path. It is not easy. But within those two movements—to offer up that which has so long been held and to seek the Divine without and within—within those two movements is the doorway to growth, to healing, to peace.

88:♡: At this time I would pass this microphone to my beloved friend Q'uo for final thoughts and the conclusion of this session. I thank you all deeply for allowing me into your circle; and also, on behalf of all who live for the greater opening of love in the universe, my thanks to you for the courage with which you continue to seek those openings of love in yourself. That is all.

89: Q'uo

90:♡: We are those of Q'uo. Dear ones, vampires and vampiric energies, those spears which assail and wound, seem to come from the enemy. Yet you are always wounded by your very self. You cannot go around such energy. You cannot escape from this energy, for like an ill wind, it will blow where it will. Yet you can enfold such wounding energy in an embrace which accepts the energy, honors it, and takes it in without fear. Love does abide—not your love, but the Creator's love.

91:♡: You cannot overspend the love that comes through you. The task lies in allowing the self to become transparent so that the love flowing through creates that glow that recreates the face of the earth. You tremble on the brink of miracles. Lift high your hopes and live by faith. We shall speak again soon. Meanwhile we leave each of you with great thanks in the love and in the light of the one infinite Creator. We are those of the principle known to you as Q'uo. Adonai. Adonai.

92: (footnote start(Holy Bible, Matthew 14:26-32.(footnote end(

93:

8.33 1995/11/18

0: (This session was preceded by a period of tuning and meditation.)

1: Aaron

times no, the person will find continuing difficulty in maintaining polarity.

9: Now, polarity is extremely important to your third-density experience. The unpolarized entity is as a pendulum which has no emotion. In a busy emotional individual the pendulum gets moved about, back and forth, back and forth, but there is no net gain in positive or negative. The challenge of one who wishes to become a metaphysical being, an awakened consciousness within this illusion, that entity must begin to move that weight which is as a pendulum in such a manner that it does not return to the zero point. This take patience, persistence and faith. As you work with your emotions there will be many, many temptations to stop the work. The faculty of judgment has been talked about during your conversation previous to this session, and each of you judges the self for playing bad notes upon your instrument. The piano tuner does not become upset because B-flat is not at pitch. He simply adjusts the string until it vibrates an accurate B-flat. You have these pure, truthful, truth-filled emotions within and simply need to see them, all of them, as valuable precious, priceless objects which hold clear and crystalline truth. Even the deepest notes of terror, pain and all of those ways of suffering that flesh is err to, as this instrument would say, these notes too contain enormous beauty, earth-shattering intensity, and in the melody of your existence you may see yourself attempting to purify those notes. This is indeed an effort worth maintaining, for to the one who persists shall come that tremendous inner peace that spreads over the consciousness of one who has stopped judging on appearances and is willing to listen to the most distorted feeling complex with the steady and sure faith of one who knows that beneath the distortions that hide the crystal there does lie the virtue of perfect emotion.

10:♡: We believe that this is sufficient for this particular session and would at this time transfer the contact to the one known as Jim. We leave this instrument with thanks, in love and in light. Take those thoughts helpful to you and leave the rest behind. We are those of Q'uo.

11:♡: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to ask if there might be further queries that we may speak to. Is there another query at this time?

12: R

13: I have a question to clarify the previous channeling. You used the example of leaning into a turn when riding a bicycle when balancing an emotion. You used the example of leaning opposite to the turn, but that will cause a crash. Was that a miscommunication. Is that right?

14: I am Q'uo, and am aware of your query, my brother. Indeed, it was our intention to suggest that one must lean into the turn, to lean in the direction of the turn in order to accentuate the distortion upon which one works. We did not mean to cause a crash, my brother.

15: C

16: I have a question in relation to spirit guides and ones like yourselves. I wonder if you could speak more upon the different types of guides available.

17: I am Q'uo, and am aware of your query, my sister. There are guides, as they have been called, teachers and friends available for each seeker, and a great variety at that. There are for each entity at least three of those in whose care each seeker may rest. There is the guide of the masculine nature, the guide of the feminine nature, and the guide of the balanced or androgynous nature. These are primary to each entity and will work with each entity according to the needs or level of work upon which the entity has focused its attention within the incarnation. In addition to these, there may be those such as ourselves that move in service to those who are what you would all wanderers within your illusion. Thus, we serve as a guide, or what you may call a Comforter, to many of those who are in harmony with our vibration and from a level of service which seeks to aid those upon this planetary sphere.

18: In addition, there are those friends or teachers who are called to a seeker's service at specific or intensive times within the incarnation of the seeker. These entities may have a more narrow or specific purpose to fulfill in guiding the third-density entity. Many times those who are creative within the fields of artistic expression will feel a guidance from such an entity at particular periods of production or creative inspiration.

19: There are also those friends who may serve as guides

who are of the third-density entity's family, shall we say, and when we speak not only of the Earthly family and one who may have gone through the doors of death and rebirth before the entity to be guided but also of the family of the entity which works from incarnation to incarnation, perhaps one serving as guide or teacher while in the discarnate state and the other in the incarnate state, these trading positions from time to time or incarnation to incarnation.

20: There are other types of guides as well that are far less usual, shall we say, and of these we can say little except that they do exist and may give a kind of guidance or inspiration upon request, such as that of the prayer, the contemplation, the heartfelt emotion that cries out to all creation and elicits the response of such entities such as these.

21: Is there a further query, my sister?

22: C

23: No. Thank you. That was very helpful.

24: Is there a further query at this time?

25: Carla

26: I felt there was a time when something got away from me where you were talking about the one original Thought. I would be glad to hear through Jim anything I forgot to say.

27: I am Q'uo, and am aware of your query, my sister. At various times during the channeling process for an instrument such as yourself which is most sensitive there are those crossroads which will augment the understanding of the information we are giving. If one is able to travel each road successively, oftentimes the concentration is so well focused on one road, there is the beginning of this road, the traveling of this road, and then the continuation upon that portion of that explanation rather than the returning to the crossroads to give another aspect or viewpoint of the information. There are, in fact, many, many roads or aspects of any point being discussed which could aid in the elucidation of the point, but the ability of an instrument to perceive all of that which is available must be focused and one-pointed in order for any information to be transmitted. Thus, an instrument must not feel too discouraged if some aspect is omitted. That one has become aware of such omission or deficit merely is an indication of the increased ability of the instrument to function as an instrument.

28: (Side one of tape ends.)

29: I am Q'uo, and am again with this instrument. Is there a further way in which we may speak, my sister?

30: Carla

31: No. Thank you.

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

33: R

34: I have a question about guides. I listen to your words, but when I try to open a channel to my personal guides, I wonder if it is appropriate to try to consciously open a channel or whether a thought is enough?

35:♡: I am Q'uo, and am aware of your query, my brother. The desire upon your part to be guided in the seeking of love and the service to others and the growth of the self is all that is required for such guidance to be received. To become aware, consciously aware, of the guidance is yet another task. For one may move throughout the entire incarnation with the faith that guidance will be received and indeed shall be correct and shall be guided without perhaps ever becoming aware of exactly how the guidance worked. For those who wish to be more closely aware of such guidance it is well to pick a manner of receiving. Some are able to perceive thought concepts such as those which we transmit through these instruments. Some are able to perceive concepts through writing within their own journal where they are able to give over the control of the manuscript. Others are able to utilize implements such as the pendulum and work in this way to become aware of guidance. Others may utilize the tarot deck of cards containing images and meanings, energies and directions. Others may find more personally tailored manners in which they can become aware of guidance, each technique dependent upon each seeker's personal preferences and talents, whether they be through some endeavor which will allow a certain kind of feeling to be transmitted, perhaps through music, movement or some game of chance, shall we say, the falling of cards, the ball through the basket, the technique dependent upon the individual's selection firstly, and secondly and most importantly upon the individual's continued utilization of this technique on a regular basis so that a channel is set up that may be utilized again and

step? And when you do, you will find love there, I assure you. My blessings and love to each of you. I am Aaron. That is all. 117: (footnote start)(Words by Geoffrey A. Studdert-Kennedy (1883 - 1929); melody, "Morning Song," attributed to Elkanah Kelsay Dare (1782 - 1826).(footnote end) 118:

9.28 1996/12/15

0:♡: We are those of the principle known to you as Q'uo, and greet you in the love and in the light of the one infinite Creator. We thank each of you for calling us to your circle on this occasion, for thereby you enable us to serve, for communications such as this one through this instrument constitute a large portion of our present way of serving others. We have this in common with many positive entities who surround your peoples at this time, ready to offer the love that lies within them to those upon your planet who in their heart are crying out. We hear the sorrow of your planet and it moves us greatly, so we feel privileged to be able to share our opinions.

1: We are aware that you wish us to speak of balance and of emotions. Perhaps we should begin with gazing at emotions and the role, shall we say, that they play in the shadow dance of life within the veil of flesh which each of you enjoy as those in third-density incarnations. The emotion that is pure is as a note upon a scale upon your musical instrument. The entire range of notes or tones of emotion create what has often been called the music of the spheres, for the purified emotion has the deep level of truth that moves from unknowing to unknowing. Within the illusion of your daily lives emotions are almost never present in a purified manner. The incarnation begins with the seeker already possessed of many basic biases in thought. These biases create ways of perceiving incoming information in a distorted manner. Some distortions are slight, some are substantial, and some are so exaggerated that it is difficult to recognize where the truth within that emotion lies.

2: However, no matter how biased the emotional attitude or presenting of self to the moment with regard to the material seen in the moment, all emotional feeling bear truth. It is just that because of the distortions present within each these truths are clouded or impure. You may think of emotions as being of a crystalline nature and of impure emotions as being of a nearly crystalline structure but with the impurities which create the cracks and faults within crystals. So each of you has your unique instrument. The notes of all emotions from the most positive to the most seemingly negative. Each of these feeling states is a truth of your being, but insofar as you dwell within the body of flesh the veil has dropped so that you do not have a good example of pure emotions to emulate. For all within the illusion partake in that illusion and many distortions are built into the being that presents itself to incoming information.

3: So you may look upon the disciplines involved in purifying emotions within yourself as that job that the piano tuner does when it takes its vibrating instrument which, when struck, vibrates the A below middle C, and then attempts to tune the corresponding note upon the instrument to that precise vibratory rate. Each of your emotions has a perfect crystalline nature. It is buried within the distortions that keep you from seeing and hearing the beauty of that note of feeling, that emotion. So when you experience emotions, know that you are receiving information from a deep source, that is, from that large portion of your consciousness that resides at a level below the threshold of conscious awareness. Where words cannot go, emotions become vocabulary.

4: So as you gaze at yourself reacting emotionally we ask that you realize that it is not at all your job to remove emotion. Nor is it desirable, in our opinion, that the emotions be altered because you feel they should be altered. Rather, we would suggest that (with these emotions that strike you as being less than pure, to sit with that emotion, to re-experience that emotion, to move about in that feeling state, and to gaze without fear and without haste at that experience that you have collected. As you spend the time to contemplate that situation in which the emotion became embedded, perhaps you can begin to see some of where the distortions are within your own vibratory complex. This is valuable information, but not to the conscious mind. Rather, it is the subconscious mind which reaps the benefits of your contem-

plating those things which have moved you.

5: We have often said that your third-density incarnation may be seen as a school in which the illusion's purpose is to drive the third-density seeker from the head to the heart, whereas intellectual thoughts have light energy, shall we say. It may be said that emotions have heart energy, and because of this the emotions contain more profound information than any wisdom which the brain can encompass and speak concerning. For emotions move in waters too deep to contain words, and it is at this depth that the changes that you desired to make prior to this incarnation may be affected. Thusly, even though it seems as though reflecting upon one's emotions is the work of analysis and intellect, indeed it is actually exercising that muscle of faith and allowing that opening between conscious and subconscious mind to be kept open while you do what you can to open the self to a wider and deeper grasp of the situation in which the emotions were concerned.

6: The way to work upon that balancing then, that balancing of the emotions, the balancing of energies, is to allow that door between subconscious and conscious awareness to be allowed to keep open while the play that you have just finished can play again within the being. And in that review of the soap opera of the day, let us say, there is the opportunity to allow through the threshold of conscious thought the whole range of that particular emotion. For you may see that each note, for instance, upon the piano has its octaves. It also has its harmonics, and it is of these notes, tones and harmonics that the emotional tone poem of your particular vibratory nexus is built. So you may see the balancing exercise as a beautification project, working with what may seem like slums of feeling with that faith that does not judge the self for having distorted emotions. (The more the self softens and allows the space for that dynamic between the polarized emotion and its opposite, the more the individual becomes as a clear tone and is able to have a more and more tuneful instrument.

7: Because of the tendency of entities within this heavy illusion you experience to avoid the work upon difficult emotions and because it is well to allow time to pass in your illusion before dealing with this difficult material we do not suggest, in general, that the time to work upon balancing emotions, thoughts or actions be as soon as these have occurred. But rather we would suggest that the sun be allowed to go down and come up again and then perhaps go down again, before you personally and subjectively feel that you are ready to work upon this particular experience. When you feel that you are ready in a good and stable place and able to do work in consciousness, then is the time to reexperience that situation which caused your conceptual feeling of a knot or tangle of emotion to occur. Move back into that caught or knotted place. Envelop it. Be it. Not only remember but allow the feeling to come again and allow it to be strengthened. When the bicycle approaches the corner¹, those who ride their bicycle will tend to lean the other way when turning that corner. To turn right, there is the lean to the left. This is because if one did not lean to the left when making the right turn one would lean inevitably and perhaps catastrophically to the right. Sometimes balancing means not just gazing at it to grasp it in its splendor but rather to see that corner turning, see that dynamic of movement where you lean into the way you wish not to go in order to give balance and stability as the turn is made into the right way or the way that you feel is the opposite of that knot or tangled emotion.

8:♡: We have spoken of your beings as having the characteristics of instruments and we wish to emphasize that this is true to the best of our limited knowledge. Each of you has an unique signature made up of all of the tones of emotion, truth and beauty that make you up as a metaphysical personality. The vibration of perfect love, the vibration of the great original Thought is that perfection of which each of you are possessors. That is, the great thought of Love lies perfected within you, not outside in a book, in a teacher, or in any experience, but, rather within awaiting the patient and persistent seeker who is able to wade through distortion supported only by faith. You may see yourselves as being a grand chord of being with notes that create just your signature, and you may see your work in consciousness that balancing requires as the working out within illusion of your personal polarity. The one who is not attempting to polarize may work upon his emotions, may work upon her experience, or she may not. It is simply whether she feels as if she might do this work. As long as the efforts are now and then, sometimes yes, some-

2:♡: Good evening and my love to you all. I am Aaron. With much joy I rejoin this circle of light. We have been speaking of different aspects of the devotional life. We come to a large aspect, which is ego's desire to blame. Somehow this that recognizes itself as entity may have experienced pain or felt a sense of humiliation or experienced a heavy emotion. Any of these arisings are uncomfortable and make ego squirm. 3: If there is perceived threat, there is desire to pinpoint the cause of that threat so as to feel safe. If there is blame, there is desire to explain the self and cast blame elsewhere. If there is hurt which has come to the self through another's words or actions, there is desire to raise the shielding of anger. These are all natural responses of the human. They are not necessary responses, such as the response of the body to bleed if the skin is punctured, but still they are natural accompaniments of the emotional body.

4: To feel anger is not the same as to hold on to that anger. To wish to defend is not the same as to attack another as enactment of that defense. To hold another out of your heart insures the continuance of the karma around which the issue revolved. To live in devotion is to be willing to reflect upon your fear, your anger, your pain, and the ways that the holding of these have served to solidify the ego self and allow it to feel safe.

5: To reflect upon the attachment of maintaining the anger is the beginning of the consideration that anger or blame might be released. To release that blame and anger is to forgive. To live the devotional life is to learn how to forgive. Forgiveness cuts karma, dissolves it entirely.

6: At the place where that karma was formed, we find always an energy contraction. The karma is not about "A did this to me," but it is about the way self solidifies around "A did this to me." It is about the misunderstandings that "I must angrily confront A or be doormat to A." 1

7: G. spoke earlier about the arising of compassion for her husband. She spoke about seeing deeply into his fears and into what drives him to rage. She spoke of the fact that, although she understands the roots of his rage and feels compassion, she still feels pain. When we feel pain, there is natural desire to return to safety by moving into the illusion of control over the catalyst for that pain. To forgive is to become willing to suffer that hurt, to acknowledge, "I am human. I will feel hurt, but I do not have to hold myself separate because of that hurt."

8: Then you change your relationship with the entire catalyst. Compassion is there; the ability to skillfully say no to abuse is there. And the compassion touches your own condition, your own hurt, as well as the pain and fear which encompass the catalyst. It is not your compassion to him for his pain nor your compassion to yourself for your own pain. Your pain is a part of each other, and compassion is just compassion. It opens your heart and allows the possibility of forgiveness.

9: Ultimately, with deepening compassion, there is no need for forgiveness, for there is nothing left to forgive. But until that point, forgiveness is a very powerful practice. And, as I have said, it cuts through karma by totally changing your relationship with the catalyst.

10: Forgiveness is a process and not an event. You enter lightly into the forgiveness. Like it to the way you enter the cold lake on the first hot day of spring. The air is warm, giving rise to desire to swim; but when that toe touches the water, it is still frigid from the winter's ice. In just such a way, the heart may still be frigid from winter's ice. Kindness does not ask you to go to the end of the dock and leap in. Wade in slowly. If it feels good or even possible, go in. At the point where the feet are numb and there is discomfort, it is time to get out and wait until the water may be warmer. Tomorrow the heart may have thawed just a bit more. So, forgiveness is a process.

11: To consider the possibility of forgiveness is to touch the deepest hurt places in the self with an honesty which acknowledges the wish to enact pain in return for pain, acknowledges the enormity of the desire to be safe and comfortable. And it is not enough to acknowledge these forces, but one must do so without judgment. Thus, the process of forgiveness begins with the self.

12:♡: Fear is an illusion. It is an illusion to which the small ego self has become attached. It is a habit. To live the devotional life is to love the Divine enough to take that hand that is offered, to offer up those brown stones that Q'uo spoke of and allow the Divine to turn them into shining gems; to release fear, to observe and release attachment to fear. It is to

look deeply at the ways in which the illusion of fear has been used as protection.

13:♡: You then come to the truth of your being: that the divine Self has no need of protection. You may cut yourself loose from this illusion of fear and have the love and faith to come back and rest in that divine truth of your being, which is fearless. This is not a statement of condemnation of fear. It is simply a statement of a higher truth.

14: When you practice forgiveness, it must come from a place of opening in the heart which aspires to approach ever closer to that truth, and not from a place of judgment which says, "I should not fear. I should not blame." To do this takes much practice, practice at noting judgment as it arises, practice of simply opening the heart in the myriad of small ways the universe invites you to open the heart.

15: At this time, I wish to pass this session to my dear friend of Q'uo. Later this evening I would like to lead you in what I term a forgiveness meditation. I thank you for your attention. That is all.

16: Q'uo

17:♡: We are those of the principle of Q'uo. Greetings once again in the love and in the light of the one infinite Creator.

18: Perhaps you have noticed that we have not given you a set of instructions, a doctrine of things to do in order to live the spiritually directed life. This is because it is our opinion that there are as many ways to live a spiritually directed life as there are people who wish to do so. We cannot tell you to spend this number of hours in meditation or that number of hours in prayer, because for one seeker two minutes would be the conservative estimate of how much is necessary to maintain the attitude desired, whereas for another the time would be twenty or thirty or sixty minutes. Indeed, we offer you our thought that there is a very real danger to those who go overboard, as this instrument would say, with spiritual disciplines.

19:♡: The Creator is not tame. The love that ignited creation is also that which destroys. Intimate contact with Deity can be fatal. And there are those mythical and also very physical and real entities throughout your history whose difficulties and deaths tell their own story. The custom of coming together in order to worship and to focus upon Deity is a most practical safeguard; for the dynamics of the conversation between the Mystery and the group is universal, touching each unique psyche gently, the energy of contact buffered by the group of like-minded seekers. We do not wish to frighten you but only to express to you our bias that it is well to be moderate in spiritual discipline and to make haste slowly. For you have an infinite amount of time to progress, whereas you have only minutes, hours, just a few million days, and then you are through the experience. We correct this instrument. It would indeed be a long-lived entity who had millions of days! Our sense in this was that this life experience is precious, and it was not any entity's intention to come to this illusion in order to ignore it or to preserve itself from social contact.

20: Work in consciousness is something which the spiritual seeker tends to think of as working with the higher energies, and certainly this can be true. However, the most common mistake of the spiritual seeker is that, in its eagerness, it moves into the higher energy centers to do its perceived tasks without maintaining the health and balance of the all-important lower energies.

21: Faced with weakness, blockage, or stress in the energies which are involved in the self's dealing with the self and with others, the spirit rushes headlong into communication and work upon the inner planes. It is as if the owner of a house with cracks in its foundation set about building another story onto the house. The foundation not being secure, the loftier and heavier weight might very possibly crack the foundation further and the entire structure might end up in pieces.

22: We would encourage each of you to view the work within these lower energy centers—and this does include work with those close to you in relationship—with great respect and with the awareness of what this instrument has called the one-hundred-and-eighty-degree rule; that is, that if something feels or seems right to the wisdom of the world, it very probably is wrong. If you yearn to back away from dealing with something, it very well may be time to deal with it. If the seeker cannot wait to have an outcome occur, the wise seeker may take that heady desire as a sign that more time is required to evaluate the situation in spiritual terms.

23: The core of devotional living is an attitude of mind and

heart. One way we could describe this attitude is remembrance; for the one who remembers who the self is—that is, a child of the infinite Creator—will respond to catalyst within the structure of that identity. To the one who has the attitude of devotion, all moments alike are moments that take place upon holy ground.

24:♡: The hundred-and-eighty-degree rule applies also to those things which the world feels are important. The world does not value the laborer who washes dishes, but rather, values the surgeon who successfully excises diseased flesh from a patient, thereby prolonging life. And yet if the surgeon has not a love within its touch, there will be curing but no healing. Whereas if the seeker who does the dishes has that remembrance of the holy nature of all life, it shall be lightening the consciousness of the planet as it lovingly cleanses, rinses, and appreciates each dish; and the very dishes themselves shall lift their tiny voices in praise.

25: It is the small things of everyday, as this instrument would say—the chop wood/carry water of life, the chores, the repeated tasks—that hold the most potential for being part of the training wheels for the seeker who is striving to learn to ride the bicycle of devotional life 2. Things that are done daily are those things which the seeker can practice daily. And it is the nature of the human mind to form habits; that which is done daily becomes habitual, and through repetition over your years such homely routines can become permanent.

26: This instrument is having trouble voicing our concept. The closest word we can find is ganglia or node which acts as a memory jogger, bringing that remembrance before the attention many times in each day. Each of you has had much mental enjoyment contemplating times when the life can be made simpler, and we would encourage such thoughts; for what this instrument has called the little life, the life of obscurity and modest attainments, is that life in which the quality of daily remembrance is more possible, whereas the seemingly brilliant life can often be the husk with no seed within.

27: The world thinks in large terms and is ambitious for gain, for power, and for authority, whereas the most fruitful path for the seeker does not contain the great ambitions. Those things which create the large or brilliant life sometimes are that which one has incarnated to do. But in the case of the well-oriented spiritual seeker, such a worldly success will simply blossom, developing naturally and without the contraction and push inherent in ambition; for ambition in the worldly sense and desire to seek the Creator are polar opposites. For one who seeks the Creator, the refrain of all the facets of living is, “not my will, but thine...”³

28:♡: It is into the heart that is not being shoved about by ambition that the consciousness finds itself bubbling up with joy. We do not mean to suggest that any run away from success of a worldly nature, for it is not success but the drive towards success which influences the attitude. You have often heard the phrase, “in the world but not of it.”⁴ Brothers and sisters, this is each and every Earth-person’s situation. Many feel that they are wanderers from another planet; but we say to you that you are all natives of eternity, and you have all wandered to this place to be together and to help each other to see the Creator in the self, in others, and in each and every mote of manifestation. The living flora of your planet sings in everlasting rhythms the songs of its seasons. As we speak, your great tree creatures lift their skeletal arms to the night sky about your dwelling. As the energies within them tuck themselves away for the winter’s sleep, there is the evensong of praise and thanksgiving. It is possible to touch into this energy simply by remembering that all things are alive and aware and loved by the infinite One.

29:♡: We would at this time hand the microphone to our dear brother Aaron. We leave this instrument in love and in light. We are those of Q’uo.

30: Aaron

31: I am Aaron. My dear friend has made many important observations. Especially I would emphasize the importance of the strong foundation before you build. He also spoke of living the simple life and not grasping at attainment, if one would live a life in spiritual consciousness. I want to expand a bit on this statement and also on Q’uo’s statement that intimate contact with Deity can be fatal.

32: I would precede my remarks with this statement that on fundamental issues we speak from identical voice; but of course we each do have our own bias. We are not afraid of that bias, but we rejoice in our diversity. Where diversity exists in our biases, it does not lead us into irreconcilable

difference but rather into expanding, each of us moving also to encompass each other’s bias as understanding deepens. Finally, neither of us ever has a need to be right, because we know we are not speaking here of wrong or right but of interpretation of experience.

33: Q’uo says intimate contact with Deity can be fatal. Yes, it can. But I would expand this statement with the observation that intimate contact with Deity can be fatal if there is not the foundation laid, because the high frequency vibration resultant of that contact must have foundation to support. And that foundation is established by the daily workings of your life, as Q’uo pointed out—the working with the lower energy centers, with relationships, with the physical body, and so on. 34:♡: Intimate contact with Deity, or any grasping at spiritual enlightenment, lays a fatal crack in the foundation when such grasping at contact or enlightenment is grasping from a place of fear rather than opening from a place of love. When the foundation is strong, when the homework has been attended and the opening to the Deity is a natural opening of the loving heart from a place of no fear or grasping—then it is never fatal, but expanding and wondrous. However, you are still in the incarnation. You cannot sustain the intensity of that contact. To seek to do so is to encourage another fatal crack. There must be willingness to come back into the relative human.

35: I spoke some moments ago about a difference in bias. I speak from the bias of a being who has worked its way through the lower densities on the earth plane. I am quite in agreement with Q’uo that there is no rush. And I know that Q’uo is quite in agreement with me that each moment of incarnation is a precious gift and not to be wasted. And yet from my human experience, I do feel an intensity which Q’uo does not feel. Neither of us is wrong or right. We merely each speak from our own perspective.

36:♡: That intensity must be handled with caution. If it becomes the grasping of which Q’uo spoke, then you have the fatal crack. When the intensity derives from a loving heart that so deeply aspires to purify its energy, so deeply aspires to move itself into harmony, then that intensity becomes a powerful lifting device, moving the seeker forward on its path. When the intensity derives from the voice of fear that would fix that in itself which it sees as defective, then it is striving to build that third floor over the cracked foundation.

37:♡: And so, there must be deepening awareness of which voice is predominant. Usually both voices will blend. It is rare for the human to act solely on one voice or another. But that motivation comes both from the heart of love and from places of fear. You do not need to get rid of fear in order not to be reactive to fear. You do not need to get rid of fear to speak and move from a place of love. But you need to be honest about fear’s presence and learn to make space for it so that it does not control you.

38:♡: A wise man in your nation’s history said, “We have nothing to fear except fear itself”⁵ ... to fear fear, to fear falling blindly into the grip of fear. But when we learn to relate lovingly even to our fear, then it no longer controls. It does not need to go away; simply, it no longer controls. It no longer has the power to urge you to build that third story. It allows you to tend to the foundation.

39: Here I would pass the microphone to my dear brother/sister/friend of Q’uo. That is all.

40: Q’uo

41: We are again with this instrument. We are those of Q’uo.

42: We have spoken of several challenging concepts and would at this time pause to ask if there are questions concerning those things that the ones known as Aaron and we have offered. Is there a query at this time which we or our brother Aaron might answer to make our concepts more lucid or more in focus?

43: R

44: Are you saying that we should strive for the best effort but not for the best result?

45: Q’uo

46:♡: We are Q’uo. My brother, we are saying that when one is striving to be one’s best, there is skill in taking the self lightly. And when there is the lack of striving, then there is the opposite possibility that not enough effort is being made to live that moment to its utmost. The tendency is to strive for the visible or substantial goal and to gaze at the small homely details of life as that which keeps one from the business of living spiritually, whereas it is precisely in those time-consuming, personal chores that the greatest opportunity for

pain and confusion, do you wish clarity for comfort? Do you wish to cut out some of the loops because you are exhausted? Do you wish to cut them out to impress others or to feel like a “good” person? Do you wish to cut them out even because they seem unskillful in their impact on others? But perhaps those extra loops are precisely what is needed, as in the case of Jim’s trip west before he knew where he must really go or this instrument’s circles in the woods. The path is a treasure hunt. Clues are everywhere.

86:♡: To ask is to acknowledge your confusion. It is to state your highest purpose, which is to enhance love and harmony. But what is the primary motivation for asking? Is there still desire to control and fix? Asking cannot be fruitful if it comes from a place which merely seeks avoidance of pain. To ask is not to request clarity about the path itself but to seek equanimity with the discomfort of the confusion. You open your heart to that discomfort. When the heart stays present, then as you just suggested, you open the heart and pray for guidance. It is not that the time would have been wasted otherwise. It is simply that you are now ready and expressing that readiness through your prayer. So the answer you requested becomes more available to you. Do you see how it works? I pause.

87: Questioner

88: There is an aspect of fear ... Specifically, J. and I may work in Detroit in a hospice community. We have had one conversation with staff there. The opportunity came through a friend of mine. After one conversation we set a time for another. I know there is no necessity to do this work. It has come to us in a way. Part of what was discussed was teaching a class of staff members about how to meditate, how to work with their burnout. We are still looking at what will be taught, what is needed. Nothing is set. I see the fear rising in me saying, “I can’t teach that kind of class,” yet there are many things I know that can help those people. My question is that I am aware of many places where our service would be appreciated and needed. I have been praying for guidance about this. When I hear Q’uo saying there is no way to waste time ...

89: I am not motivated by fear. My motivation is, “What is the wisest path? Is this the path to follow at this time?” Comments from Q’uo about making this choice wisely and not primarily out of fear?

90: Aaron

91: I am Aaron. C’s fear suggests that there is a certain goal, which is to offer the self in service and for others to benefit from that service. Fear suggests that anything that sidetracks from that is a waste of time and energy. To offer the self in service and for others to learn and have some of their suffering alleviated by that route is a fruit. For you to learn about the fear in your self is another fruit. If the first time service is attempted, it falls short of what you would desire in terms of the final offering, if you thereby learn what you still need to practice, if you thereby learn to relax and allow your great wisdom to flow out of you, nothing has been lost. Such learning is a great fruit.

92:♡: Can you see how you are clinging to what you believe must happen, looking for a specific result? You are not being a co-Creator with the universe, you are trying to direct the entirety. Instead, you may offer your intention that you and all beings may benefit by this situation as much as is possible. You must acknowledge that there is also motivation to be the “good servant” and fear that you will fall short—even motivation, if such exists, to be helper to others or win approval. Noting all the motivations and that love is primary, you may enter into the situation with an attitude of surrender of control, without expectation that something special is going to happen for you or anybody. You take these multiple motivations and with loving and earnest heart offer the entire confusion to God while reaffirming the primary motivation. Then, whatever happens can be taken as learning. I pause.

93: Questioner

94:♡: I have the same question. Is there guidance? I see that it is okay to go ahead with it. What I am asking for is, are there wisdom and guidance around in making such choices? No fear, just love. Is that available?

95: Q’uo

96: We are those of Q’uo. We are with this instrument, and, my sister, we believe we grasp your query.

97:♡: Of a certain, guidance is about you and about all at all times. The world of spirit greatly desires to support and

strengthen each beloved spark of the infinite One. It is indeed a skillful and loving thing to ask for guidance. This instrument has a short phrase which it uses constantly within itself: “Lord, show me thy ways.” It prays daily, “Lord, in all we do today, help us to serve you.” This passionate embracing of guidance does not in any way fail. However, sometimes the answer from guidance is a silence and a lack of further information. Sometimes the answer is even, “No.”

98:♡: One who passionately embraces equanimity is upheld from moment to moment, and of this you have been the witness many times. However, when the guidance is negative or simply silence, then it is that the human must move forward without that feeling of being supported. The support is there; but at that crux, the guidance and support is opening by its silence the opportunity for moving in confusion. One may move for months or years, sensing into and cooperating with the outpouring of one’s destiny. But inevitably for some entities there comes the desert experience where the air may be full of night, the heart is blind and the fear is joined by doubting. At that time when the seeker feels most alone, when guidance seems gone, the act of love is simply to persist in faith in that memory of how it is to live with guidance. In those times when spirit seems silent, we suggest persistent attention to the subject coincidences and synchronicities of the moment-by-moment experience; for all of the creation is alive and is connected with you, and your hopes and desires. 99: There is much time and skill behind your query. And we feel that you are aware of the guidance to a point that denies the possibility that there is none or that it is unwise to rely upon the support network of spirit. Certainly, always open to the help available. But when that revolution of cycles comes and suddenly you find yourself riven, then it is for you the opportunity to walk by faith alone, untroubled by seeming flaws and disasters, large and small.

100:♡: The human experience seems to be about doing things well. But you are not here to do things. Primarily you are here to develop an attitude, a core vibration of being, shall we say, that is as close as possible to the original vibration of love. As you live through confusion, the way to maximize the proximity of your vibration to that of love itself is to surrender any holding on to the web of support and in allowing it to seem to fail without becoming upset. You then have the chance to express a shining faith that says, “Whoops. I know nothing. I haven’t a clue. But all is well and all will be well. And embracing that health that demands that I am whole, I have no clue at the moment, but I still know that I am precisely where I am, and it is good.” To view the mess that sometimes occurs and to dance in the tatters and in the cleaning up, and to joy in all of it—that is faith.

101: May we answer further, my sister?

102: Questioner

103: Thank you. No.

104: Q’uo

105: Is there a final query for Aaron or us?

106: Questioner

107:♡: My observation is that as we experience this equanimity, we can have joy despite turmoil. Guides that work with us provide a short cut, and part of their gift is quiet—letting us learn patience and love at a deep level. I really have no question, just my observation of what has been shared these past few days.

108: Q’uo

109: My brother, we could not say it better.

110: Questioner

111: Thank you for your gifts.

112: Q’uo

113:♡: We truly thank you. We bless each. Enjoy your dance, my sisters and brothers, and know that no sorrow is wasted, no joy unheard. We are those of the principle known to you as Quo, and we leave this instrument and you in the love and in the light of the one infinite Creator. Adonai.

114: Aaron

115:♡: I am Aaron. I would also thank you for the great gifts that your seeking brings to all beings, and the gifts of your sincerity and loving hearts.

116:♡: When there is confusion in your lives, can you remember to greet that confusion with love? The one known as C. said about this upcoming work, “I don’t have a clue.” That is a highly accurate statement for most of you at most times in your life. You often have no idea of what you are really doing while you are busy doing what you think you are doing. What can you do but smile and trust and take the next

sire for which you entered this veil of illusion! The times of your life are instructional. They give you exercise; they give your emotions opportunity to refine. That process creates the beautiful and clear emotion, the mellow and harsh tones of the various positive and negative emotions. And so, it is the work of incarnation to begin to listen to and appreciate the dance of the emotions and mind and habit and encountered parts, confusingly and seemingly wrong-headed as these things must be; for it is in the fires of these steps of learning that realization of wholeness is found. So embrace the seeming trading of goals for mistakes, for seeming roads wrongly taken, and see that, truly, you cannot waste time as long as attention persists. Simply keep paying attention. Pay that treasure of time and talent. Pay it without concern for whether it seems worthwhile. Simply give of yourself as you see aright to do. And the moment of samadhi shall take you in the midst of that sea and never leave it for a moment, that confusion.

56: May we answer further?

57: Questioner

58: No, thank you.

59: Aaron

60: I am Aaron. I would like to add an illustration to the thought that Q'uo has just provided, taken out of the experience of this instrument.

61: ♡: At one time she took a walk in the woods, in a lovely wooded park. Since her last visit, the trails had been changed. She knew from prior walks that there was a shortcut that led to the beach. She walked down a path that seemed to go in the right direction, but it became narrower and narrower. Then ahead she saw what seemed to be a dirt-covered clearing—a patch of dirt, not quite as big as this room.

62: On the far side she saw the continuation of a trail. She stepped out into it and sunk literally up to her armpits in mud. She had the presence of mind to fling her arms out as far as she could. She was quite alone. Her feet were not touching the bottom, so there was nothing solid to push from. Slowly she grabbed the sticks and leaves that were within reach and built some kind of cushion for her body. Slowly she inched her way out of that mud, certainly not without fear. She crawled out to the other side, literally covered with black mud from head to toe.

63: She decided she needed to go back to the main trail, to stop looking for shortcuts, so she sought a way around this patch of mud. She tested with a stick and saw that the patch of mud was not an isolated one but was a strip of marsh which cut off the land nearer the beach from the land where she had at first been walking.

64: The undergrowth was very dense beside the trail which she followed. Thinking that eventually it would take her to a passage across this strip of marsh, she walked and walked for perhaps two hours. She found herself walking in circles, came back and said, "But I was just here. Was I, or was it just a look-alike?" She began to leave a small mark and proved that she was going in circles.

65: At first there was anger when she observed the circles. "I am wasting my time," she thought. She was not concerned about getting into serious trouble. She knew she could push through the dense thorns to the beach and simply come out with some scratched skin. She knew if she did not return by nightfall, people would set out to look for her. By morning she would be found; but the night would be very cold, and all she wore was a bathing suit.

66: All of these dark and dreary thoughts went through her head as she came to the stream for the third time by a different route and said, "I'm still going in circles." It was only after she had been around four times that she finally had the wisdom to simply sit down. She walked a bit until she came to a patch of sunshine where there was a clearing in the trees. She sat in the sun, which warmed her a bit, and began to meditate.

67: When she opened her eyes, finally now at ground level, she saw before her a deer trail. She had only been walking on old human trails. Clearly, if anybody knew how to get through this, it was the deer. So she proceeded again but this time crawling, following the deer trail, which took her across that strip of marsh by a very thin ridge of solid land and back to the main trail. She recognized the trail itself. The way back was but fifteen or twenty minutes.

68: ♡: Were those first few hours wasted? She could not have come to the readiness to crawl and thereby find her way out

via deer trails until she had explored the human paths. I find this a perfect metaphor. Perhaps as you become more wise and experienced, you cease so strongly to be reactive to the voice of fear and begin to hear the voice of love earlier. Maybe then you only have to walk the unnecessary but once before wisdom steps in and says, "Settle down and listen." Part of being human is not only learning how to listen, but how to listen through the voice of fear when it is going to set you walking in "meaningless" circles for awhile.

69: As Q'uo was talking just now, this instrument said to me, "The question is that I waste so much time walking these meaningless circles. I seem to learn so slowly." But, my dear ones, you learn as you learn. However many times it takes before you finally learn, it will take. Once you have learned it, that is it. Then the next division in the trail appears.

70: ♡: Again, you practice the same thing: It is very easy to hear love when fear is not shouting. When fear is shouting, you must quiet yourself enough to hear the whisper of love beyond the shout of fear. As Q'uo just said, no time has been wasted. You are learning to hear better.

71: May we speak to your further questions? I pause.

72: Questioner

73: ♡: Aaron just said that we come to the same lesson again and again. This is the lesson of love? And the teacher is always fear? A question: Is the teacher always fear?

74: Aaron

75: ♡: I am Aaron. Fear is nothing but a distortion of love. Please do not think of the teacher as fear. Think of it as love in one of its many guises. I pause.

76: Questioner

77: Aaron has often said that whatever we choose to do is our own free will, but we will learn to make more skillful decisions. Q'uo said that there is no way to waste time. We learn from our mistakes. I have a belief that we may ask for guidance from God or spirit as to which path is the clearest or most skillful path at any moment. Could either Aaron or Q'uo speak to that? Is that correct?

78: Aaron

79: I am Aaron. Both Q'uo and myself may wish to address this. I will speak first.

80: ♡: In accordance and full agreement with Q'uo, it is impossible to waste time. It is not wasted time. You are learning; and yet when you do not pay attention because of the force of your fear, your learning takes longer. This is not to be viewed as wasted time. It is what you needed. Yes, your learning can be less painful and more in accord with the paths of love. With that aspiration in mind, yes, you certainly may ask for help.

81: Your asking is a statement of your free will, a statement of your readiness to receive. In the story I just told, Barbara dashed in mad circles before she was finally ready to sit down and say, "I need help." Fear was directing her, and it took her an hour and a half to settle her fear enough to simply realize that there had got to be a better way, to sit down and meditate and ask spirit, "How can I get out of this? Where is the path?" The time was not wasted precisely because the next time she came into a figuratively similar situation, she remembered the lessons of this situation and asked sooner.

82: What was driving her in the beginning? First there had been real terror in that pit. She screamed for help. There was nobody around. She realized that she literally could die in that mud hole, which was over her head, and that she had to get herself out. When she finally got herself out, then she allowed herself to give way to the terror she had felt and which she had pushed aside in order to find her way out.

83: If one were to find oneself in a similar situation, literally or figuratively, and remember how one had learned to bring kindness in, how to ask for help, then increasingly one will walk an harmonious, clearer path. Your primary question here is, "How can I become a clearer channel?" Everything you need for clarity is within you. Everything that prevents clarity is within you.

84: ♡: Clarity is only one goal. Learning, growth and the expansion of the path of love are equal goals integrated into the whole tapestry. To grasp at clarity is to negate the other goals. I hesitate to use the word goals. I think a better word would be fruits—clarity is just one fruit. To grasp at clarity is to turn your back on the other fruits. At what cost, then, is that clarity attained?

85: You have stated your belief that we may ask God or spirit for clarity as to the most skillful path. Yes, of course you may, but the most skillful path to what end? In the desire to avoid

spiritual work comes. For each action, each relationship, each detail and nicety of the day, is ripe with the blossoms of love, beauty, and truth.

47: One who can see the holy in the homely has the greater life than one whose accomplishments are brilliant to the world but whose personal orientation towards large portions of the humble side of life is to get them done in order to get to the important things.

48: May we answer you further, my brother?

49: R

50: I think I need to wait and look for the light side. Thank you.

51: Q'uo

52: We are Q'uo, and we thank you, my brother. Is there a further query at this time?

53: I

54: You mentioned high frequency vibration with the spirit coming into contact with the mundane mind. I would like to understand that analogy better. Higher frequency in what respects?

55: Q'uo

56: We are those of Q'uo. My brother, are you familiar with the concept of octaves? The entire gamut of densities and sub-densities is as the keys upon the piano, equally beautiful and worthy to be praised; but some notes are low, others high. The various energy centers of the physical vehicle and its attendant finer bodies are as the piano in that there are octaves of resonance between the so-called higher and so-called lower energies.

57: When the trine of lower energies is being attended to, then it is simple and natural to move up to the next octave and the next and so forth. When the lower energies are out of tune, it is as though the musician took the string to touch the half to make the octave. That octave also is out of tune with the creation, having become distorted at the base. Thus, all of the spiritual realm rings badly out of tune unless the foundation is first tuned.

58: May we answer you further, my brother?

59: I

60: The image I get is that we in a way are participating in the building of a home for the spirit, and that the building of the foundation firmly allows that home to be well laid. There also seems though to be a point of raising the point of habitation to a higher level of comfort. The cracks that might appear with incorrect placement or perception are really cracks of kindness as opposed to flaws. I'm sorry, Q'uo, I can't formulate a further question. Thank you.

61: Q'uo

62: We are those of Q'uo. Perhaps it is a clearer analogy to compare the housekeeping of the house that the vehicle of flesh inhabits. The upper rooms are delightful; but there is no dining room, no kitchen there, so that the inhabitant of the house must first cleanse and make acceptable that lower floor; stocking the refrigerator, having the appliances which create your cooked food in order, tidying and sweeping and dusting and making the windows shine. When that lower story is peaceful and in order, then it is the time to ascend the staircase and to enjoy the den, the room of rest, the gazing with the higher and longer point of view out the windows that give so much broader a view.

63: We mean simply to suggest that the humble and earthly things in your experience are precious, and that this is far too often not realized; and in the lack of this concept, the unskillful soul can make itself rather uncomfortable. Then the self thinks, "How can I fix this? I shall meditate more. I shall contemplate more. I shall read improving works." But the actual point of departure instead lies often in going back to those simple things and giving them the honor and respect that you give to that which is obviously spirit.

64: There is a great shift of attitude that we are encouraging each to consider at this time. In the metaphysical world, thoughts are things; and this truth, being of the higher octave, overarches the smaller truth. You perhaps have heard the old maxim, "As above, so below." The humble details of life are Deity, many octaves lower; but touch those lower notes and all the octaves resonate.

65: Is there another question for Aaron or ourselves at this time?

66: K

67: Q'uo and Aaron, can you speak to the topic of the coming Earth harvest and any purpose we may have towards care in that future harvest? Or does this interfere with free will?

And is there presently on the Earth or affecting the Earth a greater proportion of opposing force because of the harvest (or whatever that may be) interfering, or that may make it more difficult for us to be balanced and stay in tune?

68: Aaron

69: ♡: I am Aaron. May I speak to your question, my sister? Yes, there is indeed a greater opposing force. This is not a problem. This is not bad/negative. When you lift weights, if you practice with increasingly heavier weights, you develop stronger muscles. When you practice returning love to increasingly heavy catalyst, you strengthen the ability to love. And it is the strengthening of that ability to love which will offer the universe the ability to move into its potential of light.

70: The darkness is not your foe; it is your teacher. In the approaching harvest, the universe has the potential to arrive at a new balance. Please remember that not only positive polarity but also negative polarity is harvested. But please also remember that at a certain place within sixth density, negativity becomes a dead end.

71: ♡: The concern is that between third and sixth density, negativity can be force for much suffering and so much harm. Therefore, your increasing ability to return love to negativity and not to heed it is one major force that will shift the balance. Negativity that cannot engender fear has no place left to go. This is your work. This truly is the core reason for this harvest: to bring all of the mature, loving, and wise energy into as strong play as possible—saying no to negativity, not with fear, but with love.

72: My friend of Q'uo would like to speak further to this question. I pause. This instrument returns to a deeper tuning. Please start the tape.

73: Q'uo

74: We are those of Q'uo and are with this instrument. The ... we must pause, for this instrument needs to retune somewhat. We are Q'uo.

75: (Pause)

76: We would ask that you revibrate the query.

77: K

78: I required deeper understanding of the urgency that I and my partner and many others around us are feeling presently with respect to our service, our purpose, towards the coming harvest.

79: Q'uo

80: We thank you, my sister. The vibration allowed this entity to come fully back into the tuning that it was seeking.

81: Perhaps you have heard the phrase, "The fields are white with harvest, but where are the laborers to make the harvest?" The field of your planet has become ripe with harvest, and the time of change has begun. It is a process which will take quite some of your years, perhaps as much as two centuries to fully express.

82: Those who have come here to aid in this harvest are activated if they are sensitive to the beating of their own heart. By this time there is the sensation often that there is some specific task to accomplish as a harvester. And sometimes there is. But the primary task of each who has come to serve is to be who you are; for this essence of being is your greatest gift to this planet at harvest. As more and more harvesters are activated, there is the acceleration of the cumulative effect so that it is as if one touches two, and two four, and four eight and so forth.

83: By being yourself, by seeking to be more authentic and more that unique entity that you are, you are working in the field. For this harvest is a metaphysical one; and as the planetary vibration lightens, the strength of the positive orientation grows. The one known as M. who sits within this circle recently said to this instrument that after a long struggle to know what was its service, it finally realized that it was in the spiritual reserve and was content to wait until its activation notice.

84: May we answer you further, my sister?

85: K

86: Thank you.

87: Q'uo

88: We thank you, my sister, most truly, and encourage you to wear that crown which lies heavy upon your head.

89: We would leave this instrument for this evening and transfer the microphone to the one known as Aaron, only pausing long enough to thank each for the beauty that you share, as you share your essence with us.

90: ♡: We are overwhelmed. For now, we are those of Q'uo. Adonai. We leave you in the love and in the light of the Mys-

tery that created all and is all.

91: Aaron

92: I am Aaron. We pause while this instrument returns to a deeper tuning.

93: (Pause)

94: Aaron

95: I am Aaron. I had earlier requested the opportunity to lead you in a meditation into the opening to the practice of forgiveness. I invite you here to join me. I know you are weary and I will be brief.

96:♡: Please bring to your heart and mind the image or presence of one whom you love and who loves you. No matter how much love there may be between you, there are times when this one has hurt you and there are times when you have hurt this one.

97:♡: We begin by asking forgiveness, speaking with open heart to this loved one. Can you offer the words, "I have hurt you, whether intentionally or unintentionally, through something I said or did or even thought. I have hurt you. I love you and do not wish to hurt you. It was my fear speaking. I am responsible for the speech of my fear and sorry that my reactivity to my fear led me to hurt you. I ask your forgiveness. Through the depth of your compassion, your kindness, can you forgive me?"

98: As much as is possible, relax and feel the forgiveness offered to you. Feel yourself allowed back into this one's heart. It may say to you, "Yes, for the ways you have hurt me or what you said or did or even thought. Yes, I forgive you and I welcome you back into my heart."

99: And he will ask you for the same opening. Think of the ways that this being has hurt you, intentionally or unintentionally. You might wish to tell him or her, "Love has been there between us, but also pain. Through something you said or did or even thought, you have hurt me. I forgive you. I understand the depth of your pain and I forgive you. I invite you back into my heart."

100:♡: Can you feel the wonder of the healing when that wall between you comes down? There is so much space in forgiveness. We now turn to someone harder to forgive, which is the self. Please look at the self as you just looked at this loved one. What needs to be forgiven: the manifestations of fear as need to control, as anger, as greed, as pride? Observe the way the fearful self has moved on the basis of that fear and caused pain, not only to others but to the self. Observe the ways that self has hurt itself by not manifesting the fullness of self, but hiding instead in a small place.

101: Here I would ask you to say your own name to the self and bring into the heart that which has been done that seemed difficult to forgive. "How have I abused myself? In what ways have I condemned myself or pushed myself so hard that I could not stably endure? These movements were prompted by fear's voice."

102:♡: Saying your own name to yourself, state, "I invite you in. You have been afraid and have acted on that fear. I love you. I hear you. I forgive you." It is difficult to say those words to the self. "I love you. I forgive you." Yet, these words become the basis for laying a firm foundation. They become the basis for the eventual dissolution of the myth of fear, like wading into that icy water on a warm day.

103:♡: Enter this water of forgiveness and feel the peace in it. Say your own name to yourself, "I love you. I embrace you. I forgive you, and I will explore the further depths of forgiveness that I may open my heart ever deeper to myself and to all beings."

104:♡: My friends your energy is low, so I will conclude. There is a third part in this process which I would ask you to experiment with on your own. As you become able to extend forgiveness to the loved one who has hurt you, to receive forgiveness from that loved one, and to extend forgiveness to the self for its seeming imperfections, can you then reach out even further into the icy water to one with whom there has been deep pain? Can you ask for forgiveness from this being? And then, if only for experiment's sake, can you breathe in and try the words, "I forgive you?"

105:♡: Remember, it is a process. You are touching the possibility of forgiveness as you open your heart to the immensity of your pain and the infinite nature of your love:

106:♡: May all beings everywhere love and be loved.

107: May all beings know the infinite spaciousness and joy of the forgiving heart.

108: May all beings follow this path of letting go into the deepest truth of their own being and therein find perfect

peace.

109:♡: I thank all of you for inviting us into your circle. I love you all and wish you a good night. That is all.

110: (footnote start(As in previous sessions, Aaron is using the letters A and B to refer to two individuals in relationship.(footnote end((footnote start(Chop Wood, Carry Water: A Guide to Finding Spiritual Fulfillment in Everyday Life. Rick Fields with Peggy Taylor, Rex Weyler and Rick Ingrasci. New York: St. Martin's Press, 1984.(footnote end((footnote start(Holy Bible, Luke 22:42.(footnote end((footnote start(Table Talk: On Living to One's Self. William Hazlitt, 1821 - 1822.(footnote end((footnote start(First Inaugural Address by Franklin D. Roosevelt; March 4, 1933.(footnote end((footnote start(The Kybalion, Anonymous.(footnote end((footnote start(Holy Bible, Matthew 9:37, Luke 10:2.(footnote end(111:

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0: (This session was preceded by a period of tuning and meditation.(

1: Q'uo

2:♡: We are those of the principle known to you as Q'uo, and with a light and merry heart we greet you in the love and in the light of the one infinite Creator. It has been such a blessing to spend these few hours with you in seeking together a more lucid distortion of the one great original Thought, which is Love.

3: It has been such a pleasure to speak about living a life in faith and devotion. The one known as Aaron speaks for us when he says that he could discuss this subject at almost infinite length, for living devotionally is as much our hope as it is yours. And as the logicians have it, we keep getting halfway to the goal, then halfway to the goal, then halfway to the goal, closer and closer; yet still the goal is before us, surrounded in sublime mystery.

4:♡: There are relatively easy spiritual practices such as meditation, prayer, contemplation and the reading of inspired works, the listening to inspired music, and the sharing of worship in groups such as this that light up your planet especially on this Sabbath day. And there are relatively difficult spiritual practices such as standing in the checkout line at the grocer's and scrubbing the toilet bowl. The life of devotion is lived where you are or not at all. It is a common hope of those upon your earth plane someday to retire to a pleasant and secluded place where finally you can devote yourself to worship; but we suggest to you that the life of devotion is lived now, wherever you may be. It is the confidence and focus within that turns bare earth into holy ground, blazing with the incandescent light of love supernal, limitless, and whole.

5:♡: It is your challenge to find ways to open the heart to the present moment and the love therein. You shall fail according to your cruel judgment, again and again. We ask you to know deeply and surely that each mistake, each error, each missed opportunity, is a gift to the infinite One just as much as each moment when you judge yourselves to be, as this instrument would say, "on the beam/in the groove." Clumsy or graceful, awkward or flowing, your spirit is utterly beloved.

6: Begin to allow yourself to feel that you are never alone, never isolated, never alienated, in the world within that is as real to each of you as the world without. In that world you have many companions: those unseen which you call angels, those such as we who accompany those with the desire to ask for us as they sit in meditation or as they go about the small business of the everyday life. May you encourage yourselves when you forget where your center is. May you rest in contentment and praise those sublime moments when you can feel the rhythm of creation and the rightness of all that there is.

7: You are the universe in little, and as a hologram you are as whole and complete as the infinite illusion in which you and we dwell. Know that as you serve either by disciplining and refining yourself or by being a part of the good in another's life, you serve the light.

8:♡: Thank you for this great privilege. The one known as Aaron and we can never express adequately our love for your pilgrim souls. Blessings. Blessings. Blessings. How reluctantly we come to the end of our time on the soapbox. Ah, the soapbox, the pedestal. We spout truth and then we come

mess." It is precisely that attitude that you need to bring to your lives.

34:♡: I would share a brief story about efficiency. Some years ago this instrument worked one day a week as a volunteer for a service organization known as Seva. She worked in the office, where her job was to receive the order forms for donations offered as gift in another's name, such as to commemorate a birthday. She would send a thank you to the one who had paid for that particular donation and send an announcement of the donation to the one in whose name it was made. These were all very loving donations in support of many beings. They were financial donations; merchandise ordered for self or other; and service donations, such as a cataract operation offered to a blind person in Nepal or a goat offered to a woman in Guatemala, which goat would provide her some means for a livelihood.

35: Barbara sat down one day with a great stack of these forms to be sent out. She saw how many thoughts she had, which slowed the process. She said, "This isn't efficient. What I'm going to do," she thought to herself, "is to go through the whole list and write all the donor address envelopes, then choose the appropriate card that says, 'Thank you for your donation', and slip it into the envelope. Then I'm going to go through the whole pile again and write recipient envelopes. I'll simply pull out the individual card: 'A cataract operation in your name'; 'Happy Birthday'; 'Merry Christmas'; 'A hundred dollars in your name'; 'With blessings to you'..." So she started separating these gifts, creating an efficient order of replying. She spent a day on it. By the end of the afternoon she was weary, and she had not really covered more ground. She took a walk and asked, "Where did I go wrong? Why didn't it go faster?"

36:♡: Suddenly she realized the heart had not been present. Her previous process was slow because she would read the words and feel happy about how Mary Smith in Seattle offered this cataract operation with great joy to help another, and how much love Mary had for her mother to honor her and offer this gift in her name. When she wrote the cards, then her own joy at such generosity was a part of the writing. She was involved in the whole process and honoring the process. The cards were done more slowly but with love.

37:♡: My dear ones, it is so easy to fall into the trap of cutting out your heart, finding a mechanical path that does not have to feel the pain of the Earth. Mechanism insulates you against chaos, pain and disorder. You are never going to create perfect order; you are not here to do that. You are here to find equanimity and love.

38: I am asked sometimes, "Aaron, if this disorder does in fact add to suffering, then why is it bad to attempt to order it?" To attempt to order it is not bad, but attachment to ordering it creates the suffering, not the disorder itself. When there is attachment, the motivation is largely fear-based; "I've got to fix this" is the stimulus. When there is no attachment, there is a willingness to go into things the way they are, to feel the wind blowing and pushing on you and the trees, to sway back and forth, to feel the currents of the river ebbing and flowing, to feel the whole movement of life.

39:♡: When you feel in this way, in connection with all that is, then the loving heart can respond with an intuitive awareness: "If I offer love here, it will shift that current so beings are not drowning in it. If I offer kindness there, it will gentle the push of that wind so beings are not blown off their feet." Then that movement comes from a place of deep love, which trusts the ways of the universe, which does not need to fight a war with the universe but offers its deepest love as co-Creator of the universe. Offering that loving force, which the universe may draw into itself and use in the best ways, you are no longer saying, "This has got to be fixed." You are saying, "Here is love, which can apply itself as it is needed."

40:♡: This is the greatest skill you can master. You master it first by observation, by seeing how fear serves as a giant pusher, how your energy field armors itself and wants to push back. As these pushes keep coming fiercely within this realm of chaos, you learn to dance with the energy. It pushes and you yield a bit and observe it; as the pushing stops, you let the energy flow back. There is no longer anyone who yields or pushes, only the play of the unconditioned, the play of God. It is a dance of love, not fear. It is a very masterable skill. In order to learn it, you must first of all be present. You must observe the way that the physical world of material objects and thoughts pushes at you. You must observe the discomfort with that push and the small ego self that wants to be

safe, wants the others it holds dear to be safe. You observe the one who wants to fix the push or fight it.

41:♡: As you observe the flow of these movements in yourself, increasingly you will see how much choice you have. The heart of love opens! You will cease to need to attack the voice of fear in yourself, but instead will offer compassion to it. This is the second phase after presence—a nurturing of the deepest truth and resolve to live that truth until each moment of the mind and body cannot help but reflect truth. Thus, the lessons offered you by that arising fear will be mastered, because fear will become increasingly a catalyst for compassion. And you will become a force in the world which is centered and offers love. Not less important, you will ready yourself for fourth-density experience.

42:♡: Each of you has some kind of mindfulness or meditation practice. It is very useful to use this time of practice, at least in part, as a way of observing your relationship to the aspects of life which push at you and at fear's reaction to fight back. To all of this you offer love, both to that which wants to fight back and to the catalyst itself. The more you practice this, the easier it becomes, and the more freedom you have to live with great joy and peace within this chaos that we call third-density experience.

43: I would like to offer the microphone to Q'uo. Whenever Q'uo has made whatever statement it wishes to make, I will open the floor to your questions. I am Aaron. I pause.

44: Q'uo

45: We are those of Q'uo; and before we speak, we would suggest the time is right for the seventh-inning stretch. We shall be with you when you have stretched. We are those of Q'uo.

46: (Pause)

47:♡: We are those of Q'uo, and would offer to you last thoughts before the question period. To know yourself as human, as the featherless biped, may seem a great restriction, a great inconvenience. But no, know and trust that the moonlight is glamorous and deceiving, and that your wandering steps are all perfectly as they need to be. Take yourself lightly. Take love with profoundest dedication. Know that your greatest treasure, your central purpose and your patience are all wrapped up in the everyday life lived devotionally. In the world of the Father, all things are featured. Persist in your attention to the daily; for each task, each tale, each silly piece of paper in the paper mountain of your culture is full of learning for the one with ears to hear and heart to understand. Know that as you touch others, you meet yourself. The one known to you as Jesus offered two rules of life: to love the infinite Creator and to love the other self as the self. These suggestions encompass all you need for your journey.

48: This instrument sang this morning, "To give and give and give again, as God hath given thee; to spend thyself nor count the cost; to give right gloriously to the Lord of all the worlds that are and are to be." I may your worries be blessed with quietness, your concerns touched with grace. May your heart open.

49: We would at this time open the meeting to queries of Aaron or ourselves, or both. Please proceed with the question.

50: Questioner

51: Q'uo, I am interested that the path to equanimity seems to be anything but. It is not a process. How much of the instructions that we garner are just keeping us busy or stopping us in our tracks, and how much a ladder to our goal?

52: Q'uo

53: We are those of Q'uo.

54: My brother, all of the seeming missed steps and mistakes are necessary. This instrument has a memory: the story from a friend whose cat, upon finding her mistress at the front door, would race around and around the living room, run between her legs, dash into the kitchen, jump up upon the counter top, run around the counter, dash around the floor, jump at the refrigerator and then walk to her bowl. The cat knew that only after she did these things would her mistress provide food. The human mind says, "But it simply took that long for the woman to reach the storage place for the food. All the running was for nothing." We say to you, did not the cat enjoy the exercise, enjoy the time between the coming of the mistress and the food?

55: You must do something between this moment and when you die from this planet. You can choose when you rest and sit and await without motion. How this defeats the de-

discarnate clarity—but to be incarnate and to work with the catalyst of your incarnation with love.

13:♡: Here I would like to turn the microphone over to my beloved brother/sister/friend Q'uo. I pause.

14: Q'uo

15:♡: We are those of the principle known to you as Q'uo, and we greet you in the love and light of the one infinite Creator. Let us give thanks to you one more time, each of you in the circle, for this opportunity to be a voice to you upon the path. We find your companionship heartening. We marvel at your courage, for you must express within this veil of unknowing.

16: There are two distinct ways to proceed upon a heart-felt path of learning and serving; and as we were saying to the one known as J, last evening, either technique or method of seeking is fruitful. However, the seeking with mind and opinion is that seeking that takes place in the shadow world of night with just the dim moon to offer its mysterious light to the darkness. In this dimness it is very easy to misrepresent to the self that which is seen. Discernment is difficult. Upon the other path, the path of the open heart, the light of noontide is offered to those who can surrender their small will and their hopes and expectations set upon defining that which is developed and manifest in the future.

17: Let us give a concrete example of the mix of these two ways. We describe now the way the one known as Jim came to the conclusion that he should join this instrument and the one known as Don. The one known as Jim had lived a simple and monastic life for some years before he encountered the ones known as Don and Carla. He also was a good friend of another teacher who lived some 2,000 miles from his home in rural Kentucky. He had decided that it was time to embark upon a path of service to others instead of remaining alone. His mind said to him, "I shall go 2,000 miles and offer my service." Thusly, this entity packed his worldly resources in the back of his truck and drove the 2,000 miles. When he arrived he found good work to do, but his heart kept knocking at the door of his awareness, saying, "Is this your place?" Finally, this entity honored that knocking on the door and determined to sit in silent meditation for the period of the weekend. He completed all his chores having to do with the service to the teacher and retreated for a long weekend alone. After all this preparation, he went into meditation and immediately he knew he was to drive 2,000 more miles back to Kentucky and join this instrument and the one known as Don.

18: Could the one known as Jim have come directly 70 miles down the road to L/L Research? We say to you, no; he could not. He was too sure that he knew his way. He had plans in hand, and therefore he had to work through these concepts and opinions. The miles were not at all wasted. There were no errors in this roundabout journey.

19: Now each of you seeks the most efficient way to serve. And whenever the grace comes upon you to stand in the noon-day of that sun within, then we say, "Wonderful, exquisite," yet it is not often the case that sufficient surrender to the spiritual forces molding your destiny is enough completed that the apparent short cut through can be taken. Most often there is the mixture of the self attempting to predict and control the flow of energy with that openhearted surrender.

20: What we wish to impress upon you is our honest belief that the longer and seemingly roundabout route is not merely acceptable as a substitute for the blazing purity of surrender, but offers valuable catalyst which enables that sun within to begin to manifest within the inner consciousness. It is for this seemingly roundabout journey, this peering into the folds of velveteen night, that you donned what the one known as Aaron has called the earthsuit. We hope you may find it in your heart to embrace this walk in the shadows of mortality. We hope you may come to value and enjoy your swim through the seas of confusion, and may find play and sport in the swim and flow of inner tides. You shall be tossed about in these currents of unknowing; and as you suffer, you may often doubt the efficacy of your own seeking. This is the very situation you came to Earth to experience. Within, at noontide, you claim your wholeness easily. But you hoped to come into the shadow world and act as if you saw the noonday sun. Faith is that throwing of the self into the midair of complete surrender.

21: Against all logic, there comes in cycles the time of blind choice. At those cusps there is the desire to do right; and the instincts of mortality are to hold, to control, to reach and pull. The muscular take of those who choose to develop these

cusps is that brave decision to release and surrender, and to claim the surety that all is well, that all will be well, and that for the moment it shall be given you what to do.

22: We would at this time offer the floor to the one known as Aaron. We are those of Q'uo.

23: Aaron

24: I am Aaron. Can you see that efficiency is often the voice of fear? There is within the human that which wishes to stay in control, not only for its own safety but also for the safety of those around it. It wishes to pattern the universe and make it predictable.

25:♡: On the astral plane there is never a sense of being unsafe in the way that the human experiences such danger. It is clear on the astral plane that there is nothing that needs to be ordered or controlled, but that disorder has its own delicate and lovely order, and you can just let it flow.

26: Who wants to be in control? Often your reasons may be the highest: wanting to offer one's energy in service to all beings, wanting to alleviate suffering. But my dear ones, life is chaos; life is messy. Thoughts and emotions do not arise only when invited, and like good little children reporting themselves and then stepping back into a line. Thoughts and emotions are a class of rowdy children raising their voices out of turn. This is human incarnation.

27: It is easy to keep your equanimity in heaven. You are here incarnate to learn this equanimity regardless of the catalyst and even regardless of your response to the catalyst. Then, while you are shrieking, "Eek!" and running from the mouse, there will be that within which is centered, still and knows its safety.

28: In very practical terms, in fourth density you are going to move into telepathic energy groups. Every thought or emotion that arises in you will be telepathically received by your peers in the group. Every thought and emotion that arises in them will be heard by you. This is the nature of fourth-density experience. Thoughts and emotions are not going to cease to arise just because you are fourth density. If this circle was fully telepathic now, would that be okay with you? Is there something that has been said or thought which you would not wish to share with the whole group? Did you glance at someone across the room and think, "Her hair or clothing looks frazzled today," or "Why did he frown at me?" Certainly each of you has had what we would call negative thoughts or emotions in the past three days. Would it be okay if everybody heard this, or would there be a sense of shame? What if you heard this from your neighbor? Would there be discomfort with that hearing?

29: You are not incarnate to stop thoughts and emotions from arising but to find equanimity with them so that when you enter fourth-density experience, everything within you can be shared, everything from without can come freely to you. And judgment does not arise, shame and embarrassment do not arise; rather, there is complete equanimity with those thoughts and emotions so you can fully hear each other.

30: Now you are limited to learning from your own direct experience. What if you could totally empathize with another? Can you see that, then, others' experiences also become very viable tools for your learning? This is why compassion is learned so deeply in a higher density, and wisdom also, because so much more experience is directly accessible to you.

31: So, here you are in this third-density form, experiencing this wide array of thoughts and emotions, of confusion, joy and sorrow. Your first instinct is to wish to order this madness, to force it to stand in line and salute; and report, one at a time, and only that material which is pretty. But you cannot do it. That is not the nature of human experience. The nature of human experience, while it is often beautiful, is also dirty, smelly, chaotic. You are here to learn equanimity, to learn to open your heart to that chaos. The chaos is not your enemy; the chaos is your teacher.

32: When you ask, "How can I be a clearer channel in the way I wish to channel?"... The fear of which Q'uo just spoke wants to order experience. It wants efficiency: "Cut out that four thousands miles; go straight to Kentucky." It does not leave room for the great journey in which you are immersed and which purifies you, which teaches you.

33:♡: To desire order and efficiency is not bad. Of course some of that desire is from a place of love, which wishes to release disorder to alleviate suffering. Only some is fear-based. Can you distinguish? If it is fear-based, can you observe that movement with kindness and without fixation on it? This instrument has a magnet in her office which says, "Bless this

down and roll down the hill with you into the warmth of the water, splashing, playing in the sunlight. May you play together like others. May you be merry with each other. May you share each other's burdens and joys. May you know that you are about the Creator's business.

9:♡: We now open the working to your questions. As our beloved Aaron says, simply express which of us you wish to respond, and we shall go from there. May we have the first query, please?

10: I

11: I have one I would like to ask Aaron. This is a statement of my understanding of something he spoke about last evening. I will read it and ask for his enhancement to my understanding. For the incarnate self, forgiveness is a process; but forgiveness radiates as an aspect of the whole Self, so the process of forgiveness is part of the movement from a thought-point to a known space, a going nowhere. Could Aaron comment?

12: Aaron

13: I am Aaron. Does the right hand need to forgive the left hand? If the baby, the fetus, is kicking in the night and wakes the mother, does the mother need to forgive the fetus? In the first example, the right and left hands are clearly a part of the same being. The mother and fetus still experience that state of non-separation.

14: The angel aspect of yourself knows it is not separate and never has been separate. It knows the crystal clarity of its oneness, which could never become tarnished. To move into incarnation is to accept the illusion of separation, to agree to this veil of forgetting of your true being. Thus, you move into the illusion that there are spots on the wings, that the body and the mind are unclear in some way.

15:♡: You have all heard me call you angels in earthsuits. Yes, I, from the human perspective, you practice forgiveness because there has been the experience of pain for the human and the practice of forgiveness opens the heart. It is not just bringing you back to where you were; you are then Love. And there is no limit to the amount of love that you can express. If there were a limit, there would be no reason to move into incarnation. As you are aware, the universe does not run on linear time; there is no rush, no schedule. So, you would rest in the astral planes, picking up those lessons of love easily as they came until you had reached that point where you could say, "I've learned it."

16:♡: As Q'uo just expressed, that shining light is always ahead. One has never finished, even in sixth density. I am not finished. There is always more to learn about love. You have entered incarnation in faith that this is a tool that will help you to learn about love, not to a finished point, but to continually enhance the process of loving.

17:♡: We find that the wonder and beauty is that those that have graduated through the earth plane teach love and compassion to the rest of the universe. Truly, the masters of love in our universe are amongst those who have moved through Earth's catalyst. It is a very powerful teacher. Yes, I like your image: the spot expands.

18: There was never anything to forgive, but from the human perspective you have practiced forgiveness. And that practice expands you out of the small ego self and into the heart we all share, into that place where there is no individuated self taken as real, but only the illusion of individuated self, as you are learning, too. Thus, you practice forgiveness not so much to forgive, although that is the idea within the relative mind, but to stretch the heart, to move out of your illusions of separation.

19: You are unbalanced. I said to some of you this morning, you come into incarnation and you immediately pick up thick glasses that serve as microscope. They allow you to tie and untie the knots, to see what you do. But they close you off to the vast perspective that you had before you came into incarnation.

20: If somebody lifts these microscope glasses for a moment, you look out and say, "Wow! There is all that space." Then the glasses slip back. How quickly you forget that space. When you practice entering that space regularly through any spiritual practice, you learn to rest very stably; but the knots still need to be tied and untied. If someone has stepped on you and asked your pardon, you still need to work with the pain and hurt and come to the place where the human can offer forgiveness, can let go of its fear, anger, and separation.

21:♡: The practice of forgiveness leads you repeatedly back to the angel. But the practice of forgiveness is also what al-

lows the human to put back on its microscope glasses and work with the knots of incarnation in a much more skillful and loving way.

22: Does this answer your question, I, or may I speak further to it? I pause.

23: I

24: There are some new ideas. I have the feeling that I am substituting the idea of the angel state to erase the incarnate-self idea, and I don't believe it's correct. Aaron is speaking about a partnership, a balance.

25: Barbara

26: A balance between the relative and ultimate self. Aaron says a partnership is a perfect word.

27: I

28: I am currently walking between the two.

29: Barbara

30: Aaron says (I am paraphrasing Aaron), at first one tends to leap back and forth. He says picture yourself alone on the seesaw trying to get it to balance. First you run from one end to the other, and then you begin to understand how to keep your weight balanced equally on both ends. He asks you to also remember his image of the box in the infinitely spacious room. The relative rests in the ultimate. You cannot leave the ultimate, only forget about it for awhile.

31: Aaron

32: I am Aaron. Of course, for the angel there can be nothing to forgive. How could there be? Of course, for the human, caught deeply in its own small ego self, forgiveness is almost impossible. You are living in a balance, a partnership between, so that the human does not hear there is nothing to forgive, because for the human there is something to forgive. But forgiveness is possible because you recognize that the angel exists and that you are both sides through from human to angel, the balance always changing slightly depending on the needs and clarity of the moment. I pause.

33: I

34: I like the idea of forgiveness as a spiritual practice.

35: Aaron

36: I am Aaron. Only watch for pride and self-righteousness, which are apt to crop up when you become the one who is forgiving. And if they do crop up, then shift the forgiveness practice to find forgiveness for the human who has found pride in its path. I pause.

37: May we hear your further questions? I pause.

38: K

39: Please Aaron and Q'uo, speak to us further with more depth regarding pride. We are angels. When we discover this, how can we also not be clothed in pride?

40: Aaron

41: I am Aaron. I hear your question, my sister. To be clothed in pride is just to be clothed in pride, just as to feel anger arise is just to feel anger arise, just as to step on a tack until the blood flows from your foot is just to step on a tack and have blood flow. Certain conditions give rise to certain inner circumstances. Yes, eventually you will reach a point where anger and pride do not arise, at least not nearly so often or forcefully, but this is not done through will power.

42: There is a deep humility and understanding that you are human; and as you realize your angelness, pride has arisen: "Here I am being the angel; and suddenly here's pride. So what else is new? I do not need to act upon that pride nor to get rid of it, only to note, here is pride."

43:♡: Pride is part of the distortion of fear, part of that which wants to be somebody, to be safe and in control. How can the loving heart not open to the human who wants to feel safe and in control? When you embrace the fearful self that does not feel safe, the circumstances that gave rise to pride begin to diminish. And in that way, pride begins to dissolve. When there is nobody left who feels unsafe, then pride and anger and other such emotions will cease to arise. May I pass this further to Q'uo? I pause.

44: Q'uo

45: We are those of Q'uo. My sister, perhaps you recall the parable of the teacher known to you as Jesus concerning the Pharisee and the tax collector. The parable goes that there were two men in the temple. One was a Pharisee, the other a tax collector, which in those days was tantamount to the dishonest, greedy, and altogether undesirable. The Pharisee prayed thusly, "Lord I thank thee that I am not as other men are: robbers, thieves, hypocrites. I fast two times a week. I tithe to the temple." The publican on the other hand was on his knees, praying, "Lord, have mercy on me, for I am a

sinner."1 Which of the two prayed well?

46: The issue of pride is going to be yours and every seeker's intimate companion for the foreseeable future. We ask you simply to view the self as if you were a rough, huge planetoid with deep ridges and valleys—an elephantine chunk of jagged roundness, tiny in the infinite reaches of space. The influences and essences of the cosmos beam and radiate in a refining fire, lamentably playing over those mountains of pride and all the associated errors of the soul in manifestation. In the fullness of time, to use the least distorted word, those ridges shall be smooth; and through eons of lifetimes, with painstaking thoroughness, the path or orbit of your consciousness shall become smooth and then smoother until at last the mantle of rock that covers your surface as flesh covers the living being within shall finally be polished away, and the immense jewel that your consciousness is shall emerge and become as the sun. And this sun body at last will have no pride, for it shall simply be. Do not hurry towards that destiny. Enjoy your crust of imperfections. They shall not harm your spirit, but only give it the catalyst that your consciousness seeks in order to buff and polish and slowly erode the parts of your self that are least true.

47: Know that all things are acceptable. Each entity sees its own shadows; and the more the spirit wishes and longs to be free of humanness, the more that humanness shall be unable to serve you and teach you what you came to learn. We suggest you simply stop resisting these untoward and wayward tendencies. These are the shadows made dark because you are beginning to shine. The taking of the spiritual temperature is judgment; and as you find yourself caught in pride and judgment, smile. Take those broken shards of your being and hand them on up to the infinite One. They shall be transformed in that mighty hand and return a hundred blessings as you yield them up with an honest and contrite heart. Meanwhile this is the very creation and the exact moment into which you came to find your Creator. Drinking your coffee, you bring the world into balance.

48: May we answer you further, my sister?

49: K

50: In this painstaking thoroughness we find ourselves entering into perfectionist behaviors, striving to reach what we already know we are. And knowing seems not to help very much. We become frustrated with this awful veil. We cannot be perfect, and yet we know we are. What a struggle!

51: Aaron

52: I am Aaron. I hear your pain. Yet, if you were already perfect in human terms, why would you have incarnated? The veil is not burden to you but is a gift, not a very pleasant gift at times; but it is precisely the catalyst that you need.

53: I ask this instrument to move deeper into a trance state. There is a story told about the spiritual teacher, Gurdjieff. There lived in his community a man who was rude. He did not do his share of the work. He even smelled badly because he did not bathe. He became tired of others' negativity toward him and he left. Gurdjieff went after him and asked him to come back. While others paid to live in the community, Gurdjieff said to him, "If you will come back, I will pay you." The man was reluctant at first, but he was greedy; and since Gurdjieff offered to pay him, he agreed and returned.

54: Those in the community were aghast. They said, "How could you invite him back? How could you pay him to come back?" Gurdjieff said, "He is the yeast for the bread. Here in this place where everyone is kind and generous with one another, how else will you learn compassion?"

55: Child, this yearning for perfection in you, this self-striving to become what it already is, the fears, the patterns of reactivity, pride, all of it—these are the yeast for your bread. In the astral plane and beyond, you will practice discarnate skills, practice your perfection. Why seek to practice that perfection within the incarnation? This does not mean that you do not aspire to perfection. But understand that the human is perfect in its imperfection.

56: I would speak also to the strength to your aspiring. There is such pain in many of your hearts because you see this brilliant light of the Divine and you see the shadow in the self and feel, "I can never be worthy of that." You then wish so badly to be rid of the shadow. This is a piece of every seeker's path, that dark night of the soul. But when you pass through the dark night, you begin to see the truth of what Q'uo just said—that the shadows are seen only because of the inherent luminousness of your being. The brighter you shine, the starker are the shadows. Just let the light shine. Be the light

and give kindness instead of contempt to this being who has agreed to also carry shadow. May I further answer your question or is this sufficient? I pause.

57: K

58:♡: Is loving more deeply one way to move out of perfectionism?

59: Aaron

60: I am Aaron. It is the only way. I pause.

61: Q'uo

62: We are those of Q'uo. My sister, you shall progress. You shall not know in this your present illusion how or because of what stimuli. In fact, the whole point of this illusion is to so confuse and addle and aggravate the sentient self that eventually you stop attempting to make sense of it all and move from head to heart. We ask that you employ that which you have in abundance: your sense of humor. Is your life not a marvelous situation comedy? In music you have many times experienced that when the conductor calls for the hush of singing quietly, the chorus begins to be heavy and instinctively begins singing more slowly and losing the pulse. The effort of creating the pleasant piano sound weights down that sense of rhythm. The answer to perceived error is not adding wisdom, but rather lifting away into the rhythm. Lift when you experience this frustration and pain. Lift and laugh at the well-termed human comedy. There is great humor in the infinite Creator.

63: May we speak further, dear friend?

64: Aaron

65:♡: I wish to inject something here. When I said love is the only way, I do not mean that you must find a love switch and flick it from off to on. The offer of love is a dimmer switch. You have found the switch. You keep nudging it up through many of the practices we have spoken of this weekend—through prayer and meditation, through the practice of generosity, through mindful awareness of how negative and harmful emotions arise, through reaching that hand up to Divinity and taking the help that is offered to lift you, through cultivating faith and patience.

66: Like the one who has walked a long path in the dark night without clear sense of where she has walked, but at dawn she finds herself higher in the mountain looking back and able to say, "Ah! There's the ravine where I stumbled, there's the steep place, there's the place where there was mud; and I have come through them all." And then you turn and look, and notice that the mountain goes up and up and up. You are in process.

67:♡: The love that is inherent to you cannot help but manifest itself if you give it the opportunity to do so. May we speak further or is this sufficient? I pause.

68: K

69: I thank you both.

70: Q'uo

71:♡: We are those of Q'uo, and we seem to linger on this issue with you my sister; but we simply have such a love of talking. We have one last suggestion in this regard, and that is that you adopt for yourself the motto, "God bless this mess." We are those of Q'uo and are open to further queries at this time.

72: K

73: I have a recurring dream of being in a situation where people are all standing around a huge trough of slop, and I find that it is mandatory that I dive into this trough. I have no choice. And as I go through this slop I feel no pain; and I suddenly arrive in an L-shaped, white room with those around me robed in white. I am feeling grateful, as these are my brothers and sisters, perhaps colleagues and teachers. Is this the school in which we learn while we're sleeping and not in the Earth?

74: Aaron

75: I am Aaron. I hear your question, K. First, may I state that this dream is as perfect an illustration of the process of incarnation as I have ever heard. A pile of slop ... yes, as Q'uo said, "Bless this mess."

76: There are two different types of dreams: that which is symbolic and that which we call a teaching dream. This would seem to have portion of both—the diving into the trough of slop being the symbolic part; and the awareness that only when you move through the messiness of incarnation, the messiness of a body and emotions, do you emerge into the angel that you are.

77: You stated that they seem to be teachers, but perhaps also colleagues. K, likely these are teachers, but teachers

141: Q'uo

142: This is so, my brother.

143: Questioner

144:♡: So this is ... this sounds to me like what Aaron mentioned earlier when he asked us to consider the possibility that the distortions provide us with opportunities to learn and to enhance our abilities to offer learning experiences that help others, through our loving attendance to those distortions.

145: Q'uo

146:♡: The entity who loves self, who loves self as it is in all its dirt, is an entity with mercy to offer to others in all their dirt.

147:♡: To allow a knot to be a knot, a tangle to be a tangle, is the beginning of the end of that tangle or knot. To ignore is not to allow; but to see, to love, to accept, to forgive and to move on, knowing the whole—that is helpful.

148: Questioner

149: So, it is the distortions that allow one to increase polarity?

150: Q'uo

151:♡: This is perceptive, my brother. Polarity is exquisitely central to your task here upon the third planet from your sun. You have one great choice to make: Shall you radiate or shall you contract and hold, giving it all away or grasping all for self? That polarity of radiance is the service-to-others path. It is what we came to share, and we say to you that it is your radiance within all the suffering of every day that expresses this polarity of love.

152: May we answer you further, my brother?

153: Questioner

154: No. Thank you.

155: Questioner

156: I don't understand the seeking polarity. Selfish or unselfish what?

157: Q'uo

158:♡: To serve others is to serve the self. To serve the self is to serve all that there is. There is no answer to your question. The attempt to separate selfishness from unselfishness works upon a false premise. The self is an whole, so polarity is expressed moment by moment as you choose to forgive, accept, allow and look for the ability to do this in difficult situations; and is that which will move you into a finer degree of awareness. Thus, the very time of difficulty where you see that the love energy is sacrificial and painful—that is time to rejoice; for in loving the unlovable, you are truly choosing to polarize in service to others.

159: We are those of Q'uo; and as the energy is moving away as we speak, we would close this meeting with the promise to ask for further queries at a future session. We leave you and yet leave you not. We leave you in all that there is. In the company of each other, see the face of the Creator. Adonai. Adonai, each light. We are those of Q'uo.

160: (footnote start(The Anguttara Nikaya: Book of the Twos, #10.(footnote end(footnote start(The Tibetan Book of Living and Dying, Sogyal Rimpoche; Harper San Francisco, 1992.(footnote end(footnote start(Holy Bible, Luke 22:42.(footnote end(footnote start(Holy Bible, Matthew 13:44 - 46.(footnote end(footnote start(Thich Nhat Hanh, Peace Is Every Step : The Path of Mindfulness in Everyday Life: New York, Bantam Books, c1991, pp 57-58.(footnote end(

161:

9.27 1996/11/24

0: (This session was preceded by a period of tuning and meditation.)

1: Aaron

2:♡: My greetings and love to you all. My joyous welcome to this circle of seekers, and in gratitude for the invitation to join you in your circle.

3:♡: I want to return to this aspect of your experiences as a balance between human with its physical body, which has aches and pains; its emotional body with its joys and sorrows; its mental body with its mix of clarity and confusion; and its spirit body. The balance is between this human expression and the ultimate essence of love that you are.

4:♡: You speak of taking incarnation and experiencing a veil of forgetting of who you are—a veil which pushes you deeper into the seeming confines of the human. This is just as it

needs to be, because through this human come the greatest expressions of compassion, generosity and love.

5:♡: I give you a very simple example. If I had a vast apple orchard, literally thousands of healthy, vibrant apple trees, what if a being knocked on my door and said, "Please sir, would you give me an apple?"—and I gave him one? One might say that was an act of generosity. If I gave him a whole bag of apples, one might say that was an act of even greater generosity. Certainly it is; I have freely given something of mine to another. But there is a clarity within me of the infinite abundance which lies behind me. There is no fear which prevents my giving or in some way influences my giving and makes me pause. Yes, it is still generosity if we define that word to mean a free giving from oneself, but what a difference if I have but one apple in my pocket and no access to more. I know this is my supper. I have walked for ten miles and just sat down under a tree in the shade, pulled out that apple and polished it on my shirt; and I'm looking forward to its sweet juiciness to quench my thirst as well as my hunger. Then you approach me and say, "Please, would you give me your apple?" Fear now may arise: "If I give, what will I eat? Will I be safe? Will my needs be met?" Through that fear, the voice of love must speak with resounding clarity in order for the apple to be offered. It is the force of this voice of love that I define as true generosity.

6: You can offer that apple for many reasons. You may practice self-discipline: Push the fear and annoyance away and give the apple. Or the fear may remain—silent, unspoken, beneath the surface. Then the apple is given but not with joy. To give the apple with real joy, you must have acknowledged and transformed your fear. Within fear is generosity. Fear, transformed, is generosity.

7:♡: Here we have a different experience of giving. It is not just that joyful giving which comes out of the strength of knowing infinite abundance, out of ten thousand apples. There is a deep joyfulness because you have moved through the fear with love. You have not allowed fear to control you, but been able to give despite the fear and to transform the fear. It evokes faith that your needs will be met, although you still may not understand how, because that was the only apple.

8:♡: There is a different possible scenario. If the other is grasping, punishing, in order to shame you into giving the apple, there may be anger but also a fear that says, "I must give this apple in order to feel good, feel generous." Here the primary fear is not whether one's needs will be met but is the desire to be "good," to please another. One need not be slave to that fear. "I must give" is a harsh judgment which considers the self to be less worthy to receive than is another. That is also a fear which love can transform. Here the outcome is to say no to fear and to the asker, to keep and eat the apple, or perhaps to share it. One does not act to punish the other but to affirm that the self's needs are also to be honored. There is nothing wrong with this response. It is a different practice of generosity, responding lovingly to the fear by kindness to the self. The point is that when fear is not the master, the innate generous heart will know how to respond. Fear is the catalyst offered to the human, which prompts it to learn how to transform that fear into loving-kindness or generosity.

9:♡: This is the love which the earth plane offers you the opportunity to manifest and express out into the world. I do not want to talk about degrees of love here, but love which is manifest in the face of fear is a far more transformative love, transformative because it touches that fear with kindness and teaches you the ultimate lesson that there is nothing to fear. Only through practice with fear do you learn that you do not have to be reactive to your fear but may relate from the ever-opening heart.

10: Your earth-plane experience constantly offers you such lessons because you live with this veil of forgetting. Of course, as you reach a point of deeper spiritual awareness, the veil has holes poked in it. It becomes translucent in parts so that the light shines through. It is even quite transparent on occasion, but as long as you are in human form it will never be continually transparent.

11: Your fear is not an obstacle. Your fear is wisdom itself when you abide with it, smile to it and are not ruled by it. It is then that the heart develops, then that you truly begin to live in the heart and express from that heart out into the universe.

12:♡: You are in incarnation for a purpose. That purpose is not to have discarnate experience—not even continuous

love is in everything—not just in the ultimate perfection of you but in every expression of that perfection—then you do not need to worry so much over distortions nor to enhance judgment and shame about them, but simply to attend to them. Recognize, “This distortion does not separate me from wholeness, nor from the divine. It is simply a distorted expression of that wholeness.”

118:♡: When you work conscientiously in this way, instead of each distorted expression becoming something that grabs at your energy so you must frantically go and fix it, each distorted expression just becomes a reminder to ask, as Q’uo suggested, “Where is the love? Where is God in this fear, in this anger, in this judgment? Can I find God right here?” If you look, you will find you can.

119: When the expression is distorted and causes discomfort to self or to another self, it must be attended; but regardless of its effect, it is still expression of the divine. I would ask you to visualize a crystal. If you hold it up to the sun, the sun plays through the crystal and creates a rainbow of light. That rainbow is direct expression of the sun. When you look at that rainbow of light, can you see that the sun is there? If the light is shining in somebody’s eyes so that they are uncomfortable, then you must attend to the crystal; but there is no good or bad to it, just sun and its various expressions.

120: Using a different metaphor, when you sit in the sun and feel its heat on your back, that is a direct experience of the sun. It is of a different intensity than if you could fly up into the heart of that sun, but still it is the sun. Sometimes the heat on the back feels warm and gentle. Sometimes it may burn. We do not say that only the pleasant experience of the sun is the sun. Every experience of the sun is the sun.

121:♡: When you ask, “Where is love to be found?” especially when involved in a painful experience, it is a way of reminding yourself, “Even right here is God.” With that reminder, your energy field opens. When you are closed and defended it is very difficult to learn. When you remind yourself, “This is okay; it’s workable. And the divine is present even in this,” you allow that opening of the self which is willing to be present with the experience with all its discomforts. Then love announces itself.

122:♡: Here is where you become increasingly willing to offer that which has arisen, to let it be and allow the divine to use it as it will. To offer it does not mean to get rid of it. It does not mean to say, “This one is bad, God, please take it”; rather, it is a statement, “I haven’t the faintest idea what’s going on here, but my deepest intention is to use all of this turmoil and confusion and everything that is coming through me as a way of offering service to all beings, for the good of all beings.” You can say to yourself, “I don’t know how to transform this mess. I don’t know what to do with it. All I can do is offer love.” It is this way that you offer it.

123: There is a discarnate energy which is a guru to this instrument. He comes into her experience on occasion. During this summer she was on an extended meditation retreat and experienced the presence of this one. In offering her instruction, he offered the suggestion, “Let go of everything; give everything away.” At first she misunderstood: “Am I to give away my house, my car? What does he ask of me?”

124: Through the following months she moved to a deeper understanding of what “give it all away” means. Are you identified with your fear, with your unworthiness, with your shame, with your judgments? Give away the identity with it. You may say you want to be rid of it, that it is very painful and unpleasant—fine; but nevertheless, you are invested in being that person who is fearful or is self-judgmental and who is going to be the one who improves. There is so much “somebody” in these notions. Be nobody; give it all away.

125: Within this rising intention to allow whatever comes into your experience and offer to God—not to hold on to any of it—lies the ultimate path to service, because with that offering “somebody” disappears and “nobody” remains. In more precise terms, that which is contracted can stay contracted or can open itself. This process means not making anything special happen, just allowing an open heart which watches it all moving through and continually offers whatever moves through with a trust that the divine will make good use of it.

126: I would ask of you during your afternoon and evening to watch closely something which arises in your experience. In very simple physical terms, if there is a loud noise, such as a shout, “Hey!” do you feel your body energy contract around that noise? Fear and the energy of fear contract. There is nothing bad or good about the contraction; it is simply a knee-

jerk kind of reaction of the body. You may feel the reverberations of that contraction for a bit, and then eventually it will dissolve again. If, instead of a physical noise like a shout, what you experience is an energy catalyst such as somebody else’s sorrow or anger, there will also be response. You have emotional nerve endings as well as physical nerve endings. Your energy field will contract.

127: What if, instead of one shout, there was an ongoing unpleasant noise and growing discomfort with that noise? The contraction changes from contraction as reaction to pure hearing, to a contraction around the feeling of strong aversion to what is being heard. That pure sense awareness, hearing, is not the aversion to hearing. The relationship to the hearing is not the hearing itself. In hearing there is just hearing.

128: Each mind or body experience will have its own energy movements. Can you feel the difference as I demonstrate it here, how in that one shout, “Hey!” there is that momentary contraction, which then may continue with some reverberations and then release? It may have been unpleasant, but it is passed; there is nothing holding it. When it continues, then fear may arise: “How am I going to get rid of this?” Then there is a contraction around the contraction, a secondary contraction. Or perhaps there is contraction and then judgment around the contraction, a different sort of secondary contraction.

129:♡: What I would ask you to do is to deeply observe the movements. Note the physical or mental catalyst, the physical object contacting the physical sense or the thought touching the mind. Note that there is a contraction carried in the body when this occurs. The contraction in itself is just a contraction. There is no adhering karma in it. There is nothing that needs to be done with it other than to relax and observe it, just to know that it is present. Smile to it! If it is a difficult experience, do as Q’uo suggested: Ask, “Where is the love?” with a truly open heart and mind.

130: If there is some relationship with the contact and the resultant contraction, note that as a new contact. For example: Judgment or aversion, each, is a thought; they have touched the sense base of the mind. With that thought there will again be a first contraction, just the wind rippling the water, so to speak. Again, note it as contraction. Is there anything which follows?

131: It is not the experience of hearing, seeing, touching, knowing and so forth that pulls you out of center and into a place of self where adhering karma is created, nor is it the contraction around that touch. It is your relationship to that contraction. It is this truth that I would ask you to observe for yourselves this afternoon and evening.

132: My deepest thanks to you for allowing me to share these thoughts with you, and for your willingness to attend to your experience and do this deep work. That is all.

133: Questioner

134: Q’uo spoke about energy entering the being from below, through the feet, and from above, and that there was a meeting place for these energies that is somewhat dependent on the allowing of energy through the lower centers. Could Q’uo speak about what this meeting place is; and is this a place where energy entering into the illusion enters in a different way than the light issuing from the other energy centers?

135: Q’uo

136: We are those of Q’uo, and believe we grasp your query. 137: The meeting place of the upward spiraling light and the instreaming inspiration has been known within your cultures as the kundalini; and the ability of the self to become transparent to whatever distortions exist within the energy centers leads to an increased ability to experience a freely flowing upward motion so that the kundalini, in your culture’s terms, rises. This involves being friends with the various energies of the mind, body and spirit; not the perfecting of those energies, but the balance of them in the acceptance of self as self without explanation or apology—that relaxed self-confidence that this instrument would say makes one comfortable within one’s own skin.

138: Does this answer your query, my brother, or may we speak further upon it?

139: Questioner

140: So it is that the distortions in the centers do not limit the rising of the upward spiraling light, but rather the relationship, as you said earlier this morning—the relative harmony of the entity’s acceptance of the aspects of self.

are also colleagues. One cannot teach without learning. It is a mutual participation.

78: The dream does not seem to me to represent only a wish to arrive in this room, but also a statement of readiness. We on the upper planes use teaching dreams when the meditation practice is not sufficiently developed to allow you to hear us in a more conscious state, so we bypass that conscious state into the dream. It is a very effective way of reaching you. The only problem with it is that often there is not the practice to retain the dream after, so it is not as clearly integrated into the incarnate state as it would be in meditation. Those who have further developed the ability to hear their teachers while the body is in the state we call awake as opposed to asleep find that teaching dreams seem to slacken off.

79: What I hear from you, K, is that there is a readiness to enter this realm. I would like to suggest that if this is a repeated dream or in meditation itself, you allow yourself to open to the experience of that room and then you make the very firm statement, “What do I need to learn? I am open. Please teach me,” and just see what you hear. May I please pass this question now to Q’uo? I pause.

80: Q’uo

81: We are those of Q’uo and have little to add to what our brother has said, except to say that the kindest thing that you can do as the white-robed one who has taken on the mantle of earth is to trust in and cooperate with the rhythms of your unfolding destiny. Allow the falling away of things in their own time. Allow the contradictions, opposites, and riddles that characterize spiritual matters to tangle you up and to be untangled in the natural way.

82: We fear the hour grows late. We would ask for a final query at this time. We are those of Q’uo.

83: (No further queries.)

84: Aaron

85: I am Aaron. In the process of moving through your incarnation, there are many times when there is simply pain in yourself and in others. And I am often asked, “What helps? What allows me to touch that pain with more kindness?”

86: There is a very powerful practice taken from Tibetan Buddhism. It is called Tonglen or “giving/receiving practice.” I find it a very powerful tool to use in case of suffering within the self or without. I would like to teach it to you.

87: I ask you to bring into your heart and mind the image of someone who is suffering. They do not have to be mired down by suffering, but someone who’s experiencing pain. It could be someone in this room, someone in your family or your circle of friends, even someone whose face you have seen on your television screen, a victim of a disaster of one sort or another. Normally, before we do this practice we ask the person, the Higher Self of the person, “May I do this practice with you?” We do not impose our need to serve another on the person.

88: So, the first step is to invite this person into your heart and mind and ask, “May I do this practice with you?” Visualize or feel yourself sitting within a cylinder of light. This is not something you need to imagine since you are already sitting in a cylinder of light. Simply open yourself in whatever way is appropriate to the experience of that light. If imagination is what works, that is fine. But remember, you are not creating by your imagination, you are merely allowing yourself into a different level of reality.

89: Breathing in, allow that light to come through the crown chakra and down to the heart center. Breathing out, feel it centered in the heart. Breathing in, intention to send it out to where there is suffering ... and exhale, sending it out either as a ray coming from the heart or you may feel it as a ray coming through the third eye or even with the breath; wherever it feels most natural to you, send it out. Breathing in, light coming into the heart center ... breathing out, let it stabilize ... breathing in, intention to release ... out, release ... in, light ... out, stabilize ... in, intention ... out, release ... in ... out ... in, release.

90: Now we are going to add the second part of the practice. With this next exhale, note the suffering as a heavy, black, tar-like mass. Breathe it in, taking it into the heart center. Notice any resistance to allowing that suffering into the self. Out, feeling the heaviness of it. You do not need to carry this. You are merely the vehicle through whom it passes. In, intention to release ... out, release it up through the upper chakras and crown chakra and back up to the Divine, letting it go ... out ... Again from the beginning ... in, light ... out,

feeling it fill the heart ... in, intention to release ... out, release ... in, the big, black mass ... out, feeling the weight of it ... in, intention to release ... out, release ...

91: You may do this practice at this speed, at double, or at half speed. In other words, in light and send it out ... in blackness and send it out. That is double speed. Or: In, light ... exhale ... in, feeling that light filling, and exhale ... in, noting the intention to release ... exhale ... in and then releasing it with the exhale ... in, drawing that heavy blackness into yourself ... exhale ... in, feeling the heaviness of it ... exhale ... in and out with the intention to release ... in, feeling it gathering from the heart center and rising ... and out, send it out.

92: I am going to be silent for several minutes. Please work at the speed that feels best to you. Please choose one and stay with it for the duration of these few minutes. Now, I will be silent.

93: (Pause)

94:♡: May the love and light within this room shine itself out into the universe.

95: Everywhere in this universe may all beings come to know their own infinite capacity as instrument for light.

96: With the continued expansion of that capacity may all beings find their way into the light and come to know their true being and thereby find perfect peace.

97:♡: There are no words for my boundless love and appreciation of you. As you walk this path and sometimes feel alone, please remember how deeply you are cherished and be aware of all the hands that extend themselves in love to accompany you on the path. I pass this to Q’uo to have the opportunity also to say farewell for a while, because, of course, there is never a good-bye when one soul speaks to another. That is all.

98: Q’uo

99: We are those of the principle of Q’uo. Bon voyage. We are with you on the waves. Adonai.

100:♡: We leave this instrument and you in the love and in the light of the one infinite Creator. We are known to you as Q’uo. Adonai. Adonai.

101: (footnote start(Holy Bible, Luke 18:10-13.(footnote end(102:

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0:♡: We are those of the principle of Q’uo. We greet you in the light, the clarity and the love of the one infinite Creator. We are pleased indeed that you have chosen to call us to your circle this evening, and we are most grateful for the privilege of sharing our thoughts. As always, we ask that you evaluate these thoughts as you would any other person’s thoughts, taking what you feel is worth your attention and leaving the rest behind, for we are not infallible but seekers like yourself.

1: As we merge with your vibrations at this time we can feel much of the yearning of all of those present for the light that is so absent from your days as the planet you now enjoy moves towards its farthest from the sun. These dark days that weigh upon the spirit are challenges for all who enjoy your density of existence. Those who have distortions towards physical weakness find it harder to shake off those difficulties and enjoy life. Those who have sorrows find the sorrow is greater as the days grow shorter. The physical instrument which you call your body is carefully aligned and attuned to light, and just as do plants, the spirit needs the light for its health.

2:♡: There is also a spiritual difficulty as the days grow short, and that is that when one is less comfortable, huddled in upon the self and responding to the increased darkness, one is also apt to become hungry for the food of spirit, for the light that appears as love itself, warmth within the heart, secure openness to the being. These things are more difficult to achieve. The balance is more difficult to find. And as we paint this picture we are hoping that you can see yourself in this picture and see in better context those concerns which you have brought to this circle. When spirit is turned in upon itself as darkness urges you to do, there is within the self that turning to the shadows of uncertainty and hesitation. Those energies which create the shadow that always follows faith, that shadow is inextinguishable, for the light that casts that shadow is consciousness itself, and that sun does not go down. And yet in dark days it feels as though the inner sun itself has set.

3:♡: In this atmosphere it is easy indeed to wonder, “Who am I,” and, “Where am I going?” Hopes and dreams seem somehow frivolous, for the energies are heavy and quiet. All this is as it should be, and we do not intend to suggest that the questions of identity and the path of the future are questions that have any negative import, for these are the questions into which you took incarnation to address. Indeed, all the knowledge of self was deliberately laid aside by you before the beginning of this incarnation, for you wished to be affected by the light and the dark. You desired to come among the people of this planet as one of them to experience all that you could and to ask yourself those things which sprang up in the course of the daily life. You had hopes of this bold venture called incarnation. You hoped to serve in the name of love. You hoped to learn those lessons of love which you felt were worth refining and emphasizing in your deep personality. You wished to form relationships with those with whom you have worked before to enjoy companionship with them, to learn with them, to share catalyst together. And each of you is doing all those things.

4: So, from the standpoint of the work of the spirit all is well. The doubts and inner discords are not only acceptable but also of value. Only the self can dig so deeply into the substrata of a busy and complex personality. Only the self can ask the self these questions with such desire to know. This is, then, a positive and a necessary portion of the rhythm of living an incarnation—the questioning and probing, the lifting up and gazing and putting down again and then lifting and looking from another angle. These things are well. This is good work.

5: Perhaps you hear our reserve in saying this. Yes, there is also another side to be considered in this issue. And that is that the Creator has placed humankind within the paradox that affects the deep personality and that is that the self sees the process of learning about the self as one of delving into and clarifying what the self really thinks and feels, thereby adding unto the beingness a higher degree of self-knowledge, while at the same time the Creator has so arranged the processes of learning so that the path to self-knowledge is actually the path of turning the gaze beyond the self and being able to allow the falling away of self. And in spiritual terms this losing of self is also a positive and wise effort to enjoy.

6: It is not logical that the way to self-knowledge is the allowing of that which may fall away. Yet that entity who knows itself most deeply is the entity who has given much of the personality away. We do not suggest a solution to this paradox of addition and subtraction. The self remains unlimited, being part of all, positive and negative, existing before time and space and existing within time and space so that there is wisdom in working upon the self by addition, by naming the characteristics of the self. And when the rhythm of life is such that the mood is one of peace and relaxation of the personality, that work also is good.

7: We would ask you to think about who the self is in relation to the teacher known to you as Jesus. This entity’s sense of self was such that when the entity was but a child it studied and learned from its teachers and by the time it was a teenager, as this instrument would say, it was already considered a teacher. This entity had a sense of self that enabled it simply to do what it must, even when those about him did not understand. That sense of self carried this entity through a wandering ministry that was remarkable for the purity of its teaching. And yet when the one known as Jesus was asked to describe the self he said that “He who sees me sees not me but the Father.” This entity had learned subtraction as well as addition and he was content to be impersonal and to relinquish much of the Earthly personality. Yet there can be no more sure-footed identity than that attitude which the one known as Jesus had.

8: We would perhaps encourage, more than working one way or another. Rather, encourage the seeker to flow freely and gladly along with those currents and rhythms of life which put one in a certain mood or state of receptivity. We encourage each to trust the intuition of self, that feeling that says, “go here,” or “go there.” We would encourage the sense of proportion, the sense of humor so that one takes oneself seriously but also finds the light touch. The entity that each is is the one infinite creation and the one Creator. Due to the illusions of time and space those fields of energy which comprise each entity vibrate, not perfectly in tune with the vibration of that one great original Thought, but rather in some distorted fashion; that is, distorted from perfection. This is as

it should be. However, if we were to discuss our own idea of who the entity truly is we simply would look at the vibration, for each self has a vibratory complex which is as distinctive as your finger print. You are, before you can think about who you are. You are not inventing yourself, but you are asking yourself to become more than you were. And it is right and good to seek to progress.

9:♡: We hope that we can aid in some small way as each goes through that eternal cycle of questioning and resting in faith, moving and being still that yields to you a life well-lived and service well done. We would continue through the instrument known as Jim. We leave this instrument in love and in light. We are those of Q’uo.

10:♡: I am Q’uo, and greet each again through this instrument in the love and the light of the one Creator. At this time we would ask if we may speak to any other queries that are present among those in this circle?

11: Carla

12: I sensed some kind of sadness in the contact, Q’uo. Could you speak to that?

13: I am Q’uo, and am aware of your query, my sister. The topic itself, which deals with the condition of entities upon your planet, is one which feels to be somewhat heavy in that it speaks of beings of light lost, it would seem, in the darkness of the illusion and the confusion that this illusion generates. And this particular aspect of existence is one which has resonance, shall we say, with each in this circle of seeking and therefore there is the feeling/tone of what you would call a certain sadness.

14: Is there another query, my sister?

15: Carla

16: No. Thank you. I was just curious about that.

17: I am Q’uo, and we thank you again, my sister. Is there another query?

18: R

19: I just wanted to say that you are helping me much with your words of inspiration and for others I am sure, too. Knowing that you are there somewhere in the background when things are bearing down heavily is also a comfort to me as a seeker. So I just wanted to say thanks.

20: I am Q’uo, and we receive your kind words with a great joy in our hearts, for these words are a confirmation to us that we have made an effort which has born fruit, and for this we are grateful.

21: Is there any further query at this time?

22: (Pause)

23: I am Q’uo, and as it appears that we have exhausted the queries for this time of working together we would again express our great appreciation for the invitation that is so freely and consistently offered to us to blend our vibrations with yours and to walk for the moment with you upon your journey of seeking. This is always an opportunity and occasion of great happiness and joy for us, for it gives us the opportunity to exercise our great desire to serve and to work with those such as yourselves whose desire to serve is also great. We cannot begin to thank you enough for this privilege and our humble words and thoughts are mere tokens of the great and bounteous appreciation which exists within our being and resonates with the harmony in this circle of seeking at each working.

24:♡: We would take our leave at this time of this instrument and this group, and yet we do not truly leave, for all who are of like mind and heart in the seeking and the service of the One are always together in that seeking and in that service. Thus, we only leave in an apparent fashion, and in that leaving we leave in the love and in the light of the one infinite Creator. We are known to you as those of Q’uo. Adonai, my friends. Adonai.

25:

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0:♡: We are those of the principle known to you as Q’uo. Greetings in the love and in the light of the one infinite Creator. It is our distinct privilege to be called to your group and we greet and bless each who sits in this circle of seeking. We greet you as your fellow pilgrims who have traveled your path and who are still traveling, seeking still the one Mystery Who created us, in whom we have our being, and to whom we now return, step by step by step. We ask only that you regard us as your brothers and sisters rather than

up. Mop up by asking for forgiveness. If you are clinging to your shame and self-judgment, then those mind states are what need the bigger container. That is where the poison is coming from.

98:♡: Remember that the pure spring is always there. Remember that in human form, you are never going to be a perfect channel for that pure spring. There is always going to be some distortion. Deep mindfulness will reduce that distortion; and a sense of loving responsibility will mop up and readjust the flow, will clean up whatever distortion has been created.

99:♡: Do you think you teach more when what flows through you is absolutely pure? Would it just be possible that you teach more when what flows through you does become distorted, and then you very lovingly attend to that distortion, thus helping others also to learn that they do not need to be perfect—they need to be conscious, loving and responsible? Your distortion also offers a catalyst to others through which they are given opportunity to practice with their own fears and distortions. This learning is, after all, the primary motivation for incarnate experience. This is not justification for poisoning the waters; but when the entire movement is deeply considered, it may be better understood that as long as you are human, there will be spills, and they are all part of the learning process of the incarnate experience.

100: I would ask the same question also in a different way: In which way do you learn more? What would self-perfection teach you? This is the old story. One does not need pain to learn; but pain says, “Pay attention,” and that attention allows learning. The pain of your mistakes does not teach you, but it does catch your attention.

101:♡: My friends, you do know all the levels on which you are working. You can never excuse great intentional harm to another by saying, “Well, it’s their karma,” or, “I’m working on a different level.” When you are working to the best of your intention, noting the arising of fear within you and attending to that fear with skill, cleaning up after yourself for the bits of fear that have sent themselves out into the world, then you have got to have faith that, while some of this fear did escape and created a pollution, out of that situation can come some good because of the heart’s great desire to offer its energy with love.

102: This highest intention to offer your energy for the good of all beings is of utmost importance. It is not up to you to determine how that good is going to come about, only to constantly ask yourself, “What is my highest purpose here?” and to work with clear comprehension of this purpose.

103:♡: You know that the highest purpose is to offer the energy with love. Remember, you are in third density largely to learn faith and love. If you did not have this veil surrounding you so that you clearly understood exactly how different movements of energy through you became distorted, why they became distorted, and in what ways that distortion might actually be of service, you would be denied the opportunity to learn faith around these distortions. This is not to be taken as instruction to consciously perpetuate the distortions; but if they occur, both trust them and ask how you may purify them.

104:♡: You wished for a clear-cut question and answer. There is no clear-cut answer, except for one: Pay attention and act with love. Be willing to be responsible and to learn. Do not be afraid; but if you are afraid, do not be afraid of your fear. Give that also a bigger container so it does not need to pollute the water. Where it has polluted the water, clean it up.

105:♡: Whatever flows through you when your primary intention is to offer your whole being in loving service to all beings, the divine will take and use for holy purpose. It is that in which you need to have faith. Let the loving heart offer its intention for service. Act, speak and think based on this intention and with awareness, and offer that which is prompted by fear and the notion of separate self to the divine. Trust the divine plan for even your fear.

106: I would turn the microphone over to my brother/sister/friend of Q’uo. I pause.

107: Q’uo

108: We are with this instrument. We are those of Q’uo.

109:♡: The loving energy that is you is impossible to dissect. It has an integrity unique to your system. Often seekers target one or another aspect or energy center for renovation, and feel that this energy needs to be improved, cleansed, or altered. This is a less skillful model than that approach to

improving the instrument which sees as its first goal the balance of the instrument as a whole. Some entities have little strengths compared to others, yet because they have somehow found the balance within and have harmonized that scale of being, that melody arrests the listening ear with delight. To have a more powerful indigo ray, for instance, has less virtue than to have an indigo ray which is euphonic and promotes travel between it and the other energy nexi.

110:♡: In working with the self in this regard, we find it helpful to ask that which the one known as Ra first offered to this instrument: “Where is the love in this moment?” By turning to this universal question, by asking, by desiring that quality, that question, you open doors within your deeper Self—that self which abides in the awareness you do not have access to in your conscious mind. This deeper Self knows where the love is. Therefore, by asking that question and then by abiding in faith with patience and an inner knowing, that which is sought shall come to you. The thousand and one specific details of everyday occurrences are taken from that world of manifestation and handed up as a noble and holy offering to the Creator: “Here is my confusion; here is my pain; here are all my emotions; here is my confusion; here is my mental anguish.” And that great Being which lies within embraces the self, the concern, the anguish of unknowing, and responds in silence with love.

111:♡: Within the moment of asking lies the perfect and balanced response. The skill of the seeker is to trust that process and to keep the mind upon the question, “Where is the love?” and to keep the mind upon the moment wherein the question is asked. If you can come to the present moment and know it, you have entered eternity. If, when you come to that present moment, your question is, “Where is the love?”—in that moment you have entered love. The concern about articulating and beautifying or crystallizing the energies can then be set aside, for in the moment-by-moment-by-moment succession that the illusion of time offers, your instrument shall be aided; and rehearsal always helps. Each moment is another rehearsal. The whole of your life removed from the illusion of space and time is a song. You can no more know the song than know your life. You are in the middle of creating a life which is a gift to the one infinite Creator.

112:♡: The way the question is asked is far more important than what is asked, for the attitude that asks the question is that point of view which will limit the answer. Thusly abide in love and look in all things for love—even with rage, with fury, with the strongest and heaviest of emotions. There is at the heart of that emotion a purity and an essence, a color; and there is the same beauty in those dark colors as there is in those dark colors that create variety and depth in a tapestry. All things you experience are as these threads going into the tapestry of your life. To identify this or that thread, then, is to lose sight of the picture, the whole of your tapestry.

113:♡: At this time, we give our farewell to you for now, unless there be queries after the one known as Aaron has completed the material that he wishes to share at this session. As always, we ask that you hear us with discrimination. Thank you beyond our ability to express through this instrument for the wonderful chance to share love with love. We leave you in that love which is all that there is and that light which manifests in all this world of duality. We are those of Q’uo.

114: Aaron

115: I am Aaron. I would like to share one thought with you and then ask for your specific questions. Last night we spoke of the wrinkled sheet of paper, of the relative reality that the wrinkles existed and the ultimate reality of the ever-perfect sheet. We suggested that both realities are true and that it is useful to stay balanced between the two. When you are working with the wrinkles, with the so-called negative distortion of your being, are you any less perfect? Are you any less whole?

116:♡: Most of you relate to yourselves as broken. When you ask, as Q’uo suggested, “Where is love to be found?” can you see that the love is to be found in both the idea of brokenness and in wholeness? The love is always there in the wholeness—that is easy to see. The sense of brokenness is catalyst which sets you looking for the love. Therefore, the love must also be in that sense of brokenness. The love is in the inspiration which inspires you to seek the love, and that inspiration is often the negative and painful distortion. Nothing is dual here. Within the shadow is found the sunshine!

117:♡: When you begin to experience with more clarity that

ting the words set down aright. There is no judgment involved in reporting what occurs. Last evening the one known as Aaron and we worked with that crumpled piece of paper; and it is always helpful to remember that no matter what you are perceiving, it is still no more than a temporary chimera, a shadow flashing upon a sheet of paper whose other side remains completely clean and untouched.

78:♡: In working to become better, may we suggest that what each is actually responsible for is becoming more oneself. The urge to be better is answered within your earth world by a list of preferred adjectives: worthy, generous, loving ... You could think of desirable qualities for a good long time and create wonderful, inspiring lists of good qualities. However, you are an unique being. You are like the snowflake, that crystal that is quite obviously snow, yet whose kaleidoscopic patterns are unique. Only you in all of the created and uncreated universes is you. Therefore, we ask that you encourage within yourself the perceptive ear that notes those moments when you can feel yourself being who you feel you are.

79:♡: Each of you within this circle has by seniority of vibration earned the opportunity to incarnate at this time. Each of you has two main goals: You wished to move through the intense incarnate experience, repeating for yourself your lesson of loving, which you felt could use more polarity; and you wished—for you, too, are brothers and sisters of sorrow—to lighten the planetary consciousness of this sphere you call Earth.

80: Your instrument is your self. Learning to play this instrument involves doing those practices, those scales if you will, which enable you to develop a sweet melody as you live your life. If you can see the flute or recorder or any reed instrument, perhaps you can see your energy centers as those buttons which you press to make your melody. Thusly, you wish in each case to clarify the energy that is there, to make it more itself, to make each energy true—not another's truth, not a teacher's truth, but your unique note of sound. For example, let us take the note of any ray, say the yellow ray. Your hope is not to make brighter or larger that energy, but rather to find the truth, the balance that does exist. Once all the energies are played upon consciously, they begin to adjust and balance themselves.

81:♡: We would at this time transfer the microphone to our beloved brother Aaron. We are those of Q'uo.

82: Aaron

83: I am Aaron. Q'uo's example of the melody of the flute brings to mind another image, which is that of a pure spring giving rise to a series of streams running in different directions, eventually drawing together again as they enter the sea itself. The water that enters each stream from the pool around the spring is absolutely pure.

84: Think of yourself as this streambed; this pure water flows through you. Some streambeds have accumulated a good deal of debris. The purity of the original water never changes. If you add something into that pure water and then lift it out, the water is unchanged. If silt falls to the bottom of the clean, rocky streambed, it will affect the water until the streambed is cleaned again. Then the water will once again be pure. Even if you add chemical pollutant into that water and then filter it out, you have the same pure water again. But for some periods of time it will be affected by the quality of the streambed or the additives.

85: As you experience that pure water moving through you, you bring different ingredients into it. Figuratively speaking, you bring chemical pollutants into the stream of Pure Awareness through fear, greed and anger. If you do not attend to the pollutants, do not then filter them out, the person downstream who wishes a drink will receive water that is chemically impure. The pure water is there, but somebody has got to filter out the pollutants.

86:♡: You have two areas of work, as I see it. One is consciously to deepen your intention to offer your energy with love. This means to pollute the water as little as possible or not at all. And second is to understand that because the human is what it is, it is going to pollute the water at times. Then you must be responsible for what you have created.

87: The problem is not that you occasionally pollute the water, but that when you do so, you then turn on yourself with shame and judgment instead of turning your energy to clarifying that which you have polluted. You let the pollution go past because you are so busy condemning yourself that the water became clouded in the first place.

88: My dear ones, if you were already perfect, if you did not occasionally offer your energy in distorted ways that give rise to cloudiness, you would not be here in incarnation. The more you can stay in each moment, noting the various contractions of mind and body which give rise to the distortion of fear—which distortion tends to pour pollutants into the water—the less you actually have to pour those pollutants out into the stream of life.

89: By way of simple example, your intention is to offer your energy with kindness. Somebody who is feeling much fear and pain approaches you and belligerently attacks you with his words. When you notice your own arising defensiveness—arising of discomfort and desire to attack that which is the source of your discomfort—the more present you are with that arising in yourself, the less you have to act it out. Noting how much discomfort there is in the self, you might also note the discomfort in your assailant. Allow your heart to open in compassion to that assailant. Then you respond from the heart, responding to his pain instead of reacting only to his words.

90:♡: This response may be the statement, "No, you cannot attack me like that." The no is offered from a place of love, not from a place of need to defend, not from a place of fear. There is no ego involved in that no. It is the kindest thing you can say at the moment for yourself and for the assailant, who is creating a great deal of negative karma for himself: "No, you may not speak like that to me; and I will not stay here and hear it."

91:♡: To be loving does not mean to be a doormat to negativity. It means to speak the truth from the heart. Step one, then, is to practice being present as much as is possible. Within that presence, you watch the conditioned arising of the body and mind and understand how you move into negative mind states which wish to cling or defend, and which thereby poison the situation.

92: A very useful practice is what I call "clear comprehension of purpose." This practice has several parts. I would speak here only of the beginnings of the practice. First is to understand your primary purpose. To defend yourself against that assailant is a purpose. It is not bad to wish to defend yourself. But there is a higher purpose, which is to create increasing harmony and understanding. Will you look at these two purposes and your choices of words or action that lie before you? Which choices are most suitable to the attainment of the highest purpose?

93: In this practice of clear comprehension in a given situation, we note our highest purpose and we ask, "Is this proposed speech or action suitable to that highest purpose?" If it is not suitable, and yet the intensity of the catalyst is such that you enact that unsuitable movement and offer outward whatever reactivity may have been called forth by the catalyst, then you will have a new catalyst and may again examine the highest purpose: Is it to save face and lay blame elsewhere or to accept responsibility for what you have wrought?

94: Let us return to our metaphor: The water is polluted; do you have the courage to be responsible for it? Your self-judgment, even your sense of shame, are not ways of being responsible. They are deterrents to responsibility. What are you going to do, sit there and condemn yourself while others drink your poisoned water? Or are you going to go and clean it up?

95: You clean it up in very simple ways. You observe the source of the pollutant and close it off. If the source is great anger, you close off the anger by opening your heart to it, making a bigger container for it within you so it does not need to pour out of you into the world.

96: Anger is not bad; anger is just energy. When there is a lot of it, it needs a big space. If the source of the pollutant is seen as pride or jealousy or greed, you attend to each of those in the same way. There are many specific practices that are available to help you create this bigger container. One of my favorite comes from the teacher Thich Nhat Hanh.5 It is very simple: "Breathing in, I am aware of my anger; breathing out, I smile to my anger ..." and again and again until you feel that space enlarging.

97: You must both acknowledge the heavy emotion and also offer a willingness to embrace it instead of attacking it, thereby to invite it into the ever-spacious heart. That is one way to become responsible for the pollutant that is already pouring out of you. The other is simply ask for forgiveness. You cannot ask for forgiveness while distortion is still pouring out. You have got to attend to it first, and then you mop

as authorities. We gladly share our opinions with you. We do not claim them to be infallible. And so we ask that you use your discrimination, choosing those thoughts that you would further consider and leaving the rest behind.

1: You have asked for us to speak on the concept of grace. We find often when presented with a topic that much of the energy connected with the topic is baffled or biased because the words of your language are imprecise. One person means one thing by such a word as grace. Another person has another related but somewhat different idea. And, consequently, there is some difficulty in speaking to the heart of this concept. Perhaps we may discover a more precise way of describing what we see as the concept of grace.

2: We see grace as a state of mind, a state of mind that is natural to the self-conscious entity who is in balance, whose energies are moving freely and in a balanced manner. This state is a kind of level which is natural to each entity. For each entity, then, grace is a vibratory level which reflects a lack of movement in attitude away from that state of nature with which the entity is blessed. On a computer, then, grace would become the default setting for being in good form.

3: Now, the mind of the self-conscious entity tends to cause this state to become unavailable because the mind has the tendency to leave its natural balance because it is not aware of a natural state and instead is seeking something which is outside of and not controlled by the self. To sound the archetypal roots of grace we could say that the state of grace can equal that Garden of Eden or that ideal state of nature into which humankind is naturally born.

4: The training of the young entity in your culture tends to develop a state of mind or an attitude which is geared towards the accomplishment of mental and physical goals and the attempting to fit into the various ways of thinking, acting and being which are regarded as appropriate by your culture. The young child is taught to be civil, to share, to obey the direction of authority, and on and on. And as the young child grows, virtue is seen and taught to be coming into accord or compliance with an ever-growing set of standards to be met, of behaviors to pay attention to and to offer when appropriate.

5: And consequently the growing entity does not have a way to come into the concept of that state of mind or attitude which is that entity's natural gift. Rather, the entity tends to drift further and further away from a feeling of wholeness and appropriateness which comes from the heart outward. And most entities move through the incarnate experience only becoming aware of that state of grace in which the universe is kindly and in which all things which are needed appear from time to time. Thusly, most entities see grace as that which occurs episodically, now here, now there, and then again elsewhere.

6: In actuality, these times when grace seems to come near and touch the entity are those times when the individual has been able involuntarily or consciously to allow the self to be completely natural, to rest in the center of being and to allow the natural flow of energy. It is as though the self were a receiver that only intermittently worked. In simplistic terms, then, the way towards maximizing the experience of grace in the incarnate experience is to attempt to come to a feeling within of balance. We would encourage seekers to think upon and ponder the concept of self with regard to the nature of the basic attitude that is given as a natural gift by the Creator to each entity, for the maximizing of the experience of grace can be accomplished by increasing the allowing of the self to rest in the natural balance.

7: This requires that the entity gradually uncover within itself an awareness and a growing familiarity with a kind of trust in the self and in that part of self that goes beyond self and connects with all that there is that is not commonly taught among your peoples. The young child is repeatedly taught what it must do to obtain the approval and the satisfaction of those whom it wishes to please and of the self, for each entity talks to the self and communicates with the deeper self as if it were another person. Thusly, when one talks with another person one is talking to the projection of the self.

8: Many things will attempt to unbalance the natural poise of a seeker throughout the daily round of activity. There is the constant ebb and flow of the personal and individual rhythms of self, and we are not suggesting that it is easy to become aware of the deep and unchanging portion of the self that is perhaps best described in emotional terms, or rather in terms

of emotion. Emotions are given short shrift by your peoples. Those who are emotional or considered to be emotional are those who seem unbalanced and out of control, whereas from our point of view we would say that those who feel emotion are moving into truth as they begin to purify and refine those emotions. The entity who becomes able through the discipline of the life and the personality to express and manifest pure emotions is the one who shall be closer to balance and nearer to the constant awareness of that state of grace which abides for each entity below the level of confusion which clutters the surface of life and of the mind of each seeker.

9: Grace, then, is seen by your peoples as a visitation that occurs from time to time. It is seen in various cultures as coming from various outside agencies—angels that come into the life pattern as messengers of grace, personal guides, entities such as we, many, many different ways of thinking about the experience of coming into a state of balance and harmony with the outworking of personal destiny. And this is as it should be, for within each culture there are somewhat different ways of perceiving the same states of mind, but we would ask you to consider the vagaries of language, the limited nature of words, and the deeply illusory environment in which third density finds itself living, for this is a concept that, more than most, asks the entity to open up the mind and to empty it of concept. Grace is that which is beneath the superstructures of conscious thought, and indeed all the structure of metaphysical thought may be seen to be structure of a mechanical nature in which logical connections are made which enable people to think about spiritual things.

10: We are part of a logical structure by which you as a conscious individual attempt to address the deeper metaphysical questions. Are we real? Do we come from a physical planet to you? Are we a portion of this instrument's deeper mind? Are all things outside this instrument's mind illusions? All of these questions can be answered positively. It is difficult for your minds to grasp. Nevertheless, it is deeply true, in our opinion, that all spiritual circumstance is simply aimed at by word and concept. The truth, the reality, of who we are, who you are, and what your basic nature is is beyond mental acquisition. Those who seek the truth of being are those who are destined to follow a mystery, and much is gained by the entity who simply decides to trust that mystery, to trust the basic nature of the self, and to ask not to become something he is not, but rather to become that which he most truly is, for each of you has the pure and perfect light within. Each of you dwells in a state of grace at a very deep level at all times in all places whatsoever.

11: Can you by thought or conscious action increase the experiences of grace? We find this a difficult question to answer for each entity will have its own way of dealing with deep illusion. Each entity has a unique natural balance and each has an unique nature which causes the experiences of grace to be gotten to or arrived at in a unique way. Meditation is always helpful, but we might suggest also the conscious attempt to experience thanksgiving when all is going unexceptionally, for this is that blessed state that is so often missed by the spiritual seeker, the state of doing and being that flows throughout a normal day. Within this quiet flow of energy dwells tremendous power, joy, and deep emotion.

12: Always these rivers run through the depths of being. When the conscious mind turns and gives thanksgiving for this normality, this normal day, this thankful, grateful opening of the heart causes the balance within to strengthen and to normalize. Beyond this practice of thanksgiving we cannot say that there is a way reliably to achieve the awareness of the state of grace, for the illusion in which you dwell was designed not to give one the experience of balance but rather to give one the feeling of imbalance, bafflement and confusion so that the self has material against which to push and from which to learn.

13:♡: This instrument is suggesting to us that we allow more time than usual for questions and answers, and so at this time we would transfer this contact to the one known as Jim, thanking this instrument and leaving it in love and in light. We are those of Q'uo.

14:♡: We are those of Q'uo, and we greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to the possibility of speaking to further queries. Is there a query with which we may begin?

15: L

16: I would ask first of all, the state of grace existed in us prior to our incarnation and was not enough in times past to

make a choice to serve others or to serve ourselves because in this state of grace we were feeling oneness with the Creator, and this caused us not to do work? Is this correct?
17: I am Q'uo, and am aware of your query, my brother. We would compliment the clarity, for this is a perception which is quite correct.
18: Is there a further query, my brother?
19: L
20: I am interested in the origination of souls. How did our souls first originate and what is your view of them?
21: I am Q'uo, and am aware of your query, my brother. The origination of souls is the story of the evolutionary process whereby the one Creator has utilized the beginning or basic densities of this octave of creation to bring about that which you call the mind, that which you call the body and that which you call the spirit, that together these complexes will form that which may be called the soul, the essence of the entity which has become individualized enough from the one Creator to be able to pursue what would seem to be a quite individualized path of spiritual evolution.
22: The mind portion is formed in the large extent within the first-density experience where the awareness, the very simple awareness of all being, is the salient feature associated with earth, wind, fire and water.
23: As this process of spiraling light leading upward continues, the second density offers the mind complex a more individualized focus in the form of second-density creatures of the plant and then the animal nature. This provides a more individualized experience as the consciousness that is moving forward moves towards the light ever more certainly in the grouping known in second density as the flocks of birds, the schools of fish, the swarms of bees, and so forth.
24:♡: As the line of light continues to move upward, the spirit complex is added to those individualized portions of the one Creator which have been able to give and receive the concept that you know of as love in sufficient degree to so individualize the entity that it is ready to add the spirit complex and thus have the completion of complexes available for the free will choice of third density as to the positive or negative—so-called—paths of continued evolution. At this point within third density, in most cases, the soul then comes into being in its fullness.
25: Is there a further query, my brother?
26: L
27: So you are saying then that the soul does not come out as a living, conscious, thinking entity from the Creator; that it has to develop through the processes of the densities in order to become an actual soul?
28: I am Q'uo, and this is basically correct, my brother, for the process begins with total unity, moves into seeming separation to the point of seeming complete separation in the third density and then begins the movement back into the unity of all things.
29: Is there a further query?
30: L
31: Yes. Then the soul is a type of consciousness? Is it a type of spiritual material would you say (that separates from the one Creator and then becomes available for the densities' experience? Just what is that nature that first comes out of the one Creator?
32: I am Q'uo, and am aware of your query, but aware of no sure means of describing the nature of the soul with words that can be understood, for the nature of each soul is the essence of each soul is the essence of the one Creator and this essence at its heart is mystery. There is energy. There is intelligence. There is infinity. There is unity. All these are a portion of this soul essence.
33: Is there a further query?
34: L
35: One more. In thinking of evolution and the development of third-density bodies on this planet from the second-density prototypes, I am wondering why every third-density body developed the same, with the same features. This is universal on our planet. How did it happen that all third-density bodies developed the same?
36: I am Q'uo, and am aware of your query, my brother, and again we must remind each that the answer to most queries with depth such as this query is mystery. Why the one Creator chose the bipedal, opposable thumb, ape-like creature to enspirit is truly a mystery, but we can surmise that the one Creator felt that in this instance this form was the most liable to allow the expression of those energies of third density that

would lead to the continued evolution of this consciousness. This form is universal upon this planetary sphere and upon a number of others as well, yet within the One Creation, to our knowledge, it is but one of many forms chosen.
37: Is there a further query, my brother?
38: L
39: Just a quick one. Do we have extraterrestrials who helped to engineer the human form in our distant past to help create what we know it as today?
40: I am Q'uo, and am aware of your query, my brother, and must respond in the affirmative for there have been in distant and ancient times of your species' evolution such involvement by entities who were seeking to aid in the evolutionary process of the species with whom they felt responsibility.
41: Is there a further query, my brother?
42: L
43: No. Thank you. P, you had some.
44: P
45: As we were sitting here and listening to you I noticed activity in the child that I am carrying. I just wondered if this activity is random or if the child is responding to the energy of the group? I have noticed this at other times when I thought it was responding to my thoughts, but I could not say whether this was random or is really a response. Could you comment on this?
46: I am Q'uo, and am aware of your query, my sister. We would respond by suggesting that this young entity is one which is sensitive to the vibratory frequencies of the environment which surrounds it, not only the immediate environment of your physical vehicle but the environment of what we would call the feeling-tone or, less accurately, the emotional environment of this circle of seeking.
47: Is there a further query, my sister?
48: P
49: Thank you. That was reassuring. My questions concern the history of Islam. Would you be able to comment on the origin of the Koran?
50: I am Q'uo, and am aware of your query, my sister. We are working with this instrument to give it the image of the answer, shall we say. The means of transmission and point of origin of this holy work is the inspiration that the one known as Mohammed was able to open itself to receive at various times during its life experience which it had offered to the one Creator as a gift or glorification, for this entity had many experiences of the unity of all things and was desirous in a great extent to bring back this inspiration that those of its peoples might also be blessed as it was blessed.
51: Thus, the information that has been gathered in this holy work was that which was divinely inspired and though difficult to describe in the languages of the time, yet this entity set itself to this purpose and was single-minded in its pursuit of this mission, shall we say.
52: Is there a further query, my sister?
53: P
54: Yes. In the book itself it says Mohammed was inspired and that the message came through Gabriel, that the work itself is the word of God Itself and was absolute and had no flaw. Could you tell me the density of Gabriel and the identity of Gabriel? And what do they mean really when they say this is the word of God and is absolute?
55:♡: I am Q'uo, and am aware of your query, my sister. We will attempt to respond. The entity, Gabriel, was one of a number of entities that assisted in this transmission, being the focus of the effort, was one which worked with the entity known as Mohammed as this entity had dedicated its life purpose previous to the incarnation to working with those of its own kind, shall we say. Thus, the effort was put forth by those of the density of love and light in balance, that being six, working with those of the same vibratory level who had taken incarnation for the purpose of such a mission.
56: Is there a further query, my sister?
57: P
58: When you say those of the same vibratory level do you mean then that Mohammed was a sixth-density entity who incarnated as a third-density entity?
59: I am Q'uo, and this is correct, my sister.
60: Is there a further query?
61: P
62: Could you comment on the amount of negative or Orion influence in the book itself?
63: I am Q'uo, and am aware of your query, my sister. As with all such efforts of light and service to others the power

small fears and troubles; and instead, to use energy, courage and awareness to alleviate suffering throughout the world.
36: ...
37: This statement of intention is important, bringing awareness from my suffering to ours and offering the self as instrument for the alleviation of suffering.
38: ...
39: Rest in that intention for several minutes, allowing awareness to spread, moving beyond the small self.
40: ...
41: As you expand outward and come to rest in the divine self, the eternal and pure awareness, feel the presence of the divine in all its aspects.
42: ...
43: Rest in the nature of pure awareness, pure mind.
44: ...
45: Allow yourself to rest in that space, feeling the energy which surrounds you.
46: ...
47: Now the second step: to ask for help from all that surrounds you. Open to the spirit plane and to the divine in your own nature.
48: ...
49: In your own words, ask for the ability to hear that wisdom and to share it for the alleviation of suffering of all beings.
50: ...
51: Offer yourself as a receptive instrument, not for your own benefit only, but for all beings.
52: ...
53:♡: And rest in that space, open and attentive, heart unbounded, ready to listen with that loving heart.
54: ...
55: Finally, offer thanks for whatever you will be given. Then sit for several minutes in silence.
56: ...
57: Aaron
58:♡: I am Aaron. My love to you all. Bring yourselves into your body. I request that you allow yourselves the experience of the inhale and the exhale—to come deeply into your body for this particular meditation. I would like you to feel that inhalation and exhalation in the belly. Breathe in ... belly breath ... feel the breath coming into the abdomen and then breathe out. Let the body be soft and open. Now, let attention move upwards from the body to the heart. This living heart is the core of your being. The brain is the servant. It is in the heart where the true Christ or Buddha self dwells.
59: The body may experience pain and react by distorting itself or contracting. The brain may experience fear or discomfort and turn to what it is good at, which is directing the show so as to protect the organism from that which it fears or finds discomfiting. The heart can watch all of that movement and know that it is merely the superficial movement of waves on the surface and does not affect the true being.
60:♡: It is in this heart that I invite you to rest. Whatever physical sensations may arise, you can attend to them skillfully, without fixation. Whatever thoughts or emotions may arise, you can attend to them skillfully, without fixation. From a loving heart, we offer the deepest affirmation of our being. Please join me silently in offering that affirmation if it feels appropriate to you:
61:♡: Today may I offer my energy in a loving-kindness to all beings, including myself. If judgment, fear, greed, anger, or any such contracted emotion arises within me today, may I greet it with love and invite it into the heart where kindness may soften and transform it. I offer myself fully as a servant of the light. To be a servant is not to be somebody but to be nobody. I simply offer my energy that the divine may make use of it in ways that the divine itself determines, not the ways which I determine. As much as possible, I offer my energy in that spirit and my whole being in service of God, of love, of light. I ask for whatever help may be offered to me by all loving beings on every plane to help me express and nurture this resolve. Through allowing myself to be an instrument of light, may I help to bring more light into the universe so that increasingly all beings everywhere may be free of suffering, may be happy, may find perfect peace.
62: Barbara
63: The last writing on the page is also from a traditional Buddhist prayer. Please read it with me if you would like:
64:♡: "By the power and truth of this practice, may all beings have happiness and the cause of happiness, which is loving-kindness. May all be free from sorrow and the causes

of sorrow, which are fear, hatred and delusion. May all never be separated from the sacred happiness, which is sorrowless. And may all live in equanimity, without too much attachment and too much aversion; and live, believing in the equality of all that lives."
65: It is traditional in these teachings to offer outwards whatever merit comes from this work, not to take it for oneself, but to offer it back out to all beings. The offering reminds me of Jesus' words from the Bible, "not my will, but thine."
66: May whatever merit comes from this practice go to the enlightenment of all beings. May it become a drop in the ocean of activity of all of the Great Ones and their tireless work for the liberation of all beings.
67: Group discussion
68: (A question was formulated to address the concern that, while there may be no intention to harm, harm does sometimes occur: How do we work with this harm and with our own distortions so as more clearly to offer our energy with non-harm?)
69: Aaron
70:♡: I am Aaron. My love to you all. We are talking of how we serve others and of purification of the self to be offered in that service. I would toss a question into your stew pot here. Some years ago C. and Barbara met with a man from their church. He was very negative and expressed tremendous fear. He was violating the spirit of the meeting by bringing his fear in and publicizing it out to the meeting, condemning and judging specific people vocally within the meeting.
71:♡: The three of them spent a number of hours talking together about what he calls his righteous anger and need to denounce these others who had done him harm. The women were able to hear his pain. He was not really able to hear them and their suggestions that he bring love rather than hatred to these places of perceived harm.
72: One would have to say that this man was bringing in a very distorted channeling of his own negative bias. He was being a channel for fear and dissension. It caused much pain for many members of the church. C. and Barbara experienced his fear and negativity, not with pain or fear, but with a sense that they really could not speak to it. Yet this man opened so many doors for so many people through the catalyst he offered. Was he being a good channel or a bad channel? Was what he offered of harm or of benefit, or some of each? What does "good" mean? What does "bad" mean?
73: Clearly you do not intend to offer your energy with the intention of harm. And yet, even when there is no intention of harm, sometimes harm is what comes out. This man had no conscious intention of harm. He felt it a moral necessity to let people know that he felt they had harmed him, not to let them continue what he perceived as their distortion. That does not release him from responsibility for the great pain that he caused. But the negative bearing of his attack on others ultimately served as catalyst which brought much insight for many. So it needs to be understood that there are many factors which determine the labeling of "good" or "bad." That is all.
74: Q'uo
75:♡: We are the principle known to you as Q'uo; and we greet each of you in love and in light, those lasting and active principles of the one Creator.
76:♡: We come to you as brothers and sisters of sorrow, for we hear the call of your Earth. We hear and are pierced by your sorrow and distress; and we thank you always for this call, this willingness to work with the catalyst which comes to you, not cynically, but hopefully. The deepest sorrow and the greatest pain are as fallow fields within which is sown the kingdom of love. There is the parable within the holy work known as the Bible, of the kingdom of love being one precious pearl buried in a field. The one who seeks the pearl sees all that he has and buys the field.
77: We hope to help each of you relate to your humanity. But there are subtleties involved when the self-aware seeker turns within. The mind sees the self. It sees the self watching the self. It sees the self who is watching the self who is watching the self. When the self perceives negative emotion, it sees the self seeing negative emotion and the self seeing the self seeing negative emotion. This creates the crowded universe and does not enlarge mercy. And so, we would suggest that as you watch yourself, as you perceive dealing with seemingly negative catalyst, that you remain within that first self-awareness which observes—the observer in a court room typing out what is said and who is responsible only for get-

49: A very simple example would offer the sun as a metaphor for the everperfect. The expression of the sun on the earth plane might be the heat that you feel on your back when you sit in the sun, or a patch of sunlight on the grass. The atmosphere, the clouds, and so on carry the particular qualities of the sun and permit them to be expressed onto the physical plane. It is not a perfect metaphor, but you can see the two ends and center of it clearly.

50: In Christian terms, within the Trinity we can substitute Father for everperfect, Son for the form body, Holy Spirit for the wealth or transition body (the intention energy level). This is not a perfect match but quite adequate. You may think it uneven because the Son contains God, is direct expression of God. Yes! And the nirmanakaya contains the dharmakaya, too, and is direct expression of it! I find this a very valuable teaching for this reason. No matter where one looks on your physical plane, you see the self-display of the divine.

51: In the teachings in the languages of both Buddhism and Christianity, the inner core and outer expression are not separate: the Son is voice of the Father; the Son is the expression of God in the world. In Buddhist teaching, everything on the form level or in outer manifestation is expression of the everperfect. You cannot separate them. This is vital.

52: In the transition body, we pick up the many energy streams which may offer distortion of the absolutely pure core. Please remember that within this core are the possibilities of distortion, or distortion could not occur or would be dual with the core itself. The negativity in you is not in dualistic opposition to the divine, it is simply a distortion of the divine. Love is also a distortion of the divine.

53: Some distortions, when you play them out in the world, may do harm. Then clearly you are responsible for that harm. You must clean up your spills. Some distortions may be of great service to others; nevertheless, they are distortions, carry adhering karma and must be attended. They are all a display of the divine. My dear ones, you do not have to be afraid of what moves through you. There is nothing there but God. When you ask, then, "How can I manifest my energy more purely in the world?" remember that there is nothing there but God, sometimes being expressed with distortion, or even great distortion. "How can I come to a reduction of distortion?"—by offering forgiveness and kindness. Hatred will never dissolve hatred and negativity. Only love will dissolve negativity. Only love will dissolve confusion and distortion. Whatever distortion expresses itself, you must bring it into the heart of love.

54: Ah yes, the question is, "How do we do this?" Perhaps that is best left for tomorrow's discussion. I would leave you tonight only with this thought: There is nothing which is not God. Therefore, when you see in dualist terms, that is an invitation to remind yourself that what you are seeing is itself a distortion and is the voice of fear. Instead of trying to chase it away with a big stick, do as this instrument would do: Hold out a goody in your hand and invite it to come and take a taste of it. Offer it loving-kindness. Embrace your fear in that way; do not hate it and order it away.

55: The distortion-free place is always accessible to you. When you are reacting from a place of fear, which is creating increasing distortion in the outpouring of the energy that flows through you, that is not a statement that absolute clarity and love are not available. It is only a statement that you are increasingly practicing the wrinkles. Then you must come back to the everperfect. As I said, I would prefer to leave the how of how we do that to tomorrow so as not to overtax here with too many different thoughts.

56: At this point, and with great thanks for your willingness to hear me and open your hearts to these thoughts, I turn the microphone back to Q'uo. I pause.

57: Q'uo

58: We are those of Q'uo, and would give you farewell fairly briefly.

59: We would make a request of you. We are aware of the questions within the group, and we and Aaron naturally planned to open the dialogue to questions on the morrow. It would be helpful, we feel, if the circle spoke together before the next session to work out what the group feels it wishes to offer as the next input to this dialogue. That we would appreciate, for the more total the group's comfort with each other and with the activity comes our own greater ability to communicate with a corresponding focus.

60: We would leave you this evening with a brief return to the one known as Aaron's topic. We would take you into the

office and place the paper with the wrinkle on the machine and make the copy. On the copy you may see every wrinkle. Turn the paper over. It is clean. This is actually more like what your situation is than the simple paper, for you yourself are as a shell of personality. As the mark of that toner upon that paper describing those shadows of wrinkles, that shell of personality that is living your incarnation and interacting with your human function is only as thick as a sheet of paper. All that you are resides in fullness. Each wrinkle, each shadow, is sacramental. Each energy center is holy. The trick is to know each energy as a sacrament within.

61: Dear ones, we wish you deep sleep, joyous dreams, and a fresh day beginning oh, so soon. For now, we leave this instrument in the love and the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai. Adonai. 62: (footnote start(Lives of the Philosophers, Book 6, Diogenes Laertius, third century A.D.(footnote end(footnote start(Shambhala Publications, 1996.(footnote end(63:

9.26 1996/11/23

0: (This session was preceded by a period of tuning and meditation.)

1: (On this occasion, Aaron and Barbara presented practices.)

2: Barbara

3: I use this practice to remind myself that I have the ability to become a purer vessel and to remind myself to tend to all three areas of my extension into the world—body, speech, mind.

4: The positive precepts—traditional Buddhist.

5: With deeds of loving-kindness, I purify my body.

6: With openhanded generosity, I purify my body.

7: With stillness, simplicity and contentment, I purify my body.

8: With truthful communication, I purify my speech.

9: With words kind and gracious, I purify my speech.

10: With utterances helpful and harmonious, I purify my speech.

11: Abandoning covetousness for tranquility, I purify my mind.

12: Changing hatred into compassion, I purify my mind.

13: Transforming ignorance into wisdom, I purify my mind.

14: If it were not possible, I would not ask you to do it.

15: Abandon what is unskillful. One can abandon the unskillful. If it were not possible, I would not ask you to do it. If this abandoning of the unskillful would bring harm and suffering, I would not ask you to abandon it. But as it brings benefit and happiness, therefore, I say abandon what is unskillful.

16: Cultivate the good. One can cultivate the good. If it were not possible, I would not ask you to do it. If this cultivation were to bring harm and suffering, I would not ask you to do it. But as this cultivation brings joy and happiness, I say cultivate the good." (The Buddha 1)

17: Barbara

18: Aaron will lead us in guided meditation and prayer.

19: Aaron

20: To begin, draw in and exhale several deep breaths.

21: (Pauses are indicated with ellipses.)

22: ...

23: Relax the body, tension leaving with the exhalation, mind letting go, coming into this breath, this moment.

24: ...

25: Make yourself at home in the universe, resting in that space which truly is yours.

26: ...

27: Be present for this one eternal now.

28: ...

29: Open totally.

30: ...

31: If something hangs on or if there is aversion, it is okay; it will go on its own. Nothing to do but touch all arising lightly with choiceless awareness.

32: ...

33: Opening into this precious moment, allow to arise in yourself the awareness of your connection with all that is—no longer your joy or your pain but our joy, our pain.

34: ...

35: Seeing the joy and pain of all beings, allow to arise in you the aspiration to serve all beings, to move beyond your own

of the polarity puts forth an attraction and is, shall we say, noticed by those in the vicinity. There is often notice by those of the so-called Orion Empire that they be able to utilize the balancing efforts of this planet's quarantine system to offer some form of their own information wherever possible and to make this offering to appear as the same as that which first attracted their notice.

64: Thus, with all such efforts there is some infiltration of the signal with other information at odd moments or targets of opportunity that exist in all entities that are mortal. Thus, all such inspirational information has this feature whereby there is attracted to it the balancing efforts by those of the so-called loyal opposition.

65: Is there a further query, my sister?

66: P

67: I wonder where in the Koran it says that the book is the absolute truth and should be followed absolutely instead of giving a way for self-transcendence to the work. I wonder if that part particularly is Orion work?

68: I am Q'uo, and am aware of your query, my sister. But with this query we find that the response lies beyond the Law of Confusion, for it is at this point that all entities must look at that which is offered and choose for the self that which is at the heart of the work.

69: Is there a further query, my sister?

70: P

71: After Mohammed received the inspirations and came to be of service and delivered the Koran and left the work and left the incarnation would you be able to estimate the balance in the struggle between light forces and the dark, shall we say? In the history of the development of Islam is there a way of saying which force had the upper hand or currently would it be possible for you to estimate the power of the two forces? Which is stronger?

72: I am Q'uo, and am aware of your query, my sister. And again we find a difficulty in a specific response for this points to the heart of the matter of discrimination and we can only suggest that when even the most holy and pure work of divine inspiration falls to the mortals below there will be human error entered at some point, whether it be by chance or by design, as the various levels of relationship and interrelationship work to bring entities with personal incarnational lessons into touch with that which is divine. Thus, there is opportunity for distortion and the use of the inspiration for purposes other than the original intentions. As the cycles of human reincarnation occur from time to time and culture to culture there are overriding issues of relationships of groups and their purpose for incarnation. Thus, there is always the opportunity for interpretation.

73: Is there a further query, my sister?

74: P

75: If an entity wants to be of service helping those in Islamic cultures and has to deal with such fixed influence such as the Koran and its history which has been crystallized in the society as a set structure, and one wants to offer a way for people to realize or live the truth, freedom and happiness and joy in that way, what is the best way to go about working in such a society where you cannot challenge the authority of a work such as the Koran? What is the best way to deal with the distortions and keep one's own clarity and be of service?

76: I am Q'uo, and am aware of your query, my sister. We would recommend the path that moves to the heart of the matter. Look to that which is the integrity of the work. The one known as Jesus replaced the many laws of Moses with but two: to love the Lord, the God, with all the heart, the mind and the soul, and to love one's neighbor as oneself. This entity moved to the heart of the work and gave itself in completeness in this effort and allowed itself to be used as a vessel or an instrument—not its will, but the will of the Father, the one Creator.

77: If you will give yourself in such dedication and move to the heart of all creation and to the work which you revere then you will be moving in harmony with all that is and will offer yourself as purely as possible.

78: Is there a further query, my sister?

79: P

80: You see moving to the heart of the matter and I see that as coming from the heart and Jesus' statement is one which comes from the heart. There also needs to be a balance in working from the heart and working from the mind as well. Could you comment on the balance between working from the heart and from the mind? I guess it's really a balance

between wisdom and compassion.

81: I am Q'uo, and am aware of your query, my sister. We would again recommend that you begin in the heart and end in the heart. That is, do all that you do because you love. Consider with your mind how you shall do, what you shall do, when you shall do, with whom you shall do. Make those plans. Do what you can. Then give over any dedication to an outcome by the surrendering of your will to the will of the One and receive that which comes with as much joy as you would any other gift.

82: Is there any further query, my sister?

83: P

84: I think I have two. From what I understood from what you just said that the way of the heart is the way that we are traveling and the mind seems to be an instrument much like the stick that the Fool in the Tarot carries to distinguish. Is this analogy correct?

85: I am Q'uo, and am aware of your query, and would suggest that the analogy is a good analogy, for the mind in its intellectual capabilities is able to refine the great outpouring of love from the heart in a manner which may be more effective in serving others as it takes into account that which they ask.

86: Is there a further query, my sister?

87: P

88: The next question has to do with the earlier concept of grace. The first state of grace is like the Garden of Eden, you said. I had the image of the Tarot card, the Sun, where the male and female entity are facing each other in a circle and holding hands. Is there a relation between this card and the concept of grace being much like the Garden of Eden?

89: I am Q'uo, and this is so, my sister. We would suggest that you have found a correlation that is of significance in precisely the manner described.

90: Is there another question, my sister?

91: P

92: Thank you so much, and thanks to the group for all the inspiration, help and clarity.

93: I am Q'uo, and we would echo your gratitude for the very same reasons. The aid that you and each in the circle give us by asking those queries which are heavy or important upon the heart and the mind is a gift for which we are most grateful.

94: At this time we would ask if there is a final query for this session?

95: L

96: One thing about fourth density. When Ra says that in the fourth density we are every experience and every feeling, everything, if we are everything and every thought why would it be necessary to form a social memory complex ...

97: (Tape ends.)

98:

9 1996

9.1 1996/01/14

0: We are those of Q'uo. We greet each of you in the love and in the light of the one infinite Creator. It is a great privilege to be called to your group and we thank each for seeking the truth and for being willing to allow us to share some thoughts with you at this time.

1: We are not those who speak with perfect authority. We are souls such as yourself. We make mistakes and still are learning and truly know very little. But that which we have thought and learned we gladly offer to you with the understanding that you use your discrimination. Accept those thoughts which ring true to you and leave the rest behind.

2: As you have given us permission to speak in any way we choose, we turn towards the heart of that which we came to share with your people. We come to encourage each who seeks the truth to open the doors of your attention, to behold the present moment. It is our opinion that the physical body which you now enjoy and the world which you now live in is a passing thing. In time it was created and in time it shall disappear, changed into that which was not. Yet there is that which was before the worlds were made and which shall be long after your sun has gone nova.

3: There are many words among your peoples to describe

this basic inalterable reality from which all things spring. Among those words we choose love. The love of the one infinite Creator is a vibration, a logos, if you will, and that pure love has generated that which you call light in order to create a manifested world. You are made of light which has been regularized and built upon. Within your essence, unchanged and unchangeable, resides this vibration, this logos. This is your true self. That true self peeks up into the passing days like the tip of a great iceberg, barely clearing the water, yet being a mighty mass below the surface. Indeed, all that your people's tend to think of as their identity, all were created and will cease to be.

4: When we say open to the present moment, we speak of that present moment which is eternal. Within time the attempt to grasp the present moment is constantly doomed to failure for your mind—that is, your earthly intelligence—and the illusion itself were created so that things would occur in an order. In the eternal present moment, all things exist simultaneously. That which is, is, and in this fullness of being resides the peace that is so eagerly sought by those who weary of the passing scene.

5: How can one find this present moment? We suggest often the practice of regular contemplation or meditation, for within silence there is that key which unlocks the doors of attention. And into that sanctum sanctorum of the open heart, silent and listening, there resides the Creator whose name is Love.

6: We encourage each to form the habit of silence on a regular basis, for that voice which speaks in silence is that which gives life and peace. We do not say that it gives wisdom. Rather, we suggest that it works little by little to open the heart and the awareness to the presence of love. There are other ways to find love. If you gaze into another's eyes, truly looking into those remarkable depths, you may see the Creator. Even if you look within the mirror at your own eyes and look into them, you shall see that which you do not know or recognize as personal, for you carry within you a consciousness which is love. It is a matter of uncovering and recognizing that which has always been there, that presence which is closer than your breathing, more intimate than your hands and your feet. It is that which abides. And if you may find that center for just a moment in each day, the passing scene changes in its appearance, for the heart has changed, and so the eyes change.

7: We are here within your inner planes at this time because there is a time of harvest approaching. Indeed, this harvest has begun. There is a time when entities may choose how to continue in fellowship with each other. Your creation is expanding and changing as your entire solar system moves into a new area of space and time. Your scientists have begun to study many new subatomic particles which are native to this new area of space. Within the instreamings of light into this particular portion of the infinite creation, the physical illusion which you enjoy as your life, your incarnation, will change. The physical vehicle will become lighter. The experience of dwelling in a physical reality will be quite a bit easier, for within these new vibrations there lies the opportunity for sharing of thoughts and experiences which is now, within your illusion, not possible.

8: Not all entities, however, will move into this new vibration because some there are who do not find themselves at all weary of the present world scene. Those who are pleased with this present world scene shall continue to work on the lessons of love that your illusion provides so generously. Those who wish to accelerate the process of their spiritual evolution will find that they wish to make a fundamental choice. This choice is the choice of how to manifest that love. The two paths of manifesting love we have often called "service to others" and "service to self," for if one looks into another's eyes and sees the Creator, if one can gaze in the mirror and see the Creator, then to serve the self is to serve the Creator and to serve others is to serve the Creator. We are those who have chosen the service-to-others path. This is what we know and what we share.

9: We encourage each to spend some time contemplating the implications of service to others and service to self, for in one path there is the giving up of the energy of the self to others. In the other path there is the attracting and magnetic pulling of others' energies so that they may serve you. The ability to chose is the hallmark of the Creator. This Creator loves each spark that It has flung from Itself. You are loved in a way far deeper than you can imagine, and whatever path

you chose, the Creator abides with you. There is no time limit upon this process of evolution, so we encourage you to rest and gain confidence and from the practicing of that centering presence, you may find at any moment the door opening to the present moment. And we are with you as you go.

10: We would at this time transfer this contact to the one known as Jim. We thank this instrument and leave it in love and in light. We are those of Q'uo.

11: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to ask if there may be further queries to which we may speak. Is there a query at this time?

12: Carla
13: I'm going in the hospital in about a week and a half and I wondered if you could comment on anything I might do to prepare for that experience that would enhance it.

14: I am Q'uo, and am aware of your query, my sister. We can only recommend that you see yourself and those about you as the Creator that is experiencing Itself and enter into this work upon your wrist area with the quiet confidence that the plan of the One is being worked out well and that you shall again be available for service to those who request your assistance.

15: Is there a further query, my sister?
16: Carla

17: No, thank you, Q'uo.

18: I am Q'uo, and again we thank you, my sister. Is there another query?

19: Questioner
20: I have a question, Q'uo. I have noticed that my meditations have changed. I seem to be having reluctance to continue meditating the way I have been. I wonder if you could speak to the ebb and flow of finding the moment of silence. If you can generalize about how it works, I'd appreciate it.

21: I am Q'uo, and am aware of your query, my brother. Each seeker of truth will find that the path it travels is one which has those places which are wide and through which passage is easy and those places which are more narrow, making passage difficult. When you find your practice of seeking in the way of meditation beginning to flag, you may be aware that the faith and will, which are the rod and staff of each seeker, may need reinforcing, for there is much to distract an entity from completing the practices that it has set for itself, and these distractions are also a part of your journey. As you are able to see afield and redirect the changing energies of your own commitment, your own faith, and your will to persevere in the face of distractions and difficulties, you will be learning the kind of perseverance that will give you that peace which passes understanding at some point in your seeking, for if the journey were always easy then the pearl of great price would be much devalued and easily acquired by all.

22: The continuing beyond confusion, beyond distraction, beyond the difficulties, is much likened to the tempering of the metal in a tool that gives it strength, burnishing it that it might shine brightly and continue in its service with a renewed strength because of the difficulty, confusion and so forth. Thus, as you see the difficulty in motivating yourself to complete your meditations, this in itself is likened to a meditation where the focus falters and moves from the one point so that it must again be returned with patience and love to that one point. As you continue to accept the difficult portions of your journey and of your practices you will find that there is an underlying strength that you build. To persevere and persevere and persevere is perhaps the most common and at times difficult portion of any seeker's journey, yet to be aware that such is occurring within your own experience is an illustration of your own dedication upon another level. Thus, we can only recommend that you continue as you are with faith, with forgiveness, with acceptance.

23: Is there a further query, my brother?

24: Questioner

25: No, thank you.

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

27: (Pause)

28: I am Q'uo, and as it appears that we have exhausted those queries which you have for us, we shall again take this opportunity to thank those present for inviting our presence in your circle of seeking this day. We are always overjoyed at the opportunity to blend our vibrations with yours and to walk but a few steps upon your journey with you. You are not alone, my friends, even when you may feel great isolation,

its fear when it says, "Follow me," and takes the first step. The fear may be immense. That is just it! If you were just spirit, Pure Spirit, giving or leading people down the mountain, there would be no fear and there would be no challenge. The challenge is not to be fearless. The challenge is to bring love where there is fear.

33: The work is to cease to fixate on getting rid of anything—fear, jealousy, greed, anger—but instead to draw all of these emotions and the causes for them into the loving heart. Then you can watch these patterns come and go in yourself; and a loving heart knows what to do. As Q'uo said, the brain stops directing the show and the heart becomes the ruler.

34: At this point I would like to pass the microphone back to my brother/sister/friend Q'uo. I pause.

35: Q'uo

36: We are those of Q'uo, and are again with this instrument.

37: We can sense all of you experiencing these thoughts, feeding them back into your consciousness and sorting through them as through items at a rummage sale, and appreciate the bewildering effect of so many old and new ideas countermingled. But have faith; there is a part of yourself that overarches and interpenetrates all of your self and experience, which you can rely upon. You already know that which is needful for you at this particular juncture, so relax the desire to comprehend and practice that trust in your own deeper intuition that constitutes one way of expressing things.

38: We would like to describe for you an entry into that portion of self that has its selfness in faith. It lies within the heart center, is literally and figuratively at the heart and of the heart. As the energy moves into the physical body through the feet up into the root chakra or energy center at the joining of the legs, it encounters a beautiful, crystalline ... we give this instrument a picture of a geodesic dome, a structure in time/space that enabled that energy of red ray to express the energy from the red through that co-Creator's ready energy center. And as the energy gathers, that energy becomes more crystalline and transparent to that love/light that is expressing into manifestation from unmoved love. Moving upwards it encounters another beautiful crystalline structure that resides in the belly itself, that contracts against dangers of association with the self and with the complexity of dual and triple, completely unusual and conflicting needs of the self and one other self. As the seeker gathers experience, the choices made can more and more energize this nexus of energy; and the energy allowed through moves up to that place where belly meets chest, that omphalos of power. This is the plane of your Earth. This is the social energy center where the self deals with society and its associations, whether experiencing as a member of a family, as a citizen of a country, in any group in which you are working with distortions of the yellow-ray energy center; and again, the choices that you make can, through the incarnative experience, help to crystallize and make transparent this center.

39: As one works with all of these energies to balance them, one is literally making more room for energy from the Creator to pour in its original strength into the heart center. The problem with attempting to work in consciousness with ascended masters or entities such as we is that one is working from the top down, whereas the stable basis of energy shall always first depend upon the amount of energy that comes into the heart from the root chakra upward. No matter how much energy is called into the system from the heart, it must move downward to the place where the energy from the Creator has originated its entrance into the mind and body complex. Thusly, you see seekers who find themselves in desperate straits because they are attempting to open the heart by inspiration, and yet they have no home in which to place this inspiration; and so, like a bird, all that is felt from contact from that source flies away like lost hope and is gone when the eyes open and the entity is once again within the busyness of everyday life.

40: But come with us into the heart, just for a moment, where we feel that there is the need to experience love; and we wish to tell you that you can do this at any time. But come with us now. Feel that energy coming through those distortions in each center, yet moving upwards to the heart. See that energy coming from above, as it were, that calls for inspiration and flows like liquid into the heart; and these two meet where lions guard the door. And you bow to the lions and you do not say, "I deserve to be here"; you say, "Have mercy on

me, for I seek love." And the lions bow to you and the door opens and you walk into this room, this holy of holies. This is the open heart. Sit down. Take your shoes off. You are upon holy ground. Now you are with the Creator, who can give you rest. You are loved with a passion that creates and destroys worlds. Oh, how you are loved. We turn the microphone back to our beloved friend Aaron.

41: Aaron

42: I am Aaron. Where is that place of most brilliant light and love? Is it somewhere out there? Is it something you must attain through self-purification or other types of pursuit? No, it is within. It is that perfect sheet of paper that still exists, even though the wrinkles are also there. That Pure Heart-Mind is always available to you, my friends. It is not the existence of the wrinkles, of the shadow, that keeps you from that brilliant inner light. It is your relationship to those wrinkles, to that shadow.

43: I am back to the same point. The wrinkles will come and go. You are human. If you step on a tack, there is going to be pain and contraction of the physical and emotional bodies. If somebody screams at you insultingly, rudely, there is going to be a contraction of the emotional body. If you are very hungry and somebody takes away your meal, there is going to be fear. These movements do not prevent you from resting in that light nor manifesting from that brilliant and loving heart. They are simply fear, desire, anger, confusion. They need no reaction from you.

44: You cannot get rid of these by forcing them out. By strong will power you can rid your outer experience of them; but they still lie hidden in the ground, simply waiting for a break in your fierce suppression so that they can sneak through. But if you learn to allow these kinds of emotions and confusion, which are the human experience, to move through you—and never lose that place of center—then you need fear them no more. You know will never lose the awareness that you sit in the light. The Pure Heart is always accessible!

45: I would offer an example of what I have just said, and even more, of what Q'uo said preceding me. Returning to our guide on the mountain ... you are this guide, and you have said, "Stand up and walk with me. I will lead us to safety." For a while you follow the path. The snow has not yet obscured it. Then the snow drives harder and the wind is stronger. You become aware that you have lost the path. What are you going to do? You stop and acknowledge, "I've lost the path and don't know where I am."

46: Fear may come up very strongly for those of you who aspire to live your lives with love. It might be a very fierce self-critical fear which said, "You knew you couldn't do it. It was all ego that said, 'I'm going to lead.'" So what are you going to do, just tell everybody to sit down in the snow and die because you made a mistake?

47: What if it was fear that said, "I will lead"? Are you denying that there was also a deep wisdom which said, "We must make an attempt to get off the mountain"? It is certain death versus a possibility of survival. As soon as you open your heart to yourself, as soon as you hear your pain and fear, you reopen into the wisdom and clear heart. And the clear heart says, "Okay, I made a mistake; I got lost." That does not mean that negativity was leading, even if negativity was there. The loving heart was also there. Coming back to the loving heart, you simply pick yourself up—trail or no trail—and begin moving slowly down the mountain. On the trail it is easier; off the trail it will be a little harder. The task is the same: You have got to get down from the mountain.

48: There is a teaching in both Buddhism and Christianity which I find useful here. This instrument has been reading a very clear book, written jointly by a Zen master, Robert Aitken Roshi, and a Jesuit priest, Brother David Stendl-Rast. It is called *The Ground We Share 2*. The focus of the book is to explore the commonalities. Aitken Roshi speaks of a Buddhist teaching given the very technical name, *Three Kayas*. The word *kaya* means "body." It talks of the "truth body" or *dharma-kaya*, the everperfect; and at the other end, the "form body" or *nirmanakaya*. This is not just the material body; by form I mean any kind of a form. A thought is also a form, as is an emotion. This is the outer-expression body. There is a bridge that joins them, called the "wealth body" or *sambhogakaya*. I call this the "transition body." Think of the everperfect; think also of the final expression. The wealth or transition body is a bridge of intention, of karmic force and other elements, which serves as vehicle for the everperfect to express itself into the world.

of complaints and needs, yet in actuality you worked hard to deserve the opportunity to come into your physical body and into physical incarnation. The nuts and bolts, the nitty-gritty of bodily awareness, is continually important to attend to and embrace. The confusion that swamps the entity because of the sensory input of the physical vehicle is a problem, for in confusion nothing can be known. The physical body is a blanket of confusion; and by dwelling within it you are removed from knowledge of the truth as to what your energies are actually doing. In the body you have no choice if you are spiritually oriented but to find faith and use that faith in order to make your choices, beginning with how you relate to your self: to your intransigent need to continue to survive, to continue the species, to attend to all of these things.

16: Do not brush these things aside, for the greatest of choices begins with these choices; and as you embrace and involve yourself, so do you open the way to that center within called the heart chakra or the green-ray energy center. The opening of the heart is possible only when the seeker gives up on the intellect and moves in unknowingness. The seeker lives in faith. What does this mean? As this instrument would say, we'll talk.

17:♡: We turn over the microphone to our friend, our beloved brother Aaron, with great delight. We leave this instrument for the nonce. We are those known to you as the principle of Q'uo.

18: Aaron

19: I am Aaron. As I begin to speak, I wish to echo Q'uo's thought. Please take what is useful of my words—that which rings true to your own deepest truth—and allow it into your heart. As for the rest, discard it without a second thought.

20:♡: Q'uo has spoken of the two aspects of your being, what I call the angel and the earthsuit. You are angels in earthsuits. If you wanted just to be angels and manifest perfect clarity, you would not have chosen to incarnate. Any can manifest its energy with great love and clarity as an angel. Can you do it in the earthsuit? Even more important, what happens when you bring the balance of these two together? For you are not only the earthsuit; no, no, no! You are the angel in the earthsuit.

21:♡: It is through this balance—taking the constant catalysts of the earth plane and drawing them into the heart of love—that you not only learn for yourselves, but that you manifest your energy into the world with increasing purity and love and thus offer that energy to all beings. Very often you become lost enough in the earthsuit catalyst that you lose view of what you are really doing. You are simply forging ahead blindly, and yet sometimes one has to do that.

22: Speaking of her drive to perfection, once, with this instrument, I asked her a simple but difficult question. I said to her, "Imagine that you are with a group of people on top of a mountain. You are walking, when suddenly the weather turns, clouds roll in, it begins to snow. Where you had been hiking was very steep, with many precipices. You feel that you cannot walk because of the density of the weather, and yet you recognize that you must get off the mountain. What you really want is someone to come along from the group and say, 'I know this mountain so well. Follow me and I will lead you down.' But no one comes. Everyone sits down and shakes from fear and from cold. You are fully aware that in less than an hour of this treacherous wind and cold, people are going to enter into hypothermia, people are going to die. You do not know the path. You only had a glimpse at it as it lay ahead, just as the clouds rolled in. What are you going to do? Are you going to wait there for somebody else to say, 'I know the mountain. I will lead us,' or are you going to do it yourself? What if you are not perfectly prepared?"

23:♡: When is it ego to say, "I will lead"? When is it love? More correctly phrased, when is it the voice of the small self who acts in service to that self, perhaps to enhance or self-inflate? When is it the voice of the large self that acts in service to all beings?

24:♡: First, you must allow that both voices are going to be present. You are this angel in an earthsuit. While the angel's voice may come through loud and clear, the human voice also must be present or else you are not having a human experience. Perhaps the angel's voice says, "I think I can do this. If I move very carefully, I think I can do this." Then you hear ego's voice saying, "Oh, won't everybody make a fuss over me when we get safely to the bottom." Hearing that second thought, you may surmise, "This is not my deepest truth that says it can lead the descent. This is only ego." If you strike

out in anger against that ego's voice, then you cannot hear love's voice. You become so much at war with the small-self aspect of you that you shut out the existence of anything else. 25: On the other hand, you can hear that small self's voice and just say, "Aha, here is self that wants recognition. Here is self that feels pain, and it wants to be a hero. Shhhh, I hear you. I hear how afraid you are, and I hear the ego self grasping at this opportunity for some notice." When you treat the small self with kindness, its voice quiets. Then you have the opportunity to reopen once again to the greater self, that voice that is still whispering insistently, "We must get these people off the mountain or people are going to die. It will take courage from all of us, but it can be done."

26: When you ask, "How can I become a purer channel?" that absolute purity is always accessible within you. Confusion and distortion are also always there. If my friends who have heard this example before will pardon me, a very simple illustration of your being is to take a very smooth white sheet of paper with absolutely no wrinkles, wad it up into a ball and squeeze it tight so it becomes wrinkled. Then open it out again; the sheet appears filled with wrinkles. Look at that sheet of paper. Can you see that the perfect sheet of paper still exists? It has not gone anywhere. The wrinkles also exist. We are not denying either truth. Which do you choose to practice? Do you choose to practice the wrinkles or the perfect sheet of paper? To practice that perfect sheet does not mean to deny the existence of the wrinkles, only not to need to enact them—and even further, not to fixate on them in any way. This is of tremendous importance.

27:♡: This shadow aspect of the self will exist. Do not fixate on it in any way and do not deny it. You do not need to be ruled by it and you do not need to fight against it. Your work is to draw it into the heart of love. When the conditions have ceased which gave rise to that particular wrinkle, it will go if you are not relating to it in a way which gives it further conditions from which to perpetuate itself. It will go. You do not need to push it away. To fret over it is a way of practicing it—can you see that? When you are busy attacking the wrinkle, you are giving solidity to it. In karmic terms, your energy contracts around that particular wrinkle and it plants the seeds for the next moment.

28: I think it is very important to understand how that works. Let us use as a hypothetical example, the thinking of the self as unworthy. This concept is the wrinkle. To strive to become a worthy person sets up a pattern of contractions every time there is an opportunity to be generous or kind. The generosity and kindness are gifts to another, of course; and yet if there is a strong somebody being generous and kind, it sets up reverberations which solidify the self. That somebody who is struggling not to be unworthy is struggling to be worthy. In either case, it solidifies this self who must push away unworthiness and grasp at worthiness. It does not acknowledge the deeper truth that there is no such thing as unworthy or worthy. How could any human—any being on any plane—be unworthy or worthy? Generous maybe, wise/unwise, skillful/unskillful; but worthy/unworthy?

29: Even such a movement as generous or greedy can set in motion this pattern of solidified self. You may see yourself as clinging, greedy, and make the decision, "I'm going to defeat this wrinkle. I'm going to become generous each time fear arises"—and with it a clinging pattern. You castigate yourself and say, "Look how bad I am to have this fear energy. I'm going to be generous," and you push yourself to give.

30: So long as you are fixated on being the generous one, you are going to continue karmically to enact situations in your life in which clinging or giving are primary. The mastering of this lesson does not involve only giving freely even when there is fear. That giving will come naturally when there is no obstruction to it. The idea of the generous self here serves as obstruction. The entire notion of the self as giver or clinger, of self which must be "fixed," must be released. Freedom from perpetuating this pattern comes when you can release fixation on the whole movement of clinging and giving.

31: Note the fear from which these patterns arise. Note that certain conditions give rise to that fear. Observe the self which is fearful with a great deal of kindness and compassion. Then this solid self is no longer the one who is giving or clinging; then the heart knows what to do. There is no more giver; there is no more clinger; giving happens. There is no subject and object, no one who gives, nothing which is given.

32:♡: The fear does not disappear automatically any more than our would-be guide on the top of the mountain loses

for there are those such as ourselves and many, many others who walk with you and rejoice at your every step of seeking the light, the love, and the truth of the one Creator.

29:♡: At this time we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. 30:

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0:♡: We are those of Q'uo. We greet you in the love and in the light of the one infinite Creator. We thank you for calling us to your circle for this working, and we bless and greet each who sits within your circle. There is a heavenly light that shines from groups such as yours, not only because of the people that are there in person but also because of those who link up with these meditations. Each center which gathers for the purpose of seeking the truth and finding light and love is a kind of lamp that turns the darkness into dawn. This is a service that you perform for your peoples as well as for yourselves, and certainly this is a service for us, for it allows us to use instruments such as this one in order to communicate with you concerning principles that we hold dear and opinions which we have to share. As always, we ask that you take nothing from this meeting that is not truly your own, recognized, remembered, and fitting with those things which you seek at this time.

1: We are aware of the many questions that those at this meeting do have, and as you have requested information on that entity that you call Yahweh we shall attempt to speak along these lines to your satisfaction. When we finish that which we have to say there shall be time for more detailed follow-up questions.

2: Your question concerns history, the history: of your people. And yet this history is also a mythology and the one function is as important as the other. Because of these historical and mythological coincidences of meaning and value it takes a careful and subtle intelligence to find ones true and clarified way through the many bylanes of cultural detail and distortion. We say this because your query concerns that which your peoples see as a god or the God. Within another mythological system - that being the extraterrestrial model - this entity is a Guardian. The god-like qualities of each entity are precisely those of the entity, Yahweh. The qualities of Creator within all beings is the same. When the intelligence of consciousness attempts to grasp that which lies beyond rational, physical, Euclidian model of space/time, facts become ladders and thoughts become structures, structures of logic upon which the entities which dwell in the darkness of flesh attempt to use those imprecise items you call words to express the relationship between the self and the Creator.

3: All of those within the Confederation of Planets in the Service of the Infinite Creator are those who are people of this mythology and people of this history. Yet time and space are not as they are in space/time when one attempts to delve beneath the surface of the story of the race of humanity upon Earth. Thusly, while we are real, we are also metaphysical as opposed to physical, just as your thoughts have no flesh but are as they are. So are we within your space/time continuum.

4: That which the entity Jehovih, or Yahweh, did among your peoples was within history and yet also of the quality of the thought that has no place within history. We say this in order to deflect the intellectual desire of the seeker of truth from aiming directly into this matter as those it were logical or linear. That which has to do with the relationship of consciousness in the personal sense, with consciousness in the creative sense, or the sense of being the Creator will always fly before any gust of wind that attempts to chase it. And the more words that are thrown at it, the faster it will flee.

5: So at the very beginning of anything that we say at this time, we ask that you understand that we are using analogy, and we are mixing mythology and historicity because that is the way the creation is melded within your illusion.

6: The entity, Yahweh, as the one known as Jim surmised within his question, was indeed one who had the plan of enabling those who wished to transfer to your planet with that move. The concept seemed to them fairly direct; that is, to improve the intelligence and the curiosity, and the physical and emotional strength of the type of physical vehicle which had been the native physical vehicle for those within the Mar-

tian sphere. And as was surmised this entity discovered, to its discomfiture, that it had caused great distortion, worse distortion, shall we say, than the distortions would have been without the aid.

7: This kind of situation occurs at all levels of consciousness. The mistake is made. There it is. One cannot go back. One simply learns and moves forward. However, this people indeed did crave and wish for a continuing source of, shall we say, God-given help. Its expectations were very high because there had been interaction betwixt a god-like being and humans. The remarkable nature of this history speaks for itself.

8: The entity which succeeded the first Yahweh, calling itself by the same name and using the same frequency of light to express, simply continued to offer aid and comfort when it wished but with the ever increasing distortions towards belligerency and aggressiveness that is the hallmark of a negatively oriented being or culture. The echoes of this action, which was transmitted long ago, redounds even now and shall continue to echo and re-echo as long as there are those within third density, within this sphere, who wish to claim power and who seek a god of power.

9: Now let us look at the promise first made and the promise that took its place. The hunger which many among your peoples have had revolves around knowing what is right. It is instinctive within your physical vehicle to watch out for the safety and the comfort of the body, the mind, and for the spirit. The continual proclamations and greatly detailed taboos, prohibitions, and schedules of sacrifice that characterized the relationship of your so-called Old Testament God constituted an order, a structure, a logic within which entities felt comfortable living. Through this structure they knew what was right. The tendency was to enunciate finer and finer point of law until all possible actions with ethical consequences or consequences of safety and health were covered and the entities within this system were safe.

10: We ask you to look about you within your present world scene and see the entities about you looking for a way to be safe. Look upon your leaders who wish to prohibit freedom in order to guarantee safety. The spirit of Yahweh is strong and it survives. It is part of that mixture of light and dark which makes up all that is. In other words, we are saying that entities continue to have a choice between the many laws of moral rectitude in such a logic as Yahweh's. They can also choose a logic and a path which is not rational or linear, which does not hold, which does not insist, and which is not aggressive. This spirit was before the one known as Jesus the Christ. It exists, as does Yahweh, within each entity, for each of you is the universe. You are looking out at a world that is actually interior. Such is the illusion created by flesh.

11:♡: In the testament of the one known as Jesus, the place of the law is simply turned upon its head as the one known as Jesus is quoted as saying, "Man was not made for the Sabbath, but the Sabbath for man." The direction to love the one infinite Creator and to love each other-self as the self is not a detailed, closed, or encapsulated direction. It is specifically open-ended, and the one known as Jesus goes to some pains in the body of teaching that survives to impress upon those whom He taught that there is never an end to love. There is never the need to return to the old prescriptions and old taboos. These are not either/or situations but rather either/or processes, and as each student works upon its personal polarity, perhaps it will aid the student to ponder and remember these two kinds of promises, these two kinds of ways of thinking. And perhaps this can be instructive in showing the way, the balance, when that way seems unclear.

12:♡: We wish to tell you that your model of the universe is very, very limited. The attempt to nail down a history which is replete with metaphysical subject matter shall always be unending and full of lacunae, holes, gaps and spaces where there is no logic, there are no words, there is no road, there is no structure. Not that there is no structure, just that there is, beyond all structure, love. The illusion is so very, very deep. For you are a dream, yet when you leave the flesh and enter a larger life you will still be a dream, for we also are but illusions and ahead we see illusion. Yet always that siren call which beckons you and beckons us calls us all forward. And yet are we forward-going? We do not think so. We feel at this point the comfortable awareness that we do not know what is occurring. We only know how to be faithful to love. When it is accepted within the heart that nothing can be known and that a sea of confusion will always surround love, then the mind and the heart are better armed to take up the walk of

the pilgrim who seeks truth, peace, and love.

13:♡: That call has come to many who wander within this world of yours at this time, listening for a sound, a tone, a letter from home, waiting, hardly hoping at some times, yet holding onto the faith that that which is within, that which is so hungrily sought, does exist. And we say to you, "Yes, love exists. Love is before, after, and around all that is." You do not seek an ephemeral. You seek that which is and that which exists perfectly. We encourage all lines of thinking which fascinate your minds, and we hope that we can, within your meditative periods, be with you as strengtheners of your own vibration. But we do continue to remark that the ways of seeking which are scholarly arid of the mind yield a limited harvest. This is acceptable to us. 'e can look at what is possible within your world and see that it will be helpful and useful. And we encourage those who are drawn to this material, to this subject, to continue that process of thinking, meditating, and reflecting, for these are helpful things not simply to the self, but in terms of service to others as well.

14: Let those truths that you seek remain small enough for you to remember that beyond all that can be understood or discussed is the truth, and that is a vibration which has created all that is and into which we hunger and yearn to move again. That should keep your intelligence and your heart on a sturdy road that has good perspective.

15:♡: We would at this time transfer this contact to the one known as Jim. We do thank this instrument and leave it in love and in light. We are those known to you as Q'uo.

16:♡: I am Q'uo and we greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries. Is there another query at this time?

17: K
18: I understand you to say that there were two Yahwehs? The original who brought the entities from Mars to Earth and then a second entity using his vibration?

19: I am Q'uo and am aware of your query, my brother. This is correct with the second entity being of a negative orientation and utilizing the name of the first as a means of gaining control of the entities to whom the first Yahweh had spoken. Is there a further query, my brother?

20: K
21: The second Yahweh then gave the Laws of Moses to the people as well as the curses that attended them?

22: I am Q'uo, and this is correct, my brother. Is there a further query?

23: K
24: Ra said that the first Yahweh gave the Law of One in a very simple form to Moses. Is this the saying, "I am that I am," or was this the Ten Commandments, or something else? What was this exactly that he was talking about?

25:♡: I am Q'uo and am aware of your query, my brother. The entity, Yahweh, from the Confederation of Planets in Service to the Infinite Creator, was one who spoke with those entities from the Mars influence in a manner that reflected the unity of all creation and the attempt to be of service to others.

Through this speaking and intermingling, shall we say, the attempt was formed or fashioned in a way or in a philosophy that attempted to weave all experience, desires, and expenditures of energy as portions of one great tapestry of energy, love and unity. All communications were based upon this simple recognition of the unified nature of all creation. It was the foundation upon which the interrelationship was built. Is there a further query?

26: K
27: The Ten Commandments were given by the second, negative Yahweh? Is that correct?

28: I am Q'uo and am aware of your query, my brother. This is basically correct, for these commandments were seen as the pillars upon which would rest the many laws that would protect and guide the chosen people in a manner that was in accordance with the desires of the Orion-based Yahweh.

These commandments included previous concepts given by the first Yahweh contact and then there was added unto those concepts a turning or twisting toward the negative orientation so that the commandments were, shall we say, then restrictions upon entities more than inspiration to affirmative or positive action and imaging of concepts. Is there a further query, my brother?

29: K
30: In the Old Testament we have this record of Yahweh speaking. It is a strong personality. Can we take this strong

personality to be the creation of later editors or writers, or is this a faithful reproduction of the negative Yahweh?

31: I am Q'uo and am aware of your query, my brother. We find in most instances there is, as you have surmised, the faithful reproduction of words spoken and recorded carefully. However, as in all recording by human hand there is the possibility of coloration or distortion which has occurred in some instances. Is there a further query?

32: K
33: Was the negative Yahweh responsible for the miracles on the journey out of Egypt such as the parting of the Red Sea, the manna from heaven, or the water from the rock? Or did these not happen at all?

34:♡: I am Q'uo and am aware of your query, my brother. We find here . that there is some mixture of influence and there is some difficulty in interpretation although much is carefully recorded and in a reasonably accurate manner. We would take this opportunity to remind each entity present that though the details of such an interaction are quite interesting upon many levels, it is well to remember that the process of the evolution of the entities involved is one which is at its heart in accordance with the free will choices of the peoples of this time who, though laboring under dual influences, did have enough previous understanding of the heart of the evolutionary process, being love and compassion, that this positively oriented source of information was for the most part ignored by the majority of these entities who were evolving according to the energies set in motion...

35: (Tape change.)
36: I am Q'uo and am again with this instrument. As we mentioned previously these entities had access to information of a positive nature but chose through their own free will to move with those energies which had originated with their experience on the red planet known to you as Mars, and there was indeed much interaction and influence offered to these: entities by both positively and negatively oriented entities who were interested in the evolution of these Mars entities. Is there a final query at this time?

37: K
38: I would ask about what Ra said about giving some visionary information to some philosophers of ancient Greece about 600 B.C. Can you tell me what this information pertained to and how it showed up in Greek philosophy?

39:♡: I am Q'uo and am aware of your query, my brother. And we would answer by suggesting that the Law of One was the primary information given in the distortion of the ways of love and understanding, so that there were those philosophers within the Greek culture and experience which made this assumption the foundation of their philosophy and their view of the nature of creation, its purpose, direction, and ultimate conclusion.

40: Is there any further query?
41: K
42: Do we have time for some more?

43: I am Q'uo and we would entertain one final query, my brother.

44: K
45: I am interested in Jesus of Nazareth. He often had the term, "Son of God" attributed to him. Is this to be taken literally or was this a reference to the Logos of Philo Judaeus of Alexandria, who often used that term for his Logos?

46: I am Q'uo and am aware of your query my brother. The phrase, "Son of God" or the phrase, "The Christed One" are means of expressing the kind of consciousness available to those who have been able to open the green-ray energy center in sufficient degree to feel and experience this creative force of Love that has made all that there is. This quality of consciousness or attitude of beingness is the goal or opportunity which is offered each third-density entity as a means of passing from this illusion to the fourth density where the study of; this creative power of Love is that which is the focus of all energy expenditure. Thus the one known as Jesus was able to offer itself as a model or pattern by which entities could move their own consciousness to a larger view in which the acceptance of self and others as one being was far more easily facilitated.

47:♡: We are those of Q'uo and we would take this opportunity to thank again those who have gathered in this circle of seeking this day and who have graciously offered us the opportunity to speak our words and to share our thoughts in those areas that are of interest to you. We are always most grateful for this opportunity to walk with you upon this

others when you are lost and forlorn.

13:♡: We would, at this time, transfer this contact to the one known as Jim. We thank this instrument and leave it in love and in light. We are those of Q'uo.

14:♡: I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to ask if there may be further queries to which we may respond.

15: Carla
16: We have a workshop coming up in a couple of weeks and we would appreciate any thoughts that you might have about that service.

17:♡: I am Q'uo, and am aware of your query, my sister. In attempting to serve others it is well to give that which is wholly from your heart and from the desire to be of service. We are aware that there is much of administrative detail in being certain that attendees are well taken of. We would recommend that each simply move with the desire to serve and to make those preparations which you know to make. Then with a light heart allow that energy of desire and love to work its way through you at the appropriate moments, giving little care or worry about outcomes, for there there is that entirety that is the group that shall gather of which you are a part. Each will play a role. Allow the full expression of each energy.

18: Is there any further query, my sister?
19: Carla
20: No. Thanks for that, Q'uo.

21: Is there another query at this time?
22: (No further queries.)
23:♡: I am Q'uo, and as it appears that we have for the nonce exhausted the queries that are upon your hearts and mind we would again thank each for the great privilege we feel at being asked to join your circle of seeking this day. It is an honor that we cannot fully describe but can feel within our hearts.

We would at this time take our leave of this instrument and this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai. Adonai.

24:
9.25 1996/11/22

0: (This session was preceded by a period of tuning and meditation.)
1: Aaron
2:♡: I am Aaron. My greetings and love to you all. I cannot overly state the joy it gives to us on the spirit plane to gather together here, incarnate and disincarnate, to share our energy, our thoughts and our deepest seeking together. I thank you.

3:♡: I smile at the way Jim has written this question because it reflects a primary distortion. Your deep concern as humans is always, "How do I do it with more purity, with more clarity?" The question might be better phrased, "How do I do it with more love?" More love will probably bring that greater clarity and purity, but not necessarily. If there is fear which is creating distortion and you bring love to that fear, in the long run it will help to resolve the distortion. In the beginning it may not.

4:♡: What bringing love in will do is not to guarantee absolute purity but to enhance your compassion. My dear ones, if you plan to allow the universe to channel through you with absolute purity, then why are you in incarnation? It is very easy on my plane. Here is the greatest gift: to allow the expression of the Universe filtered through the human! You are not here to learn perfection. You are here to learn faith and love. You are here to learn compassion also, although that is mostly the lesson of fourth density; but each of you is moving into that density.

5: The human is never going to be perfect. These fears that arise in you which create some sort of blockage to your work are not problems; they are gifts. They are reminders to have compassion for this human vehicle with all its complex mechanisms. This does not mean you are not responsible for what comes through you. If it becomes increasingly distorted, you are responsible for recognizing that distortion and doing the inner work to clarify the distortion to the point that it is again adequately clear. I stress adequately. I can channel the universe with absolute purity, but it lacks the gifts of human interpretation.

6:♡: Can you see that it is only fear that drives the desire

for perfection and not love? So may we phrase the question: "How do I learn to become a channel which offers what most is needed in the deepest spirit of love which is possible for me; and secondly, when I experience distortion, how do I greet that distortion with love?"

7: It does not matter what form your channeling takes; there is going to be distortion. And that very catalyst which creates distortion is the greatest gift, because only through that distortion can you really practice compassion and kindness.

8: It was our idea that my dear brother/sister/friend of Q'uo would open this session. So with joy I hand the microphone to Q'uo. I pause.

9: Q'uo
10:♡: We are those of Q'uo, and we greet you in the love and the light of the one infinite Creator. May we add our thanks and our gratitude to the one known as Aaron, for each within this circle of seeking has sacrificed much to come to this circle; and we are aware in our memory of the seeming lack of time when in incarnation in your density.

11: The choice of where to place the attention is a choice full of weight within the incarnate scheme or nexus or arrangement of priorities; and scheduling of time simply to have come to this circle creates that opening, that opportunity, that cannot be purchased at any price. You have given yourself this chance and have given us an enormous gift, for you enable us to be of service. Sharing our thoughts with those who might find them interesting is our chosen form of service, and you enable us to progress in our own destiny. You could not give us a more precious present; and we cherish this occasion, asking only, as always, that each seeker use her own powers of discrimination and retain only those truths which resound within as if she had already known those truths but had forgotten them. Those are the truths that are yours personally. Allow us to share all our thoughts, but allow those thoughts which do not echo of recognition within to be left gently behind.

12: Let us then begin by gazing upon what this instrument would call the human condition. Each dwells in two distinct worlds, if we may oversimplify for the sake of discussion. There is the physical portion of existence within which each has a physically difficult time of second density, of what this instrument would call the great ape variety and what one of your philosophers has called the featherless chicken.1 This earthly, mortal, limited vehicle contains brainpower designed specifically to solve problems, to make choices. This is practical and useful within the Earth world. We do not scorn the human brain. We simply note that it is either a servant or a master. Those who would advance spiritually are well advised, in our opinion, to reduce the dependency of the consciousness on the choices and intellectual structures which the human brain is so good at creating.

13:♡: Within this earthly plane you are still completely a citizen of the universe. You are infinite, eternal, omnipotent, omnipresent. You are what has been and what will be. You are a child of the Creator; and indeed, we all seek together for that place in space and time when we shall cease to be citizens of duality and move back into the heart of the one original Thought, which has created all that there is. That Thought is love, and each of you is love. Consider yourself within the earth plane as one who is upon a journey, sent forth from the beginning of time and space to gather experience—and always, always returning, circling back to the source, to love. And at the same time that you are upon this plane, you are perfect, pure, unblemished, without error; and this identity remains absolute no matter what your perception of yourself or your progression might be.

14:♡: When you as a seeker, then, begin to desire to clear the channel for more clear channeling of the love and the light of the infinite One, there is the tendency to think in terms of working from the viewpoint of the one who wishes to take from work in consciousness that which does not belong. However, the concept that may in actual practice do the most to clear the channel is to go against logic and instead move back into those energies that, were the human structure as a house, would be in the basement. The clearing of channels continues in the progress made in joining the self with the lower energies in a loving and non-judgmental way, through gazing with care upon the arrangement of what this instrument would call the dark side of personality—that side wherein reside those instincts for survival, sexuality, human relationships with self and other selves.

15: The feeling is to get away from the body and its millions

20: May we answer you more fully, my brother?
21: R
22: I still have some confusion. I'll think about it and ask more later.
23: We are those of Q'uo. We also wish to thank you and encourage you in these approaches of thoughtful inquiry, for these are fruitful areas to ponder.
24: Is there a final query at this time?
25: B
26: In the upcoming Aaron/Q'uo workshop how can I help Carla maintain her energy levels?
27: ♡: We are those of Q'uo. We would say to you that by your concern there is automatically a conduit opened which this instrument may draw on without any conscious thought upon your or her part. Beyond this basic aid which is the greatest part of being the battery there is simply that loving attention which suggests rest when it seems appropriate.
28: May we answer you further, my brother?
29: B
30: Do you mean rest for myself or rest for Carla?
31: We were referring to the one known as Carla. However, it is a good point that to care for another is not so helpful if one is not caring for the self also.
32: May we answer you further, my brother?
33: B
34: No. Thank you.
35: ♡: We thank each as well. We would encourage each to go forth rejoicing, for love is all about you, and you can walk by faith with a merry heart. We leave you in the light and the love of the one infinite Creator. We are of the principle known to you as Q'uo. Adonai. Adonai.
36:

9.24 1996/11/10

0: ♡: We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. We thank and bless you for calling us to your meditation this evening. It is our distinct pleasure to have the opportunity to share our humble thoughts with you, and we do so as always with the clear understanding that each of you shall take only those things that appeal to you from the thoughts that we offer and leave all the rest behind. We would not wish to be a stumbling block to any of you and encourage each of you to use your own excellent power of discrimination.

1: This day you wish to consider the proper relationship of the self to its own dark side and any thoughts that we might have on how to appropriately relate to this portion of the incarnate personality shell. Perhaps the first thing that we would wish to observe is that the duality of light and dark is not, in our own opinion, the ultimate reality but is, rather, an artifact of incarnation, for in the world of manifestation in order for there to be observed manifestation there must be duality.

2: ♡: Unity, when it is absolute, is without awareness. Each of you is a portion of that unborn and undying awareness, that heart of all creation that is the one original Thought. Within that thought of infinite love there lies no shadow. However, we as well as you walk the path of duality and exist within a series of physical vehicles, enjoying the experience of living within various densities and conditions of body, mind, emotion and spirit. In all of these densities of unimaginable variety lies duality.

3: Thusly, it is well to remember that the light side and the dark side of your self alike are portions of that shell of manifestation which represents the totality of your self. The learning, the experiencing, the growing that is done within incarnations throughout the densities is a growth hemmed in on every side by limitation. Within this world of finity the light and dark create a tremendous dynamic. Within this dynamic rest all of those who sleep; that is, all of those who are within incarnation yet who are not yet aware of themselves (as consciousness experiencing itself. Those who are spiritually unawakened rest in the center of that dynamic betwixt light and dark.

4: Some of the things such sleepers think and say and do carry some positive charge. Others carry some negative charge. However, to the sleeper this is not interesting information. The question of how to be simply does not arise until that moment (when) the self perceives the self as larger than life, as that which is beyond the limitation of flesh and

human thought.

5: To the sleeper who has awakened this dynamic is useful and very fruitful, for in striving to accentuate and increase the rate of learning or evolution in a spiritual sense the polarity of intended action can carry a very strong message to the deeper mind and the more difficult it is to find a positive polarity, that is, the more the dark side of the self is engaged in working through catalyst, the greater the opportunity to polarize positively the seeker has.

6: Thusly, when things seem the darkest, when the self sees the self as that darker side, this situation in itself is a gift and the way to open that gift is simply to accept and absorb that awareness of the self's darker side while allowing the heart to remain open. When that open heart approaches the darker side of self its gift is to be able to know the light while gazing into darkness. Thusly, in the spiritual or metaphysical sense there is no such thing as a disaster or a catastrophe. An old hymn this instrument knows is, "The Body They May Kill, His Love Endureth Still."

7: When the darker side roars within and the self feels the power of that darkness there is the opportunity to exercise that muscle that you call faith, for in faith there is the sure and certain awareness of the light. The light, metaphysically speaking, can shine in any darkness. It only takes the bringing to conscious awareness of that truth to place the dark side safely within the bounds of self that it may not cause the self to infringe upon the free will of another.

8: ♡: This instrument is aware of that which the one known as Don called the "180 degree rule." We find this phrase pleasant to use, for it is succinct and accurate. One's relation to one's dark side should be one of gratitude and love, for the dark side is that which strengthens and enables the light side. Each experience of the darker side of self is that which burns away pride and what this instrument would call egotism. It is well when one sees that side of self which has those vices and sins, if you will, in abundance not to turn away but rather to embrace, to love, to accept, and to forgive that part of the self for being.

9: In grasping the necessity for having a 360 degree range of personality lies a peace that will serve you well. When the myth of Christianity that this instrument is familiar with addressed the beginning of creation, it stated that the first act of the Creator in the manifested world was to separate the light from the darkness. This says it well. There is, in the manifested world, that duality which enables each of us to wend our way back to the Creator, for we did not come from the light or darkness if we speak of true origin. Rather we are, with no past and no future. Before all created things that which is each of us at our base is. Each of you, each of us, is consciousness itself. And within the purview of those interior rooms lies all that there ever was and all that ever shall be.

10: ♡: How else could each of us be one with all but that we are all holographs of each other? We speak here of mysteries that we do not know the answer to. But we have, indeed, found a tremendous strength in coming to know, to love, and to discipline all portions of self, be they considered light or dark.

11: ♡: There is infinite energy which moves into the system of mind, body and spirit, physically speaking, from the base of the spine upwards. Within each energy center, where the dark side of self has created unresolved catalyst, there the instreaming light of the one infinite Creator must stop and dwell with that darkness. Therefore, the hope of each seeker is to balance and allow a clarity to move over these tangles of self-judgment and self-criticism and to smooth them away with love and tenderness. Sometimes it takes many of your years fully to address a tangle in one of the centers, a place where repeatedly the self has come up against its darker side and has found self-judgment to be unavoidable. And we say to you to be patient with self. Take each day as a new, unique and one-of-a-kind experience. Do not accept those thoughts of, "I can do nothing with this energy." For each of you is Creator and co-Creator of the experience of your incarnation. Each of you can remember the light and allow that memory to shine as the lighthouse in the stormy sea of difficult days.

12: You will find the great allies of this work in consciousness to be the sense of humor and the ability to appreciate other selves as they too struggle to become that which they hope and cherish they might be. Each of you can be the light for another when that other's light is lost. And each of you in turn shall find a time to accept with humility the light of

journey which all make together, At this time we shall take our leave of this instrument and this group, leaving each as always in the love and in the light of the Infinite Creator: Adonai. Adonai.

48:

9.3 1996/02/04

0: ♡: We are those of the principle known to you as Q'uo and we greet you warmly after a winter's holiday. We have enjoyed gazing at the scene among your peoples as the gift-giving and resolution-making of your culture's ways had their merry rhythms and rippled outward through the deep mind of your, shall we say, racial and planetary minds, creating light and space and leavening the whole with good vibrations. Your peoples are capable of the greatest degree of love and kindness and we rejoice in seeing that in that season when those things are hoped for, they also occur.

1: ♡: As we come to you we bring many thanks, as always, for your careful asking of us. The opportunity to share our opinions with you is an enormously profitable one for us, for we are able to be of service to you and we truly do give that service with a whole heart and an unreserved love for each of you and for the light that each comes to and yet brings within him or her to this circle of seeking. We ask you only one thing and that is not to take our advice as gospel, for it is only the thoughts of your neighbors, and we are glad to share them, but we must tell you that we often err, and when in error we do not know it, else we would have not done it. So take those thoughts from us that ring with the peculiar inner ring of recognition that is reserved for your own personal truth and leave the rest behind.

2: This instrument just told me that she felt like W. C. Fields in getting a drink from her inside jacket pocket. We thought that was worthy, so we passed it on. This instrument is saying to us, "Hello, Laitos," and we say, "Hello, dear one." We also say from Hatonn, "Hello, dear ones."

3: ♡: Now to your topic of the day, which is receiving the love offerings of others. Ah, my children, how you will laugh when you rise from the safe confusion in which you now play and amuse yourselves and look back upon the giving and the receiving that you have done within this Earth world that you call your home. It will surprise you to some extent, but perhaps not, for perhaps you already suspect that things are not as they seem.

4: ♡: We invoke the one known as Don's "180 degree rule." Receiving the love offerings of others is the greatest gift you can give and is won by giving in service to others. When you reach the point at which there is no difference between receiving and giving absolute and unreserved love, then shall you be ready to learn the ways of wisdom. Until then, you must learn these lessons that seem so opposite: how to serve others, how to accept service from others. Yet are you not looking in a mirror when you gaze upon another? Is that entity not looking at the Creator when he gazes back at you? Is this not the essence of your being?

5: Now, let us look at the values of your culture. The emphasis is always upon that which carries what this instrument calls the green energy of money. Some have more; some have less. Needless to say, this is an illusion, for all things belong to the one infinite Creator, and as you give and as you receive, you are simply moving the energy around.

6: ♡: This instrument is fond of saying, "Keep the energy flowing; don't resist." This is an excellent piece of advice. When it is time to accept love, learn, my children, to say, "thank you" with an open heart and a clear mind. The reciprocity is in accepting love without reservation or any evasion that would create an invulnerability between you and the other self.

7: ♡: Similarly, when you give, give wholeheartedly and you shall experience that event as if you were being fed by heavenly food. You see, it is not money, or places, or times, or any event, or object, or any occurrence whatever that is given or received, for what is actually occurring (is), you are a thought. That thought is love unreserved, complete, utter and whole. This love chose to manifest itself and created light. That light in all of its rotations and degrees has built the universe in its infinity, and all that you see and all that you are is light. All manifestation is light in heavier and heavier outer garments.

8: ♡: Yes, but always each iota carries the signature of the

one original Thought, which is love. All you give is love. All you receive is love. The rest is masks, symbols and place-holders. So, gird your loins to accept with joy when it is time to accept and to give with equal joy when it is time to give and know that what you give, you give to yourself and what you receive is what you have given away. All is balanced in the one infinite Moment which is all that there is in reality.

9: ♡: Because this instrument has somewhat low energy due to inconveniences of the physical type, we would at this time terminate this part of the working and request perhaps two or three short queries, that the energy not drop too low. We thank this instrument as we leave it in love and in light. We are those of Q'uo.

10: ♡: I am Q'uo, and greet each again in love and in light through this instrument. We would at this time offer ourselves for those queries that may be present upon your minds. May we begin with a query?

11: Carla

12: I would like to ask if you have any advice to give me as I go into a mode which is not my natural mode, for I don't want to use my right hand for absolutely anything. I'm having real problems with that.

13: I am Q'uo, and am aware of your query, my sister. The choice which you have made to have the surgical procedure upon the right hand is one which has the hoped-for result of aiding the further functioning of this appendage and it is quite understandable that the desire to serve and to function as a servant would continue even though the hand would be incapacitated and wisdom lies on the side of its rest rather than any use. So, our first suggestion is that you see yourself and your response as one of normalcy.

14: Secondly, we would suggest that you provide for yourself a reminder that this hand is to remain inactive. Perhaps you could carry a pencil in this hand and let that pencil remind you upon any attempted use of this appendage that it is to remain at rest. Any reminder would be helpful; one that you carry with you continually would be most helpful.

15: Is there any further query?

16: Carla

17: (Inaudible).

18: We are Q'uo, and we again thank you, my sister. Is there another query at this time?

19: Questioner

20: I just noticed that you sound a little different today. The image that came to me usually feels like a brother or sister in the circle and today it was more like an old, kind uncle sitting next to the fireplace with kids around it, with a beard, speaking, and I wonder if it is my perception or it is there is some different energy mixed into it.

21: I am Q'uo, and am aware of your query, my brother. We of Q'uo offer our vibrations as a blending of your own, so that each in the circle adds to that which is the shared vibration of our work as all entities change and move. As their own seasons change and move there is a blend between us that, though familiar from session to session, also has alternating characteristics, if you will, so that that which we experience is a function of the totality of ourselves. This being, as all beings, changes and grows according to its own rhythms. There are times when each within the circle is perhaps more sensitive to these changes, to the basic nature of the sharing that we undertake, each with the other at these workings.

22: Thus, the experience of this session of working is likened to a microcosmic view of that which is the larger experience of the incarnation. Each incarnation has its own rhythms and is affected by all that one experiences. Each entity will have the opportunity to open itself to new experiences of itself experiencing all experience. Thus, upon the river of consciousness each of us ride and share that which is uniquely ours to give and to receive that which is uniquely another's. We are always honored to partake in this sharing.

23: Is there a final query at this time?

24: Questioner

25: I have expressed to the members of this circle of seeking how I feel that this is an entirely new life, my coming up here and the way I feel within myself and what I experience, etc. I feel that I have been given a great gift, if you will, almost as if I'm starting all over in thinking. And I was wondering if you'd care to comment on that or if you have any advice?

26: ♡: I am Q'uo, and am aware of your query, my brother. It is said among your peoples that each day is a new beginning. And indeed this is so, yet some beginnings are larger than others, for as we spoke previously, each entity has cycles

and seasons of growth, of harvest, of quiet time, of renewal, of beginning again this great cycle of experiencing the one Creator in many forms and yet seeing how all dissolves to one concept or quality called love.

27:♡: As you begin this, which for you has been an obvious new beginning, our only suggestion is the suggestion which we would make to all entities at all times—that is to give praise and thanksgiving, for that which is all seasons and all cycles, all experience, whether that which you call good or that which you call bad, difficult or easy, happy or sad, will pass away. And yet all will dissolve into this quality of love. And it is this unifying energy of love which seeks to express itself at all times and in all guises.

28:♡: Thus, for one who begins a new journey, there is love. For one who ends a long journey, there is love. For one who feels confusion in the midst of what seems like a difficult journey, there is love. To be able to accept that which is in one's incarnation at the time of the experience is love revealed.

29: May we speak in any further way, my brother?

30: Questioner

31: (Inaudible).

32: I am Q'uo, and we are most honored and filled with joy at the opportunity of (talking) with you and welcoming you in this circle of seeking, for we are always glad to welcome what may seem to be a new friend and yet what may be an old friend to our common circle of seeking.

33:♡: At this time we will take our leave of this group and of this instrument, for we do not wish to overextend the one known as Carla, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

34:

9.4 1996/02/11

0:♡: We are those of the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator. It is a privilege and a blessing, as always, to move among the harmonizing energies of your circle and to share with you in the desire to seek the truth. We happily share our opinions with you with the one request that each keep the powers of personal discrimination sharp and allow only those of our thoughts which find an answering recognition in your hearts to stay with you and to allow the rest to float away on the wind.

1:♡: We shall deal with these several questions in part separately. We shall speak concerning the instrument's question about those known to you as Hatonn. The principle which speaks through this instrument, as each knows, is a created collaboration between those of the social memory complex known to you as Ra and that known to you as Latwii. This combined fifth and sixth-density vibration was that which was called to your group at the time of this instrument's reception of our signal. However, as the one known as B made a decision to establish the residence in order to be a part of this group, week by week, there was a call for the compassion and loving attention which the ones of Hatonn so beautifully personify.

2: This is the adjusted balance which we feel shall be the appropriate mixing of information and that which you have no real word for in your language that we can find but that this instrument would call the emotional tone. The call for the one known as Hatonn had been such that it was always, shall we say, aware of these transmissions, for it has a long established contact with this group. However, we have been pleased with the way the new blending of energies matches the call of your particular group as it is made up at this time. The portion of this collaboration which speaks through this instrument is the voice of Latwii. However, both those of Hatonn and those of Ra are able to share in the process of creating that which we offer this instrument.

3: The perception that this instrument has had of the ones known as Hatonn is, in our opinion, a sign of this instrument's fastidiousness. We are pleased that this instrument is careful and does challenge those energies and essences which she perceives, whether or not she grasps the reason for their approaching your circle of seeking. We would commend this instrument for its care in attempting to retain a precise tuning. This is greatly appreciated by us.

4: This instrument requests that we move on to the other topics at this time and so we shall. The subject of seniority by vibration is a concept which is easily misperceived by one

who is attempting to think upon it in a logical manner. This is due to the improper emphasis which your culture places upon the direction of catalytic energy. The principle of seniority of incarnation by vibration is simply that as an entity takes hold of those gifts, talents and resources with which it entered the incarnational experience and works to maximize the giving of those gifts through the manner of living the efforts and intentions to serve and to offer the perceived gifts as fully as possible, it creates a rhythm of learning, changing, consolidating and preparing for more learning. This cycle, once perceived by an entity, can be cooperated with by that entity, thereby doubling and redoubling the polarity of the incarnational experience and the efficiency of processing the catalyst received.

5:♡: This process has virtually nothing to do with the Earthly values. That is, the lessons given for which the gifts are prepared are lessons in loving, in becoming more able to accept love, in the patience that is love's steely center, and so forth. These are Earthly gifts but in spiritual terms they move towards the metaphysical processes of spiritual evolution so that the entity which gazes at the world scene and attempts to make sense of the gifts that it has been given with regard to the world scene will surely be confused and stymied, for those things which are accomplished in the career, the working of the daily job, and so forth, are those actions which take place upon the surface of the illusion, whereas the spiritual work is being done through these everyday experiences but tending towards the building not of a worldly success but of the what the one known as B called the discipline of the personality.

6:♡: So, one who has gained seniority by vibration is one who has taken those gifts that it was given and has attempted wholeheartedly to use them in order to work upon those inner lessons of love, patience, mercy and compassion. These are the actual riches to be gleaned from the Earthly illusion. The purifying of emotion, the cleansing of the processes of perception—these are the work that tends towards seniority by vibration. These gifts may seem to express in many manifestations, many fruits of labor, many accomplishments, yet the actual vibration of the entity experiencing these processes is the thing at question.

7: For instance, the one known as B pointed out that while inwardly this entity is experiencing a fairly rapid expansion of the array of tools consciously realized and recognized, its outer experience has been one of needing to be the youngest, the least experienced, and so forth. In Earthly terms the atmosphere of work conducted under these restrictions seems completely against the rhythm of the expansion of consciousness and yet it is in working with the guise of humility while remaining able to keep the expanded viewpoint that shall make a difference in the entity's vibration, not any success of an outer nature (that could change that vibration, but rather the work done while the outer illusion dances merrily by. This is the heart of the work.

8: So, gazing upon the outer circumstances and making judgments is guaranteed to be an exercise in folly, metaphysically speaking, for the illusion is designed specifically to confuse and trap the intellect in such a way that eventually it must give up the attempt to make sense of the illusion.

9:♡: We are aware that this group is desirous of serving to the very, very best of its capacity and we feel that this is the intention to be encouraged, that the attempt personally and the attempt as a group to share in love and service is the heart of that which shall indeed speed the processes of the spiritual evolution of each. For when there is the group that gathers together there is the additional energy generated by the combination of the entities which, as each in this group is already aware, is an energy that is doubled and redoubled far beyond simply the addition of one entity to another.

10:♡: We are pleased with this group that offers itself in service at this time in terms of its sincere and honest attempt to be the best it can be. We can assure each that the world scene offers a story that has its most helpful points fairly well hidden in the folds of many and various details. It is almost impossible to dwell within the dream and know what lies beyond that dream. This is your situation at this time. This is not a situation we encourage you to escape. This is your appropriate position, not to know or to understand your destiny has offered this lesson or that but rather to gaze at that moment that is the present and to look with complete attention at the wonder, the depth, the infinity of that moment. Love lies within each and every moment of this infinite creation. If

blood collect all that it must collect and take it to all of those places within the body that calls for each element. Nay, you can have faith that you shall breathe, that your heart shall beat, that your sense of balance and so forth will allow you to move about your illusion anywhere your free will chooses for you to go. And this total trust, this complete unerring dedication to that nature of self, has the potential of working within seekers such as yourselves in much the same way except then that you are working with your mental, emotional and spiritual bodies, and with the emotions, with the mentality, with the spirituality the entity who wishes to know the self must first make connection, make contact with the sense of rightness and trust and faith in those finer bodies that are part of the complex of vibrations that is you.

5:♡: It is not to those who speak many things and write many words, necessarily, that self-knowledge comes, but rather it is to the one who has learned to trust in the energies and sweeps or ranges of energetic cycles that self-awareness shall come. Perhaps we could use this instrument's example of the watched pot that never boils. Living in faith is turning on the fire under the water and trusting the water to bubble when it is ready to bubble. There is the human desire, perfectly natural to an entity imprisoned in flesh, to wish to control the processes that have to do with survival and comfort, and certainly there is tremendous discomfort in the processes of learning those lessons of love which you have come to learn. The natural reaction, when there is pain, is to draw back, to contract against it and to guard against further contact with it. And yet the process of learning is one which does cost the entity learning that energy which it takes to apprehend and work with and grasp that changes are taking place. There is, as far as we know, no way to avoid some degree of suffering. Indeed, it is one of the beauties of your density that you are in confusion and pain much of the time, at one level or another. And, therefore, are more open to rapid learning than one who is not in pain, is not suffering, and knows the score, shall we say.

6:♡: We speak from experience, for we had in our third-density an unusually easy time of it because the ethos of our people was more loving. Therefore, there were depths which we did not learn in fourth density because we had not enough difficulties and confusion to take our human pride, shall we say, and break it. For you see each of you has an inner idol which needs to be cast down and broken. You can name it one thing or another. This instrument would call it pride, and this instrument works upon its pride very consciously. However, it has to this moment found no answer to its difficulties, for pride seems to grow upon itself.

7:♡: Each of you has this sterling opportunity to break through the defenses, the shells, the masks that each has gathered about itself to defend itself from those pains which it fears. And the answer to these pains and difficulties is simply to accept them, to embrace them, to walk through them by faith, working in each case to see the love that is in the moment and to be a part of that which is good for all those whom you meet. You see, the confusions, the difficulties, the suffering are symptoms, shall we say, of the process of change or transformation when you have incomplete information. Each of you has woefully incomplete information in the conscious mind.

8:♡: There comes a time when an entity has disciplined the personality to the point where it sees its own suffering. It sees the pain and the confusion and at the same time rests in peace and in faith in the knowledge, that knowledge that comes to the open heart without proof that beyond all of the appearances the one thing to focus upon is love. This is at its most important when the entity faces itself, for only when an entity has learned to love and forgive its own self can the entity turn open-heartedly to embrace another in intimacy of spirit, of mind, and of body. Until the self is seen for that creature that it is, with dark and light mixed together, can the self move from self-absorption into radiating as does the lighthouse, as does the fire upon the hill. Your lighthouse self, that self that you came to share with Earth, awaits that moment when you turn from all the confusion and simply embrace the moment, looking at that moment with the realization that all is well and that all shall be well, whether it be life or death, good times or difficult times. Still and always you are loved. You are held in infinite care in the tender arms of the Creator whose nature is unbounded love.

9:♡: We ask each to see the self as a fortress, that fortress of flesh that defends and guards and has fears. And to see the

hope of the incarnation being that process of dismantling the armament, of taking off one mask and then another, one layer and then another until the self is transparent and empty, and is a vessel through which love may flow.

10:♡: The deeper that you are able to take this process of becoming naked the more intimacy you shall be able to endure, the more of love that you shall be able to channel through yourself. The controlling, fearful seeker wishes to give love and receive love. The entity whose pride is dust simply is and in that bare being lies infinite unbounded love. So when the striving is over and the heart has room and time to open, there is love itself and in that love there is all the awareness and understanding that is needed. So, indeed, the next time the seeker feels itself reaching and grasping or pushing away and defending we ask that seeker to remember that nothing is as it seems but all things are full of love, even those which seem the darkest. There are many distortions, but beneath and above and around and penetrating all distortion is perfect love and there is within that holy of holies, within that open heart that each of you has in potentiation, that perfect instinct for love.

11: You may think of your life in faith as a process of mining where you bring up the ore and sort out the dirt from the gems. Each of you is a marvelous, beautiful gem. You are simply in the process of tapping away the dirt that surrounds it. And that tap, tap, tapping will continue as your years increase. That tap, tap, tapping of life working upon you to refine you. This is what you came for. This is what you thought was a glorious chance, though there is pain associated with this learning. We encourage each to allow the pain to be, for it, like any other sensation, is your sister and your brother. And as you are able to open, to be fearless, to be simply yourself, with no masks, so shall you come closer and closer to that center of self which is infinite and eternal.

12: We would at this time open the meeting to questions. Is there a query at this time?

13: R

14: You seem to be with us before the session begins. Do you also stay with us after the session is over?

15: We are those of Q'uo, and we certainly can share comment on the process of speaking with each other for we find that each is of great aid to each other within the circle, and we encourage the sharing that you do within your group. We are pleased that each wishes to invest time in seating these thoughts that we share and we wish all of you much fortune in enjoying each other's thoughts and company. You are correct, my brother, in thinking that we are with you as you gather and speak before we channel. We, indeed, are often with those within this circle of seeking, for all that we need is the mental thought and we are there. That is one of the pleasures of being within other densities of creation. The ability to be intimately aware of each other is very much enhanced and we do make use of that ability to be with each as we are called. Because it is an infringement upon free will we are not with entities until they request or think of our presence, but if it is requested we will be with each at any time. We do not attempt to share concepts with our presence but rather function as a kind of carrier wave undersirring and strengthening the basic vibration that is the essential entity.

16: May we answer you further, my brother?

17: R

18: I see you as different from my guides but all still of one source. Could you correct my thinking there?

19: We are those of Q'uo, and believe that we grasp your question. The character of a personal guide is much like the character of a Confederation entity, so it is easy to think that they all are the same. However, shall we say, inner guides and ourselves have a different address. The guide that is a personal, shall we say, angel or advisor to you lives within your planet's inner densities and comes to you as one who has experienced the Earth plane and is in relationship to you and has been in relationship to you at other times. These inner guides have the perfect right to infringe upon your free will to the extent of giving information specific (to) subjects such as other incarnations, the problems with diet, and other kinds of specific information that would be to us an infringement upon free will. We are one of many entities and groups of entities that comes to your Earth plane from elsewhere and do not and cannot claim Earth as the home of our particular spirits. Because we are not of the Earth we have clear guidelines as to that which we can offer without detuning the contact which we have with this or other instruments.

the other as standing not between you and you but between each and that us which is in love, which is in the Creator, then you give yourself and the other the space, the time, the patience, the permission to relate imperfectly, to misunderstand and work things through very slowly. It is inevitable that the illusion will fool all of its children again and again. This does not change the truth of love. And love will express through distortion. It is not fazed by imperfection. It is simply a matter of your being able to keep a constant awareness of love, for there lies truth.

13: In all else it is as though life were sometimes effervescent with trouble, as a bubbling glass of your liquid that storms and rages and blows bubbles into its being until they burst forth from the charged water and reach into the atmosphere and explode and then are gone. That is the experiencing, that is the catalyst, that is the movement. That is the life. And when the bubbles are gone, still the drink is what it was. It has simply bled out all of its charged water. The bubbles have popped. There was that experience and that experience. There were trouble bubbles. There were joy bubbles, and they are gone and then there are no more bubbles. There is simply the essence that is you.

14: We are aware that casting life as a soft drink may not be the most exhaustive analogy. However, we wish you to grasp that each of you is the soft drink. Each of you is a delicious, delectable mixture of all that you have experienced and all the distortions that you have chosen and all of those attempts that you have made and think that have failed and those (you) have made and you think have succeeded. One is almost never accurate within the illusion, but as we have said, the illusion is not about being accurate. It is not about knowing. It is about loving.

15: When those entities to which we have referred to before within your religions have judged all others because of whether they believe as you do or not, have they loved all entities? When you choose to separate yourself from someone behaving poorly, are you still acting in love? You see it may be that to love most clearly and most purely it is the time to sustain a painful relationship, giving yourself the opportunity to remember love as the true bond betwixt, or it may be exactly the opposite and it is not in knowledge, it is not in thinking, it is not in planning that one can come into a sense of whether it is time to stay or time to go. Rather, it is in that moment when you can let yourself be bubble-free, when you can stop the effervescing, get into your essence, become aware of that silent voice that speaks with thunder to those who can listen with the heart open, that the truth will come out and you will feel it, not think it. It will be that feeling within that feels just right, that feels loving, that feels peaceful. And you may come to that feeling about relationship in a moment, or a month, or a year. And so much of wisdom lies in waiting, in not attempting to make decisions but rather attempting to flow in cooperation with the energies that you sense from moment to moment.

16: You see, getting at the true nature of relationships through the mind is not efficacious. Moving from heart, moving from the open heart, is far more efficient.

17: There is more to say upon this interesting subject. However, we feel that there is sufficient material here for this particular time of working, and so we would transfer the contact to the one known as Jim. We hope that you may by your queries fine-tune our responses and that if you wish to move into more information upon this topic that you consider these things before you query again upon the same subject.

18: We thank this instrument and would leave it in love and in light. We are those of Q'uo.

19: (Tape ends.)

20:

9.23 1996/11/03

0: We are those of Q'uo and are again with this instrument. We find ourselves much amused by your difficulties with the crying baby and the crying tape recorder. We send best wishes to both sensitive media and hope that all is well.

1: We were speaking of those text books that you are to each other, learning those lessons of love that you have come here to learn, for, indeed, each of you has come here not only to serve others. The call to the Brothers and Sisters of Sorrow who have become wanderers upon your plane of existence have truly hoped to be of service but also each who in-

carries within your Earth sphere as a wanderer comes with a hope of doing work in third density that may lend clarity and crystallization to that entity that you have evolved into through the vibratory levels to that of your home density. You see, each goes through this school of love in third density without learning everything, without achieving perfection, but merely tending toward the direction of service to others and unconditional love to the point where you may enjoy and bask in that fuller light that characterizes each succeeding density. So each of you has been through the school of love before, some upon this planet, others upon other planets. But wherever in the infinite creation you have matriculated into third density, you have graduated from it without attaining perfect understanding. And as the densities succeed and as you progress upon your path you find yourself feeling the lack of one or another of those inner strengths, those cores of steel that constitute a real experience of realization of one or another aspect of those lessons of love. So each of you has asked of the self in incarnation at this time that it go back and attack with appetite and enthusiasm those remaining little tangles of feeling and emotion and sensitivity and self-awareness that have knotted and been snarled throughout succeeding densities, lessening in confusion through time, and yet the self is aware that it has work to do, and in the higher densities there is not the opportunity to work through faith alone that there is in third density. In higher densities the veil is lifted and you are able to remember all that you have done, all incarnations that you have enjoyed and experienced, and so you do seek to refine that choice of service and love that you made in third density.

2: And yet you have not been able to unsnarl that lack of understanding. And so each of you has a real hope at the unconscious level that you will undergo the ordeals which set up the situation for learning about loving and about being loved, about possessing and about being possessed, about caring and not caring. There are many seeming drawbacks to third density, specifically, the veil that traps the conscious mind within the context of a life bound in flesh, able to move only one step at a time, able to think only to the self and not in communion with others. It is as though in third density you are dumb and blind and numb and all the sensations that are so clear in the mind have a confusion in the experiencing of them. And, we hear you say that, "This is a good thing?" And we say to you, yes, the confusion, even the terror of living without proof, without knowledge, and by faith alone is a good thing, it is in fact a thing so prized that there are, shall we say, lines waiting to get into your third density at this time for the opportunity of service and personal growth is excellent for your peoples in your culture at this time.

3: Now let us explore what it is to live by faith. The floor under the entity that is yourself is hidden from you. We have heard the one known as R speaking of the difficulties of getting to know your own self well. There is tremendous confusion that would hit any entity when he cannot see his feet before him, when he cannot see the terrain through which he is traveling. An entity within your density cannot see the lines that link person to person to person, cannot see that flowing oneness that takes the illusion of flesh and moves through it as through the medium of your air. The fact that you cannot see the connections betwixt yourself and other selves is certain. The fact that, nevertheless, each entity is one with all that he meets is also true. The only way that the seeker then can walk is without looking at what the appearances of things are, for the appearances are that each entity is a monad. Each entity walks alone, and this feeling of isolation is a tremendous source of suffering among your peoples and yet when an entity stops looking for his feet and simply moves ahead, step by step, an unusual and unpredicted thing occurs, and that is that the steps of one who has stopped trying to see connections are more assured and livelier than those who are pressing with urgency against that envelope of blindness that surrounds the metaphysical self. So the suggestion of the one known as R to relax, to allow, to let things be, is an excellent suggestion. It is, in fact, the only procedure which gives the element of faith its proper centrality.

4: To live at all is to live by faith. Now consider this, what if one day your system decided that it did not wish to function. Does your heart simply stop beating? Do you simply forget to breathe? Never. For that second-density body which has offered itself up to carry your infinite consciousness, untroubled by self-awareness continues. It does not forget to make the heart beat or to make the lungs breathe, or to make the

seeking soul can keep its eyes upon that love, if the fainting heart and the overtired brain can remember that love, then the work which will encourage seniority is being done to the best of your capacity.

11: We encourage each to love, respect and enjoy the dream life that is the incarnation in the shadow world of Earthly life, yet not to expect it necessarily to make sense. We suggest that each not be fooled by what the world view may think in terms of the station you hold in life or what is actually going on. We encourage instead that living desire to seek, to love, to serve. Taste the keenness of hope. Rest in the fullness of faith, and keep the eyes upon the goal, and that goal is the realization of love.

12: We would at this time continue this transmission through the one known as Jim. We leave this instrument with thanks in the love and the light. We are Q'uo.

13: I am Q'uo, and greet each again in love and in light through this instrument. At this time, as is our custom with this group, we would offer ourselves to those who may yet have a query for us. Is there a query at this time?

14: Carla

15: At the meeting last week I experienced great flows of energy which just (went) storming up my spine and falling like cascades of water off my head, my fingers and toes. It went on for most of the night and it was delightful. I couldn't actually do anything with it, and I felt it was coming from B. I feel better when he is around. Could you say anything about it? Is there something you can say as to why it occurs? How can we offer it in a balanced way?

16: I am Q'uo, and am aware of your query, my sister. We have some difficulty in speaking directly to this query, for there is the experience which is unusual that has a significance for the growth of at least one entity within this circle of seeking. The experience of the energy moving through your physical vehicle is the experience that has been made available both by the receptivity of your vehicle, its ability to respond to the desire you have shown for a new beginning, and the energies in this circle that have been opened to you through this desire.

17: There has been the choice upon your part to restrict certain activities and to adopt a new attitude. You, by this choice, have made available the opportunity for assistance, shall we say, from in your estimation any source which offers itself in service. Thus, the one known as B has been available for adding his own energies to this circle of seeking by his own choice and through this mutual making of choices has come the opportunity for each to be available for the further energizing of this group's seeking in these meditations, each choosing to give and receive that which is most appropriate for each at this time.

18: We find that beyond this point of our speaking lies information which must at this time remain unspoken due to our desire to maintain the free will of all.

19: Is there any further query to which we may speak, my sister?

20: Carla

21: Yes. I'll ask Aaron about previous lifetimes and I imagine that he will be glad to speak about that. I had some feelings that I probably, if this was a balanced energy exchange, then B was probably getting energy also but it was of a different type and this was probably the inspirational kind of energy—or "new motherboard," as he called it—being set up. Am I thinking along balanced lines here?

22: I am Q'uo, and am aware of your query, my sister. As we spoke previously there is interesting information available which is of somewhat the nature you have mentioned and does include the feeling of the one known as B that there is a new foundation, shall we say, upon which to build the remaining incarnation and this new beginning has aided in your own energizing as well. Beyond this point we find a difficulty in speaking further for the aforementioned reasons.

23: Carla

24: Yes, let me ask in a slightly different way and see if I can get an answer. Are we doing everything that we can to offer this energy clearly and in a balanced manner?

25: I am Q'uo, and am aware of your query, my sister. We feel that you have been most conscientious in attempting to balance and use these newfound energies, and will find further refinements available.

26: Is there any further query, my sister?

27: Carla

28: No, I am done. Thank you very much.

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

30: B

31: I am curious about Hatonn's calling to this particular group. I am curious as to the origination of the call. Was it a call resulting from the blending of the energies of this particular group?

32: I am Q'uo, and am aware of your query, my brother. The call was the addition of your presence to this circle in a more, shall we say, stabilized manner. It is those of Hatonn's estimation that the compassion that they have to offer by their very nature is a quality which would be helpful to your own beingness. Thus, they have responded with their presence.

33: Is there any further query, my brother?

34: B

35: No, not at this time. Thank you.

36: I am Q'uo, and we thank you, my brother. Is there another query?

37: R

38: Was it the same when I joined the circle? I am curious.

39: I am Q'uo, and am aware of your query, my brother. It is the case, my brother, that when entities who seek the ability to give and receive that quality of love that is most closely aligned with compassion that the entities of Hatonn respond, for it is their hallmark that is able to meet most sufficiently the desire of a new member to feel the inspiration and the compassion together in the kind and quality of messages offered by Confederation contacts in this group, this call which was indeed offered by your presence in this circle some time previously and which those of Hatonn were happy to offer.

40: Is there a further query, my brother?

41: R

42: No. Thank you. I greet the brothers and sisters of Hatonn.

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

44: (Side one of tape ends.)

45: B

46: (Question not recorded.)

47: I am Q'uo, and we are gratified, my brother, that you have found a home within this circle of seeking, for we and those of Hatonn value beyond measure each entity which chooses to work in a conscious fashion in a group such as this one, for it is by such combined efforts that each progresses most rapidly in the gaining of the service-to-others polarity. Thus, we join you in the feeling of gratitude.

48: Is there any further query at this time?

49: B

50: No, not from me. Thank you.

51: I am Q'uo. In closing, then, we would thank each entity present for blending their vibrations into this circle of seeking, for the energies of each present, though at this circle somewhat lower than usual, are yet a glorious sight to behold from our point of view. Such energies may be seen for their variety, their intensity and their brilliance.

52: At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

53:

9.5 1996/02/18

0: We are those of Q'uo. We greet you in the love and in the light of the one infinite Creator in whom there is no variation or shadow. We thank you for calling us to speak with you this afternoon, for it is indeed a great privilege for us to join this circle of seekers of truth. We, too, are seekers of truth, and yet we do not have the final answers ourselves, so as always, we ask that each listen and take from those things which we say only those ideas and conceptions that ring true for you personally, for we would not want to put a stumbling block in your way. We wish only to aid. Please know that you are aiding us, for allowing us to perform this service for you is great generosity on your part. We have only one reason to be here, and you are allowing us to further that hope of ours to lend what aid we can to those upon your sphere at this time who seek those lessons of love which lie beyond the present Earth world.

1: You have elected this day to focus upon a very, literally, basic portion of the energy distortions which form the structure

of your mind/body/spirit complex, as this instrument would call it—those rays that feed and inform the physical bodies, the mental bodies, the emotional bodies, and the spiritual. And so let us look at that first incoming port of call within your personal energy field, for there is a field about that entity which is you.

2: It is the kind of field that holds together. If you see it on the top of a liquid you would call this field a meniscus. It is that which holds the surface and allows it to form a shape. Such are the complex of fields that contain your consciousness and allow it to manifest within that world of shadows in which you live at this time. The energy which is received by the physical body is infinite and perfect and without distortion. It moves into the body, rushing in from the earth, from the air, from the sky, in through the feet and at the root of the spine. And the welcome that it finds at that base chakra or energy center at the root of the spine places the limit upon the energy that can be transformed as it moves through the remaining energy centers of your body, your mind and your spirit.

3: When entities wish to think about what you have called red ray it is natural that the consideration tends towards that of identifying red-ray energy with sexual energy. And certainly sexual energy is a manifestation of red-ray energy, just as the functions of the parasympathetic nervous system are functions of red-ray energy. As you have suspected there is a scope, a range of ways that the pure base chakra energy may be distorted, and the sexual expression is only one of those ways.

4: Perhaps the most skillful expression of strong red-ray energy is the allowing of the self to rejoice in the feeling of health and life, to feel the vivid energy of the blood moving through the physical body, of the organs doing their balanced working, and of the nervous system opening and relaxing and turning towards the light of the physical world or that world of entities in which the expression of light, perhaps the lamp in the window or the smile that lights up the face, can express, for the red ray is in its pure form the energy that created all things, moving in its first expression into the individual splinter of the love and the light of the one infinite Creator that is each of you.

5: Certainly the expression of red-ray energy in sexual activity is an appropriate and helpful expenditure of this valuable energy and the transfer of energy which can be exchanged in the sexual act does create what this instrument would call the Holy Eucharist of this energy, that expression of unified praise and thanksgiving that in uniting two bodies unites also the adoration of the one infinite Creator and becomes a hymn of praise. And yet, as this instrument has suspected for some time, because of its own experiences at receiving such energy from others, it is entirely possible and natural and certainly helpful when entities which have good polarity meet to allow the free exchange of red-ray energy.

6: Depending upon the polarities involved, one entity in such an energy exchange is able to fall into an open circuit which allows the two entities who are polarized to circulate the shared energy back and forth, around and around. In this expression one of the polarities will be sharing physical energy. The other will be sharing its excess of spiritual/emotional energy. Although it is most often true that the biological female will share the emotional and spiritual energies whereas the male will share its excess of physical energy, this is not always the polarity which two entities will discover, for many biological males have the excess of spiritual energy. Many biological females have an excess of physical energy.

7: When two females or two males find the energy exchange opening to link their fields, one will have the polarity of the opposite sex. This does not mean that the biological male is actually a female if it has spiritual rather than physical distortions of excess energy. It simply means that each entity, whether biologically male or female is both, has been both, many times, and contains within the self the entire range of expressions, emotions and feelings. So there is not a state of complete blindness which separates the two kinds of energies which are transferred, but rather there is the great desire of the everyday culture to keep things simple, and to that world view which expresses within your people's culture, the man is the man and the woman is the woman, and the two natures are irretrievably opposite.

8: It is our opinion that this is an immensely overstated truth. There is the tendency, rather, for the sexual biases to be as the culture thinks them. The truth is that each has all of

the available distortions within a vast memory that lies deep within the mind complex, and within this deep memory lie recollections of being many, many things, many plants, many animals, many minerals, elements and states, for this pro- tean, plastic, endlessly reforming material that houses the energy that is consciousness is that which, like the various parts of the sea, may seem to split into this wave and that, this bubble and that froth, and yet it is all one. It is all the one water, and there is in truth no differentiation, and yet you have come out of that sea of consciousness. You have dressed yourself in a body of flesh and you have deliberately come into the land of the shadows, there to face the choices that a person of energy can make, for this energy comes to each as a gift of the one infinite Creator.

9: The energy that gives life is also the energy that can limit and kill. It is up to each individual so to mold the thinking and the attitude and the processes of perception that this perfect, precious, infinite energy may flow through all the energy centers unimpeded, unforced, spiraling upward naturally and back to the infinite Creator as it leaves the physical top of the body, the head, the face, and the fingers.

10: In order to best allow the free passage of energy through the red ray it is well to sit with the self and contemplate to one's satisfaction what it is to have life, what it is to have the beating heart, and the in-taken breath. What it is to be caught between the Creator and nothingness, what it is to have the eyes open upon the present moment. That gift of life, if perceived for one instant as the infinite gift that it is stunning, breathtaking, miraculous, unbelievable. And yet it is yours, each one of you. This energy, this indrawn breath, this moment in space and time to form as you will, to express just as you choose to do.

11: As you contemplate this energy of life know that it is but a shadow of something that is within each of you that is even closer to the Creator than the light that you welcome into your energy field. For light is a manifested thing, yet that which lies closer than your breathing, nearer than your hands, is that which you are: the great original Thought of Love. One may identify with the body, or one may identify with the consciousness that is the one infinite Creator. And depending upon whether the person identifies itself as body or as consciousness much may be affected. We encourage each of you, while loving the body, to see it as the shadow of the true self, that true self that took this second-density physical vehicle to be its home within the Earth world, that consciousness that shall drop the garment of the body, lovingly, gently and with thanks when it is time to move on through the door of death.

12: You are love, and you have chosen to come into the builded universe, that land of light and dark, and to enter into a vast round of experience, from the primeval blackness through the dim forms of earth and fire, through all the ways of the life stream moving through vegetable and animal and now you stand at the threshold of self-knowledge, self-awareness, self-consciousness. And it is your precious task to take these gifts that you have been given and to offer them back up to the infinite Creator with as much increase of love and service, compassion and caring, as you can. The second-density red ray which is the environment which your body enjoys selects those entities which may aid it in promulgating the species and in creating a safe place in which to bring up young. The third-density red-ray energy adds to that the energies of self-conscious love which opens this energy up to embrace all, male and female, which takes that red ray and chooses to allow it to flow naturally, not only in the act of sex but in the act of living.

13: Perhaps a good model for this would be the boomerang. As you release this energy of selfhood, this energy of basic health, as this instrument would call it, there is the comfortable confidence that this energy shall return with gifts in its arms from a universe which has all the polarities possible within it. Any two entities may share third-density red-ray energy to the extent of their dynamic. It will always be that certain pairs of entities will happen to have particularly good dynamics and thus will experience a more remarkable stream of energy transfer. But the open sharing of this energy with all is certainly that which aids the red ray in the remaining open, powerful and pure, thus ensuring that the maximum amount of energy moves through red ray and into the next.

14: We find this to be a good stopping place and would continue this transmission through the one known as Jim. We are those of Q'uo, and we thank this instrument as we leave it in

ing on other unconscious inner levels. So much of what you actually do within an incarnate experience is completely unknown to the entity within incarnation. You in your conscious state sense dimly the movements of forces that are within you, and yet we say that deep within you lie the energies that created all that there is.

14: So, perhaps to sum up, we encourage each to discover the self new each day, to find those areas which seem to be blocked or over-eager or in some way out of balance and to attempt to find time for silence and listening and reflection, time in which to open the self to that possibility of a better configuration of energies. It is a small thing that the conscious mind to pray as this instrument does, "Lord teach me Thy ways." This sentiment can be said in many other phrases. However, that simple desire to know the better way has much more efficacy than the attempt to know precisely what to do next upon improving the self. The true work of spiritual evolution is done below the surface of consciousness, so you as a conscious being are working with your personality, working with your balance, working to aid your own evolution. When you choose to disengage the machinery of mind from the ephemeral business of the passing hour to the point where you become aware of the nature of the creation and of the self, when you can know that all is love at the same time you are expressing distorted views, you have indeed become wise.

15: (Tape ends.)

16:

9.22 1996/10/27

0: We are those of Q'uo. We greet you in the love and in the light of the one infinite Creator. We of Q'uo wish to bless and thank each within this circle for allowing us to have the opportunity to share our thoughts upon the broad subject of relationships at this time, and we are most happy to do so and simply request, as always, that our words and all words be evaluated by you, for you have the ability to recognize your truth. And if our words have not your truth, then we ask you to pass them by, for we would not wish to make you stumble but only to offer our thoughts.

1: When speaking of relationships, it is well to begin with the self as it comes to relationship. The one known as B was speaking earlier of knowing who you are and what your situation is as being a foundation for spiritual work and spiritual evolution. This is indeed so. Each who comes to relationship comes first to relationship with the self. Indeed, it can, we feel, be said that each and every relationship which you experience upon the Earth plane is in an important and basic way a projection of a relationship you are having with yourself.

2: The question mentioned that there was a good deal of mystery left to the detective wishing to know the self more completely. This is inevitable, for the self which your culture and your Earth world sees is actually a shell of flesh together with a metaphysical shell of personality. The incarnate human upon Earth is experiencing in a conscious way only the shadow of what is actually transpiring as each self walks through the moments of space and time that contain those precious moments of incarnation betwixt the date of birth and the date of death.

3: We notice that among your peoples that these dates are placed after the name of one who has gone on, and find it interesting to note that the whole of the human experience is expressed by the dash between the two dates. It is a little precious gem of a life and within this gem-like construction in which you experience incarnation your personal god, that with which you arrived into life in the physical body, is to experience more and more truly that which is occurring. Thusly, the one who wishes to know that self becomes an entity who pays attention to the movement of energy within the body, the thoughts and the emotions.

4: These tides of expression within mental, emotional and spiritual bring with them gifts which cannot be gazed at over a long period of your time, but rather your moments pass with blinding speed. And suddenly, all too soon, your time of learning and growing within the Earth plane and its school of learning lessons of love is all done. And yes, it is a summer vacation when the death arrives, yet it also closes that precious door within which there was confusion and movement and passion and life such as you cannot know outside of the

chemical distillery which moves you about and which you call your body.

5: So, in the beginning of attempting to perceive more accurately relationships one must attempt to move ever more deeply into the business of choosing what you will pay attention to and how fearless you can be in maintaining responsibility for that which you perceive. Now, as you go through these few moments of life an enormous amount of information comes at the self through all the senses of the physical body and the finer bodies as well. Consequently, the choice of what to heed and what to pass over is on a continual basis crucial and the chances and changes of your mortal life occur with great speed. It is more than any entity can do to know the self. However, the attempt needs to be made.

6: Now, we would say a few words concerning knowledge itself, for it feels to you within incarnation as though you wish to know, to be sure, to pin it down. And we must say that in our opinion that which is called knowledge is, itself, an illusion. We ask you to consider, for instance, those within your culture who are absolutely sure that they know the spiritual facts of life. They then cling to that knowledge and often in such a way that it precludes loving all of those with whom you might be in relationship, for some might not agree that the way that you know is right is for them also right.

7: The entity who wishes knowledge will penetrate illusion after illusion, and yet each penetration shall uncover another illusion. Knowledge—may we say that which will help you in your quest for the balanced, the loving, the simple, the pure in relationship, and we know that is what you crave, the truth which lies behind that which binds any two entities together—knowledge will fail you. However, we ask you to step back to the beginning, to that impulse which brought each of you to this point, that great overwhelming of being awake for the first time, and feeling for the first time the craving for truth, the hunger and the thirst for love, for that which is true and that which is love are congruent and identical. And the truth which cannot be got at by knowledge can be attained through love, for each of you is love. Each of you is created as love, in love, for love.

8: That which is you, that which is most deeply yourself, is that portion of self that is love. That ground of being for each of you is the same. There is only one life. There is only one being. There is only unity which expresses and manifests in distortion within your density, within each succeeding density, though each succeeding density is more densely filled with light and the lessons become finer tuned, yet still we move from illusion to illusion, growing and learning. And as we grow, giving and evolving until finally the last realization occurs, not to just one, but to all, and there then becomes that time of resting between creations in an infinite progression of awareness and experience and harvest and coming to breathe inward again the wonderful sweet water of duality and illusion and motion and life and experience.

9: These times, then, are very precious and (are) art. And you hoped when you came to this illusion to become more able to stand firmly upon the ground of your person, upon that being that is at the bottom of it all and be able to love and be loved with the least possible distortion.

10: Now, let us ask you this: What do you have in common with everyone whom you meet? We are aware that we have given you the answer. What you have in common is love. Yet, you cannot relate to another by saying to yourself "I am love. She is love. We are love." You simply have conjugated the sentence. You have not got to love yet. But when you realize that the ground of your being is love, you can turn to love itself and know not the being but the love. The love is that which holds you and another together. You can depend upon the love. You can know that that love is true, that this is the truth of any relationship. It comes to you through love, or it comes not to stay.

11: We feel that entities who face each other without the awareness that what is between them is love find it of varying efficacy to relate, and because of the nature of illusion even the most earnest attempts to connect with another shall often fail in any human sense. However, if you can remain aware that the connection is not between one and one but between one and one with another one so that there is the go-between, there is the middle man, and that middle man is love. That entity between is the truth, distortions move into that, shall we say, globe of metaphysical light and love that speaks as the entity that is the two is relationship.

12: When you can envision that which is between you and

into play as each relates to another and to others. There is in one sense no safety, for one is vulnerable at all times when one opens the heart in love to another. And in another sense there is only safety, and no damage can be done, for each is an eternal entity and all seeming damage is only that which exists in the moment to be worked upon as catalyst for future growth and the strengthening of the concept of the self.

31: Is there another query, my sister?

32: Carla

33: No, thank you.

34: (Tape ends.)

35:

9.21 1996/10/20

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We thank you so very much for calling us to your session this day. It is such a blessing to us to be able to share our thoughts with you and we thank and bless each of you for allowing us to share our opinions with you. As always, we ask that it be remembered that we are often in error and are not authorities but rather pilgrims along a limitless, timeless path, as you are also. And so we are companions along the way that is always the same and yet is unique for each and every seeking spirit.

1: This day you ask us concerning the achieving of balance, that balance of yin and yang, of reaching and waiting, of being bold and being quiet, of being fond of the usual as opposed to being fond of the novel. May we say that there is no one correct balance that persons should aim towards achieving, for each spirit has its own stored harvest of previous distortions which means that each energy center, each line of, shall we say, electrical-body impulse is wired or arranged in a pattern unlike any other, so truly that which is balance is balance for one entity at a time. Each entity shall have its own strengths and its own weaknesses. However, there are some general principles which a seeker may attempt to follow in seeking that point of balance that signifies a level of physical, mental, emotional and spiritual comfort, that feeling of being comfortable within one's own skin, and pleased with one's own company.

2:♡: If you are an entity which enjoys itself you have achieved an enviable state of balance. It is the work of much compassion and hard-won wisdom to fall in love with the self, to be a support to that self in all of its uniqueness, with all of the quirks that signal and trumpet the imperfection of self. Each entity is uniquely distorted and each should celebrate and enjoy those distortions while keeping the weather eye out to find those quirks whose laughter is not kind and to work with those portions of energy until the same stimulus triggers, not a different response in terms of emotion, but rather a sense of compassion which embraces and accepts that which is seen as distortion.

3: The entity in balance is one which has achieved a state wherein judgment of others or of self has accuracy tempered with gentle kindness.

4: One of the ways in which entities within third and fourth densities tend to gauge balance is by placing one set of—this entity does not have the appropriate word. She would say “symptoms,” but we speak of ways of thinking and ways of reacting—that should be given to the female and the opposite given to the male principle. In fact, although it is so that the second-density physical vehicle that carries men's and women's consciousness about in those densities have distinctive sex related patterns of behavior, it is emphatically not so that the infinite and eternal spirit that is the true self is bounded by or even very conscious of these instinctual behaviors.

5: Gazing upon the young of your species, it is fairly easy to see that the male and the female children tend to play differently regardless of the toys which they are given. Each within this circle is aware of lifelong patterns of behavior which have been taught by those of good character and strong morality throughout their childhoods, so that the adult seeker not only has the built in biases of the biological body which it has for the space of this incarnation, but it also has a very thorough and often crippling grounding of what it means to be a biological male or female.

6: Even taking these two sets of distortions into consideration we may note that it is certainly not true that all entities respond in the same way to the various conditioning experi-

ences of their lives. There is, then, no fixed limitation as to how a spiritual seeker must express its own being. However, the choice of sex as well as other major choices concerning the incarnative period were made by each seeker before incarnation with an eye towards setting up an appropriate and fertile learning situation for the incarnation. This is especially true as the great cycle of evolution rolls around to a whole new and beckoning density, a time of harvest, transformation and what this instrument would call resurrection. As this scenario unfolds sensitive entities such as yourselves are more and more eager to find and to be the best that they can be, the most balanced, the most alert, the most aware that they (are) personally able to be. There is a great hunger for that feeling of poise, that comfort of self that is able to view, to respond and to be without the agony of self-recrimination and self-doubt.

7:♡: For those who are of the biological female in body it may be said in general that the lessons which have been chosen are likely to deal with increasing the ability of the self to accept, to nurture, to forgive and to understand the self and other selves. For those who are born in the body of a male, the lessons in love frequently revolve about being one who can fulfill responsibilities and duties without recrimination or ill feeling.

8: The simple differences are deep and we hope that each can see that one cannot take the differing lessons of males and females too far without losing sight of those things which are deeper, wider and broader than the entire spectrum of sexual differences. However, if you are female, often the quiet of meditation shall bring to you new ways to accept nurturing of a passive kind, and for men, the same offers the burden of accepting in an active way. In other words, the female principle flames brilliantly with dreams of many colors, and it is the work of a lifetime to find roots for all the wings of imagination. For a man it is the work of a lifetime to allow imagination to become powerful.

9: Certainly the most efficient way for spiritual seekers to work upon themselves is to be in relationship, especially the primary mated relationship. This is a great advantage for those who are aware of the process of spiritual evolution to accept in a conscious way the burden of communication so that differing viewpoints about commonly witnessed catalyst can be shared without judgment and with mutual respect. It is also valuable to have any relationship, regardless of sex, in which there is open and clear communication, for each entity has within the self an unique balance of yin and yang, the male and female, if you will, within the self regardless of the biological sex of the entity.

10: We look upon the attempts of each of you to make sense of the lessons of the incarnation and we see within each a persistent lack of charity in dealing with the self. Often this lack of charity is projected outward and it is felt by the self that there is judgment upon others. However, the other selves are as mirrors to the self, and whether an irritable point has caught the aggravated eye of self from one's own behavior or another's, the message given to the deep mind is a judgment against the self.

11: It is so easy, my friends, to have judgment and so very difficult to refrain from that judgment which does not stop at being accurate in describing but rather moves on to evaluating the morality, ethics or beauty of a situation. It is well for all beings to attempt to gaze upon the world with sense wide open, attempting ever more an efficient prioritizing of incoming catalyst.

12: This is a key way of working upon the balance of the self. Each hour offers much to see and sense, and it can be arranged within the mind in many, many ways, several of (them) perhaps equally valid. In working upon one's balance one is seeking to find the point within the self where there is poise, comfort and calm within so that the seeker may be ready to take in more rather than being swamped with what has already been taken in.

13: Now, let us look at the question of the male and female within the self. Again, we do not feel that there is any one way which is the correct balance for all entities. Indeed, there is a complete 360 degrees of possible balance for any seeker, male or female, in terms of the kind of energies and combinations of energies that run the electricity of the personality, shall we say, that work those emotional bodies that express self in the more finely tuned inner densities of light, for each entity's existence is at the same time that it is upon the Earth world also existing, learning, working and evaluat-

light and love. We are those of Q'uo.

15: I am Q'uo, and I greet you once again through this instrument. At this time it is our privilege to ask if we may speak to further queries which those present may have for us. Is there another query at this time?

16: K

17: You mentioned that we are on the threshold of self-consciousness. As third-density people is it true that we are only on the threshold of self-consciousness and have not attained it? What is your concept of self-consciousness that we have yet to attain?

18: I am Q'uo, and am aware of your query, my brother. The self-consciousness of which we spoke is that consciousness of the greater self which may be likened to the higher self, revealing itself in stages, shall we say. This is that kind of compassion which includes the universe about one and not just those other selves which are in close proximity or in an interactive relationship with the self. The self-consciousness of which third-density entities are so proud is that self-consciousness which each feels as an individualized portion of the one Creator. That is the great achievement of this density's work: to give the individualization a chance to work its transformative ways upon the consciousness of the second density which has much in common with that greater awareness whose threshold you now begin to pass through, for each is partaking of the great consciousness of all that is—the second-density entity moving from it into an individualized awareness available in third density, the third-density entity moving from this individualized awareness into a consciousness which partakes more of the one Creator once again, yet does so in an informed manner, one which has chosen for itself the path to this threshold.

19: Is there a further query, my brother?

20: K

21: The energy that you spoke of coming through the feet and the red-ray chakra, is this light energy or another kind of energy? If it is light energy, how is it changed from the light that we know so that it may enter the chakra and the consciousness that is enclosed in the plastic matter that you mentioned. Is there a relationship between the energy that enters the chakra and this consciousness that is the soul?

22:♡: I am Q'uo, and believe that we are aware of your query, my brother. The energy which enters the feet and base of the spine is an intelligent kind of energy that is most likened to what you would call love, that creative energy which enlivens all creation. It is the enlivener, the energizer, and is the daily gift of the Logos to all within its care. A kind of manna, shall we say, which each entity will use in an individualized fashion. This is a tool of the soul, as you have called it. The soul essence of each entity is that focus of consciousness which exists from time immemorial and moves into the evolutionary process as a portion of the one Creator. It utilizes the various densities and incarnations within each density to achieve certain levels of awareness and expressions of energy within them.

23: Thus, the intelligent energy or prana of the Logos is that which propels the creation. The soul is that portion of consciousness which can use this universal energy for personal evolution.

24: Is there a further query, my brother?

25: K

26:♡: Does this love energy come from the sun as a Logos or from the one infinite Creator as Logos?

27: I am Q'uo, and am aware of your query, my brother. It comes from the One as does all come from the One, for there is only the one infinite Creator. This infinite, universal, cosmic mind of the one Creator is refined and varied in infinite ways by each Logos as means by which to glorify the one Creator and give It the opportunity to know Itself that would not be present without the individual refinements by each Logos to this cosmic mind or energy.

28: Is there a further query, my brother?

29: K

30: How is the harvest brought about as a mechanism? What determines the time for the harvest to occur? Does the harvest depend on a certain point of the zodiac transiting the center of the galaxy and, if so, what is the exact mechanism by which that harvest takes place?

31:♡: I am Q'uo, and am aware of your query, my brother, though perhaps somewhat less able to express it in the precise terms which you request, for though such precision would be possible with other instruments we must content

ourselves with the general statement that there is a clock-like mechanism, indeed, that is the cause, shall we say, for the harvest to occur as it does. For each energy focus, be it planetary, be it that of the Logos or any entity which exists as an individualized portion of the one Creator, will move in a spiraling fashion towards the light and the love of the one Creator. This movement is a progression of increasing awareness and expression of this awareness by the entities undertaking this process.

32:♡: For those within your third-density illusion, the planetary progress, as this sphere which you call Earth moves through its own unfolding and position in the cosmic web of creation, will have those times during which the entities upon its surface and within its care will have the opportunity to demonstrate the level of apprehension of the unity of all things. Within this illusion the lessons of love and the ability to open the green-ray energy center to the experience about one and the identity, indeed, of oneself is the kind of energy expression that will find the opportunity to be harvested at regular intervals that are determined, as we stated, in a general fashion by this planet's own progress and position and will be offered as well as each entity is able to become more consciously aware of the evolutionary process. So, for the entity which has been more successful in untangling the illusory nature of its own existence in this third density there is always the opportunity to harvest the self at any point within this density's progress. Such entities are most likely, in the positive polarity, to remain with the planetary sphere until all of those of its kind are also harvestable...

33: (Side one of tape ends.)

34: I am Q'uo, and am once again with this instrument. Is there another query at this time?

35: K

36: I have one more. What is the nature of the fifth-density body that can be materialized into our third-density illusion? Does it have any physical substance to it? Or is it a manipulation of light in some way?

37: I am Q'uo, and am aware of your query, my brother. Though there are few instruments within your third-density illusion that could measure any physical qualities of the light body of fifth density there would be, to the most sensitive, some small register of that which could be called matter, or could be called energy within a field.

38: However, the light body is indeed constructed of that which is light and can be manipulated in any fashion that an entity of fifth density or above desires, for it is the ability of light to be formed in such and such a fashion that allows the creation to exist, and as an entity moves into more and more harmony with the unity of all creation there comes the ability to be co-Creator and to move into the light, and become the light, and form the light as the will directs.

39: Is there a further query, my brother?

40: K

41: The light from the being in fifth density could be changed into physical matter here in third density so that we could see the entity?

42: I am Q'uo, and am aware of your query, my brother. This is correct, although the matter formed would not be that which could be expected to exist for a lengthy portion of your time measurement, for the focus necessary to maintain the third-density illusion of matter is one which is quite concentrated and requires a certain grounding and dedication to this density which entities of fifth density or above would not have as their native makeup, as their illusion at this time is of a much finer quality.

43: Is there a further query, my brother?

44: K

45: Thank you.

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

47: Carla

48: I would like to ask three things. What was going on when last week I first got energy from B? It spilled over and B said he would just send it around the circle. What was that? After that I seemed to have good energy when B was around. It didn't build up and I didn't feel extra energy around. Third, is there something about my vital energy that makes me able to use pure red-ray energy better than most people?

49: I am Q'uo, and am aware of your query, my sister. The one known as B has a natural ability, the nature of which he is beginning to discover. The discovering of this nature allowed the modifying of the experience. The connection between

your spiritual expression of red-ray energy is that which enhances your ability to receive that which the one known as B is beginning to understand how to modify.

50: Is there another query?

51: Carla

52: No, thank you.

53: I am Q'uo, and again we thank you, my sister. Is there another query?

54: B

55: I was wondering if there is a difference between a second-density yellow-ray expression and a third-density yellow-ray expression?

56: ♡: I am Q'uo, and am aware of your query, my brother. There is a range of expression for each of the rays or centers of energy. For the second density to express the beginning grasp of yellow ray is to become enough individualized that the entity can give and receive that quality known as love. A primary example of such would be the pets which many within this culture enjoy, each pet becoming more individualized with the loving care of the third-density entity.

57: The third-density expression of the yellow-ray energy, taken to the more advanced end of the scale, would see entities working harmoniously with each other in the groupings of the daily round of activities, each moving into more and more harmony, compassion and understanding of those with whom the illusion is shared, this done in a more and more conscious fashion.

58: Is there a further query, my brother?

59: B

60: Not at this time.

61: Carla

62: Would the second-density animal finding its place in the pecking order be an example of second-density yellow ray, or is that part of third density?

63: I am Q'uo, and am aware of your query, my sister. There are many expressions of energy and behavior patterns within the second-density illusion which may be seen as being of the orange rays expression even though the observer within third density can see great similarities between those actions which you mentioned and the third-density experience which sees entities doing much the same under similar circumstances. Yet, within each illusion there is also the undergirding quality of the experience that shades it towards the orange ray for the second-density creature and the yellow ray for the third-density entity, even though there may be instances within the second-density illusion where second-density entities may indeed be demonstrating more behavior toward the yellow-ray spectrum within their orange-ray environment. This is the natural progression of the second density towards third so that at most times in the evolution of second-density entities there is the preponderance of orange-ray activity with the movement toward the yellow ray of individualized behavior.

64: Is there another query, my sister?

65: Carla

66: No. Thank you.

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

68: (Pause)

69: I am Q'uo, and as it appears that we have evolved in this session to a lack of queries we shall thank each for walking with us for these few brief moments this day. It has been, as it always is, our great privilege and pleasure to be with you and to be allowed to speak our thoughts through these instruments. We hope that you will always remember to take only those thoughts which have value for you and leave all others behind. We are known to you as those of Q'uo, and we would leave this instrument and this group at this time. Adonai, my friends. Adonai.

70:

9.6 1996/03/03

0: ♡: We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a vast pleasure and a doughy privilege to share in this circle of seeking and to share our thoughts with you at this time. We thank each of you for coming together to seek truth and we only hope that our thoughts may prove to be a resource that has a way of being helpful. If there are thoughts that we share that do not seem valuable at this time

we do ask that you leave them behind and do not take them with you to worry them over as though you should believe or think in the ways that we offer, for this is not our grasp of our relationship with you. We do not see ourselves as being wiser than those within third density but merely in a somewhat different illusion, and, therefore, in somewhat different circumstances. Yet we, as you, seek to know and yet do not know. We simply have come to hold fairly settled opinions, and as is the way of things spiritual our truths move constantly into the unknown, as do your own. Thusly, there is always the contradiction, the tangle, the knot of attempting to understand that which can only be embodied.

1: As this is a question and answer session, we will save our philosophizing for the queries themselves and would ask at this time if there is a beginning question?

2: B

3: Yes. I have noticed recently and periodically throughout my life that I have been absolutely full of energy and there is a floating in and out of a semi-lucid state wherein in my daily activities I am going through the motions but my consciousness is in a different state of mind, if you will. Can you comment on this experience in terms of what its nature is to myself and to seekers in general?

4: We are Q'uo, and would be glad to comment upon this thoughtful question. There are ways in which we must avoid speaking in order to preserve for you the free will of your own learning. However, we may comment upon two phenomena which often occur when those who work metaphysically make contact with new people who are the so-called birds of a feather that flock together, as this instrument would say.

5: The first phenomenon is that of the energizing by situation; that is, when a seeker moves into an environment in which it perceives spiritual power, that perceived power functions not only as a blessing of a place but can also set up resonance within the individual seeking so that which energizes the location energizes also those within that location. This is quite common to those of your people as they begin what this instrument would call the conversion or the beginning of new fundamental concepts used to enhance the personal spiritual journey.

6: The second phenomenon which is also fairly common is that of the awakening of and flow of energy which is energized by contact with entities with which one has a particularly good dynamic. The energizing, for instance, of this instrument about which we spoke at another of your workings occurred immediately within this instrument when it opened to the energy of the group. It is not always so that the energy which moves from one to another is successful in moving circularly from that other back to the original sender which creates the open circuit between two such individuals. When the level of dynamic is sufficient this phenomenon continues to occur; that is, the circuit continues to be open. As long as this circulation or mutual transfer of energy is found to be a useful tool or resource each for the other, then the experience of feeling the energizing is well. If such a feeling seems to be too intense to be useful then there is simply the matter of moving back into the meditative state and asking within that state for the higher self or the guidance that you may think of as your own to adjust and stabilize such energy flow. It is not the place of this energy to lead the seeker, but rather it is the seeker's place to accept and to attempt to regularize those energies which are incoming.

7: May we answer further, my brother?

8: B

9: That was very enlightening. Thank you. Related to this I have noted prior to today that when we offer a group question you respond in the framework of those gathered. The thoughts seem to be specifically fashioned to include the personal experiences that we have shared as a group. Is there a reason that you respond in this way, if my observation is correct? Is the preservation of free will related to this?

10: We are those of Q'uo and believe that we grasp your query. That which we give this instrument is given based upon that which lies deeper than words within the group or circle that is asking the question. That is, when there is a group question it is our hope to be able to, for want of a better term, understand that question with as many nuances and layers of depth as resides not only in the words of the question but also within those complexes of thought which each present proceeded through in order to arrive at just that query.

11: Thusly, we are responding to emotional/mental config-

of yourself, and the angrier that you are at that other entity, the more a part of yourself you are recognizing and responding to.

7: It is as though the anger were a vampire type of spirit threatening to take you over, to suck from you your life and strength. And yet how does one cause vampiric activity to cease? There is only one way, and that way is to accept into the heart that vampiric energy, to cradle it and to know it as the self, and to say in compassion, "This, too, is me." Yes, you shall have fear. Yes, you are worthwhile. Your illusion was created so that you could not but help but respond blindly to incoming catalyst. It was not intended that an incarnation in third density be without conflict and suffering. Indeed, that portion of you which is your higher self rejoices when you feel that catalyst of rage, resentment or anger, for now you are doing the work that you came to do.

8: The source of a great deal of anger is the dynamic betwixt two entities, yourself and another, and so although all fear has a red-ray blockage, many feelings of anger also are generating orange-ray blockage, as that is the ray in which you are working with yourself and one other self. That is the relationship chakra, the belly chakra, the chakra where many entities will try to control from. The person that has a lower belly tension is often reacting to another being who is attempting to control or is reacting because the self is attempting to control another. In either case, not only the red-ray but also the orange energy center is experiencing some blockage and when the anger has to do with anger at society or at the culture or at groups, this anger is also generating yellow-ray blockage.

9: ♡: What this means is that you as an energy user are put suddenly on short, short rations so that although the energy coming to you is infinite, the energy that is making it up to the heart chakra where it can open the heart is much diminished, so once you have accepted yourself for having this dark side you have the basis for a long program of work doing what we might call coming out of a hidden place. We gave this instrument the vision of a closet. It is as though your fear, your blockage, as you experience the catalyst that creates anger, contracts you into a crowded, small space and you feel that you would explode if you could to make that place larger, yet the skillful way to work with this anger once it has been identified, accepted and forgiven in the self is to see that there is a real concern which can only be addressed by love itself.

10: In this work of addressing fear it is well, as this instrument would say, to maintain the baby step and not to attempt to walk out of the closet into brightest noon saying, "Well, I am out of that closet and I'll never go back." Because no matter what your station, circumstances or vibratory nature you will again be in that space as long as the veil is drawn between you, your conscious mind and that great store of information which lies below the consciousness mind.

11: It takes faith to gaze at a situation in which you have gotten angry again and again and still be able to say, "I will open the door just a little more. I will not try to become a person without anger, but I will try to become a little more light, a little more lifted from fear, a little freer than I was a year ago, a month ago, a week ago, or an hour ago." Do not try for the dramatic breakthrough. These things do occur, but they cannot be forced. Try, instead, to pour your compassion into that closed place and allow the compassion itself gently to move the being back into the light. Baby step by baby step. See the darker emotions as a darker color and the peace of compassion of service as the light, and see your being moving gently and slowly two steps forward, one step back, throughout the lifetime, and feel good about that, for work in consciousness is a maintenance program. It is not a college one graduates from.

12: All the created universe exists because of opposites. It exists because there is light and dark. The dark side within each of you is as it must be in order that you may manifest at this time, at this place. You cannot get over your humanity. You cannot become an entity without polarity. You must be that which your nature is. You are top to bottom and side to side entities of three hundred and sixty degrees, the full circle of personality from lightest and brightest to the deepest and darkest. The skill lies in seeing your emotions as information bearing energies, offering to you the fruits of your own past and the seeds of your transformation into an ever empier, ever lighter, ever hollow self. The earthy part of the self, that soil in which the dark nature hides, is a heavy thing, and it is that soil in which truth and beauty and those

mysteries which call you forward grow out of this very soil. 13: ♡: So, we encourage each to gaze unafraid at those dark emotions within, to love and accept them, and gently and persistently and with humor to work with them, putting them in perspective, seeing them for the vampires that they are and allowing compassion to flow as you enfold your dark side in your heart. The goal here for each is to open the heart.

14: ♡: We would at this time transfer the contact to the one known as Jim. We thank this instrument and would leave it in love and in light. We are those of Q'uo.

15: ♡: I am Q'uo, and greet each again through this instrument in love and light. At this time it is our privilege to open ourselves to any further queries which may be upon the minds of those gathered. Is there another query at this time to which we may speak?

16: P

17: How can we help another person who is enraged with anger?

18: I am Q'uo, and am aware of your query, my sister. It is a situation in which one's intuitive capacities are often called into play, for it is a most fluid situation to experience the anger of another, especially if one is the focus of such anger. We can recommend that one attempt to accept the other entity for having such anger and through this acceptance to seek communication that might clarify not only the present situation in which the anger is being expressed but which might also move more deeply into the origin of the anger within the other entity. This kind of communication is that which is most easily accomplished with those who are close friends and those who are willing to explore with you a portion of the self that is not pleasant to expose. If the entity does not wish to speak of the anger at the moment it is being expressed then it is well to wait until there is a time in which the entity is willing to speak upon this matter, the emotions having been drained away concerning the situation. We recommend, first and foremost, however, that acceptance is the foundation upon which all further communication and interaction may be undertaken.

19: Is there a further query, my sister?

20: Carla

21: I would like to follow up on that. I've watched a couple of relationships which were like this. One person refused to communicate and was simply abusive. This can't help but hurt. Is there any way to defend oneself against being personally hurt by such abuse? Even words really do hurt.

22: I am Q'uo, and am aware of your query, my sister. The most effective means by which we have found that one may deal with such a situation is to work internally upon the self for the building of the confidence that one has not truly generated such feeling but that the entity experiencing the anger has the responsibility of generating that anger, for as those known to this group as Ra have mentioned, there is truly no emotionally charged situation. There are only emotionally charged responses, and each entity will respond to each situation in the way that the entity has biased itself in consciousness previously to this incarnation.

23: Thus, the one experiencing the anger and expressing the anger has the responsibility of dealing with that anger and its causes. The one feeling the anger has the responsibility of dealing with the emotions that come up as a result of experiencing the anger. Thus, if it can be kept in mind and in perspective as to who is responsible for what, it is most helpful, for if the entity that is around another expressing anger takes that anger into the self and feels one way or another, the feelings are this entity's with which to deal.

24: Is there another query, my sister?

25: Carla

26: I just wish I knew some technique which wouldn't shut out the other person but would make the person getting the abuse safe.

27: I am Q'uo, and we would ask if there is a specific query to which we may speak?

28: Carla

29: I'm just concerned for P, who is a strong person and who is reduced to rubble when exposed to the anger of her spouse.

30: ♡: I am Q'uo, and am aware of your concern and your query, my sister. This is the stuff of the third density illusion, the interacting of entities whose motivations, intentions and talents are varied, whose paths cross and re-cross bringing into play all of the pre-incarnate catalyst that was intended to be looked at in each incarnation. There is confusion, there is anger, there is doubt. There are many emotions that come

31: What can we do to ease and aid their work? There seems to be a discrepancy between the old mindset of the world and the work that they are to do.

32:♡: I am Q'uo, and am aware of your query, my sister. We would recommend that interaction with these entities is most important, that the relationships of the family be emphasized and be supported in all their many expressions of excitement, interest and dedication. These entities, as each generation notes, seem to be of another order so that the ways of the culture, though providing many foundation stones for the new building, yet do not fit in every instance, so that there is the need for the individuality of each entity to be recognized, nourished and directed with a means of giving praise and thanksgiving to the one Creator in a regular fashion and in a way which gives the young entity a sense of wonder for the immensity and the infinity of all creation. The young entity needs to find his or her place within this infinite creation, and as the family and friends of each young entity provides support, the young entities are able to test their new legs in a safe and supportive environment. Give each entity those values which are most important to you, those means of discipline that show it that there is a way to approach any situation that takes into account the individuality of the entity and the rights of others as well. Make your discipline that which is both loving and firm that the young entity be made aware that it is indeed surrounded by those who care.

33: Is there a further query, my sister?

34: P

35: From my classes I was shown a picture of a race in Egypt with larger craniums and I wondered about their history. Could you comment on them?

36: I am Q'uo, and we would need more information as to the time and the place of any entities that we would attempt to identify for you.

37: P

38: I'm not certain of the time. The place of Egypt and time of the pharaohs at least 6000 years ago. They seem to have a skull about three times larger than ours.

39: I am Q'uo, and am aware of your query, my sister. There are among the Egyptian peoples the interbreeding and intervention of other sources and places of origin that are other than this planetary sphere. Many have referred to these entities as being those who were representing the sun and have made drawings and statues of these entities and passed these records as lore to succeeding generations so that there is a mixture of places of origin for these particular entities of whom you speak. Thus, the folk traditions and historical records are mere remnants of the appearance of these entities amongst the Egyptian peoples a great portion of your time in your past. These entities have been known by various names, the name most similar to this group being that of Ra. However, we again caution that there has been much cultural overshadowing and infusion of sources, shall we say.

40: Is there another query, my sister?

41: P

42: Not at this time. Thank you.

43: I am Q'uo, and again we thank you, my sister. Is there another question?

44: Carla

45: Yes, O'B's friend, R, who has just had had a kidney transplant. Could you give her a special message?

46:♡: I am Q'uo, and am aware of your query and the request. We would say to the one known as R that the surgery and transplantation which has been effected is that which is designed to lengthen the span of life in this incarnation, for this entity is yet full of that which is the desire to serve, to know the Creator, and to learn that known as love. We would assure this entity that there is no power upon this planet that can remove it before its time and when its time has come, with rejoicing it shall go. It is also appropriate to inform this entity of that about which it is already aware, and that is that there are many upon the inner planes that move in rhythm with this entity, lending assistance where necessary, inspiration where asked and guidance at all times.

47: Is there a further query, my sister?

48: Carla

49: No. Thank you, Q'uo.

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

51: (Pause)

52:♡: I am Q'uo, and we shall take our leave of this instrument and this group at this time, leaving each, as always, in

the love and in the ineffable light of the one infinite Creator. Adonai, my friends. Adonai.

53:

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0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most happy to be called to this circle of seeking, and we thank and bless each whose search for truth has led you to this place at this time. As always, we ask that it be known that we are not infallible. We make mistakes. We have opinions. We are those who walk with you. We are not those over you, but pilgrims such as yourself. And we share a royal road together, for there is a kingdom whose head is Love itself, and on that highway to Love we are comrades. We thank you for the company and for your great desire to progress and become more of who you truly are. This is the great journey to the heart of the self.

1: At this session you wish to have some thoughts from us concerning the darker emotions, more especially anger. We are aware at even this remove from your density at the power and attraction of that magnetic emotion that you call anger. If we needed to put a more accurate term to it we would call it a kind of fear. However, upon the surface that emotion is anger. It is... as we say, we do remember that it is very uncomfortable. It is extremely difficult to ignore, for regardless of whence the anger has come, its base is in the survival chakra, the red-ray energy center. One who is enraged is fighting for survival. That is, the body and the second-density brain of the creature that carries your consciousness about is honestly, genuinely concerned for its survival.

2: The second density is not a density in which reason has a great part. And those instinctual angers that come from a feeling of being invaded or threatened have as the natural response deeply held emotional consequences to the individual moving through incarnation. Anger and the darker side in general are not things which we would encourage you simply to ignore or to brush aside, for you cannot tell your physical and emotional second-density body not to be angry because it is not spiritual. This does not make sense. It is only in that consciousness which is abstracted from the incarnation that one has either the ability or the right to work deeply with this dark side.

3: So, the first thing that we would say about the darker emotions is that they deserve a place, that they deserve respect. They deserve attention. If such inner pain is not addressed and honored it can shrivel the most robust nature.

4:♡: Now, let us look at what we said earlier, that anger is a kind of fear. In your language you use words that are approximate and we cannot find words in your language that satisfy us in speaking through this instrument to distinguish between various aspects of anger and fear. However, generally we would say that love, that original Thought that created all that there is, is of a nature that is purely expansive, moving outward and radiating in all directions from every point. It is the great celebration that lasts to infinity. When that love pours through the vehicle—physical, emotional and mental of the entity within incarnation—that love moves into the field of the body at the base or red-ray chakra, that survival chakra, and if it is blocked there by contraction, by fear, not much energy can come through to move into higher energy centers. The same is true for each energy center.

5:♡: Therefore, the first work upon the self having to do with anger is to see its place and to forgive the self for having this nature, this nature that contracts against threats, that defends against the enemy. That which is not love is illusion, yet that which is love is also illusion within your density. So when you as a seeker find yourself radiating within in hostility, aggression, anger, rage or resentment your first duty is to yourself and it is to validate and support that dark side, for that dark side is very concerned with your health and welfare and it needs to be reassured, comforted and held as gently and lovingly as the baby at the breast.

6: The response of the seeker to its own dark side needs to be, in the beginning, an acceptance of what seems to be a less attractive portion of the self. The objects of anger and resentment, spiritually speaking, only seem to be other selves. Actually, you may look at each other self with whom you interact as a mirror which reflects to you those things you like about yourself and those things you do not wish were a part

urations of energy and this colors, shall we say, the bare words the instrument offers as it processes the concepts received. There is further coloration as to the specific individuals within the group due to the instrument's own mind complex which she plunders in order to, as she would say, nail together the structure of words which she uses to contain the concepts which we offer, for we do not offer words usually. Most usually we offer concepts and these concepts are then clothed in words which the instrument chooses. The instrument thusly may use examples from its own experiences or thoughts which have been flowing through the mind prior to the contact. On these two levels the distortion increases from universal wisdom to that which is received from a particular essence or source through a particular instrument at a particular nexus in space and time.

12: May we answer you further, my brother?

13: B

14: Thank you. Two weeks ago in one of these sessions as you responded to the query you responded very specifically to a question that had been on my mind which had to do with Hatonn's presence in the group responding to a call from the group. My thoughts had to do with feeling gratitude and wishing to offer service in return to Hatonn but I did not verbalize that question, but you responded to it anyway. The only reason that I ask is that I am becoming aware of my gifts which I seem to have; that is, thoughts having power such as wishing to send energy to Carla and it occurred. I ask that question because I would like to become aware of this gift so I might be more responsible with it. Could you comment, please?

15: We are those of Q'uo, and we fear that we have missed the thrust of your query. Could you restate its essence quickly, my brother?

16: B

17: Were you aware of the question that I did not speak, and, if so, how were you aware of it?

18: We are those of Q'uo, and grasp your query at this time. We thank you for being patient with us. As we said before, what we respond to is not just those words which are brought to meetings such as this one but also those things which are upon the mind, spoken or unspoken. It is not that we read the mind, for the mind is not a book, but rather that we sense the gradations of desire and when desire has a vector we can sense that which it aims at, shall we say.

19: These desires are that which we call "the call." When we thank the circle for calling us to a meeting we are speaking as those who dwell within a certain vibrational range and broadcast within a certain range. And that which we pick up is that which is aimed at our range, not that one number on a dial is more advanced or better than another, but that there is a range of possible contact that is quite broad. When a new dynamic enters a group—and this is not difficult to see in a group that numbers less than ten—that new element then creates a new summation of call, and as the one known as Bob moved into harmony with this particular group that which it blended was a desire whose coloration included that of our brothers and sisters of Hatonn so this call was heard just as a radio that was set to a certain number on the dial would pick up broadcasts from that number.

20: The difference between hearing the desires and emotions of the group and reading the mind is that we are able to pick up that which is of the emotion without infringement upon the privacy of one's thoughts. We do not move into the phenomena of mentation that go on within the mind and simply read them off.

21: Does this answer your query, my brother?

22: B

23: Yes. When I find myself in these semi-lucid states there are times that I find myself in a flow of information that deals with everything from things going on in my personal life to people around me, and in some instances to flashes of supposedly past life experiences and how they affect what is occurring today. Can you tell me what the source of this information is? Am I establishing contact with my higher self?

24: We are Q'uo, and believe we grasp your query, my brother. We give this instrument the picture of the starfish who reaches out and touches the sandy bottom of the sea this way and this way and this way, each tentacle or point of the starfish reaching in a different direction. The starfish may be thought to consider itself as reaching out into all parts of the universe, for it reaches in a complete circle. The consciousness that each entity carries about during each incarnative

experience is that consciousness which has points that reach out in all directions on one level and then on the next, and then on the next, and then on the next, so that there are universes within universes within universes which dwell within that which you are.

25: Indeed, not only does the entity carry within those understandings of the incarnation with all of that depth and breadth of experience within incarnation there is also carried within memory of all that has been experienced and this memory is contained in progressively deeper and more spacious containments or structures which hold one level of information. There is the high subconscious, that which feeds the dreams and so forth, that is the easiest to touch into while at the conscious state.

26: The phenomena which you experience at this time is to a great extent coming from that high subconscious level. There are some who consider that there dwells within this level of mind that higher self or guidance which can move from the subconscious up through the threshold of consciousness into the living day of conscious mind. This is a process to be encouraged. Further, there are levels of mind progressively more profound and progressively more spacious in terms of the amount of light which illuminates and fills consciousness. These levels are of the lower subconscious and contain that racial history which is the consciousness of the second-density physical vehicle which supports and carries your consciousness. There are inner guides within these darker and more obscure levels of consciousness. There in the deep portions of mind exist the mind of the archetypes, and, indeed, ultimately the ground of consciousness becomes that which is and that which is the Creator Itself.

27: Thusly, it is as though within the mind there lie temples whose doors are carefully guarded, and as one moves into the process of seeking the truth in a persistent and sacrificial manner one begins to trigger or put the key into some of those temple doors. It is, we feel, helpful to experience such flows of the information which lies within and to keep some record of such trains of thought when they occur. For the most part these trains of thought are subconscious material which the practices of meditation and contemplative analysis are encouraging and enhancing.

28: May we answer further, my brother?

29: B

30: No. Thank you for your answers and your patience with me as I attempt to ask these questions that are often hard to phrase.

31: We are Q'uo. My brother, we have the same difficulty with our answers and we throw ourselves upon your mercy as well.

32: Is there a further query at this time?

33: R

34:♡: Greetings in the love and light. Could you restate what you said earlier about trying to learn the truth that can only be embodied in another way, and perhaps add to it?

35: We are Q'uo, and are glad to speak more upon this concept. There are many ways to think about the spirit, the life of the spirit, and its evolution. Because of the condition of physical incarnation it is only natural to look at any process of learning as a process of gathering facts, making inferences, proving postulates, and then using these new axioms to create further knowledge. However, the world of spirit is specifically and thoroughly non-rational. It does not build from one fact to two and from two to three. Rather, it exists and those sparks of it which are walking about differentiated by energy fields which are called bodies...

36: We find we have started a sentence we cannot finish through this instrument, so we shall drop back and try again.

37: Those who seek tend to put a great emphasis upon learning the truth. However, that which is true lies already as the heart and soul of all that depends therefrom, including the energy field which is each seeker's location or body in space and time. Thusly, one may add fact upon fact upon fact, all in the name of spiritual seeking, and become an entity whose head is filled with many, many facts. However, the journey of spirit is a journey from head to heart and that which comes from or through the consciousness of an entity in the way of the basic vibration, the basic way of perceiving, that is the clearest indication and gift of self to spirit which seekers are capable of offering.

38:♡: Far more high, if you will, or exalted are the puzzled, confusing thoughts of one who loves with the whole heart than those words, however wonderful, which build an intel-

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lectual house for truth or have a central place for the heart. It is the heart that holds truth. It is the heart that can be disciplined to show those truths which now seem murky to the mind. It is the heart from which will, hope and faith journey into expression. It is the heart that gives meaning to the whole. The function of the intellect is the prosecution of that which needs to be done in order to make the physical being comfortable and happy within the world.

39: We do not denigrate the use of the intellect. We were simply affirming our opinion, which is that the truth embodied by the seeker is a far more whole and full truth than any words, however brilliant.

40: May we answer further, my brother?

41: R

42: Could you express in another way the comment to discipline the heart will show the truth that is already in there?

43:♡: We are those of Q'uo, and shall attempt to do so, my brother. Picture, if you will, the color and energy of anger. Not anger at an object, but that emotion. Perhaps you might even see within a certain color—or complement of the color—this is the coloration which you as an entity at present give to a truth which is called emotion. Picture, then, that color and texture which is the shape of love, of joy, of healing, of grief, and so forth. These deep feelings, shall we call them, are truths. And they are not in their pure state either limited in any way, or of negative connotation, or positive connotation.

44: Much of metaphysical thought has been given to creating logical structures which explain spiritual concepts throughout the history of your peoples, and this is a universal bias in favor of that which can be seen and measured. It is difficult for entities to perceive of their own emotions as pure, and indeed they are not normally experienced purely. Normally, the experience of emotion has strong moral, mental and emotional reservations, limitations and colorations.

45: As the seeker grows in experience throughout the incarnation, it may choose to begin to look at that which is being experienced as it is being experienced with an eye to lessening the emotional biases which are coloring and often creating pain through that emotion, for once such coloration can be perceived by the seeker it can be grasped and gradually laid aside so that we experience, for example, grief and can move from (it being a rending and tearing inner experience to an experience of channeling, as this instrument would say, a purer and less limited form of that emotion.

46: Once one takes the bars down that hold perceived emotion in one particular structure, that emotion can begin to express more purely, and as the seeker grows in self-knowledge more and more those imposed limitations can be dropped away and the deeper emotions can then be channeled through the functioning, living mechanism in less and less difficult ways and more and more deeply true ways.

47: May we answer further, my brother?

48: R

49: This is difficult for me to grasp. Are you saying to encourage the heart to work with each coloration of emotion to distill it to more pure and universal light of truth as you work through it, and in the process dissolve the contractions and blockages associated with it?

50: We are those of Q'uo, and you grasp the gist of our answer, my brother.

51: R

52: Thank you for that answer. It is very interesting. It would be great to hold hands and run from star to star and jump all over the place.

53: We are Q'uo, and thank you, my brother. We shall meet you as you dream and explore.

54: We are those of Q'uo. Is there a final query at this time?

55: (Pause)

56:♡: We are those of Q'uo. What a thing it is, dear ones, to open the heart. What great adventures lie before each. What great puzzlement, bewilderment, as well as joy await each. We thank you once again that of all the places upon your Earth you chose to come together to share with us hope and love and the desire to know the truth. You enable us to serve and we most humbly thank you.

57:♡: At this time we would take our leave of this instrument and this group, leaving each in the love and the light of that which is wonderful, the one infinite Creator, that Thought of love that created all that there is. We are those of Q'uo, and we bid you adonai.

58:

0:♡: We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is, as always, a great honor to be called to come among you at this time. We cannot emphasize enough how much we appreciate your kindness in asking us to share our thought with you, for by doing so you enable us to serve the infinite One, and in the garden of the Father there is always great pleasure in the budding new leaves that spring forth from thoughts of things heavenly. We are so happy to be a small part of that process for each. We do request that our information be regarded as opinion rather than fact, for we are often incorrect.

1: This day you wish to speak about the shadow self. Each seeker comes to a point where it decides what path it shall follow. Sometimes the choices seem shallow. Sometimes they seem profound. The choice is always between the perceived light and the perceived dark, that which is the higher road as opposed to that which seems less honorable. And in the making of these choices the seeker hopes to bring forth the light and to dismiss the dark. The hope is to become light itself, all that is good and correct and of the spirit. This is not a hope that bears fruit, for the light and dark are the two sides of one coin, that coin being the very essence of that seeker.

2:♡: As the process of graduation from third density continues each shall walk the stairs of light with each its own dark side firmly integrated into that self which walks for eternity. Therefore, the paradox that is the sign of all spiritual truth is laid bare. The challenge is so to acknowledge, accept and balance the shadow self that the total being is ready to gaze into that light which blesses fourth-density existence, for you can leave not one whit of self behind. Now, how can this be done? How can that blackness within which expresses within the self in ways of hurt and pain ever be a part of the love and light of the one infinite Creator?

3:♡: Each entity walks upon two legs. When the spirit finds its legs, one is the light, one is the dark. Together they make one holograph which is identical to the infinite Creator. The shadow self is to be related to, then, as one of the two legs which cause the spirit to stand within the illusion in which each finds itself. One relates to the shadow self as to the musculature, the connective tissue, the power and the strength which enable the spiritual seeker to stand fast through times of difficulty and woe. The shadow that seems so heavy and dark is also that which grounds and sustains and makes secure. The will is that of the shadow self. This will animates, informs and vivifies those ideals, hopes and dreams which the light portion of being so loves to dream. The shadow side is that which persists until all has been accomplished.

4: If your shadow self could be objectified, what animal would you choose to represent it? Perhaps we might suggest that to the naked eye, to the uninformed person, the dark side might be seen as a dangerous wolf, ready to savage and to tear those treasures which the seeker would protect. To the more informed eye, the dark side might perhaps have become half wolf and half dog and well-trained. That which feels like the dark side has tremendous, infinite vitality. It blesses the spiritual seeker with that night which envelops as an eggshell does an egg, the newborn spirit, velvet, soft and black as midnight. It couches and sustains eternity and gives its gift to time by allowing the separation of light from dark. The evolution of spirit takes place within that night and as graduation dawns, so dawns that spiritual night at last.

5:♡: We are aware that the demands of the physical vehicle may seem to be dark and inconvenient. The belly calls for food. Sexuality calls for the mate. The body demands to breed, and chaos threatens if these needs are not met. Then it is often that the seeker must deal with the shadow. May we suggest the taming of the wolf, the learning of discipline for the dog, and the love of master for a faithful companion and servant.

6: We feel that this is sufficient for the main query and since the one known as Jim is quite involved in attempting to record that which is being channeled through this instrument, (may we ask if there are any further queries at this time?)

7: B

8: I have a question with respect to a concept having to do with darkness and would ask you to comment on this. Is darkness from a positive entity's perspective simply the lack of awareness of the one infinite Creator?

9: We are those of Q'uo. My brother, we were using the image of darkness not as an absence of anything but rather as

into time to create the illusion that something is happening, that there is a past and a future. In actuality, it is our understanding that we are all without space and time, without separation. All is occurring within this one instant that ever has or ever will occur. It is one whole. It is love. Through the illusion of time love is articulated and mirrored back to its source, and this is deeply, deeply satisfying to the infinite Creator.

14:♡: So when you think of how you spend your time release yourself from the judgments of those who have strictures of what constitutes service and love, for by the way your being meets the world that it perceives through its senses each of you is giving the greatest gift of all to the Creator, to each other, and to the planetary vibration, and we feel this is worthy of being emphasized. For as your planet and as the entire solar system of which your planet is a part rotates into a never before entered part of time and space, it is nearing, closer and closer, true fourth-density space/time.

15: The nature of space/time is beginning to alter. The nature of the way each perceives time and space is slowly altering. Even values that your physicists attempt to understand, subatomic particles and new—we cannot find the word for this instrument, but those things which are newly discovered by your scientists—are various new particles which are part of space/time in fourth density. Your planet is being prepared to enter this environment as are all of the global inhabitants, and at this time we are very pleased to say that much progress has already been made in lightening the planetary consciousness.

16:♡: Wanderers who come to this planet from other densities have served as beacons of light through song and art and government and through all of the little-known and seldom understood ways in which simple vibrations aid the planet. And each of you is as a beacon of light. That light will grow dim or grow bright as you allow the infinite love that comes from the Creator to all to move freely through the ever-opening heart and out into the world. You cannot love, for your human love will be very limited. There comes a time when the effort must cease and no matter how firm the intention, love cannot any longer be expressed in a human sense. It is only when one quits trying to be love and allows love to come through the self from infinity that one becomes able to withstand that great force and to be able to offer it on a continuing basis.

17:♡: So, each is encouraged to think of the self as a kind of light house or radio station with the light being brighter or the tuning being higher the more one's heart is stayed in love, and is open to love, and is open for loving. All of these things are yours to give before you rise from your bed to begin the busy day. And no matter what gift you give the world during those daylight hours of commerce and satisfying accomplishment, that which is the deepest service shall always be your vibration, your signature that we would recognize from any other entity in the creation, no matter in what density or under what circumstances we met you. You are yourself, full of glory and full of a life that is unending.

18: There were concerns about the use of time and the use of energy and what effect worrying would have upon the service that one offers in time, and we can say to each that there is no need to worry about using time poorly. If one worries, if one frets and takes up the time in the mind, then one is vibrating at a certain rate. Perhaps it may be true that worry affects the open heart to some extent, contracting it, holding some of the light within because of over-concern. But this is acceptable. It does not alter the basic vibration.

19:♡: What alters the basic vibration of any entity are those thoughts that one has and that one moves back into time and time again. Thoughts of "not enough." Thoughts of "unworthiness." Thoughts of "fear." These keep that heart closed. However, when one gazes at whether one who does great things in the world is superior to one who does nothing greater than re-diaper the baby or take care of a pussy cat or simply get through a difficult day without complaint, (one finds they are doing completely congruent acts because what is important with any act is the love with which it is done.

20:♡: The one known to you as Khalil Gibran, in one of this instrument's favorite quotations said that work is love made visible. Whether your love is invisible, except when you smile, or whether your love is incredibly visible with a thousand accomplishments, that love is that love and it is that vibration, not the acts which accompany it, that are your true

gift to the infinite One.

21:♡: So, if you worry, by all means get it all out of the closet. Number your worries. Revel in them. Roll in them as Scrooge McDuff in his money piles. Do that which concerns you to do whether it seems foolish or wise, whether it seems useful or useless. Your intuition may sometimes suggest to you odd things. To the extent that they do not interfere with your health or another's freedom, by all meaning do those things which you have a hunch which are the right things for you. And worry not about whether you are centered if you are worrying, for truly we say to you that if you are a loving person worrying, then your vibration is very little affected by worrying or by anything else that does not close the heart. Each of you remembers a better way, and we would call that way the way of the open heart. Compassion opens the night and makes it daytime. Seek always, then, to center in love to revel and enjoy being loved by the infinite One. And that which your love is to do, those places where your love is to shine, will come too and you will know them.

22:♡: We would end this instrument's part of this first larger question with a look at faith which is simply that quality that enables those who cannot see into the metaphysical world to act as though they could. In the metaphysical world which your spirit rests in at this precise moment and at all moments, you are a larger being by far. You have chosen many, many things about your present experience that have deep reasons for being as they are. Faith is a matter of trusting that this experience is on the track that you intended it to be before you came. But you will never receive an objective proof of any of (the) thoughts that we are sharing because it is essential that each entity within these illusions make the choices that they make without the advantage of knowing that they are right. It is always your free choice to love and serve the infinite Creator and to do it in this way or that.

23: So, know that you are underpinned, bolstered by a Self that is as sturdy as you are frail and as wise as each of you feels foolish. When one feels secure in one's moments, when one feels that one is on the track, is in the right place and so forth, then a great weight is lifted off the attention, and one is not nervous or concerned that one has missed the boat. Allow little seeds of faith to grow in your garden of thought. Invoke faith without knowing that it is reasonable to do so. Live as though you had perfect faith, that your destiny will come to you and all that is for you will simply be attracted to you as it is time for it to appear. Live as though it were true and notice those subjectively interesting hints and suspicions and suggestions and synchronicities that say to you, "Yes, you are on the right track." Each of you will have various experiences that, for you, grow to be the signal for, "Yes, you have got it right. Yes, this is what you should be doing." And you will find greater and greater satisfaction in these subjectively interesting coincidences.

24:♡: We thank this instrument for the services which it has provided and would leave this instrument in love and in light and would transfer to the one known as Jim. We are those of Q'uo.

25:♡: I am Q'uo, and greet each again in love and in light through this instrument. We would ask at this time if there are any other questions from this group that we may speak to?

26: P

27: Concerning the change to fourth density on our planet. How is it affecting the lives of the children?

28: I am Q'uo, and am aware of your query, my sister. The young entities upon this planetary sphere are those who have by seniority of vibration chosen to enter incarnation at this time of harvest. Thus, these are entities who are old upon this planetary sphere for the most part although there is a great influx of those you have called wanderers. So that those who are taking incarnation at this time are those who are full of the essence of life, shall we say. These entities have come with a full agenda, with much history, with great expectations, with talents both active and latent that will add to the richness and the variety and the intensity of experience upon your plane for many of your years to come. These are entities who will seem to many to be of another breed, a different race, as it were, for the energy awareness at their disposal is great and is like the sack of seeds that is ready to be sown by the great Sower. The harvest, indeed, draws nigh and many are those who shall partake in it.

29: Is there another query, my sister?

30: P

0:♡: We are those known to you as the principle of Q'uo, and we greet each of you in the love and in the light of the infinite Creator. May we thank each for coming to this circle of seeking. We are so grateful to have been called to your meeting and to speak to you on the subject of time and some of the implications that lie in that concept of time. As we speak we ask each to use his own discrimination, for each of you has the power and the wisdom to recognize the truth that is yours. It is as though your truths lie waiting for you to rediscover them and to remember that which is already known. If some of our thoughts have that ring of remembered truth then by all means we offer them to you with a full and happy heart. If we do not hit that mark, then we ask you to simply drop those thoughts and go on.

1:♡: Talking about time is talking about one of the prime distortions that makes up your illusion. Let us then start with our concept of time and space. Although we cannot be sure of this, it is our opinion that time is a building block that exists in order for the illusion of sequence to offer the Creator's children a seeming sequence of events, small and large. It is half the basic building block of your perceived consensus reality, the universe as your culture and science know it. It is as though the Creator took the Logos, which is Love, and paired that great original creative Force with the means to make it into a perceived illusion. The means of this impregnation of love to create a kinetic universe is light, the basic unit of light. The photon, we feel, is combined with one unit of love to create space and time. It also creates time and space.

2: Now, the perceived physical creation about you we have labeled space/time, that is space-slash-time, indicating the apparent ascendancy of space over time. That is the illusion in which you dwell during an incarnate experience. There is a universe which this instrument prefers to call the universe of spirit or the world of spirit. This metaphysical universe is created of time/space, or time-slash-space, or time over space. Within this creation it is the illusion of time that has the ascendancy and in this illusion conditions are much different. However, both the physical universe of space/time and the metaphysical universe of time/space are equally illusory and are created for a combining and overarching purpose, and that is, as we said, to create an illusion of sequence. As far as we know the least illusory state is that state in which there is no space or time. This is the truth in which all are rooted and all are members of that which lies beyond space and time entirely.

3:♡: However, without the illusion the creation rests in unity. It does not dream or talk to Itself. Indeed, one might somewhat whimsically call space/time and time/space as the dream of the one infinite Creator, and in this dream the Creator hopes to know Itself. The Creator hopes that each unit of Itself, each being that is love, which each of you are, will experience those things which add to the knowledge the Creator has of Its nature, for it has generously given its complete nature to each co-Creator of the universe. To us, to you, to the highest, and to the seemingly lowest of creatures that has an awareness of the self is given one nature and that nature is love. Through the machinations of time/space and space/time choices are made. Each unit of love finds itself progressing, finds itself offered any number of actions and thoughts and avenues and directions. And there is no attempt to control the thoughts and reactions of any, for each is treasured as it is. The Creator loves so completely, so utterly, so purely that It loves each and every tiny thought or kind or state of being whatever, including all of those facets of the self which this instrument often calls the dark side of the personality.

4:♡: Loved as you are there is nowhere to go, nothing to accomplish that can create between you and the Creator any greater approval or any more vehement or intense love. Before any thought of you was visible to the most metaphysical eye, you were already created and loved, for the units that have been sent out to experience and to come back into unity have gone out and come back many, many times and as far as we are aware this is an infinite universe.

5:♡: Now, what is the nature of this grand illusion, space/time? How can you use it? What is the nature of time/space, and how can you use that? Firstly, we ask each to consider the possibility that the right use of time is first of all the right use of consciousness or attention. Within your culture the weight of importance is generally given to actions

undertaken and completed. There is much spiritual encouragement along the lines of "by their fruits you shall know them," which entities almost always take to mean the fruits of time and attention which are money or projects completed or services offered in love, and surely all of these achievements are excellent and show that stewardship of talents and gifts that is, as far as we know, the right use of those gifts.

6:♡: However, what this point of view misses is the far deeper importance of the way your consciousness is aligned with respect to the vibration of the one original Thought which is Love. Indeed, you may grade yourself, firstly, on that tuning with which you meet consensus reality moment by moment. To your mind, we cannot conceive of running out of time to do one's main job because one's main job is to experience in as clear and undistorted way all of those catalysts which come before you with that vibration which is most essentially yours which is closest to the tuning of love. This tuning, which one may think of as a constant such as the speed of light—let us say, the speed of love—is the same for all entities. However, each entity is unique, and so each entity's path is unique. And each entity's way of tuning the self moment by moment must be his own and not something taught to a group by rote, each person doing precisely the same as each other. The path to the clearest self-awareness is unique for each seeker.

7:♡: However, we encourage each when thinking about the right use of time to remember to consider before all else whether the self is tuned to match the vibration of love. Each feels this constant within and we would pause for a moment at this time to allow each person to move into the heart, move the attention into that place within that is the metaphysical equivalent of the heart, the green-ray energy center. Here is the seat of love coming into the created body. Here is that holy of holies where love dwells fully, undistorted and pure. Moving into this sacred place within, open the heart and feel the love of the one infinite Creator.

8:♡: Like the sun lights up the sky, the Creator rests in full strength within you, lighting your way. The key to this door, the key that opens the door into your own sacred heart, is silence, a turning within to listen to the silence. And this habit of turning within, of centering first upon the Creator which is love, shall stand each in very good stead as each attempts to seek the truth of its own being and its own journey.

9: Thus, one can finish an incarnation and only then realize that one has run out of time (for that) which one has come to do. Yet that (for) which one took flesh is available to be done in every living moment.

10: We would greet the one known as O, as he squeaks happily and high, and assure this smallest of our circle that we rejoice with him.

11:♡: Moving from that place within which contains truth, which contains love, one may begin to feel an energy—which has nothing to do with how much sleep one has gotten, or how healthy the physical body seems—beginning to enhance and energize not the body but the spirit which moves the body about. Each may find this a very present helper as she goes upon her way. This aid will enable each to know, recognize and acknowledge those gifts which have been given to each, for each has come with at least three things, at least, to do: to experience, to learn personally, and to use one's gifts in service to each other, for in serving each other you serve the one infinite Creator.

12:♡: We ask each to see each other as the hands, the voice and the face of the Creator. The Creator cannot smile upon any nor reach a hand to any, nor feed nor clothe any. The Creator's voice, hands and actions are yours. You represent and give meaning to love by your service to the Creator within those with whom you share your fragile island in space. It does not matter whether these services are small or great or considered important or unimportant by any society or way of thinking whatever. What matters is that you are attempting to open the heart, are attempting to use your gifts, and are attempting to make what sense you can of your experience. These are your basic commitments in incarnation. These you may do minute by minute and day by day, and to the world you may be doing nothing useful. But each who has come within the glow of your smile or the friendliness and cheer of an open handshake or hug knows that more is going on than just passing the time.

13:♡: When entities attempt to think of time as a value inevitably they become completely frustrated. The reason for this is that time is illusory. It is tied into space as space is tied

that fertile blackness of night wherein the spirit has its birth.

10: May we answer you further, my brother?

11: B

12: I am a little confused about something that you said early in the session. It had to do with pursuing or seeking the shadow as not bearing fruit. Could you please elaborate on that concept?

13: We are Q'uo. We were speaking of the desire to lose the darkness of the nature as not bearing fruit. We were suggesting that the seeker does not need to remove the dark side of the nature in order to progress. Rather, the seeker needs to come to an inner understanding of its particular workings, looking for ways to achieve such a discipline of the character and personality that the darker images are disciplined and allowed to move through appropriate channels. We are suggesting that once the dark nature of the will is grasped, the positively oriented seeker can then begin to see that shadow self as an asset rather than viewing it as an enemy.

14:♡: The processes by which one becomes able to discipline this dark side is individual and each seeker shall wrestle with those dark angels as each continues to discover, accept and discipline new aspects or newly perceived aspects of that dark genius. We are asking each seeker, then, to take into the heart the full spectrum of self and to love each and every aspect and yet to find ways to express only those things which are intended. We do not wish you to run away from what is one of the great strengths of the self.

15: May we answer you further, my brother?

16: B

17: Thank you. In my present experience there are two characters on the stage with whom I interact daily. I look at them now after this last week of exploring various memories and I see blackness around them. I do not feel any ill will towards them. I simply see the blackness and know that they're there to teach as I am to teach them. I would ask for your opinion on an appropriate way to deal with these two souls.

18: We are those of Q'uo. My brother, we would suggest that you see each soul as the one infinite Creator.

19: May we answer you further, my brother?

20: B

21: No, thank you.

22: Is there another query?

23: R

24: I noticed that I would ask questions often as I joined this group. And now I observe that the desire to ask questions faded. And I am curious about the process. Would you comment please?

25: We are those of Q'uo. My brother, when one first climbs into the boat one determines to row very quickly to the opposite shore. After one has rowed the boat for a while one becomes more calm. Each stroke is no longer brand new. In time one has rowed all over the lake. Just when the scenery becomes familiar, just when the questions are beginning to be less, something occurs, some critical mass within and the seeker realizes that he has no oars, that there is no shore and that faith alone shall move the barque within which he sits. How can one ask questions of the ocean?

26: May we answer you further, my brother?

27: R

28: I have no further question. I will say that it is a great joy to know that you sit in that rowboat for those who ask.

29: We are those of Q'uo, and we thank you for your thoughts. We and you, my brother, are bubbles upon the sea.

30: We would at this time ask if there is a final query?

31: B

32: If there is anything that we in this circle may do that we are not already doing to assist the instrument with her current physical pain?

33:♡: We are those of Q'uo. My brother, the sending of love to this instrument is already being done and there is no greater gift or help for this instrument than that. We thank you for your concern and thank each within this group for supporting this instrument.

34:♡: As we take our leave of you we encourage each to feel that balance point within which holds all the illusion of light and dark in calm and peaceful equilibrium. Third density, and fourth as well, move deeply within the ways of polarity and duality. There are many lessons the dark and light alike can teach. We ask each to rest in the essential and eternal goodness of that foundation which is the one infinite Creator. Light and dark alike find their source and ending in love. Know that you are loved, and allow that truth to sink deep

within. Each entity is fragile. Each life is tender. Be tender with (each) other. Share love. Share burdens. Share encouragement. And we shall take our leave of you in love, in light, in the service of the one infinite Creator. Adonai. Adonai. We are Q'uo.

35:

9.8 1996/03/17

0:♡: We are those of Q'uo. We greet you in the love and in the light of the one infinite Creator. We come to you as you call us. We are most privileged to be called and we thank you very much for this service that you give us in allowing us to serve you. As always, we ask that you use your discrimination, for we are error-prone, as are you.

1: And yet, though we are prone to error and though each of you is prone to error, though our experience is illusion and our thoughts are those which are about the illusion, there is that which binds us together. There is that which makes us one. And that is the nature of each of us, of each of you. Many things seem apparent and prima facie and these generally take that which they can see and construct the structure about which you were speaking earlier, that house of life which is created by the everyday and ordinary things that, in toto, add up to an incarnation.

2: It is interesting that those who seek, to the point of knowing clearly and lucidly that all is an illusion still continue to process the catalyst and to be affected. It is interesting and it is valuable that the desire to understand, the desire to figure it out, creates the continuing sense of insecurity and causes us each to dig deeper, to look further, even though we know that all is illusion. Yet, do we truly know, especially do we know what our illusion, and do you know what your illusion, is? We seek to move beyond self, yet we have not moved beyond self, and this is your situation. The thought of moving on to higher densities is that there will be a surcease of gaining catalyst, being affected, and changing. Yet this is not so. But the alterations and changes that each of us hopes for and desires with the greatest of purity is that which is between the lines, in the margins of life.

3:♡: We seek. We yearn. And we desire to move beyond self, and yet that to which we move is self, that great Self that is the Creator. Indeed, moving up the ladder of evolution can, from one standpoint, seem like a process of things falling away that we thought we knew rather than our learning more things to hold onto, for each and every thing that you can hold onto will fail you. The only thing that does not fail is love itself. Love remains, passes each test, and waits for the weary to finish the current round of tests and questions, wonderings and murmurings, waits patiently, waits with all the love, literally, in the world. Our self awaits us between each word, between each breath, between each bone within your bodies, between each synapse in your nerves and brains. Love awaits.

4:♡: Are you in the desert? Love will find you there and will hover about you with living water, waiting for you to open the door to the present moment. Are you in the garden, the oasis of life, where blessings abound? Then love is everywhere. Then it is easy to forget that the feelings, the emotions that run high are not those deep emotions that are the tide of the heart, for when times are good it is easy to be lazy and to move away from that holy of holies again, for all is so beautiful and so lovely and so pleasant. It is easy to be content with playing in the garden.

5:♡: Yet, the love that awaits is not that full sunshine of noon, is not that fountain of water that satisfies physical thirst, is not even those emotional structures, if you will, that accompany that blessed state of contentment. Love gives life and yet also it is a call for more remembrance. Love calls to itself from within the good times and bad as experienced by you. It remains the same in bad times and good. It can be perceived only fitfully by the incarnate spirit and yet those moments of inner awareness, of holiness, of that presence of self in its wholeness are enough and more than enough to exalt and strengthen and inspire.

6:♡: We encourage each to move into remembrance as often as it can be thought. The remembrance shall be of love. That love, in its power and strength, in its grace and beauty, has created the harmony of all the illusions that there are, an infinite and infinitely complex system of fields of energy, an illusion created by a Self that wishes to know Itself. It

loves each field of energy that It has born within Its mind. It nurtures moment by moment that infinite and eternal consciousness that is Itself within each of you. We call you to a deeper awareness, the awareness that is in the grounds of being, beneath the surface of good times and bad. We call you to remembrance of love.

7:♡: Ask yourself to remember, to give thanks and praise. We ask this, knowing that it is nearly impossible in the midst of the illusion to have a constant and faithful memory, yet if a desire is honed and sharpened day by day that faculty will create a rhythm of evolution that is accelerated, for that within you which is deep enough to remember moment by moment is that self towards which you yearn, that slightly more aware and then slightly more aware self that is opening its consciousness up to the infinite depths of the love of the one infinite Creator. When this love is realized in memory within it is as always when one is in love, the outer illusion becomes extraordinary and each and every trick of the weather and happenstance of the day can be seen to shine with excellence and beauty.

8: We know that you seek to deepen the self and your awareness of self. Let that energy have its ground in remembrance of the one infinite Creator, that original Thought which is and which all else is becoming.

9:♡: We would at this time transfer this contact to the one known as Jim in order that he may speak to the ending of this session of working. We are those of Q'uo. We leave this instrument in love and in light.

10:♡: I am Q'uo, and greet each again in love and in light. We are at this time honored to offer ourselves in the attempt to speak to any further queries which those present may have for us. At this time we would ask if there is a query with which we may deal?

11: Carla

12: I have been thinking lately that I am just massaging my ego with these channeled messages. I know that you say each time that you come what a privilege it is for you and how much we are helping you. I wonder if you could give me some things to think about in seeing myself as being of the same use that I have been before. It just seems like by now have we not covered everything by now?

13:♡: I am Q'uo, and am aware of your query, my sister. Over the years of your time during which this group's efforts have been offered in the form of service to others in the channeling there has indeed been a great array of topics covered, for there are many, many ways by which love may be approached and it is our great privilege to assist any who wishes to know more of this power of love and the one great original Thought that produced love in all its infinite forms. Though the sharing of this information in many forms so that the mind may consider and the heart embrace more fully the concept of love is a great service to offer, it is not the heart, for the heart of this blending of our vibrations with yours at each working is the seeking of love and the sharing of love, the birthing of love that did not exist before the blending occurred.

14:♡: Each time that we are able to utilize instruments such as these present we are able to give and receive not only information and inspiration but the essence of love, the seeking to know, the seeking to share. The seeking, this is that which is most fundamental to our times together. This is much like the carrier wave of the radio stations that infuse messages upon this primary wave of energy. Thus, at each working we, with you, are able to create another form, if you will, which love may take in the attempt of entities to apprehend it. It is a joy and a pleasure to see what interesting and intricate forms we and you create. Yet it is a blessing that each is made of love. Through the opportunity that you offer to us and we offer to you, thus the treasure is the time together. We thank you for each such opportunity and bless you as you sit and ponder the possibilities of your purpose and your gifts.

15: Is there a further query, my sister?

16: Carla

17:♡: Would you, from your standpoint, rank both silent meditation and channeled meditations as equal as ways of sharing the presence of love?

18:♡: I am Q'uo, and am aware of your query, my sister. And it is a difficult distinction to make as to whether there is more or better love created through one form of meditation or another, for each is potentially full of that quality that we call love. Some entities are more biased, shall we say, or appreciate the silent meditation, for it speaks not to the mind but more directly to the heart and the foundation of one's be-

ing. Whereas with other entities it is necessary to go through the doorway of the mind, shall we say, in order to reach the heart in a fashion which is appreciated by that entity, though the heart may be reached without the entity's appreciation in silent meditation. Thus, the choice is yours. We could suggest trying each and assessing your own appreciation.

19: Is there another query, my sister?

20: Carla

21: To tell you the truth, I have been continuing on with the channeling because the people around me are still wanting it. Do you think this is a way of thinking that is accurate as far as my motivations are concerned or should I spend some time examining this? I have no feeling one way or the other.

22: I am Q'uo, and am aware of your query, my sister. We would comment thusly. It is oftentimes that the most helpful information comes through an instrument that has little desire to be an instrument at that time but answers a call. We answer your call. You answer the call of others. This is the way of service.

23: Is there a further query?

24: Carla

25: No, that pretty well does it. I was hung up on that because I really (inaudible) being able to help these people. OK.

26: I am Q'uo, and we again thank you, my sister, and would suggest that true cause for concern could come about if you experienced that experience of the Maytag repairman with no call.

27: Is there a further query?

28: Carla

29: Not from me. You know that I have always been a reluctant channel but I do answer a call.

30: I am Q'uo. We are most grateful for your efforts at questioning the channeling and most especially at living the life.

31: Is there another query at this time?

32: (Pause)

33:♡: I am Q'uo, and we are aware that we have exhausted those queries which have been offered to us so carefully and lovingly and (which move) to the center of our being for we feel that they come from the center of your being. We thank you for your dedication. We thank you for the care with which you enter these sessions of working and the honest effort that each makes at offering the self in service to others. We are known to you as those of Q'uo and shall take our leave of this instrument and this group at this time, leaving each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

34:

9.9 1996/03/24

0:♡: We are those of Q'uo. We send greetings through this instrument in the love and the light of the one infinite Creator. We are most happy to be with you this evening, and thank you for calling us to this blessed assembly of souls.

1: As always, we ask that each take from those things we say that which seems helpful and disregard those things which do not seem so. In this way we feel more able to share our humble opinions with you, knowing that you can discriminate between that which is your personal truth and that which is not.

2: You ask concerning the processes of balancing. There is much to say concerning this interesting topic. Perhaps we should begin by stating some assumptions which we are making. The primary assumption that we use as the basis for balancing is that there is a center to things, that there is a sense to be made of the universe. This ground of being is difficult to talk about because its mode of being is that which is in process. The living processes of self relating to self and other self cannot be pinned like the butterfly on the collector's exhibit. It cannot be stopped, for when it is halted it ceases being living. So the basic picture, shall we say, that we have of the illusion is that it does make sense. It does add up to a unified and complete whole, but that sense is not linear and that whole or totality holds each pair of opposites in a dynamic balance.

3: Our second assumption is that it is the business of humankind to experience and to bear witness to that experience. This is confusing to those who desire to become perfect, for it is not our way to hunger after perfection. Rather, it is our feeling that it is the depth and quality of perception that is the desirable quality. The seeker of truth can be seen

ers must work more on how to accept love. Some must learn how to love without possessing. Others must work on how to love with commitment and possession. But always these lessons are a theme. If you do not choose to go one way and get the lesson there that lesson will simply follow you along the path that you have chosen. One path might give you a more easily understood or more rewarding example of a way to learn this lesson than another. But always we ask you to keep in mind that you cannot make a serious mistake. The reasons that you are here will follow you faithfully, and you shall have ample opportunity to work upon that personality that you experience as yourself.

8:♡: The goal here is not to be full of the self. Rather, the goal is to be familiar enough with the self that you exhibit at this point of space and time that you become transparent to that infinite love which flows through you which brings you the energy to live and which flows through you to the world as undiluted, infinite love. You are seeking not to consolidate as much as to know the self. It is not that you wish to push this self around. Rather, you simply must learn that essence of self that is most truly you. Once you have come into a relationship with that self that is most deeply you are in the position to open to infinite energy and to allow yourself to be a channel for that energy. And thus each can become that light upon the hill that the one known as Jesus spoke of. The bushel that you are hiding your light under to some extent is that consolidated sense of self that is opaque to love and to the changes that spirit always brings. For spirit grows constantly. Love moves without end. Its very nature is a flowing and a vibration. There is nothing static about that great original Logos that is Love.

9: When that solid self is most confused and when you seek to find the way that is for you we might suggest that your first activity might be to affirm that you live in utter faith that there is a way for you that is prepared. You do not know what it is, but you can ask in meditation and in prayer for that awareness to come to you. Now, where is this awareness coming from if all are one? You may conceive yourself to have within the subconscious mind all that there is. The top of the subconscious mind is full of distortion, but as the roots of mind move downward into the cultural mind, the national mind, the racial mind, the mind that is Earth, as you move down through these levels of awareness to the very roots of the archetypal mind you come upon purer and clearer and more lucid conceptions and awarenesses of that unspeakable truth that expresses itself as emotion.

10:♡: And so in meditation what you are doing is moving down to that subconscious mind, opening up that conscious mind by not using it, allowing the self to sink down, down to those roots where the information is clearer because it has no words. That still, small voice is truly silent. It is a rare entity which hears a voice which says, "Do this. Do that." What you shall hear is nothing. But for the one who waits in faith in the tabernacle shared with love itself there shall come a feeling of peace. It shall be either the peace which knows, "This is what I shall do," and can point the finger just there and knows its place and is content. Or it may come with that peace which says, "I shall cooperate with whatever happens because I know that what is mine will come to me." Both of these awarenesses are emotional feelings and both of these awarenesses contain great personal truth. We encourage each of you who seeks to know the next step, the next way, to move into meditation seeking that next step, asking humbly to become aware of that which is destiny for you.

11: We encourage each to allow time to pass. Sometimes there is an immediate apprehension, an immediate peace and it only takes a few seconds to become aware of the next step. At other times one must invoke faith and patience again and again. These times of waiting, though difficult, are as the times of fertilizing the ground. And if you are waiting, wait happily, we encourage each, for in this waiting much is taking place. The ground is being prepared. Faith is not something that you may buy or something that you may work towards. Faith is something that comes to you after you take the leap into empty space. Once you are falling you feel that (emotional) parachute and you know what faith truly is, but you must jump first.

12:♡: This instrument is encouraging us to move ahead, as we have a tendency to use too many words, and so at this time we shall transfer this contact to the one known as Jim. We thank this instrument and leave it in love and in light. We are those of Q'uo.

13:♡: I am Q'uo, and I greet each of you again in the love and in the light of the one infinite Creator. At this time it is our privilege to offer ourselves to attempt to speak to those queries which those present may have for us. Is there another query at this time?

14: P

15: Is there any other way to know faith besides jumping?

16: I am Q'uo, and am aware of your query, my sister. We are aware of entities who are able to express the quality of faith as a gift of the incarnation and for those who are blessed with the gift of faith both the expression of the faith without jumping and the expression of the desire to jump and to know faith more closely is more easily accomplished. We know of no way to gain faith other than to become vulnerable to your incarnation and to your destiny within your incarnation, for as you face the uncertainty of this or that catalyst at various times during your life pattern, it will come to you that the only road to travel with any confidence is that road that has faith as its milestone and marker along the way.

17: Is there a further query?

18: P

19: When do we know it is a temptation to jump as Jesus was tempted to jump by Satan and when it is an act of faith?

20: I am Q'uo, and am aware of your query, my sister. This is the central question of this meeting, for it has been asked of us when and how to know that still, small voice, and it is this voice that we could suggest that one listen to in order to know those times when it is appropriate to jump and those times when it is appropriate to wait. Thus, in all situations in which there is doubt it is our recommendation that one practice meditation. Meditate upon the action or inaction, for as long as it is necessary for you to hear that voice and to feel that impulse in one direction or the other. As we stated previously, it may happen in a moment. It may take a great deal of time, and while this process is going on again we counsel faith that the process itself and the action itself and the entire incarnation will unfold as each should, for this is not a universe in which chance plays a significant part. It may seem so for many, but in the overall scheme if one could look with far-seeing eyes outside the incarnation one would see that there is the hand of the Creator in each event. That, indeed, not even a small sparrow falls to the ground without the knowledge of the Creator. Thus meditate, my sister. Meditate and have faith and go forth confidently.

21: Is there another query?

22: B

23: How can we find the balance between being vulnerable and protecting the self?

24: I am Q'uo, and am aware of your query, my brother. We can only counsel that you surrender to your destiny. This instrument has heard it said frequently. And by this we mean that you must, as all warriors of consciousness, go forth into your daily round of activities and experience that which is yours to experience. In some instances you will feel that you can become more of what you call vulnerable. In other instances you will feel the need to withdraw to some degree behind a certain safe construct or wall, shall we say. As you move through your daily round of activities experiencing and experimenting with each possibility you will find that some feel more fulfilling than others and you will find this balance yourself. You must learn to trust yourself, your inner impulses, this small voice of which you have been speaking, until it speaks to you as often and as clearly as your best friend, for indeed it is such. And as you seek to hear this voice, and await the words, await the feeling, await the intuition, it will become more easily accomplished and you will indeed be apprised of the situation by this best friend, this small voice that is still within where peace resides at the heart of your being.

25: Is there a further query?

26: (Pause)

27:♡: I am Q'uo, and as it appears that we have squeezed the last query from the tube of queries, utilizing this instrument's imagery, we shall again thank each for allowing us to join your circle of seeking and to express our thoughts and opinions that have been helpful to us in our own journey of seeking. At this time we shall take our leave of this instrument, leaving each in the love and in the ineffable light of the one infinite Creator. Adonai, my friends. Adonai.

28:

that is the heart of being itself. Yet, one loves with the faith that to love is that which is most appropriate, most helpful, and is at the center of one's being, that this is the reason for which incarnation was taken; that throughout all of the experiences that one may accumulate within an incarnation that there is the distillation of how well one has loved that is the measure of the success of the incarnation. Yet, as we have said, there is the faith that also permeates this experience of love. Faith in the self to love, faith in those about one that are loved, faith in love itself to be able to transform one's own being and often the life pattern of those about one.

14:♡: Thus, we see love and faith much as the tresses of a maiden, plaited up together and inseparable, if one is to be fully aware of the ramifications of love. There is the faith to continue when it seems that any response but love would be appropriate. The faith that to make oneself seem foolish and love when other, less harmonious, responses would seem to be called for is the situation in which the seeker of truth will find itself frequently as one loves in the face of all that comes one's way.

15:♡: Thus, we can recommend to the seeker of truth no qualities higher or more difficult to achieve than having the faith to love and loving in spite of all obstacles that would seem to hinder or obliterate the possibility of love.

16: Is there any other way in which we may speak to you, my sister?

17: J

18: No. Thank you very much.

19: I am Q'uo, and we thank you very much, my sister. Is there another query at this time?

20: (Pause)

21:♡: We feel a great joy at the opportunity to blend our vibrations with those of this circle, for it is in such serving that we are able to share that of our love with you and to feel with you the journeys that you travel, the steps that you take, the missteps that seem far too frequent and the lessons hard-won from all steps that are taken. We would wish each here to know that there is no step taken in any incarnation that is taken alone, for not only do we walk with those who call us to walk with them but each entity within your illusion is surrounded by friends that may not be seen or felt in any physical or mental way, yet there are those teachers, guides and friends who have been called to you by your own seeking and the nature of your experiences who watch you walk and who walk with you, and who hold the hand in the metaphysical sense when those moments of stress and trauma appear.

22: Call, then, upon these unseen friends whenever you feel that you are alone and need the support of another. Know that all such calls are answered, perhaps not in the exact way that one would imagine but in a way that has substance and lends support to the journey that is taken, for each of you here has made agreements with many who are also here and also with those who walk with unseen treads and who find great joy and meaning in assisting you on your journey, for this is a journey which all take together and none arrives home without aiding and assisting the journey of another. This is the way that the journey is accomplished.

23:♡: At this time we would again thank each for inviting our presence and would take our leave of this group, leaving each as always in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

24:

9.18 1996/09/08

0:♡: Greetings in the love and in the light of the one infinite Creator. We are those known to you as the principle Q'uo. As always, we are most grateful to you for calling us to your circle of seeking this day. To allow us to share our opinions is a great service to us and we most heartily thank each of you for the opportunity to share in your meditation and the process of seeking the truth. We too seek that which is truth and we too continue to seek, for that which is truth ever recedes before us as we approach it, so there seems no end to the seeking or to knowing in love, for we find that this mystery and all metaphysical mysteries come at last to that by which we know no other better name than love itself.

1: As always, we ask each of you to take what thoughts may aid you in your own seeking and please leave the rest behind, for we are not infallible but those simply upon the same path

as you, filled with the same hope. It is a pleasure to be here through this instrument and we just thank you for this opportunity.

2: Your query concerns how to know what your greater Self knows, and so we would begin to answer this question by commenting upon the true size of the individual soul or spirit. When entities upon your world gaze upon each other they see a curtain of flesh which covers that which cannot be limited by time or space. It is the normal reaction to gazing in the mirror to see the self looking back. And, indeed, for the duration of your present incarnate experience that image, for all outward intents and purposes, is you. However, that which dwells within that habitation of bone and flesh is an entity of such power and strength that one of the ways of expressing the self in densities to come will be to participate in being a star. The strength and power which is you is an infinite quality. We do not limit you to even the most extravagant measure of power, for each of you recapitulates that great original Thought of Love which created all that there is.

3: Your roots lie in eternity. Your hopes for this incarnation lie in focusing that power and strength by disciplines of the personality learned under the conditions which you now enjoy. Now, let us gaze at these conditions. Why would an infinite quality known to itself as a soul leave the full awareness of Self to adopt a personality shell and a physical body and a process of forgetting all that it knows? Why would any of us seek to draw the veil over all of the information that gives us a full awareness of the self? Gaze in mind about you, about your environment, the home, the workplace, the meeting place, the stores, all of the environments into which you walk, with which you interact. All of these environments place you cheek and jowl beside a great many different, equally powerful entities, likewise dwelling in human form, likewise unaware of their true power, and likewise seeking in each his own way to find the just right place in time and in space, each for himself.

4: This process of unknowing, of forgetting, is something that those experiencing the full Self gaze at as though it were a summer camp full of the most enjoyable and interesting activities, for when you are your greater Self and not within one or another incarnation you become aware of all of those little strings and tatters, little imperfections, little places of weakness that you perceive in the fabric of your very vibration, and you look at those things upon which you yearn to make progress. And you are aware that the fastest, most efficient place for sharpening and honing those skills of discipline of the personality are found in the deep illusion of third-density incarnation. This is in addition to the desire to serve that has brought each of you to this planet at this time. You also wished to aid your own progress upon your spiritual path, and this your Earth world is by far the most skilled teacher. And if each student can find the way towards her own center this experience shall indeed yield for you all that you hope.

5: For the most part, this illusion works upon you not in spite of the veiling process but because of it. It works because it throws you continually into confusion. It works because it causes you continual frustration. It works because it knocks you from your center and sends you spinning. You, as a higher self, wanted this spinning, wanted the frustrations, wanted this aggravation of not knowing. Why? Because only in the ignorance of unknowing can a person choose to operate solely by faith. All the wisdom that the mind seeks pales before the wisdom of simple faith. All the ways of gaining what you have called control, good as they might be, pale before the efficiency and efficacy of the employment of faith.

6: Once one is aware that one is being apparently limited but with great resources which lie beyond space and time, that seeker can choose much more consciously and much more on a daily basis to make use of the various catalysts that cause confusion and to see these experiences as positive opportunities to exercise faith. The exercise of faith is simply that willingness to believe and to act upon the belief that there is a plan that is in effect and that cannot fail, and that that plan will constitute a destiny that is a safe passage regardless of the many twists and turns that always occur.

7:♡: It is not that one must have faith in a destiny that is absolute, for that is not the way the world of spirit works. The lessons that each came here to work on are not lessons to be learned literally. They do not constitute specific wisdoms. Rather, they are lessons of the nature of, perhaps we might say, a seminar upon one issue or another. The issues are always about love. Some must work more on how to love. Oth-

as that witness which makes the fallen tree make a sound. It is the tenuous, half-grasped witness of the imperfect entity that is precious to the infinite Creator, not the polished conclusion of a scholar or aesthete, but, rather, the diamond in the rough, if you will, of the person as it is, bearing witness to that catalyst which has struck it.

4: Therefore, it is not important to create perfect responses. Rather, it is important to allow the most deep felt truth of one's being to thrive.

5: Now, there is a kind of understanding which we have shared before many times within this group that there are successively more light-filled kingdoms of thought, if you will, each reality comprising a truth, yet each succeeding density of truth being higher. This instrument is familiar with this concept from its reading of cabalistic literature and the phrase with which it is familiar with, "as above, so below." In terms of a point of view for the seeker what this means is that a catalyst can be perceived truth on successively more lucid or profound levels.

6: One can see this, for instance, in the physical act of movement. When one is very, very close to an elephant it is possible only to see a portion of dark leathery skin. If one were able to pull oneself up and back, as if being taken into the atmosphere by a helicopter, one could move a very few feet back and see, not a patch of skin, but an animal recognizable as an elephant. And this is a truth which does not contradict or deny the first truth, but adds to it and clarifies it.

7: Now, if one continued moving up and back from this elephant one would see the elephant become a small dot surrounded by the myriad truths and dwelling places of your peoples. And this truth, not contradicting or denying the elephant, yet adds the context within which that animal abides. Now, if one continued pulling away from this scene one eventually would see the planet upon which dwell that elephant, spinning in space with the precision of clockwork. And, again, this would be a setting of the elephant in its larger context. If one continued to pull away one would eventually see empty space and stars. And this too would be the greater truth.

8: When one seeks to balance the self a great deal of the necessary work is a learning of and a claiming of the larger point of view, not a specifically larger or a specific point of view, but rather a point of view which has pulled back from the previous view. In this, as in all things a spiritual seeker does, truth is relative. Progress is relative, and to judge the self's balance by gazing at another is only to confuse the processes of spiritual evolution, for each entity truly has an unique path and on that path is where that seeker is. Each seeker must needs wrestle continuously with those angels which show the face of the Creator to the seeking self.

9:♡: The skill with which one handles situations involving other selves is a good resource to encourage in the self, for one who seeks to serve others naturally and organically wishes to be helpful and positive in the effect one has upon others. And we congratulate each when each has treated an entity with compassion and kindness in excess of what one may be feeling internally, for it is well to treat others kindly and with love. Yet this activity of social intercourse needs to be seen as one which does not demand a balance but rather demands the most—this instrument would say—Christ-like response or rejoinder. Being true to the self by being kind even when one does not feel kindly is a polarizing and positive choice. Yet, if this unbalanced action is not taken into the self in some way and balanced or assimilated it will drain the entity of energy for the entity will be speaking a lie. In order for the self to gather its energy anew there must be the process of looking for and seeking the truth of that imperfect and polarizing experience within the illusion.

10:♡: Much of health is involved in this process of balancing, for the self is as the soldier at the line of battle. Often there is incoming fire that wounds the self. This wound needs to be attended to. The wounded self needs healing. The healing takes place due to the seeker's willingness to open the self and its imperfections to the centering influence of the largest perspective. Now, the largest perspective is that of love. In love the opposites are reconciled. This love is the seed of each of you, the truth at the center of you. It can be realized, not by taking it, but by releasing self so that that self which has suffered during the unbalanced actions of self can be bathed in the living water of truth.

11: It is easy for humankind to perceive spiritual evolution as a building process, going higher and higher and building

one's intelligence and wisdom so that greater and greater things are understood. Yet, it is our perception that it is somewhat the opposite that is the case. That is, that as the seeker evolves the seeker becomes more and more able to release self, to let go, to surrender that part of self which wishes to be perfect or better or wiser.

12: What then is balance and how can one balance? This group has received information concerning exercises for balancing having to do with the technique of reviewing the day's perceptions, noting when the self has been swayed positively or negatively. Each point of experience then is felt, intensified and then held while the mind allows that which has been felt to take its place within the range of that feeling and its opposite. This reconnects the distorted self with that truer self which contains the entire range of each and every emotion.

13: To be truest to the self it is well to reckon with that self and doing so on a daily basis is recommended. The key in balancing is the remembrance of the larger viewpoint and it is a skill which is good to work on to develop the ability to see the self from that higher perspective which sees the whole range of the human comedy, as this instrument would say. Now, this large viewpoint does not come easily to most, and that is the challenge to each: to so live that one is bearing witness to one's truth, knowing that that truth is in process and will not stay the same, for each entity will grow along the lines desired most deeply.

14: There is certainly one thing which is helpful and that is the sense of humor, for the use of this gift can take the sting from difficult experiences, not by denying pain, but rather by seeing the pain of living in its larger context of sorrow and joy.

15: To those in third density the intellect seems the higher faculty within the human consciousness and the stirrings and feelings that arise making little logical sense or offering little structure seem to be less useful. Yet the balance which each seeks is a balance within the open heart, not an intellectually precise balance between two intellectual concepts, for wisdom is not an aspect of your density. There is little use seeking wisdom. There is a great deal of wisdom seeking that center of feeling which is absolute.

16:♡: Let us pause to allow each present to open the heart to that center which is the Creator: love. We pause for a moment.

17: (Pause)

18: Now, as we speak keep this center, this heart of self visualized, see it as the glowing ball of perfectly white light that is dwelling within the darkness of flesh, as the sacrament within the cathedral which, within its place upon the altar, expresses and identifies that huge structure (though it is only a small wafer of bread. This perfect light cannot be brought into your illusion, but it can be distorted by each heart that bears witness to it imperfectly. Love abides within each. Light dwells in the very heart of each. This is your truth. All else is language.

19:♡: The way to pursue being a witness to the light is to live today. The hopes for tomorrow, the regrets or memories of yesterday, aid in many things but do not aid in bearing witness to the love and the light within. By the time the impulse has reached the manifested expression it no longer bears witness to truth but to the judgment of the individual who is editing the self. Therefore, go ahead and edit the self, for such is the way of service to others. But allow the self to heal from these expressions by spending time and attention just letting go of and releasing the pains and joys alike to the infinite One. These are the harvests that the Creator desires. These are the expressions of love that the Creator appreciates. Just as you are, you are loved, and this is the thing of the moment, for each moment, each instant is as that point from which a universe of possibility depends. Each moment is a moment of choice. Each moment is an opportunity for witness. Each moment is infinite.

20:♡: We trust we have confused you, and to celebrate this fact we shall leave this somewhat befuddled instrument and transfer the contact to the one known as Jim. We leave this instrument in love and light. We are Q'uo.

21:♡: I am Q'uo, and greet each again in love and in light through this instrument. It is now our privilege to ask if there might be any further queries from this group to which we may speak?

22: Carla

23: Earlier this week I was conscious of feeling energy within

identical to the energy transfers from B when he is here. Are there any suggestions you could make as to how I could regularize this kind of energy or any comments you could make at all?

24: I am Q'uo, and am aware of your query, my sister. We find in this instance that there is a sympathetic connection which has been set up between the one known as B and yourself that operates upon the metaphysical level and allows you to feel the essence of energy, shall we say, that is offered to you by the one known as B in its desire to be of service. This desire is that which allows the transfer of energy as well as does your own need for it. The nature of the connection is that which is preincarnatively chosen, as there are many who offer themselves in such a fashion. The means of affecting this opportunity for transfer is that which must remain within the realm of your free will choice and experimentation.

25: Is there a further query, my sister?

26: Carla

27: Yes. In a way. My hope is that if I am receiving a transfer of energy that B is also receiving a transfer of my kind of energy. Also, that it not be depleting either of us but being like a completed circuit. Would you have any comments about this?

28: I am Q'uo, and am aware of your query, my sister. In the large part, as you would say, this is correct. However, it is the closed or closing circuit with which you deal, for when this circuit is completed there is the possibility of mutual transfer.

29: Is there a further query, my sister?

30: Carla

31: So what you are saying is that I could not even receive that energy as I am were it not mutual. Is that correct?

32: I am Q'uo, and this is correct, my sister.

33: Is there another query?

34: Carla

35: No. Thank you.

36: Is there another query at this time from any other source?

37: B

38: In my recent experiences I have felt some very distinctive physical effects. Is it of any value to the seeker of truth to make note of these physical effects? Spiritual value, that is?

39: I am Q'uo, and am aware of your query, my brother. It is helpful for the pilgrim upon the path to make notes of the nature of the journey in order that some glimpse of a larger reality be made available to it. There is not the need for great detail but to make note of the salient features that accompany those experiences that are felt to be of a metaphysical nature.

40: Is there a further query, my brother?

41: B

42: Yes. But I forgot it!

43: I am Q'uo, and we are not at liberty to remember for you.

44: Is there a final query at this time?

45: B

46: Words seem to mean less in my interactions with others now and an energy seems to be becoming more prevalent. Could you help me with this a little?

47: I am Q'uo, and am aware of your query, my brother. We may comment by suggesting that this experience is an enhancement of your ability to perceive the world not only about you but more importantly that world within you, the lens through which you experience that which is your incarnation. As you begin to allow more impressions to arise within your own being it becomes somewhat more difficult to describe with any hope of accuracy that which grows within, yet the desire to do so grows as well. Thus, one is frequently left with the feeling and few words to describe it. This is not to be concerned about for there will come in its own time the ability to put into words more accurately the experience which continues to increase.

48: The entire effect is one much like exploring new terrain for the pilgrim on the path of moving into the lands which are more exotic and mysterious than those through which the entity has previously moved. Thus, there is a time of acclimation which is of necessity experienced at the beginning of this feeling and arising of more impressions internally. We would simply counsel patience and the honing of the desire to understand into a kind of awaiting with joy.

49: Is there a further query, my brother?

50: B

51: How might I cooperate with this more fully?

52: I am Q'uo, and am aware of your query, my brother. Our only suggestion is that one may profit greatly from learning to accept not only the self but the new territories through which the self moves and the responses from the self without feeling overlywhelmed or insignificant to the point of inaction, allowing the experience to develop as it will. Patience, tolerance and the light touch are always good allies upon such a journey.

53: Is there any further query, my brother?

54: B

55: No. Thank you.

56: I am Q'uo. Is there a final query?

57: (Pause)

58: I am Q'uo. We again thank each for inviting our presence in this circle of working this day. We are most honored to have been able to join you and remind you that we speak that which is but our opinions. Take that which is helpful to you and leave all else behind.

59: At this time we shall bid each a fond farewell for the nonce. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

60:

9.10 1996/03/31

0:♡: We are those of the principle known to you as Q'uo. Greetings in the love and in the ineffable light of the one infinite Creator. It is such a pleasure to respond to your call for our thoughts at this working and we thank you most gratefully for this privilege. To blend our vibrations with yours is a precious experience and to be able to share our opinions with those who seek the truth is a great privilege and you offer us great service allowing us to attempt to serve you. As always, we ask that your powers of discrimination guide your intake of our thoughts or any thoughts. Listen to no man's truth except your own, for, for each seeker, there is but one path. That path is ready, prepared and waiting, but it is an individual path. It may be in concert with others, in harmony (with) others, or quite different than others, yet it is unique. And we encourage each to listen to the promptings of that inner recognition that is almost like remembering something already known. Thoughts that do not have this ring of personal truth we ask each to lay aside.

1: This day you wish to discuss the tapes that play in the mind when things occur in the outer manifestation. You wish to know where these tapes come from and how to deal with them. Before we move into detail, we wish to establish our picture of the third-density experience because there are two sorts of ways we wish to discuss which can work on these tapes. Each has value, but each is a separate resource from the other.

2:♡: Our model of the experience of humankind upon third-density Earth is that of the second density physical vehicle with an instinctual life of its own which carries a consciousness that preceded the first spark of life within that physical vehicle and that lives on into infinity after the expiration of the physical vehicle's second-density life. This image of the so-called naked ape carrying truth, love and infinite values is a useful model because it offers a way in which to think about the human experience of the self that is in the world but not of the world.

3: This is the spiritual truth for all within third density. These physical vehicles you now enjoy are native to a particular time and a particular place. The consciousness they carry has no address and is a citizen of the universe and a child of the infinite Creator. This being said, we may gaze first at the way in which the so-called tapes are prepared and have their being.

4: When the physical vehicle emerges from the womb, the consciousness within it is mature, responsible and has a fair degree of crystallization. However, the infant physical vehicle is helpless, helpless to communicate its thoughts and concepts, helpless to take care of itself. This infant being is utterly dependent upon others for its survival. And when the tapes are made, they are made by very young entities who perceive that the way to more healthy survival is to heed and to react to certain key stimuli that are repeated again and again in the small life experience of the young one.

5: The world of this young being considers those who provide the necessity of life to be, shall we say, titanic or god-like. Therefore, instinctively, the young mind stores information

is cold, uncomfortable and hungry. All of those needs were met within the womb, but now here is life given to a baby in full complement with all of the ins and outs of the character that it will learn how to express as it grows older. But in the short run this entity is helpless. It knows only when it lacks comfort, and when it lacks that comfort it learns to express displeasure and need. And when the parents hear that innocent cry they quickly learn to feed, or bathe, or change the infant that is squalling and thus upsetting the peace. The only tool that this young entity has to work with in the manifested body state is its inarticulate voice, and so the trials of incarnation begin with the sobs of the newborn.

3: (Transcript ends.)

4:

9.17 1996/08/25

0:♡: We are of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator. We thank each for calling us to this circle of seeking at this time. It is always a delight and privilege to be asked for our humble opinions and especially since it has been some time since we contacted this group. We bless each who comes looking for truth, looking for the path that is that path which is destiny for each. We too pursue our destinies, and as the road ahead is a mystery to you, so it is to us. Just as each of you must live by faith and not by words, so must we. We are your brothers and sisters, not infallible authorities, and as we share our thoughts with you we ask that each take those concepts which have that ring of personal truth from that which we offer and leave the rest behind. Always use that discrimination that reflects your own faith in yourself, for each knows all that there is to know already. It is simply that the veil of flesh has dropped for each of you. You have, shall we say, signed up for a few moments, a few years, within incarnation. You chose to move into this flesh, this abode, this animal of second density that carries your consciousness about and allows you to have hands that serve and legs that walk upon the dusty road of your illusion.

1: This instrument once heard a visiting preacher talk about his experience as a missionary in Africa. The story went that this person and his wife, both doctors, had gone to a country in Africa that was very poor, a place in which there was much suffering. A few years after they came to this post the country experienced both drought and an outbreak of disease, and these people worked so long and so hard they did not know how they could go on. Because these doctors were also priests they decided to get up early and pray, and this they did, taking two more hours from their small allotment of sleep so that they could pray to strengthen their faith, and for them this worked. They became energized and found more than enough power within to move through their days in grace.

2:♡: Now, this is an extreme example of how the way one lives and gazes upon reality as it appears before the eyes can affect changes in consciousness that bear fruit within manifestation. Several of you were saying earlier that the culture in which you live encourages the doing rather than the being, and this is a true and substantial point. Take a moment and gaze at the expectations which each has of the self. There is the expectation of enough supply to be able to amass a dwelling, vehicles within which to drive to various far-flung locations, numerous responsibilities having to do with duty to family, to loved ones, to friends. There is the requirement of collecting the various gadgets of your people, the what this instrument would call electronics that make the life both simpler and infinitely more complicated by their use—the telephone to be more in contact, the various parts of the computer that this instrument is so fond of that offer new efficiencies in storing data and require more and more hours of work in offering this machine its daily bread. Yes, you live within an environment of consuming, collecting and doing. And, yes, you have absorbed these values.

3:♡: Now, let us back up from gazing at the outer world, that world of flesh and bone and deeds. Let us call upon the deeper reality, that structure within the self that is infinite and eternal. It is this consciousness that is not a part of space and time that chose to move into just this perverse environment, just this materialistic society, just exactly this one and no other. Why? Why feel that it is a prize to achieve an incarnation of such suffering, such distraction and con-

fusion? Sit with this “why” and know that only one answer will suffice, and that answer is love, for love is the beginning and the end and all things in between. Love it was, that one great original Thought of Love, infinite love, creative, powerful love that bore light. Each photon, each particle, if you will, of light is a pure manifestation of love and of this light are builded all the vibrations and nexuses of energy that form the universe and all that is within it.

4:♡: And into this infinitude of worlds beings of light come, sparks of the heart of the infinite Creator—you and all of the family of humankind. Each of you unique as a snowflake. Each of you infinitely beautiful and valuable. Each of you powerful and able to serve, for you are love. Yes, within this veil of flesh each has distorted these structures and ideas and thoughts of love so that they do not shine like the diamond but are rough. And so within the flesh each feels the frustration of knowing her own imperfection. And this is a treasure, this awareness of the self in its illusory form as imperfect.

This treasure is so precious because within this illusion, this seeming imperfection, entities have the greatest chance of choosing to live in love by faith alone, for there will never be any proof that there is a spiritual reality beyond that which can be seen, felt, heard and tasted.

5:♡: It is just this difficulty, this confusion that you have sought so that you may play your part in the shadow world of Earth. Each of you comes as a messenger of light, a vessel full of love. It does not come from you. It only comes through you. You are not responsible for loving the world but only for allowing space within yourself so that a channel of life through you may be made from the infinite Creator. Through your smile, through your eyes, through your outstretched hand to the world flows the infinite love of the one Creator.

6:♡: Yes, each of you has, shall we say, bogged down in the mire of too much to do. Yes, each of you is weary and this is exactly what you hoped would happen. This very suffering, this crown of thorns that the too short days are, is the destiny you have hoped to achieve, for it is in this very place, this very time that you can both learn the most about service and love and offer the most powerful service and love.

7:♡: When all seems confusion and energy seems gone we encourage each to take a moment to say to the self perhaps just one word: love. This instrument, being a follower of the mythical system of Christianity, says one word: Jesus. Others might say Christ-consciousness. Whatever this love, this principle that has created all that there is named. It is an infinite source of energy and calling upon love you shall be strengthened.

8:♡: Beyond the attitude of love and service and faith that all is well the tool most likely to be useful when energy is low is the sense of proportion that enables each to see that they are tiny creatures standing upon a ball in the far reaches of an unimpressive galaxy in the midst of an infinite creation in which ten thousand years is an eye blink. Truth is eternal. The knower of truth is eternal. Each of you is an infinite spirit. The more you can remember who you are the more easily shall you be able to find that center, that place of knowing that is the holy of holies within. That place where the Creator waits for you patiently, hoping that you may stop. Open that door and tabernacle with the Most High. Feel that heart within you open as you think of love and know that the most important thing you will ever do is find that place and live there. It matters not whether you follow your head or your heart; there are no mistakes. But if you wish to cooperate with destiny you will consult your heart first.

9:♡: We would at this time transfer this contact to the one known as Jim, thanking this instrument. We leave it in love and in light. We are those of Q'uo.

10:♡: I am Q'uo, and I greet you in the love and the light once again through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to those queries which those present may have for us. Is there a query to which we may speak briefly?

11: J

12:♡: Would you speak a little about the dynamic of love and faith. I think of love as active and of faith as being passive. Could you talk about them?

13:♡: I am Q'uo, and am aware of your query, my sister. Love is in our way of thinking and being an activity which when experienced in its fullest is shone about much as your sun shines the light throughout the system of planets which is in its provenance. When one loves one is engaged in an activity

service to self must needs bypass the green-ray energy center. So, for each who wishes to serve the Creator by serving others, we say spend as much time as you can within the open heart, for it is central and the light that it sheds moves backwards to the root and forward to the crown of all possible energies. The word passion, like the word love, has far too many connotations to be a pure word, and yet we say to you that the passion-pure heart is the greatest power within the universe. It is that seat where manifestation moves from within your incarnational experience. Its keeping clean and clear is a task that cannot be overdone.

12: Now, with the movement into the throat chakra, or the blue-ray energy center, we move into that area wherein gifts of the Creator have often been given generously, for wanderers are communicators. It is ironic that the usual experience of the wanderer is one of frustration at being unable to communicate. This is, however, not because the wanderer cannot communicate, but because the wanderer is not speaking on the level at which others may be listening. The skill of communication is certainly in a large part simply the thinking and expressing of thoughts, knowing what is thought and finding the way to say it. However, the penalty for communicating in ways in which the other is not presently thinking is a failure to communicate.

13: Therefore, a signal skill of a communicator is the listening ear that is able to distinguish just where the other entity is dwelling within its own mind and heart. It is obvious that one cannot communicate to most six-year-olds as one can communicate to a sixty-year-old. Yet the differences between the consciousnesses of various entities within your density is such that a six-year-old wanderer may be able to understand what you say better than a sixty-year-old entity who sleeps still in third-density unawakened bliss.

14: Therefore, we encourage each to practice the skill of listening and of attempting to tailor that which is communicated to the needs of that particular entity. This is careful, subtle work, yet we feel that it is a good discipline and one which is badly needed by the wanderer, for it is a wonderful gift to share one's essence with another. Yet if that speaking does not hit the mark because the entity has been careless in giving to that individual to whom it is speaking, then those powerful energies have to some extent been mispent. Therefore, we do not say simply hold the tongue, but seek to assess the needs of that entity to whom you speak and then attempt to communicate directly into the heart of that energy. That gives the other full respect, and it shall aid in effective communication.

15: As we move into indigo ray we find that perhaps the greatest problem wanderers have is an obsession with and hunger for spirit to an extent which cannot be held in a balanced manner within the full range of energies. Work in consciousness seems like the hardest work possible to those who have not awakened. To the wanderer, work in consciousness is likely being done piecemeal, whether or not that wanderer has awakened, simply because of the various mismatches of vibration between the spirit and the culture into which it has come. The great attractiveness of indigo-ray work is seductive. We encourage each to the great work of disciplining the personality and of doing that work in consciousness that better refines the self and its awareness of self, but we encourage each to do this work slowly, carefully and reverently, taking small steps and setting small goals, for work in consciousness is something that shall be more and more refined in higher densities.

16: Third-density work is largely within those first three energies, so that while we encourage each to work in consciousness as the opportunities are given, at the same time we also encourage each before starting into work in consciousness to turn and gaze at the self and its alignments, energies and energy transfers, and if there is work of a refining nature that needs to be done to tune to that work not with the feeling of having been punished but with the feeling of gratitude that here within this illusion of space and time you have the opportunity to move back into that open heart that you have just attained, and from there see the balance between that which is considered basic and that which is considered exalted, for it is truly said within your holy works that the first shall be last and the last first. All that you see as base is in fact that which is powerful. The right use of power is truly basic work in consciousness but it expresses through improvements through the lower rays.

17: What we are attempting to communicate is that third

density is not the place from which to take off into the ethers. Rather, it is the place to refine your basic choice of paths: service to self, or service to others. This seems a simple and basic choice, one easily taken and out of the way, clearing the way for important work. Yet, this is the chief work of your incarnation, the purification of that choice for the light. Into that light you will take your entire universal, as this instrument likes to say, three hundred and sixty degree self. You shall not be judged on the contents of your heart, for all have light and dark within. You shall be judged by the self on your capacity to accept an increase of light. Those who truly think of others first are automatically increasing their ability to withstand the more dense light of the next density.

18: Therefore, wanderers, just like those native to this third density, need to see the chief importance of making, and re-making, and remaking this choice. It is not made once for all. It is made again and again and again. Temptation to shut down that open heart, to go away from the light, comes every day you dwell within your illusion, so that you can go through this process of refinement which has many temptations and tests.

19: Perhaps to say that there is a shortcut would not be incorrect, and that shortcut to which we refer can be summed up in two words: praise and thanksgiving. No matter what is occurring within your life experience, within the experience of your groups or of your planet, it is a gift. Many of these gifts are brutal: death, pain and suffering seem like dark presents indeed, and yet each situation is a chance to choose praise and thanksgiving.

20: If one can take that imagery of the distillery, we can say that often the darkest of grapes and the mustiest of fungi and growth and stems, when given time and allowed to sweeten, can offer the most profound blessings. Thus, we encourage each in all emotional weathers to find the faith and the will to offer praise and thanksgiving for the time and space in which to be conscious, aware and making that great fundamental choice: the darkness or the light.

21: (Transcript ends.)

22:

9.16 1996/05/26

0:♡: Greetings in the love and in the light of the one infinite Creator. We are those of the principle of Q'uo, and we greet you in the unstopped love and the limitless light of the one infinite Creator. We wish to thank each of you and to bless each of you for calling us to your circle this day. You have given us a precious gift in asking us to blend our vibrations with your own and asking to hear our opinion concerning addiction. As we speak through this instrument we will offer you some thoughts, and we ask that as you listen to them you take those which please you and which have the subjective ring of truth to them and to leave the rest behind, for each is upon an unique journey. Each has an unique path and each has his own personal truth. Your discrimination is all-important. It is well always to trust that instinct within that knows and recognizes its own truth, for others may feel strongly that their opinion is correct and yet you are the only one who actually knows what is correct for you. Some truths last a month, some a year, some a lifetime, yet all will one day be overshadowed by a higher and broader truth. So the relationship between the seeker and all of those opinions that come from the outside is that of the connoisseur who chooses just those fruits and vegetables that are ripe. You know which truths you are ripe to receive. So shrug off any thought whatsoever that does not satisfy you.

1: In speaking to you about addiction we would like to begin by working with the word "addiction," for this word is to your people what the word "vice" was in a previous age. Both describe the condition wherein an entity feels driven to do or use or be some thing, or some way. This calling of vice addiction makes it sound more vulnerable to, shall we say, the quick fix, and, indeed, for specific addictions there are quick fixes. However, the nature of addiction or vice can be seen to be that which takes a good thing and simply overdoes it. What drives entities to addiction very simply is the instinct that the body, the mind and the spirit has to seek comfort, enjoyment and peace.

2: As each spirit enters incarnation it is without preference because it has had no experience. Immediately a soul is born into flesh and breathes the air it begins to weep because it

of things that have aided comfort and continued survival. Often perceiving difficulties where none actually exist and not perceiving where the difficulties are coming from in reality, the young self begins more and more to distort the incoming data and sense impressions because triggers, as it were, have been laid into certain thought and speech patterns. The mind of second density files away all information concerning survival and keeps it at the ready in order to enhance each opportunity to respond in a timely manner to that which affects survival.

3: The consciousness that this struggling young physical vehicle carries may have almost no relationship to the self that is attempting to survive, or the consciousness and the second-density mind may be very close. Various entities bring various characters and what you call the personality with them. However close or distant that relationship is, in general, it is not feasible to the younger entity to ask the consciousness within to affect the second-density mind. The work of that path is considerably different from the first way of working with these crystallizations or tapes. The way of the mind from second density, then, is our first target for finding a resource. That resource is locked within memory. Whatever the distortion, whatever the tape that is being played, observation will gradually inform the entity who seeks the solution to these discordant tapes.

7: There is a specific beginning to each crystallization, a certain trigger, if you will, that begins the tape. What triggers the distorted reaction may be usefully noted and over a period of your time you may build intelligence concerning each tape or crystallization. Then the goal of this second-density mind is simply to move back and further back until the original experience which started the distortion at the young and tender age is exposed. When the root of the distortion is uncovered, it will often have a phrase or a sentence that the seeker gradually learns to identify. These are the triggers and by moving back into those first experiences, those crystallizing, tightening, hardening, shielding reactions, it is possible to encapsulate those distortion roots, and by mechanical redirection of thought when the triggers are recognized, gradually remove the distortion from the interior tape library, if you will.

8: This form of work is exacting, largely intellectual and often very useful. Even though the work requires intellectual analysis and would seem to remain upon the surface, it is possible to move into an aura or atmosphere within which the brain chooses to move into the untying of knots, the releasing of strictures, and when these are done even intellectually, the emotional release is often great.

9: So, there are these things which the seeker can do, simply by sharing with another or with the self, those moments of unguarded reaction that tell the tale of where this crystallized, fear-driven tightness has its roots, and from where it distorts experience.

10: This is painstaking work and work often better done under some direction from another, for the intellect is almost inevitably blind-sided by the depth of self-awareness. It is difficult to stand outside the self and see that self whole. Thusly, we encourage those contemplations when it is desired to work upon a particular tape, spending time and attention looking into what is felt and what is thought, as well as what is heard on that tape. We suggest working with another simply to regularize the process of following the truth within these examinations. One outside the self may quite often speak very little, but move a wandering thought back into the path that will lead to a greater grasp of what survival issue drove the self to build this distortion system in the first place.

11: This is one resource and it works at that level which is conscious and full of mind. There is a way to work upon these same experiences from the standpoint of consciousness, that consciousness which is your infinite and eternal Self which has only adopted a manifested symbol of self for a little while. That self that is truly you connects into the deep mind of the second-density mind, that perfectly good biocomputer which makes the choices that improve chances of survival.

12:♡: The entry into individual expression of love that is each questing itself is that which can be trusted. There is a true engagement of consciousness to this spark of flesh that houses it. It is secure, and it represents a vast foray of awareness that is not thought-driven, but is rather driven by love, with love, to love, for love's sake. Unlike the individual with the delineated face and body and ways of speaking,

there are no set limits to self at the level of consciousness. The program, shall we say, of that infinite self is non-logical, nonintellectual, nonphysical. It is as that which sings the tune. It is that bell which is struck, and when struck rings in a certain combination of tones that is unique to the self, that has evolved itself within your infinite consciousness. Unlike the mind of second density which accretes knowledge and holds it against further need, the self's infinite mind simply moves between the various—the closest word you have is "emotions." There are true states of emotions that have purity and clarity and the self that is the citizen of the stars swims within this infinite sea of feeling and that which is felt is automatically seen with thanksgiving for this is the way of love itself.

13:♡: This consciousness does not work upon a particular tape or a particular problem. One could look at this consciousness that is infinite as a metaprogram that the computer that is the living mind can access by opening certain doors between the conscious and deep mind. Each is familiar with our constant recommendations for periods of meditation and contemplation within each daily period. Within those times of silence within, the Creator speaks those words that have no words, those thoughts that have no concept. And yet, because they move from love itself, when invited they come into the interior conscious life with healing in their hands.

14:♡: We cannot say enough about silence. The silence within is a precious gift that you give yourself. When you open to the presence of the one infinite Creator, wonderful life-enhancing energies can flow into the sore and aching cracks and crevices of the conscious life, offering that strength that is love, offering that higher and deeper truth that is love, offering a larger and yet again larger perspective, for that is the way of love.

15: We hope you are very charitable to yourself and do give yourself that wonderful endowment of time to be still and know that the place whereon you stand is truly holy ground.

16:♡: We would at this time transfer this contact to the one known as Jim. We thank this instrument and leave it in love and in light. We are Q'uo.

17:♡: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to you for any further queries which those present may have to offer us. Is there a query at this time?

18: B

19: Hi, Q'uo. I have a question related to a (inaudible) experience. I would ask that you provide some insight into (inaudible). I've noticed in my experience working with an individual who seems to have an effect upon me (inaudible) to the point where I feel physically. I was wondering if you could comment on this experience?

20:♡: I am Q'uo, and am aware of your query, my brother. There are those comments which we may make and those which we must refrain from making in order to assure the integrity of your free will. Firstly, your ability to give and to receive the energy-filled love is that which you have begun to discover in your own experience. There is the necessity upon your part to continue to investigate the nature of this ability, for it is at present functioning at a level which far exceeds your grasp of it and this is something that does have an effect upon you. We may also suggest that the suggestions that have been made to you previous to this session's beginning may prove of assistance in a practical manner.

21:♡: Yet, to these suggestions we would add that any action taken needs to have two prerequisites, shall we say, that the desire to seek be honed in your meditations, that you seek within your meditation to understand not with the mind alone, but also with the heart, the nature of this experience which you share with another. The second suggestion follows closely upon the first, that being that any action be built upon the foundation of heart-felt love, for this is not only the greatest protection for any entity, but is also the greatest healing effect that one can provide for the self or another. It is helpful in all third-density experiences to attempt to grasp the parameters of the experience and to contemplate and consider carefully the experience which you share, and this we also suggest, but in a role which is subservient to both the meditation and the imbuing with love of all actions considered.

22: Is there a further query, my brother?

23: B

24: No, thank you, Q'uo. I feel enormous (gratitude).

25: I am Q'uo, and we also feel the same gratitude for you and your concerns, my brother. Is there another query at this time?

26: Questioner

27: Q'uo, I have a question. It's regarding a problem I have with insomnia. Would you comment on this, I guess, and what causes the problem, what I might do to correct it?

28: I am Q'uo, and am aware of your query, my brother, and in the same vein as that which we have just shared with the one known as B, there are those comments which we may make and those which we may not. Firstly, we would recommend that you consider in the meditative state the components, shall we say, that comprise the problem of being unable to sleep, that is...

29: (Side one of tape ends.)

30: I am Q'uo, and am again with this instrument. We shall continue.

31: That you attempt to discover during the periods where this difficulty in sleeping is most active. What are the components or experiences that accompany and precede the difficulty? Is there a pattern that you can discover that will give an indication of the origin of this difficulty? As a simple and potentially helpful suggestion, we might recommend that, in the short run, while you are investigating the underlying features of this experience, that it might be helpful to include a program of exercise that would bring you to a true physical weariness, to be included at some point in your daily round of activities. That would help the physical vehicle be pointed, shall we say, in the right direction, for in a portion of this problem we see that there is the storing of a certain kind of energy that needs expression so that it does not cause an overactivation of the wakefulness of the mind and body complexes.

32: Is there a further query, my brother?

33: Questioner

34: Thank you, Q'uo. I think that will be helpful.

35: I am Q'uo, and we thank you, my brother. Is there another query?

36: Questioner

37: I wonder if I could follow K's question. I've heard recently that there's a switch inside our brain, a sleep switch, and if it's not switched, you can't go to sleep regardless of how tired you are. But if it's switched, you can. I was wondering, why is this valuable? Why is this a part of our nature? Do you have any insight into this, Q'uo?

38: I am Q'uo, and am aware of your query, my sister. It is valuable for entities of your density and others as well to be able to rest the physical vehicle that it might be recharged, shall we say. And in this resting and all other physical functions, there are physical features that are operated, not so much physically perhaps, but by the mental and emotional intentions of each entity. These mental impulses and intentions, however, have the ability to be affected by many different energies and patterns of thinking that make a direct ratio or relationship difficult to describe with precision. Thus, it is helpful to explore those forces that move within one's being in order that one have a grasp of how the mental, emotional and physical complexes are interrelated.

39: Is there a further query, my sister?

40: Questioner

41: No, thank you, Q'uo.

42: I am Q'uo. Again, we thank you, my sister. Is there another query?

43: Questioner

44: Q'uo, I have one. Q'uo, I have this feeling, impression that (inaudible) I've been thinking about asking the question for three weeks (inaudible) meditation group. I wonder if there is some sort of balance achieved when there are a similar number of males and females? If there is... let me back up. Does the number of males imbalance the group (inaudible).

45: I am Q'uo, and am aware of your query, my brother. Firstly, those of Hatonn are always with this group and send their greetings to each, for they are a part of this group. Secondly, the makeup of this group in the male and female energies present is, indeed, affected by the biological nature of the entities present in most cases. However, there are those of the biological male in nature that are also able to offer the female energies, for each entity is working upon an inner balance which will be able to reflect both the male and female energies, that which reaches and that which awaits the reaching.

46: There are in your culture those forces and habits which are dependably able to cause the biological male to focus primarily on male energies and the biological female to focus primarily on female energies. Thus, the present configuration of this group is indeed swayed in a large extent toward the male energies. This tends to operate in an unseen fashion where metaphysical energies are concerned and not so much in the actual or practical operation and functioning of this group.

47: Thus, we find that each group presents its own kind of balance of energies and each is unique in its composition, its interests, desires, and tensions.

48: Is there a further query, my brother?

49: Questioner

50: (Inaudible) (this question, it appears that perhaps (inaudible) (strike a balance by trying to somehow balance the males and females, because I have a feeling from what you said, it is the (intention) of the group coming together that counts more than the actual makeup. I'm not very clear on this subject, so if you comment on this, that's all right, if not (inaudible).

51: I am Q'uo, and am aware of your query, my brother. We do not feel a necessity for there to be an actual balance between the either biological or the metaphysical energies regarding male and female. It is, as you have observed, more important that those who are here are desirous of seeking that which you call the truth and offer themselves in a clear and open fashion in this seeking. In such an environment there is the opportunity for all energies to be nourished in their development, in their movement, and in their ability to blend the personalities of each present into one seeking entity that offers itself in service to others and calls for those such as ourselves to aid in this effort.

52: Is there a further query, my brother?

53: Questioner

54: (Inaudible).

55: I am Q'uo, and we do indeed smile when we speak to this group, my brother, for we feel that there is underlying each entity's experience a great joy of being, and we are honored and happy to blend our vibrations with yours in the same seeking.

56: Is there another query at this time?

57: Questioner

58: Q'uo, I'll venture this question. I've written a manuscript. I've done a great deal of work. I'm wondering, from your perspective what would you comment about it? Do you see anything that I should reconsider? Is there anything else that should be done with this book? Can you say anything about this?

59: Q'uo, I am Q'uo, and am aware of your query, my brother. We would not choose to play the part of the technician that would turn one dial up and another down in order to achieve a certain sound. It is rather our estimation of the effort which you have put forth that it has been put forth with a great deal of love and attention to the desire to be of service. This is the critical feature. You have done the equivalent of planting the seed and providing it with water and the appropriate environment in which to grow. We are of the opinion that this is all any can do. That which you have done has been done with an whole heart and is in itself its own reward as far as you are concerned. That it may also be of service to others is a possibility which will become a reality in its own way and in its own time, for there are unseen hands which work to aid each in the service that has been chosen, and the ways of the assistance being put forth are many and mysterious.

60: Is there a further query, my brother?

61: Questioner

62: Would you suggest a publisher that I should try to send the manuscript to or would this be (inaudible)?

63: I am Q'uo, and am aware of your query, my brother. We are not able to make such recommendations due to our desire to preserve the free will of not only yourself but of others as well. Thus, we can only recommend that the effort is good.

64: Is there a further query, my brother?

65: Questioner

66: I appreciate that Q'uo. I'm wondering if... in our recent talks we were mentioning first density and second density. I was wondering if there was a (quantum) change of the Earth between first density and second density, or is this one process that grows out of another due to the necessity to have a new sphere around the Earth? Is there a separate sphere that is formed around the Earth to facilitate second density from first?

it has chosen to serve.

55: Is there a further query?

56: R2

57: I am curious if you, after the meditation is over, stay sort of in the background and eat food with us?

58: Q'uo, I am Q'uo, and am aware of your query, my brother. We are always delighted and filled with the love and light of this group as it meets in workings such as this one. And as you disperse from this circle and share your light and love with each other in meal and conversation we are able to partake by experiencing this light and this love in its movement between you.

59: At this time we would again thank each for inviting us to this circle of seeking, hoping that you will forgive us for speaking overly long but we are not aware of the passing of time as we speak with you, and we are always glad to be with you. At this time we shall take our leave of this instrument and this group. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

60:

9.15 1996/05/12

0: Q'uo: We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most privileged to be asked to offer our opinions and to join your meditation for this session on this lovely springtime day. The energies of your growing things are most active and excited at this time and their light is beautiful to behold. As we share our opinions we ask each to take that which is of help and discard the rest of what we have to say. We trust your discrimination and ask that you be careful to trust it yourselves, for there are many who would like to replace personal discrimination with group discrimination. Yet all who seek spiritually seek uniquely and the world views of your culture do not always ring true. We simply ask that you pay attention to that ringing of truth. Trust it when it comes. Trust yourself when it does not come.

1: In working with the challenges that wanderers might especially have a tendency to face upon your planet of third density we have been making generalizations and will continue to do so. Each entity seeks differently and so we encourage each to question and work with this material actively, asking for further information on points which seem unclear so that we may be more able to be of service to each who is present.

2: We had begun to discuss the green-ray energy center and its special challenges as the, shall we say, dissertative part of the previous gathering ended, and so there we shall pick up the subject, noting that with the heart energy comes, in one sense, a fruition, a place of rest and repose where one can gain an overview of the nature of being, the nature of being in an incarnate body, and the nature of that great road which the heart walks.

3: The heart is that seat of wisdom that is bathed in compassion. That is its eventual destiny, and often the wanderer is able to feel that deeper centrality which is the property of the tuned heart. Yet the heart energy is also very vulnerable to mismatches of energy which block, over-activate or in other ways distort the red, orange and yellow ray energy centers. Furthermore, even when the seeker has become balanced to a high degree in the lower three chakras, still the heart, in offering information to the senses, does in most instances generate a good deal of noise along with those deep and true signals that are the essence of the open heart information.

4: We pointed out previously how vulnerable the green-ray energy center is to low energy coming through the lower three chakras. This is a cardinal point, for each wishes so deeply to experience that blessed open heart energy and to move into the higher energy centers that the wanderer has the natural tendency to wish to move on from the work of the lower energies into the heart, then into those energies of communication and work in consciousness which offer so much blessing and are the balm to so many wounds experienced by the wanderer.

5: Q'uo: And so there are two reasons why it is well for the seeker to go slowly and to monitor the self so that the self does not spin its wheels, shall we say, attempting the work of higher energy centers while experiencing low energy into the green-ray center. The lessons of love seem to be more uplifting in the higher energy centers. To the intellect especially this is true. However, it is our opinion that the advent

of true openhearted energy takes place only when the seeker has begun to value each energy center equally and begins any conscious work with a brief examination of each center so that imbalances can be seen by the self and attended to before the self takes the consciousness into those higher centers and asks it to function.

6: This group has spoken often of the feelings that the self has the dark side and each has worked with this dark side, seeing how it can unhappily distort red, orange and yellow-ray energies. We encourage each, then, to find more and more appreciation of and tolerance of those lessons that seem so basic, for in truth each energy center has the same degree of preciousness. Each ray of self is beautiful to the infinite One. So the task becomes that of attempting to clarify and refine the sense impressions that arise from catalyst as the present moments seem to pass. If there is work to do with self or with other self in clearing these lower energies, we encourage an attitude of enthusiasm for doing the work it takes to get to the heart of whatever distortion or blockage has taken place.

7: Judging not but only nurturing the self, finding out what you truly think and feel and then, without judgment, turning once again to the open heart. Each within incarnation shall make many errors. The illusion was set up to force errors, to bring about helpful challenges. The catalyst that seems so heavy is an expensive gift of the higher self to the self. When one can take this, shall we say, on faith, one has overcome a great stumbling block that stands in the way of the open heart.

8: Q'uo: Now, once one has made peace with the first three energy centers, once one can feel that full energy is moving into the heart, there is another consideration to deal with before further work is done. This is a subtle, careful, work. It is the sifting and winnowing of the feelings and thoughts within the heart. Each entity has within the heart center all the expressions of love from the most refined to the most inchoate, unorganized and distorted. All feelings of the heart are true at some level, but the upper levels, the surface emotions of the heart, can be as the red herring in a mystery story, clues that lead in the wrong direction. If each can see itself as a kind of distillery and can see emotions as the raw products which go into the creation of the wine, there might be a good analogy of what it is to explore, refine and purify emotion, for the grape, with its skin, its fungus and its stems, the sugar with its impurities, the water with its impurities, (these together) are wine. However, they do not yet manifest as wine but rather as a collection of ingredients, mishmashed together, not yet finished. These are the emotions that the heart receives to begin with when new catalyst comes. Seldom is the entity receiving catalyst able to listen, see, touch or feel clearly. Usually, there is some degree of confusion in the response.

9: Therefore, it is not well simply to advise the seeker to follow the heart and no more than that be said, for truly one needs to follow the heart, but first one needs to allow each experience to be refined and be purified by that distillery that is carried within that heart by each. It seems that each is a prisoner of time, and yet in the sense that we are using this analogy it is only in the freedom of the illusion of time and space that this first purification of self-aware emotion can be accomplished. These raw feelings that the heart senses instantaneously may be already pure. But it is well to ask the self to refrain from impulse and to honor all feeling by moving back to it when one can contemplate it, and in that centered and balanced mode allow the deeper truths of what has been felt to move through that refining fire which distills pure emotion from the dross of ingredients that are no longer needed.

10: In other words, the heart puts out a lot of garbage which needs to be placed where it can be removed. Let us say that you have within your heart a curb. Place the can at the curb, and when you feel you have found the dross of some feeling, that which was not fundamentally clear, the wanderer can visualize the action of physically placing those stems and skins of raw emotion into the trash to be removed by time, while the precious and pure emotion is filtered into the deep heart that contains purity, compassion and its own wisdom. Discrimination is such a valuable activity. Each has it. We encourage each in its frequent use.

11: Q'uo: Now we stand within the open heart, gazing backwards at those powerful energies that make us strong, and gazing forwards at those energies which more and more merge with the metaphysical. This green-ray center has but one true polarity, and indeed those who seek in the path of

here and where you are headed.

22: Now, this triad of energies is difficult, is hard work for any, native or from elsewhere. In fact, we may go as far as to say that it is well for the wanderer to realize that in choosing to come to offer this service at this time the wanderer has put itself into the situation identical with that of the native of your Earth. That is, to graduate from this plane of existence it is necessary for wanderer and native alike to walk the steps of light that offer with each step more fullness, more density of light, and if the wanderer becomes caught in the pain of living and creates a lasting imbalance in energy, the wanderer will then as surely as any Earth-born native need to remain within third density until that wanderer has again become balanced and polarized sufficiently to bear to endure that fuller light that is the experience of fourth density.

23: Now, in fourth density there is the dropping of the veil of forgetting. There is the greater awareness of each as the self. There is the lifting of limitations and boundaries so that each is unique, yet each shares the thoughts and experiences of each other in harmony. This sounds paradisaical to the Earth entity yearning for manifestation of unity. Yet we ask each to remember that each density has its own challenges and lessons, so that there is never an end to the learning. There is never an end to challenge. Within manifestation there is always the awareness of self and the awareness of other, and as the densities refine that awareness the consciousness asks with more profundity the nature of oneness, the nature of unity.

24: Moving into the heart, the green-ray chakra, that heart energy center, we stop and ask each to think upon the way in which energy works. Now, if there is a tightness, a stringency or a blockage within red, or orange, or yellow, to the extent that that energy is baffled, energy into the heart will not be as much, for there will be the energy bleed-off before the energy of the one Creator reaches the heart center. The energy that reaches this center is, in practice, that energy that the self has available to begin to work upon consciousness. The disciplines of the personality—learning to communicate, learning to find the sacredness of all things—these lessons of love are not well undertaken by those who have not come to some degree of balance within the lower energy centers, and this situation is perhaps the most typically devastating to the wanderer of all situations we could explore, for wanderers yearn so for the vibrations, the feelings and associations of home that they do not have the spirit and the energy to clear those blockages to allow confusion to reign as it will without becoming enmeshed in that sea of confusion.

25: We are being told by this instrument that we are taking too long to speak with you this evening and that the energies are somewhat flagging. And so we would simply halt at this point, realizing that perhaps at another session the circle may wish to explore this interesting subject further. We ask each to know that each is perfect and whole and in total unity with all that there is. This is reality. The rest is illusion. For each his star. Know hope and faith as you know your fingers and toes, and dwell in love. As the one known as Jesus has said, "Love the Creator. Love each other." Dear ones, if you can but remember these simple things each day will be doable, each night a cause for thanks and praise.

26: Because there is some energy for questions we would wish at this time to continue this contact through the one known as Jim. We would leave this instrument in love and in light. We are those of Q'uo.

27: I am Q'uo, and greet each again in love and in light through this instrument. At this time we would ask if there might be further queries that we might address. Is there a query at this time?

28: R1

29: I would like to ask how we as wanderers can better serve the Creator and the creation?

30: I am Q'uo, and am aware of your query, my brother. Whether one is a wanderer on a distant sphere or an entity of third-density illusion which has grown from roots on its home sphere, to love is to serve. To seek ways of serving more completely fuels this desire and the opportunities then present themselves to one who wishes to serve more fully. Thus, my friend, we say to you to desire to do so is to begin the process.

31: Is there a further query, my brother?

32: Carla

33: I have a follow-up. I know R1 is talking about helping people to network via computer and so forth and to make a

place where wanderers can get together to combat the loneliness. Are these kinds of things useful or is our service mainly just living?

34: I am Q'uo, and am aware of your query, my sister. These many choices are but mechanics and detail. The desire to serve is the foundation upon which all shall be built according to desire. Fuel, then, this desire. Seek to serve in whatever way is yours and those ways which are yours shall come to you and through you.

35: Is there a further query?

36: E

37: I would like to know if there are entities that actively work against the progress of wanderers, and if so how does one recognize them?

38: I am Q'uo, and am aware of your query, my brother. There are indeed those which you may call the dark angels which serve in their own way by providing the catalyst of which you speak. Any crystal shall fracture along its most flawed line. Thus, look into your own pattern of beingness to see those opportunities presented that tempt you away from love and service to each entity that you meet. When these opportunities present themselves it is your free will choice as to how you shall proceed. Perhaps the choice is made in action rather than in thought, thoughtlessly rather than in contemplation, seemingly by accident (rather than a choice, and upon the foundation of this choice the dark angels, or loyal opposition as they have also been called, may offer the intensification of that choice which has been freely made. Then the wanderer who is like unto a light is tempted to dim that light of love and service. If possible, the dark angel would seek to put out or control such a light. Thus is their service offered and thusly do they evolve in the negative sense of the service to self, the putting into order, and the gaining of power over others. They are a part of the illusion as surely as is the light, for the one Creator blinks neither at the light nor at the dark that makes up the nature of the creation itself and its expression in this third-density illusion.

39: Is there a further query, my brother?

40: E

41: As one becomes more aware, does karma become more instantaneous?

42: I am Q'uo, and am aware of your query, my brother, and feel that you are most perceptive in your recognition of this principle, for as one becomes aware of what it is that one wishes to accomplish and clears the way for such activity and is successful in achieving it, so then are the challenges more intensive and the feedback more immediate. This is efficient learning, though its disguise is often pain and suffering and confusion. Yet (by) persistence, utilizing the faith and will that are the rod and staff of the seeker of truth, one may move through this pain, suffering and confusion.

43: Is there a further query?

44: R1

45: Can we erase karma while we are in the third-density illusion?

46: I am Q'uo, and am aware of your query, my brother. We would suggest the (word), perhaps, balance because to erase karma is to erase those lessons which have been programmed previously to the incarnation and this would be like erasing a portion of one's existence, whereas to balance those lessons programmed is to remove the effect of the karma which ties one to the incarnation until the balance is achieved or until the will is depleted.

47: Is there a further query?

48: K

49: Do wanderers have to remain within the third density until they have achieved a balance in their own light at the fourth-density level?

50: I am Q'uo, and am aware of your query, my sister. The wanderer, as with any other third-density entity, must meet the same standards of giving love, of offering compassion, of opening the heart to the unconditional kind of love and compassion that are the fourth-density hallmark. Thus, the wanderer must meet these same standards.

51: Is there a further query?

52: K

53: Do wanderers get to go back to their home density after completing the harvest here?

54: I am Q'uo, and am aware of your query, my sister. The wanderer may do so if this has been the agreement and may do otherwise if the agreement has been, for example, to remain for a certain portion of the experience of the planet that

67: I am Q'uo, and am aware of your query, my brother. There are in truth seven different densities of Earth that are present at all times, though at this time only one through four are in activation, the fourth beginning its activation in a fashion which is perceived by those who are sensitive to these changes in a gradual or step by step fashion, so that there are small indications that are notable as each stage builds upon the last to move the planet itself into a new vibrational frequency.

68: Is there a final query at this time?

69: Questioner

70: If you would, Q'uo, I'd like you to comment on Jesus Christ and why his death is considered a martyrdom. In what exact way was Jesus' death a service to humanity so that it could be called upon?

71: I am Q'uo, and am aware of your query, my brother. We shall attempt to respond to this most thoughtful query by suggesting that the one known as Jesus or Jehoshua was an entity which was able to gain a great deal of understanding of the nature of this illusion in which all which an entity has of a physical, mental and emotional nature is sacrificed in order that the entity of third density might be reborn to a new level of being. This density was seen by this entity as that which offers itself in sacrifice to all who move through it. All the illusions, the experience and the very fabric of this density exist in order that each entity which moves through it might be able to become transformed by the experience.

72: Thus, the one known as Jesus wished to offer itself as one who provided a pattern or model of beingness that delineated the nature of sacrifice and transformation, that there was indeed no death which would end the experience of consciousness in this illusion, that there was the possibility of using the illusion about one as a means by which one could give and receive love from all other entities according to the desire or choice made within one's own being, no matter the circumstances without the self.

73: Thus, the one known as Jesus was able to offer its own life as an example of the kind of transformation possible for each entity within this illusion. Thus, this entity used the illusion for a greater purpose than becoming any kind of king or power within the illusion. This entity offered a means through the illusion and beyond the illusion as it explored and shared the love of the one Creator in a pure and undistorted fashion.

74: At this time we feel that we have spoken long enough for the patience and comfort of those present and would thank those present for inviting us to your group once again in your circle of your seeking. We are always honored to do so and would, at this time, take our leave of this instrument, leaving each, as always, in the love and in the ineffable light of the one Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

75:

9.11 1996/04/07

0: (The beginning of this transcript is missing.)

1: ...To that which one has hoped he would be. Yet, each daily dying is simultaneously the day of resurrection. As within the curtain of flesh, each capitulates in the daily cycle and in the yearly cycles of light and darkness the seasons of spirit. There is a revolving wheel of being that moves the planets in their courses and the hearts of men within its daily cycles and seasons; always moving, never still. Life and death tumble like puppies with each other, experiencing endlessly limitation, expansion, darkness, light, sadness, joy. And each emotion is a truth. How often have you met the resurrected Christ consciousness upon the road and not known that it was Creator.

2: We encourage each to lift those blinders as often as possible to lift the self into faith, into hope, into peace, by thinking upon these things. Thinking upon the concept of sacrifice, concept of a love that would give itself and spent itself to the point of death. Each has known great heroes and read of mighty deeds, but each is a hero within his own creation. In one season, it is easy to see the self as together, efficient, able.

3: Each has many, many times, perhaps sometimes overwhelmingly so, (judged the self) as unworthy, inadequate, not coming up to the expectation of self. We ask that you seek again and again (self-forgiveness and self-worth) whenever

in the course of the daily activities you remember to move in mind to that tune that is the Earthly heart.

4: There if you have the eyes to see, you will find that the stone has been rolled away and that the light has claimed the tomb for its own.

5: My dear ones, you are the light of the world. It is from hearts such as yours that the light of your planet comes. It is from lives such as yours that the great procession of life and death is (imbued) in the passion play of life on earth with honor, dignity, compassion and deep caring. You have within you every (force of death) and every (force of light). Nothing has been left out of your makeup. It is the way of the spiritual sojourner to live that uncomfortable life that is aware of these matters, that is aware of the great wheel of evolution working through time and space to bring consciousness to that infinite present moment, where that great love that created all that there is suddenly explodes into light infinite and indivisible.

6: We would at this time transfer the contact to the one known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

7: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to ask if we may speak to any further queries. Is there another query at this time?

8: Questioner

9: Yes, Q'uo, could you describe please the Law of Responsibility, how does (inaudible) that all (inaudible) on a spiritual (inaudible)?

10: I am Q'uo, and I am aware of your query, my brother. Each seeker in the process of seeking will find those resources that are of assistance in the revealing of the heart of love and the nature of truth to the seeker. As the seeker becomes aware of more principles, shall we say, that are applicable to the life pattern the seeker has the responsibility of utilizing these resources in the service to others and in the enhancing of the life pattern. If the seeker is unable or unwilling to use that which it has learned, then it will find greater difficulty in its future seeking in discovering further principles and resources that will assist in this process. Thus, the Law of Responsibility simply asks each seeker to use that which is learned to the best of its ability in the life pattern, in revealing love to self, love for self, love to others, love for others.

11: Is there a further query, my brother?

12: Questioner

13: You spoke once previously about if a catalyst were not processed, or something along those lines, that it ended up draining the entity. Does this relate to what you have just spoken of?

14: I am Q'uo, and I am aware of your query, my brother. And this is correct. For if the entity has a catalyst which is yet to be processed, and if the entity is aware that that which has been given to it is capable of processing, then the entity will find itself in a situation of what you may call inner turmoil or confusion, until it utilizes those principles which it has gathered thus far in the processing of the catalyst which is before it.

15: Is there any further query, my brother?

16: Questioner

17: Not from me, thank you, Q'uo.

18: I am Q'uo, and we are grateful to you as well, my brother, for your heartfelt queries. Is there another query at this time?

19: Questioner

20: Yes, Q'uo, I do have one other question. Prior to our beginning this meditation we had a group dynamic issue specifically focused on my own feelings, that rose rather sharply, based on a comment that was made, and I was wondering if you could tell me—tell us the condition of the group energy dynamic effect that our discussions had on that?

21: I am Q'uo, and I am aware of your query, my brother. We were observing this experience and were pleased to find that the group dynamics, as you have called them, were greatly enhanced by the discussion which ensued concerning the difficulties which you were feeling and appreciating (regarding) your own experiences. It is not the presence of difficult feelings that causes a problem for the group energy, it is the lack of attention given to them that can cause holes, shall we say, in the wall of light that surrounds this group. Thus, we were greatly pleased that each present was willing to share what each had available at that time, which is the fruit of one's be-

ing in the service of others. This is a greatly blessed event, when the vision of sorrow is replaced by the vision of hope as a result of the efforts of those present to support each other in any situation, especially those which are difficult.

22: Is there a further query, my brother?

23: Questioner

24: I don't think so, thank you, Q'uo. I feel relief hearing your words on that subject and great joy (inaudible).

25: I am Q'uo, and we also feel great joy, my brother, and are greatly appreciative for your efforts this day. Is there another query?

26: Carla

27: I'd just like to follow up and ask if there is anything that Jim and I can do to help make this place a safe place to be (inaudible)?

28: I am Q'uo, and I am aware of your query, my sister. We observe the efforts of each present and can only commend each within this circle for offering all that each has. There will always be more that can be done, for the journey which you travel is one which is infinite in nature. If you choose to look at that which is not yet done and judge the self accordingly, you will always come up short, shall we say, and the estimation of the self will seem small. If, instead, you will look at that which has been accomplished, and each has done much, then there is reason for rejoicing and we recommend rejoicing, my sister.

29: Is there any further query?

30: Carla

31: That's all.

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

33: (Pause)

34:♡: I am Q'uo, and we are most grateful to each for the offering of those questions which have been given to us in love and in true desire to know the truth, and we again thank each for the being which each brings into this circle of working, for it is your being which is of inestimable value, though most are unaware of the value or the being, for it is that which is at one's center of heart, and this is the journey my friends, to move to the center of the heart, which would seem to be a quick and easy journey. For do you not carry it with you? Oh, but, my friends, this is the infinite journey, for are you not all things and are you not the one Creator? So when you seek the heart of love, you seek the heart of self and you contain and express the heart of self in ways which even you do not begin to understand. Have faith, my brothers and sisters, for this is a journey that you each are well set upon. There shall be difficulties. There shall be challenges. How else shall you learn that which you do not know? But if you have faith and continue with a strong will, you shall find the heart of yourself and the heart of the one Creator in the same place.

35:♡: At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends, Adonai.

36:

9.12 1996/04/14

0:♡: We are those of the principle of Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. It is our privilege and our blessing to be called to this circle of seeking, and we thank each who has allowed us to come to share our thoughts with you at this time. As always, we ask that it be remembered that we are not infallible, that we are not all-wise, that we are not authorities, but travelers on that path with no steps that is the spiritual path. And so we ask that each respect his and her personal truth and take those thoughts of ours which seem good to you, leaving the rest behind without a second thought, for each seeker has within that compass that tells when the direction is right and we ask each to use that discrimination and that guidance and to trust that feeling within, not any authority, for each is the authority of his own path. Each is truly the captain of her own ship in an ocean whose tides are not known and upon which there is no land. Each spiritual seeker sets out upon a voyage of discovery. And yet each island of truth, each continent of discovery, is within the seeker. The journey across perilous waters is an illusion necessary because all within third density dwell within a heavy illusion and the way to grasp the nature of that illusion and to use it is also illusion, for is not

all the shadow of one great original Truth: Love—that which is ever unmanifest, invisible, ungraspable, unprovable. Such is the nature of the spiritual journey.

1:♡: This day you have asked for our thoughts on what are the steps for achieving harvest, the harvest of third density, those specks of light which we have talked about. How can seekers learn to bear the intensity and fullness of the light that illumines fourth-density illusion, for you see all within our grasp is illusion, yet each harvest delivers the seeker into an illusion that is fuller of light, that light which is the first manifestation of love.

2: So when we say that all is illusion this is not to suggest that there is a way out of illusion. No, rather we suggest and encourage each to contemplate the seeking of that illusion which contains that fullness of light which can be accepted and borne through the circumstances of each day, each hour, and each moment.

3:♡: This instrument was saying earlier that none is worthy, and the one known as Tom suggested that all are worthy. And we say to you that as with all paradoxes this is the mark of the spiritual, this is a sign of the metaphysical: paradox and puzzlement—for each statement is quite true to the best of our knowledge. No one is “worthy” if worthy means that one has accomplished a certain number of understandings so that one is able to pass the final test. None, by learning, no matter how abstruse, shall be able to accept fullness of light through knowledge. None is worthy to enter into fuller experience and larger life by what striving that entity has done. It is also very important that each realize that beyond and throughout all illusions that each entity is perfect. Each entity is loved by the Creator. Every iota of flesh, every thought, every emotion is loved, accepted and forgiven by Love Itself. So there the human experience balances between complete unworth and complete worth. Between is that pathless path which each seeker treads.

4: As we speak to this instrument we ask each to breathe deeply, feeling that inspiration, that life that dwells in each breath. And as each breathes out, let that life that is given back be felt. As each breathes in each breathes that which the trees and the plants have given, and as each breathes out each is giving to the atmosphere that which feeds second density plants, trees and so forth. There is a depth of interconnectedness between third and second density, and in between all second density entities that articulates without words the way of service.

5: Indeed, do plants consider themselves other than trees? Do trees consider themselves other than animals? And so forth. Indeed, these entities for the most part know only that all is well and that all will be well. And instinct, growth and desire for the light lead each into the paths of living and of releasing that light. It can be, although it is not (often), the same for third-density entities, and for a lucky few the instinct to serve and live by faith (is such that there is not the need or the use of the so-called spiritual seeking. But for the great, great majority of those who enter third density there is a tremendous need to find the path that is one's own, that speaks to the feelings within.

6: We said earlier that your density is one of illusion, and indeed each has that garment of flesh that carries about the consciousness that is infinite and eternal. While this consciousness dwells within the physical vehicle each has one great gift which overshadows all other gifts and that is the gift of what has been called presence. Each is aware that he or she is conscious. This self-awareness opens a door which, once opened, cannot be traversed in reverse; the door shuts upon those who have been awakened to the call of their deeper nature.

7: Now, not all entities are on a consciously spiritual sojourn. Not all entities are ready to awaken into the responsibility of knowing that they are spiritual beings and that they wish to accelerate the rate of their spiritual learning or evolution. For those who are asleep we ask each to rest easy. There is a time and a season for each entity and when that time comes that entity shall awaken. That entity shall begin to investigate what is true, what is real, where he is, and where he is going.

8: For those who have come to this realization, for those who have embarked upon that journey from which there is no return, we say to you that your greatest gift, your most precious gift, is your incarnation. Each of you has chosen to be in this illusion at this time in order to learn and in order to serve. These two are interconnected, two sides of one coin, the be-

desire that many of your peoples truly believe can be satisfied through the attainment of money and power.

7: These beliefs, so native, so normal and so very widespread, simply fail to ring true to the wanderer on the most basic of levels. And so that red-ray energy center is challenged first by the very instinct for survival, for it feels to the consciousness of that body as though it will not be able to survive.

8: Perhaps the most basic corrective of this feeling is the observation that each has in fact survived, and we may not create joy by telling you that each will continue to survive until all that you have wished to do is done, all that you have desired to learn has been learned. Being a wanderer does not condemn the body to an early grave. Rather, it promises a chronic situation of mismatching vibrations. This is often expressed, manifested, or shown in allergies, illnesses and mental and emotional difficulties.

9:♡: Now, what can each do to open and strengthen this all-important first ray? We ask each to spend the time when the self is grooming and bathing and clothing that physical vehicle to care for it, nurture it and do those things that you feel will help it. In all ways find the way to give the most respect and love to this fragile, hard put, physical vehicle. Rock it in your mental arms. Hold it and tell it, “I love you. I love you. Rest easy, for I love you.” You are that body's only human connection. You are that entry way where consciousness of self meets self, and you have been given this precious physical, chemically driven body. It has offered itself freely, given its instinctual life over to that consciousness that has never been born and will never die. This is a complete sacrifice of the body which, until recently, lived the instinctual life of the great ape. Know that you can nurture this body and that it needs your love.

10:♡: The other way that you can open this energy center is by coming to grips with the sexuality with which this physical vehicle was supplied. Gaze at experience and come into ever closer awareness of the sacramental nature of this energy. That which is called sexuality is only the surface expression of that driving force which has created the densities. It is as though each of you had within the self a port upon the ocean of eternity, for through the physical vehicle of woman flows the ocean of life and to its shores come each male energy to enter and know infinite love, infinite energy and the miracle of birth from the forever into the now. And to the male has been given that driving enthusiasm that is manifested in that seed which is fertile and which takes hold and offers life within the ocean.

11: And male and female, energy and energy, come together and flow into each other and create all the polarities, all the densities, all that you can think of. All polarity has its first expression in red ray, so whether you express this energy or are celibate, it does not matter, for if you know and respect the goodness of that basic energy it will well up within as the never-failing spring, always life giving, always life enhancing.

12: That second energy which is often associated with the belly is the orange-ray or second chakra, and within this energy come the difficulties and the dynamics of the self's journey with the self and the self's interactions with other selves, one at a time. For the wanderer whose experiences of other selves are often difficult, the orange ray presents the challenge of remaining open in a hostile environment of, as this instrument would say, taking the slings and arrows of challenging fortune and still remaining eager for further contact with people.

13:♡: It is often true that the wanderer will not be completely aware of its difficulties of accepting itself. Therefore, the wanderer will project that difficulty outward and it will then feel that it cannot deal with other people. Yet other people are the mirrors which reflect the self to the self. It would be possible to work through the lessons of love without other entities but it would not be probable. It is the mirrors that touch your life that give you the information you need to turn within, and, little by little, find ways to deepen the love that you have for yourself.

14:♡: Now, each would say, “Of course I love myself.” And yet there is the self that criticizes self, that asks the self for more, that is never satisfied with what has been done. This instrument would call it being hard on yourself. Yet this is not an adequately deep expression of the kind of damage most wanderers do within themselves because they do not have mercy upon themselves. Somewhere, dimly remembered, each wanderer feels there is the possibility of giving, serv-

ing, doing, being more.

15: We do not deny that there is always more, but we ask each to see that this is not at all the point. To aid the orange-ray center we ask each to work at becoming more able to accept, forgive and support that self that is living by faith alone in a difficult environment, that is hungry for food that they cannot find and that becomes weary with every passing revolution of the sun. As each becomes older the weariness increases and yet this is not necessary for the one who has learned to accept the self as it is, with its dark side intact, not regenerate, not born again, but the self in all its dirt, with every mole and wart and running nose showing proudly.

16:♡: Beloved ones, know that your physical vehicles will always be challenged. Your reactions to other selves will always contain the inevitable biases which handicap you in physical and emotional ways but enlarge your area of action in other ways. So, perhaps the one word that expresses our advice on dealings between self and self would be mercy. Compassion and forgiveness heal. They heal the self and they offer others a place wherein they too can chose to heal themselves. Let your witness with this strong energy be that of the loving and the merciful. This instrument would say shepherd, but that is not the concept. We simply cannot give this instrument a more accurate word.

17: Moving up into the solar plexus we find the yellow ray that is the primary ray of this density, that is the ray within which the greatest work of learning and service can be offered. This is that ray within which wanderers must learn to work within various groups and institutions of your peoples. The yellow-ray difficulties mirror and extend those difficulties of orange ray. However, dealing with group dynamics is in one sense simpler, but in the normal sense far more complex than the dealing of one person with another.

18:♡: Within this energy nations are built and destroyed. Religions are started and abandoned. Peoples move across continents and cultures evolve, mature and fall away. And within each group there is the more balanced and loving and compassionate path. Within this large assortment of groups that each entity will encounter within a lifetime lie the matings, the marriages, the belongings, the revolutions that shape the present and the future. In this energy each comes into deeper contact with the group mind, the national mind, the racial mind and the archetypal mind. This is the seat of power within the entity. This is where the instincts of control and influence dwell. This is the place where the spider builds its web or decides to become another entity. This is the crucible of your lessons in love.

19: Perhaps the most common and challenging of these groups is the family. Within this small group entities have the most steady, deep and lasting opportunities both for weal and for woe. Each is capable of becoming a portion of the so-called good of another's experience or becoming the nemesis and the avenger that can destroy another. This family is so deeply a part of the experience of third density and so fully fertile with opportunities for service to self and to other self that we cannot overstate the opportunities for polarization that lie within the challenges and circumstances of the self dealing with groups.

20:♡: Community is something wanderers understand instinctively. That much almost always comes through the veil of forgetting that marks the beginning of an incarnation upon your planet in your density. The remembrance of a loving, supportive and steady family. The remembrance of men and women and children that are not only connected by names and by association but also by commonly held beliefs in service make the wanderer's plight very, very lonely within what this instrument would call the nuclear families of your Earth, for within these families there does not seem to be a constant and steady atmosphere of love, for when faced with challenges of yellow-ray energies many entities, wanderers and natives alike, move back into orange-ray energies and remove themselves from groups insofar as possible, or, alternatively, entities can choose to immolate themselves within a certain group or “ism” that there is no longer the necessity for making personal choices.

21: We encourage each to catch those feelings of retreat and even panic and to express to the self the word “remembrance,” for if the wanderer can but remember that there is a good reason for having come, there is a good reason for dealing with these entities, these groups, then there is still the weariness, still the pain, but also courage and strength that comes from the knowledge of who you are, why you are

the reduction of the conscious state. We then hope to offer a more calm and peaceful environment in which you may practice of the one infinite Creator. The responsibility that you and we share in this blending of vibrations is the responsibility to use this blending in service to others. Whatever essence or kernel of love you may feel and connections you may make in your own understanding is a fruit, shall we say, that may be of service to others as you put it to work in your own life pattern. The same is true for us.

21: Is there a further query?

22: B

23: I want to know how to deal with a person at work that I often seem to battle with. How do I keep from battling?

24: I am Q'uo, and we may comment. We are aware that this other wishes to be confrontive and gain the upper hand in each encounter so that there is a system of dominance established, and when you are required to be in this entity's presence it is difficult to refrain from engaging in the conflict which this entity appears to enjoy with not only yourself but others as well. There are many, many kinds of personalities which have formed around free will and individual expression of this will. It is inevitable that there will be conflict and confusion, for the free will expression of personal identity is an activity that third-density entities are liable to use with or without discrimination and yet the expression of this free will is central to all choices made and most importantly central to the choice of polarity that is the gift of this density. Thus, each entity is in its own way attempting to carve out that vehicle of personality that shall carry it to those places it wishes to go.

25: There is, however, as you are well aware with acute sensitivities intact, much of friction or wasted energy it would seem that occurs when entities inhabit an area of work that is the place where the personality shall find its fullest play, and the play of more than one personality conflicts with others. This is the very stuff of your density, my brother, for whether the interactions are long or short, intense or not, there is always the opportunity to give love for whatever is received from another, each instance offering a certain degree of difficulty, yours being more challenging than most for you at this time. Yet we can assure each entity that each personality and opportunity to interact with them is given in a way that is possible to achieve, to give love rather than conflict. We can only suggest to each entity that the meditative state be used as often as possible in order to return one's own desires and intentions to the proper tuning.

26: (Tape change. During this time, Q'uo finished the previous answer and B asked another question.)

27: As you have observed previously this day it is difficult to be vulnerable. When one is wishing to give love and acceptance in place of any conflict offered to the self, one is placing oneself in a vulnerable position, for there is not the attempt made to protect. To protect is the more common or natural response from entities who are working their way towards understanding. It is not easy, as you are well aware, yet it is always possible and it is for the possibility of such a breakthrough that such efforts are made.

28: Is there a further query?

29: B

30: Sometimes I wish to serve and find no one to serve. It is very frustrating. Do you ever find yourself in such a position?

31: We have felt great desire, as have you, to be of service to others. However, we are somewhat more accomplished at feeling the opportunities and answering in a manner which is appropriate, for it is always possible for us to simply send the vibrations of love, light and healing to those who are in pain and who call for such healing with their anguish. It is not so easy for you to do this, yet it is also possible if this is a ministry that one would wish to take upon one's shoulders.

32: There are many entities that one meets in the daily round of activities and even the smallest smile or offer of assistance can mean much to any entity. To give even the smallest amount of time and energy to another is to assist. To wish to assist is to lighten the vibrations of this planet by the simple desire to serve another in love rather than to bring difficulty and grief to another through machinations of the mind and the random thoughts that accompany such random desire. Thus, the tuning of one's own mind/body/spirit complex in the desire to be of service to others is in itself and in its essence a service. Where there is desire to serve, there is always the opportunity to serve.

33: Is there another query at this time?

34: (Pause)

35: I am Q'uo, and we are most grateful, as always, to have been with each entity this day in this circle of seeking. We feel that when the queries are from the heart the depth and power with which the desire to know is enhanced. And we are grateful to each for allowing us to be a part of this most personal sharing of concerns, ideas, inspirations and confusions, for all of these are a part of the one Creator in each entity. (Each entity has a portion of a great puzzle and when we come together in sessions such as this we see and feel and are much more than any individualized portion that we were before. For this opportunity to grow and to serve we thank you with all of our hearts. At this time we shall take our leave of this instrument in the love and the light of the one infinite Creator. Adonai, my friends. Adonai.

36:

9.14 1996/04/28

0: We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. Thank you and bless you for calling us to your circle of seeking this day. We are most grateful to have this opportunity to blend our vibrations with yours and to offer our humble opinion. We ask only one thing, and that is that you take with you that which you feel is useful of what we say and leave the rest behind without a backward glance. Trust your discriminatory ability, not another's authority, for you have your wisdom deep within you and we only help you remember parts of it. That is what we hope is our service to you, and we thank you for your great service to us, for without those who seek and hunger and desire to know the truth we would have no right to share our views.

1: You have asked us this day about a subject that is very dear to our hearts, as this instrument would say, for we have been wanderers and have dealt with the experiences of being one who is not native to the vibration of birth. We know the call to serve as a wanderer and we know of the tremendous effect the veil of forgetting has on the young wanderer that (is) so, so far away from any vibration that feels native, and yet we have not regretted in any way our service as wanderers, and we hope that each of you can come to feel that the service that you wish to provide is worth the sacrifice of comfort and the many feelings of difficulty and isolation that a wanderer is almost bound to experience.

2: This is a large subject and (at) this particular meeting we would like to speak using the organization of energy centers to allow us to share our thoughts in a somewhat more logical way than simply taking the various challenges of the wanderer one by one.

3: We are aware that each has a good understanding of the various energies that lie on the path or pole line from the entering energy at the root or red-ray energy center and that move upward through the body's (energy centers) to exit finally at the violet-ray center, moving, as does each of you move, from the basic to the more advanced lessons of love which you have come to learn anew as if you had never known them before. Remember to turn in thanks and look once more to find what depth you have not yet plumbed in each energy. In each, shall we say, division of incarnational lessons there is an unending subtlety and refinement of what we may loosely call understanding or balance. There is no end to awareness and there is no end to the path each of you shares, but only an ever more profound allowing of the natural balance to come into manifestation from that great well of potential that is the human heart.

4: We would begin with the red ray, that great and powerful...

5: (Carla deals with Mo the cat wanting to climb into her lap.)

6: As each wanderer comes into being in an incarnational body the very cells of that physical vehicle, having been inundated and marinated in that consciousness that it now carries for a lifetime, shrinks and quivers with the mismatch of vibrations between the physical body of that consciousness and the energies which can be called public opinions, those cultural entities which mold and control, for the most part, the surface beliefs and habits of a culture. Your peoples, by their very basic ways of moving through their days, their seasons, and their years create a tremendous and powerful ethos driven by fear, driven by hunger, driven by need and

ing and the doing. The attention so often is on what one is doing, where is the ministry? What do I do to be more spiritual? And yet, it is the sheer identity of each that is the great gift each has to offer this dear planet upon which you enjoy incarnation at this time.

9: Let us look at what we mean by consciousness, what we mean by presence. Consciousness is, in truth, consciousness of love, for love and the distortions of love is all that there is. Each then has a native vibration that is completely congruent with the Logos that created and formed all the millions of infinite universes. And each, through the process of taking on an incarnation, have, shall we say, signed up for a difficult yet rewarding term of service.

10: That consciousness, then, that some have called Christ consciousness or cosmic consciousness, dwells within that vessel of skin and bones, muscles and thoughts. Each rattles around in this somewhat alien configuration, a spirit trapped, or just visiting. Most entities spend some time feeling very trapped, and yet this is an opportunity you wished for very much. This was a trip you planned for, setting up for yourself relationships that would help to focus your own heart and mind upon those lessons of love you yourself deemed to be the most telling and critical for you at this point. And so the basic vibration of each is love itself, distorted, contracted, controlled, shall we say, by the various ways which, by free will, the entity has chosen to limit or shape consciousness.

11: The way to climb the steps of light to a fullness that is fourth density is actually not to take on learning but to release learning, to release those strictures of contraction which you have placed upon consciousness in order to defend the self. When entities pull themselves away from the fully open heart it is usually not from a motive of anger, bitterness or offense but rather it is a move to defend the vulnerable self within. Little by little, then, the path towards graduation into fourth density involves discovering, balancing and releasing those things from which one pulls back and contracts the self in order to survive.

12: You see, each is as the note, tone or complex of tones which makes up an harmonic. Each is a perfect yet unique jewel, a gem with facets that have been cleaned and polished and shaped by the tempering of those furnaces which consume distortion. These furnaces burn brightest during times of initiation into lessons, when all seems dark and there is challenge and struggle within. In these times we say to you, "Rejoice, for you have joined forces with your destiny. You have come to a time of transformation. Take courage and know that sorrow, sadness, suffering and grief, anger, rage, disappointment and all the negative emotions that are felt are gifts which hold in their hands hours of despair, days, months, even years of isolation and pain and tempering." The oven of the alchemist is one designed to refine gold, to cleanse from it those things which are not gold. You may see the alchemical process working with consciousness as that refining fire in which dross is burned away, leaving that precious original Thought, pure, shining and untouched. You carry within you the sea of consciousness. All that there is within you. All that you seek lies waiting to be rediscovered.

13: Now, the third density lessons are lessons in love, lessons in connecting with other entities in loving ways. When one has spiritually awakened one becomes aware of a world suffering, an enormous cry of pain that is all about one, that not only exists within the self but is found whenever the entity reaches out here or there. Touch that place. Gaze into that interest and you will find that the human heart has suffered there too, and in this suffering all are one, just as all are one in the perfect joy and peace of love. And so each seeker dances amid distortions, choosing whenever possible to find the love that is there.

14: Each hopes to serve and we assure you that this is both simple and nearly impossible. It is simple in that simply by being who you are you are expressing love, for that is all that (can) be expressed. The question is always, "How shall I give love?" And we say to you that if you attempt to give love of yourself with your own energies you shall quickly run out of love, for it is in short supply within your illusion. However, it is not necessary for you to give love from the self. It is only necessary that the one who seeks to serve move the self out of the way of that love which comes in infinite supply from the one Creator.

15: That love can be poured through the instrument that is open and empty, and the world shall feel that light and shall not know whence it comes. Yet the one who is able

to be a witness of light, the one who is able, if you will, to be a channel of love, that effort and that desire to serve has reached its greatest apex. If one wishes then to accelerate the speed or rate at which one evolves spiritually then one simply attempts to spend time and attention on love in daily meditation, listening to the silence within. One enters the inner sanctum of one's own heart, and one feels there on that life-giving water that ends thirst. And as one becomes able to, one attempts more and more to see each moment as a moment in the silence, to see that all is perfect beneath that surface noise and confusion that characterize mortal, human kind.

16: We find that this instrument wishes to be politically correct and so we are attempting to remember both sexes in what we say but we must say that your language is not very well formed for this, so please pardon our many stumblings as we attempt to find a word that indicates that male and female alike are one with the infinite Creator.

17: Now, service to others is, again, as always, paradoxical, for if one serves others is not one serving the self, and vice versa? Perhaps one way to think about serving others is to ask the self to wait, to listen and to become aware in more and more fullness of what that other entity desires. And when one wishes to serve that entity then one asks the self, "How can I express love in serving this entity?" There are many times when the only way to express love is to be silent, and in that situation that is the most loving thing to do. Where there is perhaps a request from another, then one simply responds to that request as best as one can.

18: This willingness to take time to listen to another is in itself a service and we encourage each to open those inward ears that hear what that consciousness is saying upon the level of depth at which the self and the other are most truly expressing, for some request those things which seem fair but which, within the self, are found to be wanting and in those situations one serves best by turning to prayer to find acceptance and love.

19: We give this instrument the vision of the starry skies in midsummer on a clear, clear night. As you breath in, you breath in the universe, and as you breathe out, you create it again. Each is so precious. Each so beloved. Feel that rightness, that perfection that is the basis of consciousness. Breathe in and feel the heart expand. Breathe out and feel that love pour through. You are the light of the world. You are the Creator's hands, the Creator's voices.

20: We would, at this time, transfer this contact to the one known as Jim. We thank this instrument and leave it in love and in light. We are those of the principle of Q'uo.

21: I am Q'uo, and greet each again in the love and the light through this instrument. At this time it is our privilege to attempt to speak to any further queries which those present may have for us. Is there a query at this time?

22: Carla

23: I have two questions from P. She would like to know if she and the child will be all right, and what she should do regarding waiting for the natural birth of the child and risk her own health, or whether she should do as the doctors suggest and give birth now by C-section and reduce the risk to both her and her child. She is grateful for anything that you can tell her.

24: I am Q'uo, and am aware of your query, my sister. We send our love and our greetings to the one known as P and to the life that grows within her and readies its entrance into this illusion. It will not be a surprise to any that we cannot directly address this query with a specific response concerning the choices that the one known as P is faced with making, for to so choose for another would be to learn for another and affect that entity's discrimination and future in a fashion which is not truly of service when seen from the metaphysical point of view.

25: From this same point of view it may be said with certainty that the one known as P and her child are well and will be well for all is truly of the one Creator and the will of the one Creator works its way into each entity's incarnation in a fashion which is appropriate for that entity and which is in accordance with that entity's choices, both previous to the incarnation and made during the incarnation.

26: The one known as P faces a great challenge in her incarnation, one which is at the core of her very being. The blending of one's vibrations with another to the point of bringing a new life into this illusion and becoming the guiding force in this new life's experience—this is never an easy choice for

any, for the responsibility is great. Yet with such great responsibility come also those rewards which are beyond enumeration.

27:♡: We would recommend that all who feel concern and love for the one known as P send this love upon the wings of thought which binds all things together as one being to this entity that she might be inspired by this support. We encourage the one known as P to retire within itself to that sacred room in meditation where she can feel and experience the presence of the one Creator, that she may rest within this presence and be nourished by it in her time of need. That after resting there, that she ask the questions of her heart within this sacred presence and feel the response growing within her as certainly as does the life force grows within the child that grows within her now.

28:♡: Each entity may take refuge in this sacred room and feel the presence of the one Creator there. Within this sacred room there is protection, there is love, there is light, there is unity, and there is direction through the maze of choices that this illusion offers that both confuses and illuminates, that opens doors and shuts doors. Within this sacred room there is the clear inspiration of the one Creator which moves through each entity's life patterns, for the most part unnoticed because ignored. If entities seek regularly within this place of unity there is support and direction.

29:♡: We cannot speak more specifically but can send our love to this entity as well, and this we do.

30: Is there another query, my sister?

31: Carla

32: Yes. Thank you on behalf of P As for myself, I thought you would answer the first question by suggesting ways of increasing one's polarity to gain harvest but you concentrated on one's being and on serving when one is asked. I wondered if you could comment on that? Is it necessary to try to serve more or want to serve more?

33: I am Q'uo, and am aware of your query, my sister. Each seeker previous to the incarnation has laid a plan or created a pattern, shall we say, that will encompass all such steps that are necessary to be traversed for the harvest. The desire to seek and to follow this path is thus a gift of the self to the self. Each portion of the one Creator seeks to become one again with the one Creator. Thus, this basic desire is embellished in a fashion that is in accordance with the desires of the entity that has become individualized to the extent that it is able to choose its own path. Thus, during the incarnation it is well if one attempts to be oneself, to be that pattern, to be that choice, to be true to the self, for the self to which you are true is the greater self, the higher self that has laid the path before you in a fashion which allows for the free will interpretation of many, many details and yet which assures each entity that the path has been laid and laid clearly.

34: Is there a further query, my sister?

35: Carla

36: No, thank you.

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

38: B

39: Yes. I have a question concerning the Law of Responsibility. I am confused by the concept of forgiveness. My experience teaches me that forgiveness has many strings attached to it. Could you give me a higher perspective on forgiveness?

40:♡: I am Q'uo, and am aware of your query, my brother. To forgive is, shall we say, to give love for whatever has been given to you. Thus, there is no condition other than a relationship and an interaction between entities. The desire to forgive is enough with which to begin. If one places conditions upon the forgiveness then one is beginning in a fashion which will yet require refinement, for to truly forgive another one must erase all conditions. There is the giving of freedom by removing conditions, the allowing and accepting of free will by removing conditions. The gift freely given is the one with the greatest value, shall we say.

41: Thus, if you are able to wipe the slate clean within your own heart and mind then you have truly forgiven. There is much of one's own experience at being forgiven that conditions one as to what it is to forgive and to be forgiven. If you feel that you have accepted another's definition that no longer fits that which you wish in your own life pattern then you are free to construct your own definition and to put it into exercise by applying wherever appropriate. And we are aware that within your illusion there is much opportunity for practice.

42: Is there another query, my brother?

43: B

44: No. Thank you, Q'uo.

45: I am Q'uo, and we thank you, my brother. Is there another query?

46: Questioner

47: (Inaudible).

48: I am Q'uo, and we would be glad to entertain one or two more queries before closing this session of working, if there are any further queries.

49: T

50:♡: How may I best be of service to my son in raising him so that I do not interfere in his spiritual path and yet teach him what I know in the spirit of love and guidance for whatever is best for him?

51: I am Q'uo, and am aware of your query, my brother. We have found that it is well in teaching another who seeks your assistance to first set the pattern of your own behavior in a fashion which exemplifies the basic principles which you wish to share. In this instance we feel that you desire to share in large part the seeking of the one Creator and the serving of that one Creator in all that you see. This shall be the greatest teaching to the young entity: that which he observes in the daily round of activities shall teach him far more than words and patterned instructions, though words and instruction are indeed important.

52: It is well to realize that even a small entity is an honored seeker of truth, one who has traveled as many trails as has any, and who seeks within this incarnation to move with you in your seeking and to learn from you. Thus, to observe, support and appreciate the free will choices that such an entity makes is most important while balancing this appreciation of free will with your own guidance given in a fashion that respects the entity rather than confining without explanation.

53: This is a great honor and privilege: that of teaching the young child and one which cannot receive too much appreciation from any, for the responsibility is large but, as we have said before, the rewards are as large, at least.

54: Is there a further query, my brother?

55: T

56: No. Thank you for what you have shared.

57: I am Q'uo, and we thank you, my brother.

58: (Pause)

59: I am Q'uo, and as it appears as though we have exhausted the queries for this session of working, we would once again thank each present for inviting our presence this day. We are most gratified to have been able to blend our vibrations with yours and to speak our thoughts and opinions in response to your queries which we have found helpful in our own patterns of seeking.

60:♡: We would at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

61:

9.13 1996/04/21

0:♡: We are those of the principle known to you as Q'uo. We greet you in the love and in the infinite light of the one infinite Creator. We thank you for calling us to your group this beautiful day. Your springtime has cycled around again, that time of expanding light, and even in the purely physical illusion your colors bloom and blossom rejoicing in the increase of light. There is the palpable lifting of vibrations among your peoples as the light increases in its daily amount each of your days. The self-aware life of your planet actually increases in its fidelity to the original Thought. As light increases so does remembrance of love increase.

1: This is as a blossoming on the metaphysical plane, so springtime redounds very much to the finer densities and is not at all simply a surface phenomenon. Indeed, each individual, each kind of thing, has its seasons and its cycles of being and for the spiritual seeker such cycles are to be expected.

2: We do not wish to forget to remind each, as always, not to take our words as those of authority but as those of fellow seekers, fellow wanderers upon the spiritual path. We are not infallible. Indeed, no source is infallible, for to speak is to err. It is only possible to approximate understanding or truth at the level at which words and symbols have meaning.

Truth lies behind all appearance. This includes the finer densities as well.

3:♡: As we ponder how to discuss this interesting topic we find ourselves moving to the consideration of that which is the essence of each individual seeker. That essence is, in all cases, the perfect vibration of love which is the great original Thought distorted in a way chosen by the individual into patterns which are unique to that one individual so that each entity is congruent with each other entity and at the same time, and antithetically, each individual is entirely separate and different from any other, for truly, as with the snowflakes, there are no two entities just alike.

4: Just as each entity has the fingerprint that is unique to it, so the individual spark of consciousness that has coalesced into that sub-sub-Logos that is each seeker, that coalesced entity has its unique soul-print or signature of self. This means that each entity has, in addition to the commonly held cycles of time, of season and so forth, additional cycles unique to that one individual. There are tendencies that are common to seekers, but in the deepest sense each individual seeker must chart its own cycles and come to penetrate the mystery of those cycles for himself, for that which is perfect for another is not likely to be the optimum way of dealing with these spiritual cycles for the self. One can pick up many, many good tips, good tools and resources to use in searching out the deeper truths of one's nature, but one must always depend upon that discriminatory faculty that lies within the self.

5: This power of discrimination is not a passive power entirely. That which fuels the power of discrimination lies within the precinct of the deep mind and can be seen as potential memory. In other words, implicit within the essence of self, truth articulated within what you would call your past lives stored; not only the universal spiritual truths but also and more importantly the way in which these spiritual truths have come to have meaning for the infinite entity which is your consciousness.

6: Much, much work has been done by the being that you are. Much has been stored. Within the subconscious these potential memories lie as hidden treasure. The key to that treasure is the process of affirming the self that begins with silence, with meditation, with the opening within of the door to that inner sanctum, that holy of holies where beyond time and beyond space you, the consciousness, dwell with the Creator in an eternal tabernacle of adoration, praise and thanksgiving. Within the archetypal self lies this deep identity, and it is into this portion of this identity that you wish to move. From this sacred place comes the faculty of recognition of that which is your own. When we or another speaks to you in ways that resonate with that deep faculty of discrimination it is as though that potential memory has been given permission to move into the conscious planetary self which is your waking personality.

7: The use of meditation, silence and the practices of contemplation that are various is to open the avenue from the deep mind into the conscious, temporal, incarnational mind that is in cooperation with infinite consciousness, living and giving structure to the living within your illusion. Each entity will have fairly regular cycles of enthusiasm and a lack of enthusiasm. Now, each has been calling this lack of enthusiasm "burnout," and this is one name for the point in the cycle in which the seeker feels unexcited. The truth of the essence of the self is not much connected to these seasons of enthusiasm and seasons of burnout. That which each is learning can be processed by the self which puts itself into the silence regardless of the emotional weather taking place at the surface of the mind, for even in the stormiest ocean the movement beneath the surface is far profounder and far less obvious, and this is also true of the deeper processes of consciousness.

8: You are learning in season and out of season and what you do in terms of emotional response to surface condition is actually relatively unimportant if in season and out of season you simply remember, in a non-dramatic way, who you are and what you seek. You do not have to wax poetic to be a seeker. You do not have to sustain enthusiasm to do your work as a seeker. It is not necessary for each day to be a carbon copy of each other day in terms of a rule of life. Each seeker will need to adjust its rule of life according to its surface weather; its felt needs at the level of the surface, at the level of time and space and connections within the illusion. It is not only satisfactory but recommended that each alter

the rule of life as needs, hungers and desires are felt.

9: Let us attempt to clarify this. Just because one has ceased to feel enthusiasm for a given practice that does not suffice as a reason to alter the practice. As long as one is not hungering for another specific practice it is well to be persistent in enthusiastic weather and in the reverse weather alike. However, as long as the seeker moves into that listening, that silent listening regularly, the seeker can feel fairly confident that it will have the inspiration and the desire to alter its practice when that alteration is appropriate.

10: If an alternate practice, then, moves the seeker, by all means let that seeker alter its practice in accordance with this new enthusiasm. But when the nature is simply dry and the spirit feels isolated, arid and generally in the desert spiritually, this is the time to persist. This is the time to ask of the self that in memory of those deeply held desires that still seem fair, though the yearning is missing, it is extremely well done to rely upon those memories. And in the absence of another practice continue with the practice that has seemed fair up until this point.

11: This instrument would suggest that it has said in the past it is easier to find a good job if you already have a job. In seeking also, it is well to persist and to be loyal to a practice that affects daily life and causes the self to come into remembrance of the Creator, regularly, inevitably, daily. So if there is the practice that no longer feels new this is still an acceptable practice. Those periods of regular silence and asking are all-important, for the Creator and you together have crafted an elegant plan for your incarnation. All those things that are needed for learning and for service have been prepared. Thus, it is to the entity that has learned to abide that the fruits of a deeper contentment and a deeper commitment may come.

12:♡: There is an art to seeking the will of the one infinite Creator. That art is grounded in the faith that you do have a proper path. And we do say to each that each does have a very appropriate path. Now, each path is open to the free will of the individual, but as that path unfolds each will be unable to avoid following the path, for it is not a straight path. It is often a roundabout and complex path, but all variations of your path lead you to the infinite love of the one infinite Creator. No matter what general permutations of your path you choose you still are upon your path, for the path is more a journey of self than a journey within time and space.

13: These concepts are almost impossible to share using your language. We apologize if we seem to be vague. But it is deeply so, we believe, that you cannot ruin your path. You cannot fail to continue to have constant feedback from all experience that offers a constant and self-renewing source of catalyst to the self.

14: In the terms of movement there are times it feels well to race upon one's path and then we urge your feet to have wings. The cycle will contain those times when the body of emotions has been beaten and it needs to rest and recover, and in those times there will be the pausing upon the path. But all of the various moods that consist in the emotional weather of self are acceptable.

15:♡: We would at this time transfer this contact to the one known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

16:♡: We are those of Q'uo, and we greet each of you again in love and in light through this instrument. At this time we would ask if there are further queries to which we may attempt to speak?

17: R

18: Could you give me a suggestion as to how I can maintain the silence when I sit down to meditate?

19: When we are asked to join any entity such as yourself in the meditative state it is our ability and our honor to attempt to blend our vibrations with yours in a fashion which tends to reduce the peaks and valleys of alertness, the beta waves of your brain's working. This allows the perceived environment to move by your notice in a much more peaceful fashion. It is as though we were taken upon the back of your brain activity and given the opportunity to ride the waves, bringing each more nearly to the point of harmony or that which would be seen as more of a ripple than a wave in the physical sense.

20:♡: When we do this blending of vibrations we tend to work from the violet ray or crown chakra down to the heart chakra and work with the reservoir of accumulated love that is the essence of your being by blending our love vibrations with yours and aiding the opening of the meditative state or

known to you as Q'uo. Adonai. Adonai.

47:

10.9 1997/03/30

0:♡: We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. We thank this group for calling us to share with you our vibrations and our thoughts. As always, we find it a great honor to offer our opinions and we do so hopefully knowing that each of you will use your discrimination in deciding which of our thoughts to take further and which to leave behind. There is a particular flavor or feeling that comes when a truth that is an important resource for you is first heard. That feeling is like remembering something that one knew once but had forgotten. Trust this intuition, and when that intuition does not speak, then please allow our words to pass away like water.

1:♡: We find in this instrument's mind choruses and violins and tunes and harmonies of a feast day that is much beloved and blessed to this instrument, that day whereon that love that came into the world and was slain by the world was freed from the grasp of death. When it is Christmas time we speak of the seeker resembling the infant Jesus, born brand new into a spiritual identity previously unknown, the child within that is the spiritual infant that has the language of spirit to learn and the ways of spirit to become comfortable with and used to. When it is this time that you call Easter we tend to suggest to the seeker that she see herself both in the sacrifice of love for the world and in that resurrection from the death of the body that is the birthright of every seeker who has become aware of his spiritual identity. We encourage each of you to contemplate the sacrifices that each of you has made to come to this particular moment, not simply to this particular house or to this particular group but certainly involving that momentary situation that is shared by all of you at this time.

2:♡: It is a measure, a clumsy one, but a yardstick of sorts, when looking at the self and its travail and difficulty in walking the spiritual path to reflect upon the amount of love, the amount of, shall we say, even surrender that is brought by the self to the chances and changes of mortal existence. For, truly, it is not so much a question of what one does to be of service as it is a question of how much love was brought to offering the service. A common misperception of those that walk the spiritual path is that there is something specific, some vocational career, that someone is supposed to be doing. There is this urgency of feeling that it is time to serve. "It is time to move on with the mission for which I came to this place," and as we have said before through this instrument, it is our feeling that that idea of a career is a chimera unless that career is seen to be a vocation of being. There is that within each of you that is perfect. Each of you is a hologram of the one great original Thought, and this is carried in an undistorted form in every cell of your physical body and all of the subtler bodies which make up your mind and body and spirit in its complexity.

3:♡: You cannot take a breath that is closer to you than the Creator in all of Its perfection. Therefore, as each seeks to be of service and to know what is next, what is the pattern, what is the rhythm, no matter how many tools and resources the seeker finds in other people in the way they live, in what they teach, in what they have written, and so forth, yet within the self, in those caverns and labyrinths of self within the mind the help that is hungered for lies waiting to be touched by the spirit willing to plunge ever deeper into that system of roots of mind that bring one from the present moment through all of time and space and all the ways of humankind, shall we say, to that ocean of oneness within which each of the sparks of love that you are is swimming in, as the dolphins swim in the waters of your planet. Within you is the creature that knows and loves the ocean of consciousness within. And yet within the illusion, you walk upon the dry land and can only carry that ocean within. And upon the dry land there is dust and time and sorrow, and the heart grows weary and the spirit lags. And yet within each cell of your body there is rejoicing and gladness in fullness. Oh, to be able to touch the realization that lies waiting.

4: As each of you knows well, we always recommend the daily time of meditation. If it be only for five minutes, that is a time that you have carved out that is held for no one but

the Creator. This is a gift of self to self, and no matter how poorly you listen to the silence, no matter how many voices rise and fall away within the mind, yet still that intention has been made. And as this is repeated and repeated through your time there comes to be that feeling of habit that helps the seeker to continue the journey of discovery that she has begun. For like anything else that uses up time, it is something that can be made habitual and the choice to do that, to get into that habit, is truly a choice that will deepen the feeling of working with the spiritual path and having some input as to how that path is walked.

5:♡: We have also suggested many times the light touch, for as the seeker grows more persistent there is the need for balance so that each time that there is a rededication of self then so there should be a reacquisition of the awareness of the self as the Fool. For it is that which inspires and draws on which is to be greatly loved and greatly taken seriously, whereas the self with its many distortions and illusions indeed often plays the Fool. So the seeker is in the position either of attempting to rationalize foolishness or simply recognize, accept and love that Fool that truly desires the highest and best of truth and beauty.

6: There is an art to aiding the self and we are aware that the one known as B especially is seeking at this time for ways to nourish the self, to take spiritual vitamins, shall we say, so that when the spirit gets a cold there is some aid that can be turned to as a resource. The ways of the world with their specificity and their perfectly natural desire to control and shape events in order to achieve a perceived goal do not serve the seeker particularly well. The self may be seen to be an absolute that is moving through a series of illusions and is experiencing relative truth, relative realizations, and relative—we find no word for this concept in your vocabulary, but shall we say—ways of balancing nonjudgmentally that which has occurred.

7: Perhaps it might aid to visualize or conceptualize the spiritual path of any one entity as a thing that rides that razor edge between predestined destiny and destiny only as a reflection of free will. There is neither predestination nor free will in an ultimate sense, but rather each entity has delimited the way the spiritual journey shall occur along the lines of the lessons which the entity and its guidance or higher self have decided would be most efficacious before the process of incarnation begins. It is not that there is a route that must be taken from point A to point B. Point A is set. Point B is set in terms of being hoped for. The route from point A to point B does not stop at one way, but rather as the scroll of time and space unrolls, the wings of (destiny) turn and events roll into consciousness and back out of it as time itself rolls along within the incarnation.

8: No matter what choice is made at a certain crisis or cusp, wherever that has landed the seeker between the roads A and B, the seeker can be assured that there is still a way to point B. In that sense you cannot make a mistake. But in the sense of accelerating the process of learning it is well to work within the self to realize that there is a drift or tendency that can loosely be called destiny, and it is safe, we feel, to say that this destiny is a benign and helpful one, worthy of faith and trust and, to some extent, able to be made visible by the seeker who is willing to listen and feel and intuit and, truly, in each way that you can simply pay attention. For the way of the Creator is overwhelming. There are signs on every side, synchronicities and coincidences that mount up rapidly when one is paying attention.

9: And so perhaps this is what we would say would be the most helpful of skills to work at, the skill of cooperating with those rhythms of self as movements of spirit that seem to lift one and take one upon the way. When this kind of energy is perceived allow the self to lean into it, to practice that habit of faith and trust. We are not suggesting that it is always the best way, to be passive. This is not so. There are times when the seeker will feel (the need) to act and if that is felt, that is right. It is not passivity we are suggesting but an intelligent consideration of the catalyst which comes your way. Above all, that which nurtures and nourishes the self in its seeking and in all of its striving is remembrance of who and what one is and where one is headed, to come back into that tabernacle shared with the Creator, if only for a second, yet still, that is a powerful thing and it is always available, to turn and turn and turn again, and in all conditions know and see the Creator. This is the work of many lifetimes.

10:♡: We have talked of the open heart and we are aware

that many times when the heart is open it will be hurt. We encourage each to remain vulnerable to hurt, to allow the self to be made uncomfortable when it seems the appropriate situation or space to be dwelling in at that time. Many times a fear of being destroyed or being brought completely low may keep one in a protected or defensive stance. When this is necessary we encourage it, but whenever possible we do encourage that continuing willingness to offer the sacrifice of time and attention and feeling to that Creator that has created all things in love and given each iota in creation one request and that is to love.

11: We would at this time ask if there are any questions from the group?

12: B

13: (Inaudible).

14: We are those of Q'uo, and would not mind commenting on that, my brother. When one works with this material one has entered an arena where the ways of confusion must be carefully kept. Therefore, we can perhaps best say to you that there has been a good beginning by you in attempting to see into the architecture of the deep mind and we feel that you have some good beginning concepts. We would suggest that it would be fruitful to continue contemplating this very substantial and helpful part of the mind. The mind, the body, and the spirit are indeed greatly connected. However, we would suggest more thought upon the perception that when one of these three are activated that all are activated. There is certainly intimate relationships betwixt those three systems which feed into that unity that is the self. However, each to some extent, especially the spirit, works in its own rhythms. We would further suggest that the correspondences betwixt each matrix, potentiator and so forth be considered, for one may see the archetypal mind as a way of creating music, for instance. The various themes harmonize and in that harmonization structure (is) the ability to think about mystery, that mystery that draws each of you to this spiritual community at this time.

15: May we answer you further, my brother?

16: B

17: Not on that topic at this time. (Inaudible).

18: We are those of Q'uo, and, my brother, we did not take the bite. Is there a further query at this time?

19: (Abigail the cat meows.)

20:♡: We find that the one known as Abigail has a question, and that is, "Shall this entity stop talking soon?" And to that we find we are going to give an affirmative, for the energy within this group is dancing away, even as we speak. It has been a great privilege and a blessing to be with each of you as you go about your living and your days. We are always there as a silence that you can lean into to help you with your meditation. We express great love for each of you and leave you in that love and that light that is the one infinite Creator: We are known to you as those of Q'uo. Adonai. Adonai.

21:

10.10 1997/04/06

0:♡: Greetings in the love and in the light of the one infinite Creator. We are known to you as those of the principle of Q'uo, and we thank you for calling us to your circle. As always, we consider this a signal blessing, an opportunity to share with companions on the way whom we have come to care deeply for. It is a blessing to be here and we in turn offer blessing to each. As we share our humble opinions we ask, as always, that each seeker use her own powers of discrimination, selecting carefully those tools and resources which shall give good service and leave the rest behind.

1: We find within this circle this day no set query. That being the case, we shall simply share through this instrument those thoughts and musings which we bring to this time and place, this moment of shared joy.

2: We find that each of you has come to this day, this hour, and this meeting, hungering and thirsting for the truth, for that ineffable verity which each of you senses and feels must exist providing the solid foundation on which the cycles and wheels of the universe turn upon. And we can add to your thoughts our own hopes that this mystery that so defies the unraveling yet does have in it a ground of being that is unified and that moves from the finite to the infinite and from the time bound to the eternal. Truly, we do find an ever unfolding, ever more detailed concept of the intricate harmonies

of consciousness. The illusion which you now enjoy within incarnation at once seduces and teases, and we are aware that each has pondered where truth lies, where this ground of being is.

3: We encourage each in this questioning. We encourage each to work upon the relationship with deity as you would any other relationship, for to engage the Creator in deep conversation is a practice most beneficial and productive of clarity. The Creator does not flinch at those who express anger. Indeed, the Creator welcomes the strong emotions, both positive and negative, that each self develops while wrestling with the angels of life and death, good and evil, the road taken and the road not taken. The more visceral and muscular that wrestling with deity, the more deeply the subconscious mind becomes alerted to the needs of the personality shell which float above the threshold of consciousness, for each is, in addition to that self that the world sees, a substantial and complex personality that bears the fruit of many, many incarnations.

4: In this instrument's mind we find a continuing concern for those of her spiritual family not present, and we find to some extent that same concern from each within your circle of seeking. We would address this concern by asking each to take a journey with us in the mind. Imagine the self dwelling within your ocean. The characteristics of the water create the necessity for constant motion. When one embarks upon the life of one seriously seeking the Creator, it is as though one were to climb aboard a vessel of uncertain strength and efficiency. There is no way to alight once more upon that shore which was left the day the spirit awakened to its identity, nor is there a compass to tell the sailor what direction he may be headed. Nor are there maps of this trackless deep. Each seeker is a voyager upon eternal waters. Within the life pattern there is that feeling of setting out with all of the excitement and optimism of one who has enjoyed the champagne of the bon voyage party.

5: Gradually, the ship sails until there is no land to be seen. The seeker finds herself completely lost. This is the precise position from which the life of faith is lived. Faith is not that which is connected to reason. The apostle known as Thomas was one who did not believe the disciples who had seen the one known as Jesus returning in resurrection glory. Thusly, Thomas the Doubter has become a character with which many may find a common identity: that desire for proof, that craving to put the finger in the wounds of wrist and foot and the great wound upon the side of the Creator's Son, so-called, into which he would wish to place a hand simply to be sure that he was not wrong in placing his faith. And the one known as Jesus blessed and welcomed Thomas the Doubter, and yet he also said, "Blessed are those who have not seen and yet believe."

6: There is a persistent lack of seeing, a continual lack of proof, in the worldview of the seeker, for those who move by reason, deduction and proof there are many things to control, to plan and to order. For the one who has set off upon that sea that is the path of the spiritual seeker these conveniences are forbidden. To offer proof would be to take away from the seeker the opportunity to live by faith alone.

7: We would suggest to each that there is a constant and marvelous opportunity within incarnation to express to the self the complete lack of knowledge and the complete lack of need for knowledge. If one has no compass, no way to navigate, and no port or any dry land of any kind to look forward to, then ultimately one becomes a citizen of the infinite and the eternal, even while in incarnation. Indeed, for some the experience of first realizing that not only is there no compass, there is no need for a compass—the reaction can be giddy and much laughter can fill the air when the seeker first sees the self in its true state; that is, in the middle of everything, directly upon all that there is. Time and space telescope and disappear for the one who has at last grasped the situation.

8: So much of the machinery of self stemming from the biological intellect is concerned with control—controlling the environment for survival, food, reproduction, shelter, breath and the necessities of life. There comes a continuing urge to take control, to understand to the end, to look at all the variables and to make arrangements and patterns so that the philosophy of living might be reduced to a finite code. And certainly these terrestrial patterns of organization are what create the possibility of living in an orderly and comfortable social setting. But, you see, the Earthly intellect is only a small portion of the self which thinks and expresses through

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your being. For every iota that dwells within incarnation expressive of self there are hundreds and thousands of iotas of self which did not and do not fit within the container of self and the limits of intellect, and yet all of these portions of self lie within the deep mind. It is simply that they are not available in words. This instrument has often mused upon the seemingly higher truth of emotion compared to the truth of intellect and logic. Each has experienced those hauntingly beautiful songs and melodies, symphonies, motets and all of the creations of sound, and each of you is as one in a great orchestral chorus. The self on dry land finds great difficulty in harmonizing the self minute by minute and day by day, whereas that portion of self which is created, that consciousness that knows no boundaries, has as its nature the ability to swim in and enjoy the infinite waters of consciousness.

9: We are not suggesting that each entity forbid the self to think, or to reason, or to order the chores and duties of the day. Rather, we encourage each to allow the self to become more and more open to the experience of living in two worlds at once. That life upon dry land is the life that retrieves the salary in order to feed the self, that keeps the self covered and fed and housed. Yet this self does (not) deny but rather is completed by that unmanifest and always mysterious self that is too large for words or concepts, for each of you is an immense and many-storied citizen of eternity.

10:♡: As each entity opens to that dual existence and finds it easier and easier to slip between the two back and forth, each will find the experience of living more rhythmic and more able to flow. There are many, many ways to see the spiritual path. Almost always it is envisioned as a circular journey and we might even suggest that it is the journey of no movement whatsoever, for if all things are one where is there to go, for one is always within the creation, and the creation is kept like a precious gem within the heart of each which seeks the ways of love. So we encourage each to be able to flow through the water, to dive deep, to enjoy the ocean and to find ways new every day, for this is very true: that each moment is unique and each is born new through each sleeping and awakening again.

11: Rest, for though the boat is frail, yet it shall endure. Rest, and watch the stars.

12:♡: We would transfer this contact to the one known as Jim. We thank this instrument as we leave it in love and in light. We are those of Q'uo.

13:♡: I am Q'uo, and I greet each once again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any queries which those present may have for us. Is there another query at this time?

14: Carla

15: I would like to ask for a few words of inspiration for P. You were probably listening to us talk before the meeting and know that she is depressed and under stress. She would appreciate whatever you could tell her.

16: I am Q'uo, and am aware of your request, my sister. When we observe those of your peoples in difficulty, feeling lost and depressed and without immediate hope for the rescue, we observe those within the depths of darkness living within this illusion and without the guiding star, shall we say. Each entity who enters this illusion does so in the hope that there will be, as a fruit of this effort, a movement along the line of serving others and of realizing the Creator in all that there is. As this is an infinite journey, it is not surprising that there are for many, indeed, at some point for each, a portion of the journey which moves into those kind of difficulties that can sap the spiritual strength of even the strongest seeker of truth. In such times it is well that friends such as are gathered here today remember the entity in need and hold this entity each in his and her heart as each here has done for the one known as P.

17:♡: The sending of love, whether by phone or by heart, is felt and does its work, for there is nothing in your illusion but love. The one known as P could at this time testify that this love has many disguises and there are a multitude of the forms of love that offer the challenge to the spiritual seeker. When one is challenged as is the one known as P and can find no easy or obvious remedy or way out of the difficulty, then it is that the inner strength is tested. Then it is that the earth within one's being is being plowed, shall we say, being made ready for a seeding that will, in its time, produce the flowers, the weeds, and the grasses that are being produced now by your springtime weather and the turning of this planet on its

axis.

18: So, too, must each seeker who finds itself in travail begin to turn the inner self so that this inner self is able to see some light once again, is able to see hope on its path that the journey might proceed with more ease and with more harmony. The inner strength and the seeking for the light within are the rod and the staff which comfort the seeker as the seeker walks in that valley wherein lies many shadows and much darkness—danger it would seem, and confusion it is certain.

19: The one known as P is a seeker who has a strong inner compass and a great desire to know the Creator's will for it that it might do what it can to serve the Creator. When all seems to be crumbling in and the ground even gives way under the feet we encourage each seeker in this situation to remain, to continue seeking, not just for the momentary remedy, but for the part or piece of the puzzle that represents the overall plan for this entity. In each struggle and difficulty there is a pointer, a reminder, a milestone that will illumine a portion of the darkness for the eye that is ever aware, and watching and waiting. There is much to be said of the difficult times within your illusion, for these are those times in which great strides are made inwardly, metaphysically, though there is little that will show to the outer eye. The seed there planted, nourished by hope, given strength by faith, will crack the hard shell that protects the treasures inside and the seedling will send out roots, will send out leaves. There will be a growth that comes from this difficulty that will be able to provide for the seeker the sense of purpose and certainty that each feels the need for. There will be a progress where the feet will continue moving upon the path though the mind seems confused. At such times it is well to continue those routines that give one strength: the readings of inspirational material, the singing, the dancing, the poetry, all those means by which an entity can reinvent itself, nourish itself, inspire itself, and keep the faith that all is one and all is well.

20: We encourage the one known as P to remain strong in heart, and dedicated to service, dedicated to learning, and to remember that even in the difficult times such as it now experiences there is much to learn, and much service to be offered. It is also well that each seeker in this position remember that it does indeed have friends which are both seen and unseen who walk with it on its journey. No seeker travels alone. All tears, all bruises, all difficulties are seen and shared and treasured, in fact, by those who walk with unseen feet. The time upon this planet may seem interminably long when difficulties are encountered. We can assure each that your time is but the blinking of an eye. Be sure to notice that situation in which you find yourself and to remember that you placed yourself there for a reason. Persevere. The reason is there. It remains. The joy can be found. The purpose is at the center of one's heart and, all around, friends cheer you on. You are not alone. You shall walk again in sunshine.

21: Is there another query at this time?

22: B

23: I have a tendency to take your words and the words of other authorities and run with them. Everything is so subtle and related and I get blind-sided often by something from another front. Would you have any suggestions for me in my confusion?

24: I am Q'uo, and am aware of your query, my brother. We are aware that you utilize the tools of persistence and faith to a great degree. It cannot be overemphasized to any seeker how persistent and yet how, shall we say, relaxed in that persistence it is necessary to be over the long run of the life experience, for as you have mentioned in your query, to run wholeheartedly with each idea can be wearing upon the vehicle—physical, mental and emotional—of the spiritual seeker. Thus, there is a kind of balance, as in all things, between the kind of persistence that needs to be exercised upon a continual basis and the attitude of mind that exercises this persistence without, shall we say, a wholeheartedly dedication to the outcome, an effort which is much like the one known as Jesus mentioned in the casting of the bread upon the water. That the effort is made to the best of one's ability, and then one gives oneself permission to rest, to relax, to allow the fruits of this effort to manifest that they, in their own time, may be noticed.

25: We know that the illusion in which each entity moves upon this planet is difficult and confusing, full of what seem to be mistakes or misturns. And yet we would suggest to each that there are, indeed, no mistakes, even being over-

dedicated to an outcome, being hard on oneself, failing to forgive oneself, all of these actions and efforts designed by oneself to move one forward do, in their own way, that very thing. However, each entity, being fully apprised of free will at each moment, is free to choose how to place the feet upon the path.

26: When we are asked for advice as we are this day, we give advice in a way which allows each seeker the freedom to accept or refuse that which we give, for we are well aware that the only true authority for any seeker resides within that seeker. What may be appropriate at one moment may not be so at another. This is the fluid nature of the experience that you have as conscious beings in a heavy chemical illusion. When we give advice, when you seek advice from a book, from a friend, from whatever source, we are aware that that élan vital, that energy of life within you, will take that advice and move with it in whatever manner is appropriate. If you in the moving decide that there is something that is yet to be realized in your choice of moving then we applaud you in your second choice, in your third, and your fourth, and so forth.

27: We do recommend that you move with those feelings that grow from within and that you move with them until you feel another feeling; that you continue in this fashion for as long as you feel the motivation to do so. Continue to gather information. Continue to seek from every source that which it has to offer. In this way you constantly reevaluate, reposition and take yet another step in the dance. When it is said that there are no mistakes it is truly said, for the dance you do is just for you, and you do it well, no matter what you think.

28: We hope that we have not confused you. Is there another query?

29: B

30: No, thank you.

31: Is there another query at this time?

32: (Pause)

33: I am Q'uo, and as it appears that we have exhausted the queries from those present we would take this opportunity to thank each again for inviting us to join your circle this day. We are aware that the season of spring indeed fills every portion of air. We hear through this instrument the wind that moves pollen through the air, the sound of the cutting of your new spring grass, the movement of entities to and fro in your world, and we are also aware that the seasons of your world greatly affect each entity upon your planet, and we hope that with this new season of growth that each will find within its heart a new spring bursting forth with love and joy in full bloom, for in your springtime there is much of joy that can be rekindled in every heart that feels any opening at all—just a crack will do.

34: There is inside of each of you a seed that will send forth its roots, and stem, and leaves, and flowers. Nourish that seed, my friends. It is the seed of love, the seed of hope and faith, the seed of unity, the seed of whatever quality you feel is highest and best in your experience at this time. We feel through each here a feeling of renewal, a feeling of rededication, of purpose and place, a centering within all that is. We encourage each to be the gardener: to pull the weeds, to water the seeds, to give praise and thanksgiving to the One who provides all that is necessary for this growth and movement through this illusion.

35: Remember, each, that you do have friends. They are here with you. They are always with you. They are legion. At this time we shall take our leave of this group. We leave each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

36:

10.11 1997/04/13

0: Greetings in the love and in the light of the one infinite Creator. We are known to you as the principle Q'uo, and we thank you and bless you for inviting us to blend our vibrations with your own in this circle of seeking. As always, we ask each of you to (realize) that we are not authorities, but, rather, travelers upon the road which you travel who treasure the opportunity to share with those who might have the interest in knowing our opinions and thoughts on those various subjects which seekers revolve about in their minds and ruminate upon in cycles throughout their incarnate and discarnate times of being.

1: Each of you dwells in a very heavy illusion, but each has penetrated that illusion to the extent that each has seen the illusion as illusion and love itself as a truth that is higher than the seeming truth of fact, figure and measurement. We, too, have our illusion. We, too, move towards a mystery which we cannot plumb. Our illusion is sheerer, yet the work of evolving is far slower. So, we do not feel that we are in any way your superiors, but, rather, companions, very, very honored and privileged to have the chance to speak with you, especially upon a subject which is dear to our own hearts in that we find spiritual community the infinitely appropriate way of looking at all that occurs between that spark of Creator that is one and that spark that is another.

2: For what is it to commune? The very first syllable of that word means "with." Further, we have the prejudice or bias that the spiritual community is the preferable form of dwelling within vehicles of light, whatever they may be, for entities come together for many, many reasons and yet in that all groups consist of the one infinite Creator and in that all entities are made of the very stuff of love, all community is, if healthy, possessed of a spiritual aspect.

3: Let us look together, then, at third density, the density of dramatic and pivotal choice. An entity by itself must make many choices, but that entity makes them, if completely alone, without friction; that is, with only the resistance of self against self. Although the work of self with self is often subtle and sometimes very difficult, it is not the same experience at all as that of working with other entities and choosing how to manifest to those other entities the heart of self.

4: So community is as the natural state of third density. The reason for the nature of the illusion as each sees it is that this configuration of awareness and perception offers the richest potential for entities to learn about love and about polarity.

5: Now, love itself is infinite and without polarity. It is the unlimited infinite and eternal light that is the manifestation of the love of the one infinite Creator. Each who incarnates into third density does so with the expressed purpose of interacting with the society, the community, the neighborhood into which she has been placed by birth, by circumstance, and by that personality shell which has been chosen for the most efficient use of the hoped for processing of catalyst, especially at this time as the sphere upon which you enjoy your incarnation enters into a new area of space and time, and the vibrations are moving through that birthing process. Each entity that achieves incarnation has won her place because of seniority of vibration. That is, those who have most hope of achieving harvest, that illusive fifty-one per cent service to others, have been allowed to come at this particular time.

6: Some of those who seek to graduate are, shall we say, natives or those who have not come from higher densities. Some of those who seek to graduate have indeed come from other densities, yet each, regardless of the history of self, is in precisely the same situation at harvest. That is, there is one and only one way to graduate into the next density or back to the home density, and that is to be of the essence that can welcome the intensity of light, the fullness of illumination which is the characteristic of higher densities.

7: The very word, density, is misleading, for it would somehow suggest that each succeeding density is more pallid or frail. The opposite, however, is true in that (in) each density further than the last there is a higher density of light. There is no emotion involved in moving from density to density by graduation. There is simply the ability to enjoy light. As entities reach the light at which they feel most comfortable they simply stop. If it happens to be in the fourth density then that is the future for that entity. If that entity stops on the third-density side of this division of quanta we call density, then that entity shall enjoy more of the third-density light, and work for another period upon those lessons of love and polarity which he came to ponder.

8: There is no particular reward for moving onward, any more than there is a reward for moving from the grade in school to the next highest grade. And yet there is tremendous emotion in the process of becoming that essence that does welcome light and that has chosen how to use, how to spend, how to offer or allow the increase of that light through radiation through the self.

9: So community is that necessary and natural linking of energies, often by geography alone, sometimes by family, usually by environment. Each entity deals with the family community, with the work community, with environments of those

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who are involved in one particular hobby or interest. It is part of the nature and character of each entity to link with other entities. It is as though those sparks of the Creator, which infinitely fly from the heart of creation out into that manifestation of experience that starts that great spiral of being moving back to its source, each have the energy and urge to link up with those of like mind, for each craves the mirror that shows the self to self.

10:♡: Now let us look at spiritual community. When this instrument says the words, "spiritual community," she immediately thinks of her church, that Christian edifice of stone into which she pours, and has poured for many years, great devotion and love. And those feelings which this instrument has about that spiritual community are characteristics that each tends to seek. This instrument is not different from those who cannot find community within the traditional church in what she craves but rather in finding a way to deal with the many irregularities which have crept into that institutionalized church over many centuries of history. She moves into that environment in order to worship, in order to be taken out of the self, in order to spend time and attention upon the divine, upon the blessed, upon the sanctified and holy things which she hungers for.

11: These are the things that a spiritual community does offer. Looking further at the experiences of this entity, the particular church to which she goes worships together by taking a stylized and ritualized meal, by the taking of food and drink. And that magical ritual which this instrument calls Holy Eucharist or holy communion is a way of placing into the very cells of the flesh and blood of physical vehicles the essence and energy of the Creator. It is said that the one known as Jesus asked his students to eat and drink together in remembrance of him. It is written that he took bread and when he had given thanks he brake it and gave it to them saying, "Take. Eat. This is my body which I give for you. Do this in remembrance of me." Then he took the cup and drank when he had given thanks and gave it to the disciples saying, "Drink all of you of this, for this is my blood, a new covenant. Do this in remembrance of me."

12:♡: The center of that church is manifest only by symbol, and yet there is deity in that wafer and that sip of blessed and holy food. That service brings Christ consciousness not simply to that place but to each member of that place, and then it sends each into the world to love and serve. This is the essence of spiritual community. A spiritual community is a place that has moved through the sacrifices necessary to allow it to offer spiritual food to those who would wish to share such food. The center of a spiritual community is not the people. It is that ideal that is worshipped and loved and believed in by those who gather to remember the one infinite Creator, to spend time and attention in community with and in worship of the divine that is so hungered and thirsted for.

13: Upon the surface the question of what is a spiritual community, what makes a spiritual community, almost answers itself and yet as one probes more deeply one can see that the heart of community is very open-ended. Certainly, it is the nature of a functional community to find ever more ways to foster and nourish, nurture and support each other. And as one finds such a community and enters into communion with those in that community there is a strengthening and a stability which becomes possible only as entities group together and offer themselves for that which is greater than they are.

14: When two join together there is already a community. It is a strong and powerful community, and yet the addition of one more entity doubles the strength of that group and the next entity doubles the strength of that group until soon you have a few people and yet the strength of thousands. Or a thousand people and the strength of millions.

15: Now, at this particular time many who may call themselves wanderers are awakening to their spiritual identity. As the awakening occurs there arises within the seeker a great hunger to know more, to find ways to serve, to become comfortable with this state of consciousness that is so completely different from that round of work and play that is not reflected upon. The routines may be precisely the same but the viewpoint has changed. And once awakened the seeker cannot return to sleep but must live awake within the incarnation.

16:♡: Each intended to remember his own nature. Each felt fully confident that she would be able to break through that veil of forgetting. And each of you has indeed become more aware. The community, as this instrument said before

this contact began, has that function of being the focus point which acts as a spiritual or metaphorical anchor or point of stability or leverage. The desire to serve is greatly enhanced by those who have banded together in order to support each other in service. So the community feeds entities and at the same time entities feed into community by their participation in the activities seen and unseen, by their sharing with others that which they have thought and talked about in community. It is as though there were a net being made of golden thread, and each time one awakened wanderer links up with another and establishes a spiritual community another piece of the net is woven, and eventually that net will cover your orb like a golden seine and the Earth shall be completely surrounded in unified love. We see this occurring at this time. It is moving towards fuller manifestation rather quickly as more and more entities awaken and establish connections and share with others their own focal points or spiritual communities so that more and more entities may feel secure and stable and part of something that is higher and bigger than the everyday concerns of living, for truly these concerns are constant throughout third-density experience. It is completely up to each seeker as to how she wishes to express the self and the love of the infinite One in each person of the daily round.

17: At this time we feel that we have spoken enough to prompt thought, and if there is further interest we would be happy to speak further upon aspects of this interesting subject. For now we shall simply say to each that each truly serves within the community that is meeting within this dwelling place. Each embodies that communion that flows between those present. Each carries within the self the seeds of divinity that have been planted, aided by the energy of the group as it turns its heart and attention to the one infinite Creator. Each shall hope to serve greatly, and each shall be disappointed in the self, and yet each shall have done so much that is not and cannot be known, for light radiates in ways each seeker cannot know, and service is done in many cases that are not known to those offering their services. Thusly, we encourage each to enjoy that peace that dwells in the hearts of those who do have a spiritual community, a source of support and encouragement, safety and dwelling. But there is that hunger to evolve that can only be realized in community. Each of you is a blessing to each.

18:♡: We would at this time transfer the contact to the one known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

19:♡: I am Q'uo, and greet each in the love and in the light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any queries which yet remain upon the minds of those present. Is there another query at this time?

20: (Tape ends.)

21:

10.12 1997/04/20

0:♡: Greetings in the love and in the light of the one infinite Creator. We are those of the principle known to you as Q'uo. This day you wish to explore the thinking behind that joining betwixt the second-density body and the consciousness of self-awareness which you have called the personality shell. As always, we are delighted to share with you those thoughts that we may have upon this interesting subject, with the one request that each seeker judge our thoughts by the standards of her own personal discrimination, for this power was given unto each to know that truth that has come at the right time and at the right level, for those truths ring clearly and distinctly. If our thoughts do not ring true for you, we ask you to leave them aside and move on. If our thoughts provide a resource for you, we are most pleased. In any case, we thank each of you for calling us to you at this time, for truly it is a blessing for us to be able to serve in this manner.

1: As each of you relaxes upon this beautiful spring evening the surroundings of your domicile vibrate in an unending song of joy. Each tulip and daffodil, each dogwood and red bud, opens its blossom to the air and rejoices and dances and skips like a lamb. There is that bliss of full knowledge, for each flower knows the Creator and nothing but the Creator. Each animal has that same instinctual awareness, that feeling of being completely, totally at home. For these plants and animals there is no self-doubt. There is not the concern for the opinions of self or others, for there is no self-awareness.

That which comes, be it the wind that blasts the flower, or the injury that ends the life of a small animal, all is accepted as perfect. If there is pain, it is endured.

2: Into this perfection of animal awareness something is given and something taken away in order that third density may offer its opportunities for learning, growth and the evolution of the spirit. Into the instinctual awareness and brain of that hairless great ape that is homo sapiens comes that startling and stunning awareness of self. No longer does the animal look into the mirror and see nothing or perhaps see another animal like itself with whom it might wish to play. Now the image that looks back from the mirror is that self of which each human is aware.

3:♥: Blocked from this human being in third density is that knowledge that is beyond telling, of the perfection of one's place in the flowing dance of life and rejoicing. It is not for the human to know beyond doubt, beyond awareness, that all is perfection and that there is nothing but love and the rhythmic echoes of love answering to love. The great gift of self-awareness walks hand in hand with the startling reality of free will and places the third-density seeker into a dilemma to which there is no final answer, at least not within the incarnation.

4:♥: Thusly, there is the meeting of the instinctual biological entity that is the vehicle of awareness that meets the one great original Thought that is pure and creative consciousness. This consciousness has no personality, has no limits or characteristics that can be directly described. Efforts to characterize love inevitably fail, for no matter how fulsome the praise of love or how painstakingly accurate of the observation of its passing, love itself remains that creator and destroyer that is beyond all telling and cloaked forever in mystery.

5:♥: The animal within is dumb. It does not speak. Consciousness is also silent and has no words. And so consciousness has no way to express itself to that biological entity that carries you about. And so before you, as a spirit, undertook to enter into that great ordeal known as incarnation you and that self that is the heart of your self, your higher self, thought long in choosing from the full Self that exists beyond space and time those characteristics of the self so far explored that you felt would be useful in bringing you as a self-aware entity into certain configurations of mind and ability and energy that seems to you promising in that these gifts and blockages and characteristics of all kinds would color and characterize and particularize that limitless light of love so that manifestation and learning might take place.

6:♥: The self that chose the personality shell was not a self that hoped for a popularly lived or easily enjoyed incarnation. Rather, it was designed to make the incarnate self uncomfortable in this or that situation so that the self was caught on the hook of this or that characteristic of personality. You did not hope for an harmonious and pleasant existence. Rather, you hoped for the self to be able to confront, examine and process those learnings about love and loving and being loved that you felt still needed more work. And in this regard and to this end you artistically and creatively crafted the combination of strong points and weak points that would bring you again and again into face-to-face meetings with the self that hopes to choose ever more purely and deeply the love of the one infinite Creator.

7: Further, each chose the endowments, talents and gifts that you thought would be most appropriate for sharing as blessings with others. If there is within the personality shell a marked gift for the art, for the scholarship, for the science, for working with people, and nurturing families, or for any marked talent whatsoever, this was given to you on purpose. However, not all talents are intended for the using in the way in which one automatically thinks of the use. For example: with this instrument there is the talent for the dancing, the scholarship, and other gifts that have not been used to any great extent in a direct fashion. And yet these endowments create for this entity a cluster of gifts that can be used in the movement of energy between those entities which are about the instrument and which may turn to this entity for counsel or advice. When one looks at the personality of the self, then, there is almost never a direct one-to-one relationship between one's gifts and the most obvious use of these gifts. 8: We find within this instrument's mind, and indeed within the culture in which you live in general, that feeling that the self is the personality shell. And yet within each seeker there is that call to live beyond the personality and beyond the per-

sonal. There is that call to live the impersonally lived life. And so the personality shell is often undervalued and under-appreciated by the spiritual seeker who sees the personality simply as part of an illusion that needs to be seen beyond. We feel that this is not an opinion which gives the appropriate amount of respect to the personality shell. It is indeed full of error in that the characteristics of personality inevitably color and bias and prejudice the instreaming sense data and cause the seeker to think and to express the self in biased and imperfect ways. Especially aggravating to the seeker are those blockages brought into the incarnation that catch the seeker and take the seeker from the catbird seat of full awareness of who he is and where he is going.

9: But we would commend to your attention the virtue of confusion, the virtue and helpfulness of being caught, of being puzzled, of being taken out of oneself so that self is revealing self to self in a spontaneous manner. These characteristics of self provide the structure for learning within third density. They present to the seeker carefully orchestrated choices that are subjectively oriented to offer the best opportunity for polarization of consciousness. Without personality but simply with self-awareness and the choice before one the seeker will move without error into full awareness. Yet this awareness teaches nothing. It does not connect with that biological entity in a way which furthers spiritual evolution. It is the foolish personality, the ego, the self that thinks a million thoughts and does a million deeds in its heart, and that foolish entity alone that interacts with free will and finds ever deeper and truer choices that create and recreate and recreate the self ever anew.

10: It is these perceived imperfections, then, that make that nebulous and necessary connection between consciousness and manifestation. Therefore, we encourage you to glory in and enjoy your personality. We encourage each to appreciate the real value of confusion. As each finds herself becoming too intense, or too this, or too that, take the time to speak to self tenderly and to say, "I know that you are feeling foolish, but this is the folly that teaches." Therefore, abide in peace and allow the confusion to do its work, for from these concatenations of circumstances hitting that personality shell shall come the catalyst that gives to you the seeker all that you desire: the opportunity to intensify and accelerate the processes of spiritual evolution within the spark of the Creator that is your eternal and infinite self.

11:♥: We would at this time transfer this contact to the one known as Jim. We thank this instrument and leave it in love and in light. We are those of Q'uo.

12:♥: I am Q'uo, and greet each again in love and light through this instrument. At this time we would ask if there might be further queries to which we might speak?

13: B

14: Could you clarify the phrase, (inaudible)?

15:♥: I am Q'uo, and am aware of your query, my brother. We were speaking with that phrase and the thought about it that the entities that exist within the third-density illusion, the human beings that live upon your planetary sphere, are not those who are able to appreciate the fullness, in some cases even the existence, that has created all, the love that is the energizing force within each entity's incarnation, for within this heavy chemical illusion there is the covering and hiding of almost all of the jewels, shall we say, that the Creator has bestowed upon each of the entities that inhabit this sphere. The reason for this is, of course, the choice-making ability and responsibility that each entity within this illusion partakes of. The love that is so magnificently formed into each portion of this illusion is, though ever present, ever hidden from the entities that move in their daily round of activities and pursue the myriad of goals, some having to do with this love, others not. Yet always is this love available for inspiration, support and the connection of all things one to another.

16: May we answer you further, my brother?

17: B

18: No, not on that topic. I have another query about the archetype of the mind, the Fool. We never really have all the information that we need to make correct choices. Is this why it is called the Fool?

19: I am Q'uo, and we believe that we grasp your query. We ask that you query again if we have not satisfied you with our response. The archetype of the Fool, the choice-making entity, is the archetype which can represent (or which places each choice within the illusion as a portion of its form or creative personality, or it can represent the entity which has

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been able to master the energies of mind, of body, and of spirit and which, with that mastery in hand, is now able to choose the further path of its evolution from this density. Thus, you see in some instances the Fool being numbered zero, which would indicate the continued choosing ability of the neophyte seeker. In other instances the Fool is numbered twenty-two, which would indicate the entity which has mastered the illusion and which now proceeds from this illusion to a finer illusion.

20: Is there a further query, my brother?

21: B

22: No. Thank you very much.

23: And we thank you, my brother. Is there another query at this time?

24: Carla

25: Let me follow up a little bit. So when we as people feel that we know the Creator; it is not a perfect knowing because we are still aware of our personality shell?

26: I am Q'uo, and am aware of your query, my sister. The feeling of knowing the Creator has in some of your cultures been refined to a greater degree so that the knowing of the Creator yet contains the existence of the personality shell which knows, so that the entity knowing the Creator knows also it remains an entity. There is the knowing of the Creator in which the entity who experiences the Creator does not any longer, during the knowing, experience itself as apart from the Creator in any way whatsoever. Thus, this is considered by many as a higher knowing of the Creator.

27: Is there a further query, my sister?

28: Carla

29: During my channeling I got the impression of faith swimming around in the muddy waters of the personality and the personality somehow making faith possible. I couldn't make anything out of it to channel. Could you explain it a little more for me?

30: I am Q'uo, and am aware of your query, my sister. The quality of faith is much like...

31: (Tape ends.)

32:

10.13 1997/04/26

0:♡: We are those of the principle known to you as Q'uo. We greet you with the light, in the love and in the light of the one infinite Creator in Whose name we come to serve. It is such a pleasure and a privilege to spend this time with you, to enjoy the blending of your vibrations and the beauty that lies about your domicile, and we thank you from the bottom of our collective hearts for this privilege. It is a true service to us, for it allows us to be of service as we hope to, and this is a precious trust to us. So, we thank this instrument and, indeed, all of those who comprise this circle of seeking, for as we have said before, each of you has made sacrifices in order to be sitting in this circle at this time. And as this is your requested topic of the evening, we shall share some of our thoughts, always with the understanding that each of you shall exercise your full discriminatory dominion over your own truth and your own way, for within your heart lies that awareness that is absolute of that which is yours, and when those gems of truth come to you, you shall hear them or see them and recognize them as if remembering them. If truth does not fall upon your mind in a grateful way, allow it to pass and do not be concerned that there might be a point that you have missed, because each seeker has those triggers for transformation that are subjective and unique to that one seeker. And so, each will react in a way unlike any other. We may say the same thing any number of times, and each time there is a novelty in the approach that cannot be gotten at in any of the preceding ways of stating that simple truth which, in fact, we do come to offer; and that is that all that there is love. And all that is manifest is love, quantized and rotated and turned into light.

1:♡: Each of you is as a starry messenger that has become tangled in flesh. There is that portion of yourself that is eternal and infinite. That eternal and infinite being is steeped in unknowing—truly a mystery of mysteries. Each entity is as deep a mystery as the mystery of the Creator, for each, truly, is one face of the Creator. And in each manifested illusion, each entity is the face of the Creator and each face shall be unique. But to all these sparks of love sent forth upon the winds of free will there is given the knowledge of home and

the desire to be moving in the direction that home lies.

2: In the portion of the spirit's journey through the present octave that is third density, the crux or focus of the learning that is offered in third density is The Choice. This archetype of The Choice was referred to by the one known as (name). This archetypal image is of a young man stepping off into thin air—no suggestion of a bridge, no suggestion of another shore, but simply the walking off of a cliff in perfect faith. As each entity awakens to her spiritual identity, that which has awakened is in part that fool, and that which lies before that entity is a step into midair. And once that step has been made and the air has seemed to solidify about the new vantage point, a cliff will appear once more and the fool must needs step over that one as well, and the next and the next. And each time that this occurs, that seeker, that fool, has re-comprised the choice.

3: To define this choice is a deceptively simple thing, for the choice is that either/or of morality and ethics that seems straightforward. We have called it service to self as opposed to service to others, negative as opposed to positive, following the way of attraction and control over others as opposed to following the way of radiation and the releasing to all others of that which flows through. The creation of third density gives evidence, again and again and again as one observes the natural world about one, that this is a world of duality—of light and dark, heat and cold, and so forth. Mentally, emotionally, spiritually... repeatedly the nature of this experience of incarnation causes entities to see their dilemmas in terms of clear-cut choices. When things do not seem so clear and the choice likewise is unclear, the person tuned to hear the ethical either/or is in a quandary, and often in the midst of change, a seeker shall have to simply wait with patience that is difficult to come by, simply wait until all the ripples have quieted and the horizon can once again be seen. And in those times there is no choice except the choice to trust. To trust in what—this is a subjective thing. But to trust, certainly this is the recommended action. For indeed, to deal with concern by moving the mind in ceaseless circles is a wearying thing. Trusting, upon the other hand, is a release that can be seen to be helpful.

4: You have asked about the price of choices made by those who wish to serve others, and have said that the one known as Ra suggested that the more purity with which the choice is made, the steeper the price will be. If you can enter into the deeper portions of your own mind, perhaps you may see the heart as a dark room, full of shadows and yet containing the Most High, the infinite One. In that darkness nothing can be discerned, and yet, this is where the learning comes. And that which is taught one in those deep, private moments has a tendency to spring forth once the seeker has gone out into the daylight world again and joins that dance of manifestation that you experience as you live within incarnation. Within that deep and dark heart, within that holy of holies, that portion of you which is beyond space and time dwells, perfect, complete, ineffably whole. It is as the buried treasure.

5: If one attempts to take the self that has not realized the nature of its heart, the holiness of its center, and asks it to make a choice, the entity may make a positive choice, but this entity is making a choice that has no depth of root. A little wind can blow it over, a newer idea can take its place. And so the entity that has not gone down deep, diving into the heart, may skate happily across the pond of life, skittering along the meniscus, happy as a dragonfly in the summer sun, and like the ephemeral, it shall pass, and it shall not pay a price, for it has not bought very much. To the one who has begun to discover the utter and intense purity at the heart of self, a choice that is made is made not simply upon the surface, but in profound depth, and to the extent that the purity of the heart has been penetrated in the making of a choice, this action in the metaphysical world is as that which turns on the bright light.

6: When entities consciously choose the service-to-others option in a difficult situation because of pure awareness of the purity of self within the heart, this takes the clay of flesh and shaves it aside until the light begins to shine through. The more deeply the entity knows his own heart, the more pure that choice can be made; and in the world of time/space, this movement of light is an energy flow that automatically triggers the attention of what this instrument has often called the loyal opposition, for there are those forces within the dualism of third, fourth, and fifth densities that appeal to entities who

wish to take the path of service to self. And they hunger for the light that they may use that light for their own purposes. Attracted by this light, entities move, looking interestedly to see what they might see: Where is this light coming from? What is this entity's weak points? How can we put this light out?

7: There is a very wide range within which entities can experience imbalance. Indeed, we encourage seekers not so much to work upon the energy centers one at a time as to become the entity that knows its instrument, and in a state of balance allows the energy to flow freely through that instrument, making those intonations and notes that naturally flow from the rhythmic intersection of the self and the moment. To an entity of negative polarity, such activity is irresistible; and once attention is drawn, the natural course shall be that each weak point or imbalance within that energy web of self shall be offered. And this is, in a very real sense, a service, for at each point of testing, the seeker being tested has the opportunity to see the test, to see through the test, and to see that attack and defense is not necessary, but rather, that these times are the times to trust and have faith in the self and in the perceived light.

8: Indeed, the greater the purity of desire, the more numerous and the more telling shall be the challenges to that positive choice in a state of balance. What the natural resistance of negative thought in essence wishes to do is move entities who are radiating light off balance so that they become less than transparent, so that they become fearful and defensive and ruled by the impurity of considerations that are based upon fear. And yet, we say to you, once you are able to touch the purity within that deep, dark heart, once that light within has been perceived for but a split second, never again can that seeker truly say that she does not have faith, for she has touched the heart of the Creator; and this is a knowledge that none can remove from the seeker who once claims it.

9:♡: We encourage each of you to seek within the self for that heart, to look for and to bless the purity within that has values and ideals that are completely impractical and unearthly. We encourage each to dream the highest dreams, love the deepest beauty, and know the deepest truth, and embrace, as this instrument said earlier, the deepest and most authentic passion. And if that purity calls forth the testing and the trial, we hope that each shall be able to know that the fire that burns does not burn away the heart of self but only the dross of flesh. Fear not that fire, and if that which is called the ego by your peoples loses a bit of a chip here and there, is that any great loss? For that which replaces that small self, though far more impersonal, is that which marries peace and ecstasy, quietude and joy.

10:♡: May you each go forth rejoicing. This instrument kindly informs us that we are asked to shut up now, which we shall do, sparing each the traditional question and answer session in the interest of this instrument's failing energy. We thank this instrument and this circle for bringing us to you this evening, and you to us as well. And we leave you in all that there is—the love and the light of the one infinite Creator. We are those of Q'uo. Adonai. Adonai.

11: (footnote start)Carla: This is a musical usage of the word, "grateful." A particular piece of music is grateful to the voice if it is easy to sing. A lot of composers cannot write for voice well, and their music, especially Beethoven's, is considered ungrateful to the voice. A synonym is "hard to come by," for grateful does not mean "easy," but "complementary to/possible for."(footnote end)

12:

10.14 1997/05/18

0:♡: We are those of the principle known to you as Q'uo, and we greet each of you in the love and in the light of the one infinite Creator whom we serve. We bless and thank each for making the choice to be a part of this circle of seeking and for inviting us to share with you our humble opinions. We are most happy to share with you. It is for this reason that we are within your inner planes at this time. It is of great service to us to be allowed to speak through this and other instruments, for this is our means of being of service at this time, and you make this service possible. Thus you teach us much more than we you. As always, we ask one thing of you and that is that you discriminate carefully in listening to us and any who would seek to offer their views and thoughts, for each

entity is the guardian and keeper of its own heart and soul, and each has within that ability to discriminate that ability to recognize personal truth. If we are fortunate enough to offer a thought which is a resource or a tool we are happy, but if we do not we are just as happy if you will put our thoughts down and move on, for truly we wish for each to find his and her own way, as each is as unique as a snowflake and as crystalline and as delicate.

1:♡: This day you wish to consider that choice that is the hallmark of the third-density world which you now enjoy. And certainly the density is one of endless choice, but let us look first at the first choice and that was the choice of the Creator to know Itself. In choosing to know Itself the Creator flung from Itself innumerable and infinite sparks of love which coalesced into each awareness that dwells within the infinite awareness. Each of those sparks of awareness is the Creator, and yet, because the Creator chose free will in the manifesting of sparks of self, each spark is unique and has been unique since before time began. Each of you is eternal and in many ways immutable, a citizen of infinite nature, worth and value. Each one a holograph of the Creator and yet each one different.

2:♡: Thus, the choice that birthed each of you was a choice to know the truth, to know the self, and as the Creator is love, so is each entity love. This is the central truth. This is that which does not change. Yet this is that which is ever wrapped in mystery. Each within this circle has come through many planes of existence, has learned a great deal, and each within this circle chose not only this incarnation now being experienced but also that cast of characters with whom each entity interacts in the family, in the close associations of friends, and all those who have significant connections with the self. There were agreements made before incarnation, most notably with the parents and those within the bonds of kinship of blood and of commonality of interest. Each difficulty, each crux that leaves one in a position of being forced to discover the self has been placed not with a hand that desires to punish but with a hand of loving self that wishes to serve ever more deeply, ever more purely.

3: Before incarnation it appeared to each of you that remembering who you were and why you came would be possible, indeed, might be easy. Such is the attitude of those who gaze upon a thing from the outside. With the first breath taken as an infant newborn into a strange world the veil of forgetting who you are, where you are going, dropped. And the illusion, an excellent illusion, became that which was real. And yet within each of you there was that awareness that this was not quite as it should be, that this culture, this way of being and relating and living was significantly different and substantially less harmonious than each somehow remembered deep within the self. And so was born a divine discontent within each breast, a restlessness with the surface illusion, a desire to penetrate that veil of forgetting and come to an honest and authentic realization of who each entity is. And where each is going. And why.

4: There is a hunger that overtakes the spirit when it has recovered a sufficient amount of that memory that cannot quite be veiled. And so each that hears these words has already made difficult choices, sacrificial choices that enable the seeking process to gain momentum and to become more valued within the life pattern.

5:♡: We are aware that each is quite familiar with the choice of service to self or service to others that is the foundation choice of this particular density. In addition to this choice of service there is a component which has to do with the purity or extremity of service. We have often called this aspect of the choice polarity, for something can be chosen with a wide range of urgency, a wide spectrum of intensity of desire. There has been the puzzlement expressed in the conversation preceding our remarks concerning how one can truly be of service. The paradox is that when one is of service to others one is automatically serving the self, for that which is offered is returned a hundredfold. It seems clear that each other person is also the self, is also the Creator, and so serving others is serving self. Further, before one can be free to serve another, one must come into relationship with the self, and the process of arriving at a love and acceptance of the self may seem very selfish and egotistical.

6: The hallmark of spiritual issues is paradox. The answers trail off into mystery without exception. Thusly, we cannot define for you or make absolutely clear to you with any words, no matter how lucid, the whole and complete nature

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of choice. However, we would speak to you of the will, for this aspect of self is heavily involved in work upon the self, especially that work upon self which would best be described as indigo ray, for there is work upon the self at each level or each energy center of the being. It is appropriate and important to work at each energy level, to work with issues of survival, of relationship, of groups, to work at opening the heart, to work at open communication, and to do this work one must use the will. Yet it remains the greatest challenge of this particular illusion to find the right use of will.
7: In what is willed and what is desired lies the teaching, the learning, the confusion, the difficulties, all of that which comes forth from that desire or from that use of will. For the polarity which is service to self, the use of the will is never in question, for the will is that which takes charge. Whatever is decided to be desired is simply willed and the negatively-oriented entity has full sway in determining that which will come to him. To such an entity the will is sent to grasp and take. In many ways, although this sounds like plunder, service-to-self's (use of) will can be uncannily hidden, and it is not at all obvious to the service-to-others polarity when something is appropriate to desire and when it is not. All things that come into the sensing apparatus seem natural and it is only by extensive repetition that the entity begins to form a structure of priorities which listen to the incoming data and chose what to pay attention to.
8: This instrument, for instance, is notorious for not knowing where she is, but this is not because this instrument is not paying attention. It is simply that this instrument has chosen to prioritize some of the deeper levels of incoming data so that that which is occurring upon the surface is often left far behind by this instrument as it desires to penetrate to the heart of catalyst. This has been a progression spanning this instrument's incarnation which is well over half the century that the one known as Jim is now rejoicing at achieving. Each of you has done to some extent—some greater, some lesser—conscious work in disciplining the awareness so that the incoming data will make not only some sense but more and more a particular kind of sense.
9:♡: In the parables of the one known as Jesus this entity frequently said at the end of a story, “Let him who has ears to hear, hear.” And this is the quest of each seeker, to develop ears that hear ever more accurately the song of love that rushes through each moment of experience. Third density, your Earth plane, is a world of great solitude and sorrow, with each entity shut up from each other entity in ways that do not occur before this density or after it. This is a density of metaphysical darkness lit only by that pale moon of hope and faith. And yet in this dim light there lies a depth of truth that shall never be touched again, for only in this density has the Creator given Itself the luxury of not knowing. Thusly, as each experiences himself, the Creator experiences Itself in an unspoiled and untouched way, totally spontaneous and totally free, and if that entity that is you finds that heart of love that is the deepest truth, that finding is completely real for it is not at the surface of things that this truth is obvious. It is not obvious that all is one. It is not clear at all that each entity is a creature and a child of love. Indeed, it is only by blind faith that we can begin to apprehend that which we do not know and yet that which we do know, love itself.
10:♡: So when the seeker comes to those moments of starting lucidity, when that knowing which is beyond unknowing lights the sky of consciousness with that fullness of light which is true self-knowledge, there is a degree of joy that cannot be attained by those who already know the score. Around this habitation we are able to see each flower and plant and tree moving rhythmically in the joy of perfect knowledge. The second-density world embraces itself without self-knowledge but with full knowledge of love. There is no doubt. There is no argument. There is no confusion in the growing of seed into bud and bud into flower, in the dying down of that which is born and in the rising again from seed. All is felt in that cyclic rhythm that is perfect, and all harmonizes, each serving each in infinite detail.
11: Beyond this density, the choice having been made how to serve, the veil is again lifted and each is again aware—in the way that each of you is aware of the shape of this house and the color of the paint upon the walls—that all are one. Each knows the thoughts of the other and sees the complete commonality between that and the thoughts of the self. Yes, there is a great deal more to do beyond third density, but it is finicky work, careful, time-consuming, tedious even com-

pared to the adventure that you now are embarked upon, who live and breathe the air of the Earth world. This is then, in a real sense, your moment of glory.
12:♡: And so what is the choice, precisely? Although we cannot speak precisely, although the choice is always veiled in mystery, we would point in the direction of the will which is as the verb in a sentence in which the nouns are made of faith, hope, love and charity. What is the right use of will? The one known as Jesus spoke very clearly when it said, “Not my will but Thine.” For you see, the choice truly is to surrender. The choice of the Fool is to leap into mid-air, knowing absolutely nothing about what lies at the bottom of the chasm of unknowing. One chooses either to have complete faith and thus to remain calm in the midst of this sea of confusion which is the Earth world. This is not an obviously good choice. The choice to believe blindly seems quite foolish and may we say that it is foolish. Upon the surface of events such a choice as pure faith shall only rarely be obviously validated by experience and yet the energy that is released when a seeker chooses to live by faith is tremendous. It certainly flies in the face of logic. Logic dictates that one maintain control in order to better serve.
13: And yet the way of logic is the way of death, for service is a living and vital thing. It blows as does the wind, and to be of service to another is an art. The beginning of this art is the refraining from using the will in eagerness to serve. As you attempt to serve others, always ask the self, as this instrument said earlier to the one known as B, “What is being asked of you?” For it is in response to what is asked that one may serve another. And upon a deeper level, as events impinge upon you, a good question to ask as a touchstone is, “What does the Creator ask of you?” The answer to this can be known only from the heart, only from the intuition, for what the Creator asks is often illogical, often puzzling, even though one feels to do or not to do something. One cannot precisely explain why. But when there is a strong intuition, we recommend and encourage the will to follow that intuition.
14: Now, we do not suggest that you give up desiring. Indeed, we would encourage you to hone your will, to sharpen your desire, but let that will and that desire be to know the infinite One. For the basic choice of one who is, shall we say, trapped in time is how to meet each moment of that time. Do you meet this moment with your heart open and with your spirit at peace? If you cannot say that you do, then there is introspection, thinking, ruminating, meditating that might aid in achieving your clarity. There is a great art to nurturing that self which has so much within it but which needs the kindness, the acceptance, the awareness of a supportive self.
15:♡: We leave you, as far as this first question is concerned, in mid-air. This is not the density of firm ground. Truly, when at last you do not mind free-falling you shall have arrived at a reasonably comfortable metaphysical stance from which to gain a somewhat more accurate view of the rhythmic beating of destiny. Blown by the winds of free will, that destiny has a surety, a sure-footedness that cannot be moved by decisions that turn you from one direction to another. You cannot go away from the right path, for those lessons that you came to explore, those lessons of how to love and how to allow being loved, are fluid and living and they can move with you wherever you go. So, in the sense of making tragic errors, we ask you to be fearless. You cannot make a mistake, metaphysically speaking, for your lesson and your destiny shall follow you wherever you are moved to go. Yet to cooperate with that defined destiny is often to allow the little world to die away that the greater self and the greater will might be presented more clearly.
16:♡: We would at this time transfer this contact to the one known as Jim, thanking this instrument for its service and leaving it in love and in light. We are those of Q'uo.
17:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to ask if we might speak to any further queries which remain upon the minds of those present. Is there another query at this time?
18: B
19: I just want to express my gratitude for your speaking to us at these meetings.
20: I am Q'uo, and, my brother, we share your sentiments, for it is in these joining together of vibrations in these circles of workings that we are able to not only be of service to you but are able to experience much of what you experience

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body is that spark that is without weight, without form, but most specifically is within the heart of each, in its perfection, undistorted, undilute, a perfect spark of that love which created and sent each forth to gather experience, to ripen, to become heavy with the fruit of learning and loving and being loved. How loved each of you is by this love that made you and that awaits your return. Yet at the same time you are already home, for there is that spark of perfect love within, for there is a secret tabernacle within each, that soul's shrine wherein one may lay down the sorry candles, burned to guttering, of the day's efforts, the day's emptiness, and all the concerns within the sea of confusion within which your illusion dwells.
3:♡: That shrine can be forgotten. That shrine can be closed and become dusty. One waits there whose love is beyond all telling. This instrument would call this consciousness Jesus. However, the one known as Jesus would be happy for us to call this energy perfect love. But this perfect love is for you, unique to you, awaiting no one but you. Patiently. Silently. This energy, this essence of love, waits for you to put your hand upon the door, to turn the knob, and walk through, from that outer heart that sees the light of day to the inner place that only you can go. There is nothing in this holy of holies except you and the Creator and the perfection of that shared vibration that is love itself. Whatever trouble, whatever the illness of mind, emotion, body or spirit, this love wants to share, wants to embrace, desires nothing more than to tabernacle with you. There is no judgment there. There is no test to pass. There is only absolute love.
4:♡: When your center of self dwells within that shrine the sea of confusion continues all about you and you swim and do many things and go many places and see many people, and yet as long as there is that awareness of perfect love you do not drown in the sea. You do not become lost of heart when relationships do not seem to be availing either with learning or with peace. We are aware that it would not be desirable in terms of incarnational learning for an entity to spend all of her time in that secret tabernacle, and we do not suggest that the life pattern be changed so that the indwelling spirit may be beheld and enjoyed full time. We are aware that none of you wishes to come into incarnation and then dwell in the shadows of that incarnation. Rather, each has an urgent and profound feeling or sense of purpose. Each of you wishes to accomplish that true vocation that each feels within has been made or prepared for each. And we feel that this is a true and authentic sense or feeling, the feeling of having a purpose that is spiritual in nature.
5: When the soul awakens to its spiritual identity concomitant with the gladness of knowing who one is comes the honor and responsibility involved in the feeling that there is work to do, and for each entity that work has been prepared in the sense that each seeker has gifts and talents for which there is a use. We encourage each to flow with those talents, to support the self in using those gifts that have been brought into incarnation, that have been carefully chosen by each for the outer service, for the actions and accomplishment that each may choose to offer.
6: However, far more important than these outer ministries or ways of being of service there is, as each is aware, the true and central service of each which is to be the self, to be that self that rings the truest and the deepest. Simple to say; difficult to do, to truly be one's self. For how can one connect with the self? Is it not more often gotten through the echo gotten back from others that each sees the self most accurately? How can one be and know that that is the best being? The values of your peoples' culture make it very odd to be thinking of how to be, for your people value fruits. The one known as Jim was saying, "I like to get things done." And all could identify completely with this sentiment.
7:♡: You are in an illusion full of things and you want to see things accomplished. You want to see where you have been, yet in terms of being you cannot see where you are, or where you have been, or where you are going, for the value of being is in its unforced spontaneity. What evolves for the seeker, then, is the challenge of learning how to take away from the self extraneous material and enlarge that freedom of movement of the spirit vibrating without thought, for there is a native vibration that is as the signature of each entity. We know each spirit within this circle not by the name but by the music that each heart is singing, that complex of tones and harmonies that is each person, each spark, and each is uniquely lovely. There is no repetition. There is no possibility

of boredom, listening and joining in with the songs of each person and each two people in relationship, and then each within the group creating that song of the group.
8: Beyond the illusion, beyond the extraneous material there lies the music that is within each that must sing and will sing and does sing. The one known as B was saying that the word "allow" was very helpful to him and we offer this word again, for each is already singing a perfect song, but this is a silent and hidden part of self and it must be allowed the room, the space and the attention of silence. It is for this reason that we often remind each of the benefits of a regular, daily period of silence. Certainly, as we hear through this instrument's ears, between the snores of her pussycat and the calls of the ravens, the silence within may not be literally silent. However, the point is to attempt at any rate the disengaging of the mind from the gears that work continually and churn out so much to consider.
9: It is not even important that that babble of self be stopped. What is important is that the effort be made to disregard it and to tabernacle with the infinite One and to listen, to simply listen to that silence within and then to hear the door open, and at once to feel the bliss of that presence that awaits.
10:♡: We have come to a place where we feel it would be helpful for questions to be asked. And at this time would transfer this contact to the one known as Jim, thanking this instrument and leaving it in love and in light. We are those of Q'uo.
11:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which may yet be upon the minds of those present. Is there another query at this time?
12: B
13: Could you explain more about what healing really is?
14: I am Q'uo, and am aware of your query, my brother. Indeed, the area of healing is that area which encompasses the entire incarnation, for healing of any distortion is the balancing of that distortion in such a fashion that the particles of experience are made whole, that that which has been torn is brought together, and that which has caused injury is found to be a portion of the experience which has taught a lesson that has been planned by the entity itself, either before the incarnation or as a portion of the incarnation.
15: The apprehension of any experience, the perception of stimuli, are all means whereby the seeker interacts with its environment, with its larger self. Thus, as one perceives in such and such a fashion one prepares the self for experience, for the perception, the apprehension, the experience of an entity is a reflection of the lenses through which the entity sees. By being biased in one fashion or another, the entity in effect throws off a portion of the balanced self so that it spins or pulls the entity into a certain mode of receptivity. There is the phrase, "preconceived ideas," that is applicable here. As one conceives a thing to be, so it becomes for that entity, and so that entity experiences that which it has conceived previously in a fashion which allows a kind of dance to occur. The entity focuses upon that which it perceives and moves with it in its experience until there is an harmonious blending of entity and experience which you would call healing.
16: Many times the dance between entity and experience—or to be more precise, between entity and catalyst—is what is often called a disease or a disharmonious experience, for the entity, or some portion of the entity, is thrown off its normal balance and forced by the imbalance to pay attention to the dance it is now engaged in. When this perception and this dance is accomplished mentally and emotionally then there is a reestablishing of the balance, of the harmony, of the seeker. When the perception is distorted enough—or perhaps we should say ignored enough—then it may be that catalyst is given by the mind to the body and physical ailments of one form or another ensue to further guarantee the capturing of the attention of the seeker. This kind of discomfort then focuses the attention of the seeker upon that catalyst (that has not been well used. As catalyst is used and the dance is completed then also is that which is called healing achieved.
17:♡: Healing, then, is that balancing of distortions so that that which is perceived more closely approaches love, compassion, understanding, tolerance and so forth rather than the distorted perceptions that come when love is not seen.
18: Is there a further query, my brother?
19: B

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cycle of learning. Each was able to come here because of the seniority of vibration of each, that is there being fewer physical vehicles than souls who wish to use them. The vehicles have been given to those whose vibrations more nearly accommodate the fourth-density love and light of the one infinite Creator.

5: Each of you, then, is either here as a wanderer from a higher density or here because you have the ability to graduate within this present incarnative experience. We find there are both wanderers and what we might conveniently, if inaccurately, call Earth natives within this particular circle. Know that each of you, whether wanderer or Earth native, is completely and equally beholden to that light (that awaits at the end of your present incarnation, for the steps of light that each shall walk are one in the same for all.

6: Even if an entity has (inaudible) into the third-density experience from fourth density or fifth density, yet still, through incarnation, those entities have become Earth natives in the respect that they must enter those steps of life carrying each and every experience, balanced and unbalanced, which have occurred within the present Earth density incarnation. In other words, wanderers can get caught in what this instrument often calls a karmic situation.

7:♡: So we suggest and encourage each to take the time daily to center the self within the heart, to spend that moment of knowing that you are loved and that you can channel infinite love to a world that is starving for that vibration that is unconditional love; for this you came into this incarnation. Whatever your manifested excellences and achievements, they shall always fall far short of the service that you are doing by being who you are and by meeting the moment with the maximum amount of love which you may find yourself able to open to within your heart.

8: We would at this time ask for the first question.

9: Questioner

10: What is the meaning and purpose of reincarnation?

11: We are those of Q'uo, and, my brother, we are aware of your query. The concept of reincarnation has at its core the assumption that entities continue before and after and during each incarnative experience not as those bounded by time and space but as those bounded by eternity and infinity. These arrangements of densities and the repetitive lifetimes within those densities have been developed from creation to creation as each sub-logos, that being one of your suns, has taken the basic offering of the previous creation, those densities that have been developed so far, and offer in each case a slightly different way of approaching the matter of learning.

12:♡: The reason for reincarnation is that previous octaves of creation gradually discover the need for periods of learning followed by periods of rest, recuperation, healing and planning. The goal of the entity throughout all incarnations remains singular, that being the effort to more and more approximate the vibratory complex of love itself, for each of you has within you that perfect and unconditional love that created all that there is.

13:♡: It is a matter of the untaught self being as the rock from which the elephant is carved. In each incarnation, the seeker chips away at that which is not an elephant. Imagine how many strokes of the tools of sculpting it takes to create—we correct this instrument—or, shall we say, recover the articulated statue. So each of you gazes at the self before incarnation, ripples the pages of previous incarnative experiences and comes to conclusions concerning what facet of love, loving and being loved needs the most study, for each entity is unique, each entity has its own path.

14:♡: Thusly, each of you in the present incarnation has a plan, has made sure that there are ways for you to be presented with the circumstances in which you may choose to enlarge your ability to give and to receive unconditional love. There are many angles to coming to this realization of love itself and so each of you will find at times that there are few to talk to about your particular task. Nevertheless, trust your inner guidance and the perseverance in following that guidance, for this is the precious opportunity. This is, as this instrument has said previously, the opportunity to offer love by faith alone, knowing nothing, sensing everything.

15:♡: The more that you may find yourself able to release attachment to any (inaudible) and well in love, the more you are able to cooperate with that destiny which you have set (up) for yourself. Mind you, we do not suggest that you can learn more by giving up more. We do not wish to suggest that you must go begging with a bowl in order to gain understand-

ing. Rather, we simply suggest that each will have impulses and intuitions and feelings of rightness that are trustable, and so we encourage each to have faith in the destiny and in the self that can fulfill that destiny that has been set up. In every case, there shall be the confusion and suffering that comes because there is a forgetting of the scheme of oneness and (inaudible), a forgetting of true nature. As one takes on the curtain of flesh, one shuts out the knowledge of unconditional love and (unity). Nevertheless, that unity lies within you, so we encourage each to visit that heart within that is the sanctum within which your work may be done.

16: May we answer you further, my brother?

17: Questioner

18: Thank you for your response.

19: We thank you, my brother. Is there another question at this time?

20: Questioner

21: I am curious as to why this group of people is assembled at this place at this time.

22: We are those of Q'uo, and grasp your query. Ah, my brother, what a delightful question! Why, indeed, is each of you here? What have you sacrificed, what have you done, what have you failed to do in order to be able to arrive at this remote and unlikely destination? Within each, there is the knowledge, there is that recognition, within each, there is the ability to sense those meetings with entities with whom one has work to do in service to the light. Within each is the heart that responds to the benefits and the blessings of companions along the way. Upon each head rests a crown, and it has thorns. Upon each shoulder, there is a burden and a harness to pull that burden (that is his), but, if each pulls together, the load is shared, and though the crowns may prick a bit, there is so much blessing in companionship that the duties and the labors of the light are glad and merry.

23: May we answer you further, my brother?

24: Questioner

25: (If you wish.) It was a very beautifully put answer. I do understand.

26: (Very well, my brother.) At this time, we would transfer this contact to the one known as Jim. We are those of Q'uo.

27:♡: I am Q'uo, and greet each again in love and in light through this instrument. We would ask if there would be another query at this time?

28: Questioner

29:♡: Yes. Once we attain and realize our inner unconditional love, what then should we seek?

30:♡: I am Q'uo, and am aware of your query, my brother. The great quest for this "pearl of great price" is that quest which, for most, encompasses the entire life, for to open the heart in unconditional love to those about one is a task difficult enough that it eludes and confuses most. For it is far, far too easy and tempting to take offense, to give offense, to be confused, and to move through the incarnation on unsteady metaphysical feet. However, when one has been privileged to taste that unconditional love moving to and from one's own heart, then the blessings of this experience tend to open for one the next step and the next and the next so that the opportunity to share this love is ever present.

31:♡: This love has a power unto itself that is like no other. It draws to one who expresses it those experiences and those entities which are in need of the service of unconditional love. Worry not, my brother, about what you shall do, for it is set before you, and it shall be yours.

32: Is there another query, my brother?

33: Questioner

34: That's fine, thank you.

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

36: Questioner

37: Yeah, I'd like to know if there's a relationship between what we call spirit and what we call consciousness.

38: I am Q'uo. Indeed, my brother, there is a most close relationship between these concepts. Each entity here and all entities, indeed, are those portions of the one Creator that have been sent forth much like explorers, adventurers into the great unknown of creation to discover the relationship between the self and the creation and the Creator, to discover that these are all one. Each portion, then, has a need for the various vehicles and accoutrements of each density or level of the creation.

39: Within this third-density illusion, there is the necessity of the physical vehicle so that the spirit that is whole and per-

fect within each may have a means by which to experience that which this illusion offers concomitant with this physical vehicle and preceding and (inaudible) is the consciousness, the identity of each entity. The spirit, then, through the use of the mind, the consciousness, utilizes the physical vehicle and most particularly the energy centers or chakras of this physical vehicle which move upwards from the base to the crown located within the physical brain in order to form the incarnational patterns that each will travel in order to discover the Creator within and in order to give that Creator the experience of the self as a means for the Creator to know itself.

40:~? Thus, the consciousness that each possesses is the dynamic rules by which each may co-create the illusion in which you move, that each may co-create the experience of giving and receiving love. These experiences are many, through many incarnations and many densities, for this creation is rich and varied and offers to each seeker the full reach of the one infinite Creator.

41: Is there a further query, my brother?

42: Questioner

43: So, is it that spirit and consciousness are one and the same thing, or are they closely related, or does one create the other, or what?

44: I am Q'uo, and am aware of your query, my brother. The spirit of each entity, the soul identity, if you will, is the core concept with which all begin. From this core concept, then, comes the creation of the consciousness that shall inhabit various physical vehicles, both the vehicles and the consciousness being the tools of the spirit or soul's identity.

45: Is there a further query, my brother?

46: Questioner

47: No, you clarified it for me, thank you.

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

49: Questioner

50: Who is Q'uo?

51: I am Q'uo, and am aware of your query, and we congratulate you on being far quicker than either this instrument or the one known as Carla in asking this query, for those entities took a great deal of time before remembering that there is a meaning to this title, this name that we have chosen for their benefit. We are a principle that has been created to maintain a stepped-down contact between those of Ra and this group. The ones known as Latwii are also a portion of this principle and are also students of the ones known as Ra and offer to this group a means by which there is the possibility of communication upon the many concerns of the incarnational experience.

52: Is there a further query, my brother?

53: Questioner

54: The word, principle, is unclear. Could you attempt another description?

55: I am Q'uo, and am aware of your query, my brother. Those of Latwii, being also students of those of Ra, serve as an intermediary, shall we say, a kind of relay so that the entities known as Ra may blend their vibrations in some degree with those of Latwii and continue the communication through this group.

56: Is there a further query, my brother?

57: Questioner

58: Then, who is Ra?

59: I am Q'uo, and am aware of your query. Those of Ra are the social memory complex or planetary consciousness of a group of entities formerly residing upon the planet known in your terminology as Venus who have for a great portion of the history of this planet attempted to teach the Law of One, of singularity, of unity to those upon this planet who have sought this information. There has been success in some cases and some lack of ability to communicate in others, yet they persist to serve the One in each.

60: Is there a further query, my brother?

61: Questioner

62: Not at this time.

63: I am Q'uo, and we thank you.

64: Questioner

65: Thank you.

66: Is there another query at this time?

67: Questioner

68: Yes, is our species from different planets? Is there an indigenous Earth species, and are there other species that in ancient times may have interbred with our species on Earth,

and is mankind from diverse locations in the solar system or even farther?

69: I am Q'uo, and am aware of your query, my brother. The population of this planetary sphere is, indeed, from many places located throughout this galaxy. The planet itself has generated its own population as well from its own first and second-density vibratory (inaudible). The number of other sources is sixteen, as other third-density planets have reached the culmination of their seventy-five thousand year third-density cycles and found a portion of the population unpolarized and therefore unable to proceed to fourth density.

Thus, these planets have contributed to the population needing further polarization to this planetary sphere, some entering sooner than others and, as you have mentioned, some experiencing the mating or interbreeding with what you would call extraterrestrial sources in order to work with the genetic make-up hoping to aid in the ability to polarize in either the positive or in the negative sense so that the evolutionary process for each may continue beyond this third-density illusion.

70: Is there a further query, my brother?

71: Questioner

72: Well, just historically, are there any important points in history when these beings from other locations have intervened that we should perhaps investigate or be aware of?

73: I am Q'uo, and am aware of your query. We find this information is relatively harmless and unimportant, thus, we give it without recommendation that study is necessary. At the beginning of this seventy-five thousand year cycle there was the transfer by Confederation entities of the population of the planetary sphere known to you as Mars to this planetary sphere as it was beginning its third-density illusion. The entities upon the planet known to you as Mars had engaged in bellicose activities to the extent of rendering their planetary sphere inhospitable to third-density life-forms. In addition, there has been and continues to be a transfer of entities from the planet known by some within this solar system as Maldek to this third-density illusion in order that these entities, having destroyed their planetary sphere through warfare, might also begin a series of (inaudible) restitutions and continue their evolutionary journey through the third density within this planetary sphere.

74: Is there a further query, my brother?

75: Questioner

76: That is wonderful. I thank you.

77: I am Q'uo, and we thank you, my brother. Is there another query?

78: Questioner

79: I have a question about the bellicose activities. Is there a purpose and a need for bellicose activities? Do the higher powers need a group of people to try to destroy the planet in order to enhance spiritual growth on the part of certain people, or is it a test of the human species to try to protect the planet against these bellicose-wanting people?

80: I am Q'uo, and am aware of your query. It is not so much that the bellicose activity is needed for spiritual advancement as it is the case that entities of higher densities need to be of service to those who follow them upon the great evolutionary journey in order to continue their own evolution, for the process of service to others for the positive polarity posits the need to be of such service in order to continue the process of polarization in consciousness and the evolution of the entity. The activity of the bellicose nature is that which proceeded within this solar system...

81: (Side one of tape ends.)

82: Is there another query, my brother?

83: Questioner

84: If someone is a victim of bellicose activity, does that retard their spiritual growth?

85:~: I am Q'uo, and am aware of your query, my brother. We would look first at the term, "victim," and suggest that each entity in every situation has chosen at some level of his being to participate in the experience whatever its nature, for all experience is of the one Creator, and all experience teaches some portion of love, light or power that is in relation to the one Creator.

86:~: The second point which we would investigate is the term, "retard." We would suggest that some learn (more) than others, as in all studies and in all students. However, all shall learn the lessons of love, for there is as much time as is needed for each entity to proceed through this illusion at whatever pace is comfortable to that entity, for indeed each entity partakes within an infinite creation and will find those

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best of my ability these changes.

17: I am Q'uo, and we are aware of the comments concerning the change in the life pattern in the one known as R, and we believe that this entity has well stated the changes that have occurred in his own structure of personality, shall we say. And this is the kind of transformation which each seeker has desired for the self, for as each incarnation is begun with a plan for the opening of the heart, the discovery of the self, and the sharing of the fruits of an open heart with others, so then each entity begins the great incarnational journey with goals that are similar to those shared by fellow travelers but with the means for achieving such goals that are unique to each entity. For as each entity enters the incarnation, so it is with the one known as R that there is the goal and the means, the opportunity, which is presented in a fashion which shall allow the blooming of the incarnation. There are those experiences which have been programmed to serve much as

the water, the soil, the sun, and the fertilizer to the growing flower of self within. Many of these experiences have been what you would call difficult and have tested the inner resolve to move forward in spite of difficulty. Many experiences have been puzzling and have left a sense of questioning which has been pointed in an inward fashion so that the appropriate questions would be asked at the right time. Many experiences have been obviously preparatory, in that knowledge has been gained and practiced over time giving one an excellence of operation, shall we say, the operation of the incarnation. Some experiences have been for the purpose of bringing one to a synchronistic juncture, if we may call it that, so that there is...

18: We find that we must pause briefly so that the instrument be allowed to work the recording devices.

19: (Transcript ends.)

20:

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lessons most pertinent to it at its own pace.

87: Is there a further query, my brother?

88: Questioner

89: Not at this time. I thank you very much for answering those questions.

90: I am Q'uo. We thank you, my brother. Is there another query at this time?

91: Questioner

92: Is the Earth soon to (birth) into fourth density and the people upon it to ascend to fourth-density vibration state?

93: I am Q'uo, and am aware of your query, my sister. This planetary sphere has entered the fourth-density vibration approximately fifty of your years ago and continues to move into this green-ray vibration at a steady rate. This planetary sphere is indeed to become the home planet to fourth-density positive entities within the near future with some aid from elsewhere.

94: Is there a further query, my sister?

95: Questioner

96: Are we soon to go into the photon belt (inaudible) to transition us to fifth density by 2012?

97: I am Q'uo, and am aware of your query, my sister. Though some students do indeed learn quickly, we find that it shall take a great span of time longer than the figure which you have named in order for this planet to enter into the fifth density of wisdom. Indeed, there is within this planet the fifth, the sixth, and the seventh densities in potentiation. However, the fourth density is one which spans a great portion of your time, and those lessons await the fourth-density population.

98: Is there a further query, my sister?

99: Questioner

100: Thank you, no.

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

102: Questioner

103: I have one. Is Ra in any way associated with ancestry of the people we know as Maya?

104: I am Q'uo, and am aware of your query, my brother. We find that those of Ra have had an influence upon these entities. It is one which is telepathic and information giving in nature, inspirational, shall we say.

105: Is there a further query, my brother?

106: Questioner

107: Who is on the outer planets?

108: I am Q'uo, and am aware of your query, my brother. We are assuming that you are referring to the outer planets of this (inaudible) solar system.

109: Questioner

110: Correct.

111: And it is our view that there is a population of entities from elsewhere who are utilizing these planetary spheres as kind of bases, for at the present time there is no second or third-density population which inhabits these particular planets.

112: Is there a further query, my brother?

113: Questioner

114: No, thank you.

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

116: Questioner

117: ♡: I want to ask one question. Are there any techniques, physical or spiritual techniques, that we can use to help stimulate our awareness of reality and the truth and help us to grow in our quest toward the goal that we should be directed in and assurance of which way we should, what our ultimate goal of becoming loving beings is, things that we can use, tools that we can use to help ourselves?

118: ♡: I am Q'uo, and am aware of your query, my brother. We always recommend one great tool for each seeker of truth, for it has shown its value to us throughout our experience in the processing of experience and the learning of the ways of love and wisdom, and this tool is that of meditation. Retire within, my friends, to that quiet room in which you go to be in communion with the one Creator. Shut there the door and on a diurnal period each day retire there to listen with the heart, with the being to the voice of the One.

119: When you have found this peaceful place within your heart, look then to the daily round of activities which has preceded your meditative time. Look there to any injury, difficulty, joy, learning, inspiration and so forth that has left its mark upon your mind. Look to those difficult times, re-experience in there, see as much as you can how they came

about, the part you played, how you could re-script that situation, how you might heal that which was injured, how you may unify that which was broken, how you may clarify that which was confused.

120: ♡: Resolve in this place and at that time to take whatever steps you can to do these things that will restore love to your heart and to the heart of any others about you. Make this a portion of your daily round of activities, for, during most of your days, you are active: you think, you do, you speak. There needs to be a balance, a time during which all of this activity and the possibility of learning that depends therefrom needs to be seated within your being that it might be used for further learning or growth into love and into the unity with those about you.

121: ♡: To meditate each day for a short period is a simple thing to do, yet it is a means by which you may reconnect yourself, your consciousness to the infinite Creator, to receive the eternal, life-giving waters that nourish one's very soul. Look there, my brother, for love and share this love then with those about you.

122: Is there a further query, my brother?

123: Questioner

124: I do have one more question. I thank you for that wonderful answer. The other question I have is, are there beings out there that will try to take the place of the one true infinite Creator God and try to misrepresent the true God during these meditations, that we have to be aware of and watch out for?

125: I am Q'uo, and am aware of your query, my brother. Indeed, those entities who have chosen the service-to-self path as the means by which they shall move beyond the third-density illusion are entities which, by the nature of the path chosen, attain further progress upon this path by controlling the power of others.

126: This third-density sphere has a population that nears its graduation and which seeks in many, many ways to grasp the nature of this process. For those who have engaged themselves in the process of spiritual seeking in general and in the channeling or receiving of channeled information in particular, there must needs be taken those steps of engaging one's discrimination in order to determine those who serve others and those who serve themselves, for those who are upon the negative path, the path which tends to absorb the light rather than radiate it to others, are most desirous of replacing the positive efforts of their brothers and sisters who serve the light.

127: Thus, we recommend to each the engaging of the discriminatory powers so that within your own being you search for that feeling of lightness or its lack when appraising any catalyst which comes your way. For those who serve as instruments or channels, it is most necessary to find a means whereby any entity wishing to channel information through it might be challenged in whatever concept the instrument would live and die for so that those who come to it and wish to speak through it might be filtered, and only those who serve others and radiate the light of the one Creator to all may be allowed voice through any instrument.

128: Is there a further query, my brother?

129: Questioner

130: You're saying that when we meditate within ourselves in these quiet times that you spoke of before, that, if we can discern that the spirit is right, we know that we're talking to the correct person? Is that correct?

131: I am Q'uo, and am aware of your query, my brother. There are two aspects of seeking with which you deal. The first is the seeking, within your meditative time, of the one Creator. These times are your sacred, spiritual journey and are far, far less likely to be encroached upon by those of negative polarity than those times during which an entity would seek to be an instrument and to channel from other entities information, inspiration and so forth.

132: When one seeks to be an instrument of that nature, it is most necessary to have a means of challenging spirits. For one who does not wish to serve in this capacity and merely wishes to seek within the meditative state, there is not the necessity for the challenge and for the protection as there is for an entity who does wish to serve as an instrument. For one who does not wish to be such an instrument, it is well, however, to engage the powers of discrimination so that when one hears information, reads information, speaks with other entities, that always the discrimination is used to determine that which is of value and that which is not to the entity's

own spiritual (inaudible).

133: Is there a further query, my brother?

134: Questioner

135: I think that answers my question. Thank you very much.

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

137: Questioner

138: I have a question I'd like to pose on behalf of a sister of mine who's shy. Does there exist a spiritual form of virus which influences human behavior?

139: I am Q'uo, and am aware of your query, my brother. We would need more definition of that which you have described as a spiritual virus, for there are many interactions between the population of this planetary sphere and those from elsewhere of the negative polarity that could be described as a virus or means of infection.

140: Questioner

141: A virus in terms like a biological virus causes damage to our physical structure. This would be a virus that would cause damage to the spiritual structure.

142: I am Q'uo, and we feel that we more fully grasp your query and would respond by suggesting that, to our knowledge, there is not such a virus, for the spirit of each entity is whole and perfect and resides in complete unity with the one Creator at all times.

143: May we answer any further questions, my brother?

144: Questioner

145: Can you clarify your definition of the word("spirit"?)

146: I am Q'uo, and am aware of your query, my brother. We call spirit that individuated portion of the one Creator that has chosen to take form within the physical universe in order to proceed upon the great evolutionary journey of seeking and knowing the one Creator.

147: May we speak further, my brother?

148: Questioner

149: Yes.

150: I am Q'uo. We do not mean to confuse. We meant to ask if you have a further query.

151: Questioner

152: No, not at this time. Thank you.

153: I am Q'uo. We thank you, my brother. Is there another query at this time?

154: Questioner

155: I have a question. What are the essential foods that are ideal for our bodies and then, in turn, our minds and spirits, and what effect does having artificial pesticides and other things in our foods have on our spiritual growth and our spiritual being, and is meat intended by the infinite Creator to be eaten by people?

156: I am Q'uo, and am aware of your query, my brother. It is intended by the infinite Creator that each entity have—we correct this instrument—has an exercised free will. Thus, each entity is free to do as it will. As far as the foodstuffs which may be ingested to the benefit of the physical vehicle, we are aware that many within this circle of seeking are aware of those food stuffs. To be brief, we would suggest the virtue of the grains, the vegetables, the fruits, the, what we shall call, secondary animal products such as your milk, your cheese, and so forth, the preserved animal muscle itself, to be utilized upon one's own discretion in the minimal quantities and of the highest level of quality, shall we say. The use of your chemical additives is that which is not recommended, for the intensity of their chemical nature often produces detrimental results upon various portions of your physical vehicle.

157: Is there a further query, my brother?

158: Questioner

159: Yeah, and does that detrimental effect on our physical vehicle, in turn, affect our spiritual consciousness and awareness and our spiritual vehicle?

160: I am Q'uo, and am aware of your query, my brother. We find, rather, the cause and effect relationship to be reversed. That is, that the entity's ability to express the nature of his spirit is that which determines the kind of foodstuffs that are utilized in this incarnation.

161: Is there a final query at this time?

162: Questioner

163: I understand, and I appreciate your answer, thank you.

164: I am Q'uo, and again we thank you. Is there a final query?

165: Questioner

166: Third density has a seventy-five thousand-year cycle,

approximately. What is the cycle in fourth density?

167: I am Q'uo, and am aware of your query, my sister. The third-density experience is by far the briefest experience in the evolution through the seven densities of this particular octave of experience. We speak of octaves with the understanding that the total unification of all portions of the one creation at the end of seventh density completes the octave. The fourth density experience is the second-shortest experience, being thirty million of your years.

168: At this time, we would once again wish to thank each entity present for allowing us to speak with you and to join you in your circle of seeking this (inaudible). It is a great privilege for us to be able to do so, and we look forward, as you would say, to each opportunity.

169:♡: We are those of Q'uo and hope that we have been able to be of some small service to each present. Again, we recommend that each take only those words and thoughts which ring of truth to you, leaving behind all others that we have spoken that do not ring of this truth. We are those of Q'uo and would at this time take our leave of this group and this instrument. We leave each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

170:

10.17 1997/11/16

0:♡: We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the One Infinite Creator whose mystery we worship, and whose service is truly our pleasure and our privilege. We are so grateful to each of you for desiring to investigate and seek the truth, and for choosing to call us to your group as you do by those vibrations that you bring to this circle this day. Without your questing spirits our services would not be needed and we would not learn or grow as we may do as we serve you. And so we thank you as each teaches each in the infinite mirroring of Love reflecting love.

1: Your question this day revolves around that dance of birth and death most closely associated with the seeming end times, whether that be of a life, of an era, or of a culture as a whole. And indeed as you come to this subject your planet revolves into that season of cold and stark and stark bareness when the only evidence of light is the frozen and battered ruins of summer's paradise of leaves and blossoms. And as wise prophets of all cultures and religions have noted that which blooms also dies; that which blossoms also withers; and that which lives also dies. This is the condition into which you were so eager to come, this peculiar situation of inter-related energies that do not necessarily know how to pull together, how to cooperate to achieve that clarity and balance which is possible within illusion.

2: It is said in your Holy Bible that the fields are white with harvest and yet there are so few harvesters. We might suggest to each of you that you do exist at this time as a harvester to the extent that you embrace and attempt to live that inner focus of self as a vessel and a channel for that Love that is the One Great Original Thought. For the harvest of souls that lie among those deeply slumbering upon your Earth plane appear as do other sleepers, yet they are sleeping but lightly. It is not to the one who is aggressive as a light-bringer but to the one who simply allows light to flow through the instrument that the, shall we say, the coincidences fall to bring sleepers whose time has come to awaken into that circle, that (gambit?) which includes one who is functioning as a light-bringer.

3:♡: Each of you may profitably think about the concept discussed within the question of being a spiritual warrior. The term is not exact, for the term, "warrior", suggests an enemy, and yet the enemy of the spiritual warrior is the spiritual warrior herself, just as the ally of the spiritual warrior is herself. To the spiritual warrior all of those outside of the spiritual warrior are reflections of the spiritual warrior. The work which the spiritual warrior does is upon the self, and as the warrior disciplines her personality and finds ways to step out of the way of the One Original Thought, that entity becomes more and more a bearer of light, a channel through which light may come into the Earth plane. And this light, rather than the warrior herself, is the alarm clock which each of you carries and which each of you has as an offering to give to those about you. For each of you has her environment and

for the nonce, and an open book test may produce an excellent score. There have been many creations in which the veil of forgetting was not dropped over the third density, and it is from the failure of these entities to accelerate the pace of their own spiritual evolution that later creations decided to use a veil so that entities entering the density of choice would have no memory of the way things actually are upon which they could count to the exclusion of other information. In other words, this darkness of mind, this disconnection between the roots of mind and the conscious mind, was an adjustment made carefully and with measure in order to achieve an atmosphere in which work in consciousness could be done by faith alone and not, in any case, by authority or proof or empirical processes. For that which you most deeply are, that about which your self revolves, is an infinite, eternal, unique spark of the Creator. All that you wish to learn lies now perfected within you. All that you sense as imperfect lies in perfection within you. And, yet, through incarnations such as those as you are now enjoying you have placed yourself in a position to chose, by faith alone. How to proceed with your own spiritual studies? How to assess yourself? How to relate to other selves?

4: By enjoying this veiled experience each seeker was at once cast into a sea of confusion and safe at home. And it is this dual reality that each experiences: the seeing of the self as an imperfect, stumbling seeker and at the same time having the faint but unmistakable ring of an inner perfection and truth that cannot be denied. Once cast into this sea of confusion it is well for each to cultivate certain angels, shall we say, for we find among your peoples at this time much awareness, seemingly an increased awareness of inner plane entities such as angels and guides. There are habits of mind that are also angels. It is to be expected that as you come up against the various relationships which you set up for yourself before incarnation you will again and again be cast into the confusion of a precise kind. That is the very best teaching tool for you and the other self, that you will need to consult some angels and guides. We would suggest one of these angels might well be the angel of humility. If you are in a sea of confusion and if you feel that there are demands made upon your energy which are excessive, then it is no wonder that there will be disquiet within.

5: And, indeed, in terms of the stability and solidity of your waking personality there is no harm in drawing limits, in creating boundaries for relationships that allow you and the other self a measure of comfort and freedom. When you ask yourself, "How much can I give?" let the angel of humility take that question and shake off the dust of pride so that to the best of your conscious ability you define for yourself in each situation that seemingly imperfect but necessary boundary line that represents for you that which can be given with a full heart and an open hand.

6: We might suggest that you bid come the angel of gladness. For there is much inner noise which almost drowns out a yearning for clarity and balance. It is not in noise or contention but in quietness that each may find the peace to accept the limits of self and the limits of other self.

7: We could suggest that you bid come the angel of patience, for each process of your developing spirit must do its work through time until time is no longer. And there is no rushing the processes of spiritual evolution. There are times that will seem very wrong to a seeker when a complex outworking of inner processes is taking place. In some instances this becomes a certain kind of experience which this instrument would call initiation, and this dark Night of the Soul is also a process which is especially needful of the angel of patience. Again and again such a process will bring you to a feeling of urgency, and yet there is nothing to do. This is a frictive process which is, shall we say, a kind of tempering, a burning away of that which is stiff and unwieldy so that the instrument that you are becomes both stronger and more flexible.

8:♡: We would urge you to bid come the angel of joy. Whatever you do, do not forget to take the moment to rediscover your joy. In each day and in each hour find the moment to remember with utter and whole joy who you are, where you are going, whence you came, and upon what errand you now are. You are loved. You came to reflect and share and transmute love in giving and receiving. That which your senses see and hear and feel and taste and touch is a panoply, a weaving and interweaving of a tapestry of unimaginable joy, of every color and emotion and sensation and inner process—the dark, the colorful, the pale. All of the various strands of your experi-

ence and your being are woven in light, in love, in joy, and to connect through the beauty of the grass, through the star in the sky, through the frost upon the pane, through the look in someone's eye, in every and any way to connect with joy is to come into the self most profoundly.

9: We would suggest that you bid come the angel of laughter. Dear ones, we, as well as you, can be serious to a fault. It seems sometimes that only earnestness and seriousness serve one in good stead in the spiritual search, but we share with you our conviction that the light touch is absolutely necessary in spiritual matters. For all that you think, all that you feel, all that you experience is a dream within a dream within a dream. The levels of illusion are many. We, ourselves, have not combed through the illusions to find that which is real. For us, as well as you, the mystery continues to draw us onward.

10:♡: We can talk to you of resources for your seeking and for your study. What we cannot do, what only each of you can do, is express that which is you in an ever more whole and pure, and true way. The Creator loves you, each of you, and praises every distortion of the one infinite creative Thought of Love which has gone into making you just the precise vibratory complex that is you. Every quirk and cranny, every imperfection and quiggle that is in your nature is loved by the Creator. In terms of your relationship to deity, you are completely loved. You are not judged except by yourself.

11: Now, let us look at that. Of course, in terms of where the next incarnation will be, each walks steps of light after completing an incarnation to discover what density of light is most comfortable for that entity at that time, and in those terms there is, shall we say, an objective judging. It is not a judging except that it is a home-finding device, and where that light is most comfortable for you might be in third density, or fourth density. This is unknown until that particular process is gone through. However, within incarnation, within the life that you now experience, your judge is yourself, and you have a very stern judge. May we say that the experiences that each of you is having in which there is unwise energy expenditure or blockage there is the mirroring effect which provides each of you with a look at imbalances within the self, carefully reflected by an other self for your learning and understanding. We encourage you to listen to yourself when you think or when you speak concerning these relationships, for as you speak of other selves you are speaking wisdom that can be heard by you regarding that portion of your universal self which has aspects of the dynamic that you are experiencing as coming from an other self to you. When you look in the mirror you see a face you know of as yours. But when you are speaking with an other self you are still looking in the mirror.

12:♡: This instrument is informing us that we need to move to the second portion of this meeting, and so we will conclude our thoughts through this instrument by encouraging each of you to love, accept and forgive as you can, when you can, and if you can, and to take note of those frustrations which you feel are overwhelming. Over time you will find repeated patterns, and we encourage you to spend some time gazing into those patterns, for they will yield to you information that you can use. We encourage you to encourage each other, to comfort each other, to serve as the listening ear and the supporting arm within the sea of confusion that you share with those that you love. Most of all, we encourage you to move as often as you can into what the one known as T was speaking of: those times of quietness and meditation that bring one to oneself, that bring one to one's heart, for within that heart which is the center of each of you is a tabernacle and in the holy of holies dwells the Most High, radiant, omnipotent, omniscient, more yourself than you. May you yield yourself up to that inner fire as often and as whole-heartedly as possible, for there is your anchorage, there your spiritual home.

13:♡: We would at this time transfer this contact to the one known as Jim. We thank this instrument for its service, and we leave it in love and in light. We are those of Q'uo.

14:♡: I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to ask if there may be any further queries that those present might have for us. Is there another query at this time?

15: R

16: The last fifteen years of my life I have changed dramatically in ever accelerating paces in ways that I cannot comprehend. I look at myself now and fifteen years ago and I see a dramatic difference. I am attempting to comprehend to the

ing, noon and night, when I don't intend to, since I have started working on the book. Is this tendency benign?

50: I am Q'uo, and am aware of your query, my sister. The wear and tear of such a project has its toll. The sleeping is appropriate when one is weary.

51: Carla

52: Thanks. This lady that wrote in is named F and she lives in Brooklyn, New York, and she has a metaphysical TV show that goes out to about a million people in the New York City area. She and I have been writing for some time. Recently she sent me a transcript of an exchange between her and an entity that she calls A that she met through her ouija board. She has been talking to A for about 15 years and seems to relate to her in the same way a personal guide would. I see nothing but a benign relationship. She asks if you would comment on the relationship between her and A.

53:♡: I am Q'uo, and am aware of your query, my sister. We look at this entity, the one known as F and the one known as A who is working with the entity known as F in order that there might be some guidance made available from sources that are, as you have surmised, benign and helpful for the one known as F. This relationship is one which has been established as a kind of rotating honor and duty, so that as one entity is within the incarnation the other remains exterior to it and serves as a guide to the one moving through the veil of forgetting. This relationship is old in terms of this cycle of experience, having begun early within the cycle, at a time when both were incarnate and shared a relationship which was that of what you would call the husband and the wife. The offspring of this mating were not just the physical children that is the usual produce of such relationships but were also concepts of the unity of all things and the creative power of love which each wished to share with others upon this planetary sphere and which each continues to share with those of this population.

54: Is there a further query, my sister?

55: Carla

56: No. Thank you, and I know F thanks you, too.

57: I am Q'uo, and we are most grateful to you as well, my sister. Is there another query at this time?

58: R

59: To follow up on the concept of one entity in the incarnation and one out of the incarnation, how does a concept of such a guide compare to the guidance provided to a person from his or her own higher self?

60: I am Q'uo, and am aware of your query, my brother. In most instances the type of relationship would be nearly identical. However, those guides are related to the higher self in the role of the male, the female, and the androgynous guide. The more personal guide may be more immanent or, shall we say, accessible so that there might be a more practical, shall we say, line of communication so that words and concepts, feelings and tones, may be transmitted upon a regular basis. Thus, the personal guide—which is an entity much like the one being guided, however having remained between incarnations in what you would call the time/space portion of this planetary vibration—then is able to make a reliable contact in some fashion with the entity entering the incarnation, for the purpose of enhancing a personal evolution in the day-to-day activities.

61: Is there a further query, my brother?

62: R

63: What you are saying is that with this case of two entities, one in and one out of incarnation, there is a more reliable chance of establishing a type of communication which will touch upon the conscious mind of the entity in incarnation, thereby enabling some flow of information between them, as opposed to the higher self which always communicates through the deeper mind and, therefore, is more in the form of concepts which do not relate to the logic of the conscious mind as well?

64: I am Q'uo, and we are grateful for your elucidation of our attempt to speak to your query. We feel that you have done a better job than we, and we thank you. Is there another query at this time?

65: R

66: No. Not a question. But a comment. It sounds like music to my ears when you inject some humor into the topics which we discuss here that feel serious and deep. Perhaps they are, but if you have more of it, just keep it coming.

67: I am Q'uo, and we also appreciate humor, for the sense of proportion is that which provides the better view to the

restricted mind, and we appreciate your comments as well, my friend.

68: Is there a final query at this time?

69: (No further queries.)

70: I am Q'uo, and since we have exhausted the queries for this session of working we would again take the opportunity to thank each present for inviting us to join your circle of seeking this day. We are always filled with joy at this invitation and appreciate greatly the ability to speak with each. We remind each that we are not great authorities and do not wish any to take all of what we say as being the truth. Use your own powers of discrimination to those that which has meaning and value for you, leaving all else behind.

71:♡: We are known to you as those of Q'uo, and we would take our leave of this instrument and this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

72:

12.15 1999/12/19

0:♡: We are those known to you as the principle, Q'uo. We greet you in the love and in the light of the one infinite Creator, in whose service we are. May we thank each of you in this circle of seeking for the sacrifices and processes which each went through in order to arrive at this working. It is a great blessing to us to be able to be called to groups such as this one for those who are seeking what this instrument would call the truth, for that is the service which we offer at this time. And the opportunity to speak through instruments such as this one is precious to us. We are glad to share our thoughts and opinions with you with the understanding that we are not authorities but, rather, fellow pilgrims upon the path of seeking the one infinite Creator whose mystery expands and recedes before us as we go. May we say that you are good company. We would like to also state at this time, since there is a concern, that this instrument challenges in the name of Jesus the Christ, and we were not able to meet this challenge we could not speak through this instrument. This is most satisfactory for us as we are the, shall we say, station to which this instrument seems best tuned and vice versa.

1: As we begin to look over this interesting subject of energy exchange and blockage we note that it is what this instrument would call the season of Advent, that time in your solar year when darkness claims your Earth plane the maximum amount of time during your days, the time when the light seems farthest. In this darkness the light is born, and into this darkness the light does come, and each of you is a repository of that light, and each of you wears the crown upon your head. And it is heavy. And this is as it should be. As the one known as Jim spoke earlier, from the standpoint of each of you before incarnation, each and every difficulty that you are having, from the depletion of your energy from unwise exchange, with disappointment in yourself for energy blockage, was gazed at with delight, with eager anticipation of running the straight race, serving with gladness and joy, being a light within the darkness of the Earth plane. From that vantage point the perfection of the pattern was seen, accepted and acted upon. It is, indeed, an innocence of soul and spirit that is bound to be lost, that idealistic, optimistic concept that the self has of the self's coming incarnation.

2: We would like to take each of you back to that position when you and your higher self and your guidance considered well what you wished to offer, what you wished to learn, and what you wished to share. And with a sense of adventure and creativity you chose those entities with whom you would collaborate, for in each unwise energy exchange and in each instance of blocked energy, not only are you involved and confused but also is the other self in the equation confused, puzzled, at a loss, feeling that there is imbalance and, in many cases, having not even the vocabulary with which to think about what is occurring. When each of you finished the play, set it in place, and entered incarnation, each of you went through what we have called the veil of forgetting. This veil is something that cannot be imagined from the standpoint of the higher self, from the standpoint of the inner planes, or any density but the third.

3: Let us look at the cause of this veil of forgetting, for there is good reason for it. That which entities learn with the book open may make sense for a little while, may enter the mind

as you move through the routines and duties of everyday living, you come within the purview of many entities. It does not matter what you think of these entities or what they think of you in terms of doing spiritual work or of being of spiritual service. For the great service which the spiritual warrior offers is that emptiness of self which allows love to flow freely through the heart chakra and out into the world to bless, to heal, and to awaken deep memories within those whose time has come.

4:♡: We feel that you have a fair grasp of the logic involved in the great evidence of negativity as well as positivity upon the Earth scene at this time. The concept of incarnation by seniority by vibration is very helpful when it comes to grasping just how precious the opportunity to be incarnate at this particular time is, for as the one known as Jim was saying, there is a waiting list, shall we say, of entities who wish to enter the Earth plane at this time to be of service and to learn spiritual lessons having to do with faith and love which can only be worked upon within the illusion which completely hides the unity and truth of oneness that underlies your illusion. For there must be confusion in order for choices to be valid. There must be no way to understand spiritual choice, but rather there must be that growing awakening within to the voice of spirit that tells in concepts greater than words within the silence of the heart the story of love, free will, and the Creator's world.

5:♡: Your Earth scene shall continue to be chaotic and the energies of many somewhat dissimilar cultures, all striving alike for balance, may well create more and more confusion in the physical and societal sense. Yet the spiritual warrior sees each day alike, as an opportunity to meet the moment, to give that moment the honor and respect which creates a depth and resonance to that moment. Indeed, you may think of your entire existence as taking place within the twinkling of an eye, for as the Creator breathes creations are born and die. Infinite and everlasting intelligence broods upon itself in unending love and again and again it chooses a dance that tells of self to self, and again and again the Creator sends forth those sparks of self that were created before any world was and will be created after all have gone. And each of you is that spark; each of you part and parcel of the Creator, and your moment is now.

6:♡: We would transfer to the one known as Jim. We leave this instrument in love and light. We are those of Q'uo.

7:♡: I am Q'uo and I greet each of you again in love and in light through this instrument. We would offer ourselves at this time in the attempt to speak to any further queries which those present may have upon their minds. Is there another query at this time?

8: Carla

9: I have a question from a reader. He wants to know about a person who is called Adida and is supposedly the returned Christ. What can you tell him about this entity?

10: I am Q'uo and am aware of your query, my sister. From your experience with our contact and those of the Confederation you are well aware that we are most careful in the attempt to maintain each seeker's free will. In many cases our attempt to do so presents a seeming lack of information for which we apologize for we do wish to provide that which is helpful to each seeker. In this instance we would be unable to speak in a specific sense about the entity, Adida, for we are aware that each seeker is seeking that information which is most helpful at this time for the seeker. Many entities seek and await contact with the entity known in your planet's history as Jesus the Christ, for one of the promises, a covenant if you will, which this entity made with those which followed it was that this entity would return in some form to aid in the harvest of souls as this third-density illusion finds its end upon this planetary influence. Indeed, those of Ra have also spoken of the occurrence of the one known as Jesus speaking through what you have called a channel, that this was to occur, has been known by many of your Earth population for a great portion of its history. Thus when any channel or group suggests that it is in contact with this entity, known as Jesus the Christ, there is a great likelihood that it will gather about it those seekers of truth who gravitate towards this entity's teachings and desire to hear more about them.

11:♡: That entities are willing to make rooms in their hearts and in their minds for the teachings of the one known as Jesus is an helpful thing, for it is the heart of this entity's teachings that each seeker seeks and that is love. The one known as Jesus was steeped in the great energy of the One Creator, the

creative energy which has made all things and which each entity instinctually seeks out within this third-density illusion, for even at the level of each cell in each body there is the knowledge of love. There is the desire for love. There is the pull towards love. Whether or not a channel is channeling the one known as Jesus each entity which claims to be channeling this entity is helping in one respect seekers to come into a greater relationship with love. For it is well known that the one known as Jesus replaced all the laws of Moses with the two great commandments which revolved about the concept of love: to love the Creator with every fiber of the being and to love the neighbor as the self.

12:♡: Thus this entity has its influence to this day in a most harmonious way upon each seeker and we would encourage each seeker who reveres the one known as Jesus to seek within the life pattern where love rests, where love remains, where love may be found. Is there any other way that we may speak to this query?

13: Carla

14: I think that is just great and I will deliver it to the person who asked the question.

15: And we thank you, my sister. Is there another query at this time?

16: Questioner

17: How can I improve my personal meditation periods?

18: I am Q'uo and am aware of your query, my sister. We have discovered through our own experience that it is well to seek the silence of the meditation in a daily fashion that this become a part of each day, perhaps at the beginning or at the ending, that it be a central feature for each day, that one take the time for this meditation at the same time and in the same place each day, that one reserve these times and places for what could be seen as the axis upon which your experience turns. For as you complete your daily round of activities there are many, many forms of catalyst that assault the senses and give one a great deal to think about, to digest, and it is within the meditative times that what can be learned is seated in a spiritual sense within the soul of the self. Thus in your meditations it is well that you put aside, for the time period of the meditation, the concerns of the day, perhaps ritualizing this concern in a fashion such as taking off the cares as one would take off a hat and placing them aside on a table so that during the meditative time one seeks as purely and clearly as one can the inner silence that will allow one to hear with the heart the speaking of the One Creator in whatever form or fashion in which it may come. Any thoughts that occur at this time may be allowed to move in and out and allowed to go their way. One need not fight against the mind but bring it back gently each time that it wanders to the center of silence. After enough practice at this endeavor one will begin to open a bridge, shall we say, from the conscious daily round of activities to one's own subconscious mind and through the roots of the tree of your subconscious mind contact then may be sought with the shuttle that is the spirit that moves in unity with the One Creator. Thus you open a door or a bridge, as we have previously mentioned, to the deeper, more informed portions of your own consciousness and through your own, to the One Creator. Is there another query, my sister?

19: Questioner

20: I thank you for that response. No further queries from me.

21: I am Q'uo and we thank you, my sister, for your query. Is there another query at this time?

22: (No further queries.)

23:♡: I am Q'uo and we are grateful that we have been able to speak in some fashion to the concerns of those present in this circle of seeking this day. It is always a great honor and privilege to be asked to join you here, and we do so eagerly. We would at this time take our leave of this instrument and this group, leaving each as always in the love and in the light of the One Infinite Creator. We are known to you as those of Q'uo. Adonai, my friends, adonai.

24:

10.18 1997/11/19

0: We are those of Q'uo, and we apologize for our premature beginning. We were saying how much of a privilege we consider it to be asked to speak with you and share our thoughts. As always, we would ask that you pick and choose

among these thoughts, taking those which are helpful to you and leaving the rest behind. For we have no illusion that our own concepts of the truth are any final word; rather we are happy to share our opinions with those who have discrimination. And each does indeed have that discrimination that recognizes that which is one's own personal truth.

1: The question this evening concerns the application of gifts and we would, as we often do, wish to begin by placing the concept of gifts in some kind of context.

2: When each incarnate being gazed upon the incarnation to come, each selected from the infinite self those gifts and quirks of being, thought and attitude which would provide the resources and tools to prosecute various purposes for which the incarnation was chosen. Often, these eccentricities and biases do not seem in the life experience to have any direct application. However, the indirect use of gifts is frequently an enlarged group of service. Secondly, we would encourage the concept of the personality shell that makes use of these gifts and a kind of focus for the deeper reasons for incarnation. As the self gazes at the self, the self is actually gazing at the personality shell. This is the first fruit of self-knowledge, that knowledge of the personality shell. Now, this personality shell is created of the blending between the second-density life-form which is your physical vehicle, and whose mind and instincts are unimpaired, and the consciousness that is that infinite self within its vehicle.

3: Far beyond the apparent nature of the self, with its temptations and duties and positive and negative thoughts about many things, there is a deeper self, a self that may ultimately be identified as the great original Thought, which is love. This Logos is complete and utterly within and it, love itself, is the nature which you may come to know in the most trustworthy way. For love is love. Love created all that there is. There is no sham, no falsity to divine Logic love. And this is the vibration, this is the essence which each is beneath the personality shell.

4: When one considers what one is to do with one's gifts, we would encourage each seeker to contemplate first the greatest gift, that gift of consciousness. There are duties and responsibilities that go hand in hand with the awakening of awareness of one's spiritual identity. One responsibility is to remember who you are, and what you are. For it is that essence that you came primarily to offer as your service. As each comprehends these words, each is fulfilling her major, primary service. For the primary service is to share sacrificially the essential vibrations of self with the planet that you call Earth in order that the planetary consciousness may be lightened at this critical time, metaphysically speaking, in Earth's history. So no matter what occurs within the outer world, as the one known as C observed, no matter whether one develops a new physics or works and retires, the primary service is performed as you breathe in and out, and as you are most deeply and truly yourself.

5: It is this vocation for which you took flesh. Primarily, this is why you came. You came here to be yourself, to offer yourself sacrificially to a world greatly in need, a relatively unbiased vibration of love. The sacrifice is life itself. Not that which is within the life. It costs something for each to come here. You have paid that price. We encourage each then, to relax, to trust, and to surrender to that destiny which is a gift carefully chosen by yourself before incarnation. You have prepared ways to serve in the outer world. It is not terribly important whether or not this or that which was prepared is taken up and manifested. However, it is from this standpoint, and from this context that we would prefer to deal with the question of the use of gifts.

6: As each contemplates the future, each is immediately aware of a sense of tumultuous change as your solar system rotates into a new area of space. The vibrations are changing, the density is changing. Time itself is altering. And the old paradigms grow increasingly awkward. There is in such a time a need for those who are able to move with the rhythm and the information surrounding that change, that energy, or dynamic of transformation. In such a situation as your Earth is at this time, it is to the scientists who look carefully at the actual knowledge of humankind a time when there is seen by all to be a crying need for a new paradigm. Much goes into shift or transformation in consciousness. The entire panoply of arts and sciences, disciplines of every kind, factor into a new creation, a new way of being, that model known as life experience. And so it seems simple and true that if one's gifts include a vision of a transformed physics,

cosmology, economics, social model... this would be a good time to explore areas which seem to draw you forward. This instrument, for instance, knows she must write a book. This instrument will continue to question her ability, her knowledge, her rights, her worth; however, this entity is persistent and will produce that fruit of her particular gift of which she is capable. And we encourage each to move with those gifts that draw your interest forward.

7: We are aware that the one known as C has serious concerns, for indeed many are the newly discovered items that have quickly been co-opted for their military use, or otherwise been used for the detriment of humankind rather than its welfare. And indeed we agree that the only safe area for an entity to work is within the self. Working with the self, it is difficult to infringe upon anyone's free will. It is difficult to find oneself suddenly aghast over the misuse of the fruits of your labor. For that which you do within yourself is yours to do, there is no possibility of infringement. And this work is at the center of the life, this being rather than doing. We realize that we are more or less simply describing the situation which the question attempted to address. We wish to eliminate the landscape rather than to choose one road or another as this instrument and the one known as Jim both said earlier. We are not those who feel that any should do this or that; this is not a concern of ours whatsoever. Our concern is simply to share anything that we know or think that might constitute a resource to those seekers who we came to communicate with and to serve.

8: There is a delicate, yet surprisingly robust, middle or golden mean, or as this instrument would say, there is a groove coming from the jazz groups that she has. And when one is in that groove, one is simply responding to a rhythmic unfolding of destiny. It is this feeling of rightness and rhythm that will come to the one who is making right use of her gifts. And we commend to your processes of thinking the inclusion of that feeling sense that lets you know when you are on the beam and when you are not. For each has the intuition and the inner knowing that one can draw on and depend on.

9: It is after all, your creation, for each entity, whether it be one of us, one of you, or any within the creation of the infinite Father.

10: (Pause)

11: We are those of Q'uo, and we must apologize... we are those of Q'uo. (Laughs) This instrument almost went to sleep on us and we are sorry, and the instrument is sorry, and we must regroup. We were saying that each within the creation of the Father has an infinite rightness for each is a citizen of the time, each is a spark of the infinite Creator and from creation to creation, the sparks shall fly out, become homesick, and return. And you are flying and wishing for home—and you shall return—only to be sent out again by an ever inquisitive Creator to see just what love can be, what it can do.

12: We would at this time transfer this contact to the one known as Jim. We are those of Q'uo, and we leave this instrument with thanks and love and light. We are those of Q'uo.

13: I am Q'uo, and greet each of you in love and the light through this instrument. We have attempted in this session of working to speak to the query which has been most important upon the minds of those present, especially the one known as C. And we would ask at this time if there is any further query that any present might ask.

14: Questioner

15: Well, I don't have a question, but my mind sure was wandering all over the place and yet I wanted to thank you for your words because there seems to be some general truth in it because I usually find inspiration in dealing with my concerns that are on my mind.

16: I am Q'uo, and we are grateful that we have been able to provide the information that has set your mind in motion. We are always hopeful that we are able to speak in some way to the heart of the concerns which are offered to us in the form of queries. We are aware that much within your illusion is confusing and difficult. There is the need for the ray of light, shall we say, within each daily experience of each seeker to shine the way for the seeker and to inspire the dedication to service. And to give the seeker the knowledge that to be is the greatest service that any can offer. For to be is to reproduce the nature of the Creator in the individual incarnation. For the Creator exists in a fashion in which the creation is much like your computer program, running in such and such a fashion with infinite participation and possibilities. There is great harmony within this intricate and infinite

become more and more skilled at feeling the point at which the communication has bogged down. Where is the energy that is tangled? Is it in the orange-ray of personal communication, or is it in yellow-ray of communicators working with institutions like marriage, work, and groups of all kinds? But above all, know yourself to be a child of the one infinite Creator. Rest in that identity. Rest in that love. And let that love feed your heart, your faith, and your will so that you may once again give a gladsome smile and try again to say things clearly and with love.

19: We would transfer this contact to the one known as Jim. We thank this instrument and leave it in love and in light. We are those of Q'uo.

20: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to additional queries which those present may have for us. May we ask if there is another query at this time?

21: S

22: I have been reading material that talks of the Guardian Races and the Ra Confederacy, and the question that I had on that is there any other material available to us on the Law of One?

23: I am Q'uo, and am aware of your query, my brother. We find that there are many authors who, throughout the written history of this planet, have spoken of this law. Many poets, many musicians speak of the unity of all things. We are aware that you are intending to inquire of entities who are consciously writing of this Law or who have been able to make contact with entities such as ourselves who may speak of this Law, and, again, there are many, beginning with the text that is known among your peoples as the Holy Bible, for there are some instances within this work in which the concepts of the Law of One, and some of the distortions of the Law of One, are spoken of. There are entities who, from the ancient times, (have) spoken of this law in an oral tradition. The so-called Brotherhood of the Seven Rays is one such group that spoke concerning this law. Within your own time frame there has been much information channeled through the one known as Edgar Cayce in which the Law of One was revealed in some detail. Other entities, such as the one known as Brother Philip, have also shared information regarding this law.

24: Is there a further query, my brother?

25: S

26: A week ago I had some problems with my contacts and my eyes and have been unable to wear my contacts. I have been thinking all week what possible issue may be coming up as a result. Is there something that I am not seeing? Maybe you could shed some light on that area.

27: I am Q'uo, and am aware of your query, my brother. Without moving too far toward the precipice of infringement upon free will we may suggest that you may fruitfully look into the area of the Christmas season and some of the concerns, shall we say, that have been a part of your history that revolve about this season, so that the sight is less than clear and is somewhat irritated when the, shall we say, sore subjects are broached.

28: Is there another query, my brother?

29: S

30: The last time that we spoke I was asking about the DNA activation recoding and you mentioned that it would be an infringement on my free will to give me information about that, and I don't understand how it could be an infringement. Could you elaborate?

31: I am Q'uo, and am aware of your query, my brother. This particular area of inquiry is one which may offer a fruitful avenue of exploration to you. We are not desirous of influencing your choices to the degree that we would answer in great detail or even much detail at all in this area for we would prefer that you be able to make these choices for yourself. If you have a more specific query in this area to offer to us that is the result of your own consideration we would be more than happy to speak to that specific query rather than being asked by you to look into this general area and to elicit from it for you that which is of importance.

32: Is there another query, my brother?

33: S

34: OK. I guess maybe to take it a little further in, in these readings there was a mention of how the Earth at this time was increasing its activation that will come up over the next 17 years, the next 12 to 17 years, that will be available to all. I had a dream recently that I was at 4.4 and one of the things mentioned was that the ascension of most people would have

to be 4.5, and I am trying to get a better understanding of what that means.

35: I am Q'uo, and we believe that we grasp your query. Please query further if we are incorrect. There are various points of harmony, shall we say, betwixt the energy centers of individuals such as yourself and the planetary entity that is the sphere upon which you now dwell. As the planetary entity moves through its process of evolution it, as do each of those entities such as yourself which live upon it, opens various doors, certain tones or themes are made available so that those entities such as yourself which are in the planet's care are able to take advantage of these doors, these tones, these reaches of possibility that allow each entity upon the planet to harmonize its own seeking with the planetary evolution. Thus, the interrelationship of this planetary entity and those upon it is that which can be utilized to enhance one's process of becoming aware of the nature of the self, of the creation, and the opening of the heart of the self through the acceptance of all that is.

36: Is there another query, my brother?

37: S

38: Do you have any suggestions or exercises or anything of that nature that would be of benefit?

39: I am Q'uo, and am aware of your query, my brother. And to this query we would respond by suggesting that it is well to take a portion of each and to reserve it for the meditation so that the events of the day may be reviewed in a brief manner in which time there is the feeling again of those efforts to communicate, to open the heart, to understand, to be more aware of the effect one's being has upon those about one. In short, this is an exercise in the increasing sensitivity of an entity to its own evolutionary process. The time spent in meditation reviewing the events that have left their mark upon the mind and upon the heart is a time during which that which has been learned can be seated more firmly within the self and that which awaits the learning can begin to be revealed to the conscious mind.

40: Is there another query, my brother?

41: S

42: That's all that I have for now. Thank you.

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

44: Carla

45: I would like to ask—I've noticed my eagerness this whole year to work on the handbook for wanderers. I know it must be somewhat out of balance. I was wondering if you could comment on this almost compulsion that I have to keep working as fast as I can in working on the book. Is there anything that I could do to bring more into balance? I don't want my great desire or eagerness to do the book to hurt its purity.

46: I am Q'uo, and am aware of your query, my sister. The project of the writing of this book may be likened to the preparation for the running of the race. The runner has trained well, has trained long, and now awaits the starter's gun. The pulse increases. The adrenaline is released and the mind is focused in a single fashion upon the running of the race. That there should be some increase in the level of anxiety before such a race or the writing of such a book is understandable, for there is the desire to accomplish each well. There is also the need to give over the project to those hands which are greater than your own, to the heart which is larger than your own. And though the one known as R has a large heart and great hands, we speak of the one Creator which is able to move through channels such as your own in a more balanced fashion when the dedication to a certain outcome is released enough that one can move with the possibilities, the difficulties, the frustrations, and the, shall we say, gremlins, as we have heard them called, in as easy a fashion as one can move with the work moving smoothly. Thus, one sees the one Creator moving in a rhythmic sense so that which seems to be a difficulty in the short run may seem either insignificant or an unseen ally in the longer run. For the quality of understanding is not a portion of this third-density experience, and much which occurs in your daily round of activities, even to the smallest of details, has a beneficial purpose which will not be understood in the moment of its occurrence, if ever. However, there is a purpose to even the smallest of experiences and the one Creator may utilize each experience for the accomplishment of a larger purpose or plan.

47: Is there a further query, my sister?

48: Carla

49: Yes. I have noticed that I am dropping off to sleep morn-

8: May we say that when this decision is made it is a decision which places the self in a separated stance with regard to the other self. Consequently, when relationships are close in families or in communities it is not a wise choice to become the pure listener, for the harmonics within a family or within a spiritual community especially depend upon all of those involved being able not only to speak but also to listen. Thusly, if some give up that desire to speak that seems selfish and become pure listeners they have robbed the collective harmonized group of those things which they alone could conceive of, think through, and express. Thusly, we encourage each to see that it is a mark of respect for the other self to continue to attempt not only to listen but also to be heard.

9:♡: Perhaps the next most usual or common way in which communications go awry is that situation in which the self does not want to speak what is actually true. This can be as innocent a situation as one's mother saying, "How do I look in this hat?" If Mother looks perfectly terrible in that hat, if that hat is an outrage and an eyesore, yet still a husband or a son is likely to say, "Oh, Mother you look wonderful in that hat." This is not clear communication. This is, however, loving communication. And we do not say that this is wrong, for there are many kinds of truth. And the truth that is being expressed by the compliment, while untrue about the hat, is certainly true about the regard that the family members feel about another family member. The desire in this circumstance is not, then, to express truth but to express love. And we feel that that has its own kind of truth to it.

10: However, there are many times when that which should be expressed, if truth were told, is that which the other does not want to hear. The word, "no," when permission is asked to do something. The words, "I don't know," when someone wishes you to have all the answers. These things are difficult to say. These things are even difficult to say to the self, and yet it does remarkably improve communication if the self does not edit to remove negative responses. Rather, we would suggest that when a situation arises that the self becomes aware that negative seeming truth must be told that there is a calm and quiet peace within. Perhaps even a small prayer may be uttered within, tuning the self toward the light, hoping that within that additional light there will be found ways to tell the truth that will be softer and yet still clearer than the abrupt, "I don't know," or, "The answer is no."

11:♡: When the person facing this situation can realize the degree of fear that is distorting the challenge at hand, then it is that that entity becomes more and more skillful at looking straight at the fear involved and taking that fear within the heart and forgiving the self for being fearful. This work upon the self, over a period of time, begins to build up for the self a concept of the self as being flexible, able to learn new ways, unafraid to speak regardless of the consequences. It is as if you take a comb and comb through the difficulties and brambles that seem to be surrounding communication with this other self, combing away the tightness of spirit, combing the fear of ridicule, combing away the fear of making a mistake, combing away all the fear-based limitations that hedge you about as a communicator, until all that is left in your blue-ray energy field is an honest and open desire to give and receive information and love. Remember that communication itself is vibration. It has its own energy center, that blue-ray chakra in the throat.

12: Now, communication may come from any of the centers within your physical and finer bodies. When you experience substantial difficulties in communication, know immediately that you are not in blue ray. And take the time in your mind to contemplate the conversation that was not clear, looking for the signature of the energy center that is blocked, overstimulated, or in some way distorted. Often you will find an orange-ray blockage when the conversation is between two people and about something that is between those two people. In this situation you are literally looking in a mirror and that which you think that the other has said is a reflection of that which you have said.

13:♡: This instrument is perusing a book at this time about the living memory process and throughout the book the author keeps bringing up the qualities of interaction between two things, this author calling these two things tuning fork A and tuning fork B, or Albert and Betty. But let us say that you are Albert and the other is Betty. That which you say to the other self has a certain kind of energy. That energy moves to Betty, to tuning fork B, and is taken in by tuning

fork B in a way that you could not predict but that is purely the choice of tuning for B. Then tuning fork Betty B responds to you and energy and information comes back to you altered by the other, and as you and Betty converse you are creating an entire energy system that is strictly between the two of you, that has energy and life and love.

14: In any conversation you are creating energy, light and memory, and you are watching something that is vivid develop. Consequently, one way to powerfully aid this process is to do some version of that which the one known as Ken Keyes has suggested in several of his books, and that is to use the phrase, "I am creating," when you are speaking to another and there seems to be a major difficulty in understanding each other. If someone says, "You hate me," to you, that is a clear communication of what that person thinks, but it is not particularly easy to respond to. If someone says, "I feel I am creating that you hate me," then it is that the other can say, "I am creating that I do not feel that I hate you, but I do hear that you feel that I hate you, so we must now find out why it is that you feel this." Any method that allows each person to take responsibility for that which he is hearing will improve communication in difficult situations.

15:♡: The deepest aid to communication is character. If an entity has the humility and the patience to work with another entity to achieve clear communication nothing will keep that entity from achieving clear communication. But it is to the humble only that this becomes true. Your yellow-ray world, this world of Earth and the human experience is absolutely dependent upon communication. It is attempting to learn the lessons of love for individuals and for groups. So much about communication at the level at which you are now enjoying experience has the agenda of drawing groups together as well as drawing individuals together. There is an evolutionary drive towards harmonization of vibrations, and if you examine the kind of language that nations use with other nations you will see that despite many fears, despite many reservations, despite many warring hostile vibrations, groups of people can come to agreements in clear communication. And each of you knows from personal experience that clear communication from person to person is possible. Therefore, let your heart never be faint when you discover that you are unable to communicate. Then is the time to listen patiently, to ask humbly those questions that you have upon your mind and, therefore, to gather the information that you may need in order to grasp what someone is attempting to tell you. And when you are the one speaking and you find that your words are falling upon deaf ears then it is that you may call upon your humanity, call upon your patience and release, for the moment, in order that you may provide the service of understanding that which the other has to say to you. Once this has been done you may then reassess the possibility of communicating that which you needed to.

16: We show this instrument a beautiful flowing river, a river of golden rolling waters, bubbling and springing and singing. We show this instrument that with those who would communicate (they must be as fish within that water, must feel that life-giving unifying water between the self and all other selves. See the self and all other selves as united within that golden stream that is flowing and bubbling at a very brisk rate at a very decided direction. It does no good to attempt to stop the water. It does not help to remove the self from the flow of the everyday. Rather, the good of it is always in realizing the praise and the thanksgiving for belonging in that water of life, for being in the flow of incarnation, and for having the opportunity to share this environment with others also breathing the water and living in the flow.

17:♡: Perhaps the most helpful thing to remember about communication is that you are all one. You are all going through the same experience. You are intimate, intimate friends. This is the truth beyond the surface, behind the masks of personality and individuality. Above all things, keep that faith that each other self is as you are, no better and no worse. See that equality of self to self always, disregarding status and the details of wealth and position. Be heart to heart insofar as you can with each other self. And that attitude of love will greatly help the process of clear communication. Know that each of you has gifts. Some of you have blue-ray gifts of communication. Some of you have gifts elsewhere. It helps to know the self, to have confidence in the self. And so we encourage that within each.

18:♡: More and more as you take responsibility for yourself, as you bring your energy centers to a real balance, you will

moving energy individually expressing as each personality. If you can be and allow the harmony and the love and the light of the one Creator to shine through your being in your words, in your thoughts, in your actions, then you have offered that is which most helpful to offer. An incarnation, an illusion, and all those about you, as you move through your incarnation within this illusion it is your free will choice what you shall do with your being, but first be, my friends. Then that which is appropriate for you to do will present itself as clearly as the sun shines on a clear summer day.

17:♡: At this time we shall take our leave of this instrument and this group, thanking each again for inviting our presence, and cautioning each to take only these words we have offered that ring of truth to you, leaving all others that we have spoken behind without a second thought, for we would not be stumbling blocks upon your path. We leave you in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo.

18: Adonai, my friends. Adonai.

19:

10.19 1997/12/29

0:♡: Greetings in the love and in the light of the one infinite Creator. It is a privilege and a pleasure to be called to your circle of seeking at this time. We are most grateful for your desire to seek the truth and for your calling us, for sharing our opinions and views is our chosen form of service at this time and each time we are able to use instruments such as this one to share these views, we feel that we have offered our service and this is very precious to us. We ask only that you use your discrimination for we have many opinions and we are known to be wrong and would not put ourselves forward as any authority. We ask each entity to know that there is a good and adequate power of discrimination given to each seeking soul. There is a genuine and authentic feeling that accompanies the hearing of what we may call a personal truth. Many are the views discussed that may appeal to one and not to another, for many are the paths of seekers.

1:♡: So we ask you to listen and take what you will, leaving the rest behind. We do not come as those in authority, but rather as those who also seek the truth. We share the mystery to which we are called, for which we hunger, and upon whose end we all gaze with awe and worship, for each entity is as a spark of love that is precisely like love itself, that great original Thought for which there is no better word than love.

2: Many are the distortions. Very general is the confusion of many people with distorted views attempting to see clearly that which cannot be seen clearly. That is to say, you now inhabit a very deep delusion. Within you is the truth and you are the truth that you seek. And yet, in order to have the opportunity to accelerate the rate of your spiritual evolution, each of you has chosen to come into precisely this confusion, precisely this space and time, for here you have found a chance to work upon your own polarity, a chance to work upon that faith which is no accomplishment without the confusion of the illusionment.

3:♡: So you are here specifically to be confused. And to undertake to follow the desires of your heart. It is easy to gaze upon the world about you as a thing, a geographical location, an island in space. The heard music of language and culture, of buildings and ways of relating, all those things that make up the environment and habit have prepared you to attempt to make sense of this illusion. In many ways you have succeeded in carving out each for yourself that identity that you are pleased to wear as the mask of self, that face that you wear to meet those whom you meet. Yet each mask that you see is the Creator and you yourself are also that love divine, which is the Creator.

4: We describe this essence that is you, to be able to stand at this viewpoint and then gaze at that which is occurring upon the physical planet whose surface you now inhabit. This planet of yours is indeed under much stress. The details of the havoc that has been reached by third-density humankind is all too well known to those here. And we do feel that there is the potential for difficulties such as your floods, your earthquakes, those ways the planet has of being comfortable within its own skin, for it, too, is a living being.

5: This level of concern is appropriate. It is well to be aware that the ground under you is alive, and that that life is compromised by the actions of humankind. We also are aware,

however, that each difficulty has a solution and as the wheels of destiny turn, there will come balance and renewal and new life where there is to the eye now only death and barrenness. 6: Upon a level deeper than this, we would speak of the roots of mind, for as you move over the threshold into the unconscious, and move deeper within the memory, you pass through a level at which the earth changes, as they are often called, strike a chord with humankind's fear of not continuing. For those who are fascinated with Judgment Day, Armageddon, or conversely the New Age, the Second Coming, and so forth, we would suggest that, archetypically-speaking, one is gazing at the self, gazing at death, the death of the personal self, for each knows that it is physically a creature of dust. It is made of earth, and that bone and sinew that moves this vehicle about shall one day again be dust. All of the civilization and training that the culture gives upon this death of self has a tendency to be very fear-driven. Thusly, it may be seen that those who follow intensely a scenario of planetary disaster may well be more concerned with issues to do with the self than those to do with the planet. It is our opinion that at this time there has been a radical upswing, shall we say, in awakening souls. It is for this reason that some within this group chose incarnation upon this sphere at this time. This is indeed a harvest season for those entities who now dance the dance of third density.

7: This is the time when each of those who has been allowed to incarnate has the possibility of graduating into the next density at the end of the incarnation. The line to get into the physical third-density planet Earth atmosphere is a long one, for the need here is great at this time.

8:♡: Focusing upon the difficulties having to do with magnetic shift may reward one with some meager harvest of information. However, we would suggest that a more appropriate response to that feeling that the fields are ripe with harvest is to dedicate the self more and more to being a spiritual entity first, and an actor who functions and does things second. If indeed there were a planetary disaster, a chance at survival would not in any case avail. Indeed, when one sees difficulty and disaster, there is a choice to be made as to what you will think about. Many things enter the senses of your vehicle, far too many things for you to be able to acknowledge and think about them all. The way one prioritizes the incoming data, therefore, is quite important. And we would encourage each when faced with thoughts of difficulty or disaster to consciously and eagerly to move into that tabernacle within, for the Creator Itself sits in light and in perfect love.

9:♡: That sun within that warms the soul waits for each to come to its own heart and knock and enter. The joy of opening the heart cannot be described. The experience of flying free of judgment, borne on the arms of compassion, is a heavy one. And this is the response that best addresses the difficulties of your planet. To the outer person, this sounds patently absurd. How can meditation or prayer or the centering within the self upon love affect a deadening ocean, a deadening land, a deadening atmosphere, and all the numerous other difficulties your culture is aware of? And yet, it is at being at peace within, and thusly being free to open the heart and allow the love and light of the infinite One to move through the self and out into the world, this is, by far, the most effective answer that you can give to the world of concerns everyday. For each of you is as a star. Each eternal, each unique, and each (inaudible) truly perfect. Incarnation and learning are peculiar things. It does seem peculiar to want to come into a darkened world, and spiritually speaking, there is some darkness upon your planet at this time, which you were speaking of earlier.

10: Know this and all darkness to be but the reflection of the darkness within. Know all confusion, all difficulty, and all disaster, as reflections of those parts of the dark side of self within. That which you see is as a visual aid explaining you to yourself. And as you enter this season of harvest, you know there is service to perform and you wish to be about it. We say to you that the way to serve the Creator at this time is to open the heart to the present moment and practice that precious oneness with the Creator. When there is confusion, when there is awkwardness in the rhythm of the day, move back into the heart where the Creator waits patiently.

11:♡: Again and again, center the self upon its deepest truth. And you will gaze at a world made different because of the way you think. And as more and more people find peace within themselves, the harvest will begin to be plucked. So, we ask you not to fear. It is written within one of your holy

works, by the one know as John of (inaudible), that in the beginning was the Word and that Word or Logos made all that there is. And this entity also described the earth scene as a spiritual darkness, and concluded by observing that, as the light came into the world, the darkness has never overcome it. Each of you is a being of pure light. Each of you has complete freedom to choose the way in which you will manifest that life. All these so-called evils of the world are but love distorted. We encourage you to find ways to choose love over fear, light over darkness, surrender over control, for the attempt to control is a hard service to self.

12:♡: Know as deeply as you can, and as often as you can, who you are, where you are going, and for the rest, trust destiny. For as the one known as M and the one known as L have both said, one is led to the work that has been prepared for you to do. But the greatest work of all, and the work that will harvest this planet in safety, is being who you most deeply are, a child of the Creator, a miniature of the love that is so powerful that It has created all that there is.

13:♡: We would at this time transfer this contact to the one known as Jim. We thank this instrument and leave it in love and in light, for we are those of Q'uo.

14:♡: I am Q'uo, and greet each again, in love and in light, through this instrument. It is our privilege at this time to ask if there might be further queries which those present would find value in the asking. Is there another query at this time?

15: Questioner

16: Well, I have a question. You mentioned the change in the magnetic field. I was wondering if the difficulty has something to do with our rotating into the new area of space that our planet hasn't been in before.

17:♡: I am Q'uo, and am aware of your query, my sister. To this query there are many components that comprise the answer. There are indeed new and more available, shall we say, energies in the portion of time and space through which this planet now moves. There is also the effect of the planetary entity realigning itself because of previous distortions offered by the third-density population in the way of the deleterious effects upon the planet. There are those entities in your circles of government who have sought to influence the patterns of weather. All these together may be seen as potential influences that have caused the patterns of weather to become somewhat more erratic. However, each of these potential sources may, as we have said, be affected by the love that emanates from the open heart of each seeker within your illusion. Thus, each may offer healing to this planetary entity and to all other entities, as well, each time the heart is open in compassion, forgiveness, understanding, mercy and tolerance.

18: Is there a further query, my sister?

19: Questioner

20: Not on that subject, thanks, Q'uo.

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

22: Questioner

23: Our experience here on Earth is described as an illusion. Is the illusion basically just that so many of us have in a sense separated from God or from the Creator, and from each other? Is that what is meant by the illusion?

24:♡: I am Q'uo, and am aware of your query, my brother. You are correct in your assumption that the illusion is that which is more than it appears to be, for each does appear to be separate from each other entity and from your environment itself. The unity of all things is the underlying truth in this matter. The illusion of separation exists so that each portion of the one Creator, the personalities who each of you are, may have the opportunity to explore within the one Creator's boundless field, the opportunities for discovering love and service for each other, though these may not seem to be the primary reasons for which each was incarnated. The illusion offers many other alternate answers for why each is here: to gather wealth, to be powerful, to do this or that great thing. All of these are but means by which each entity may find the heart of love and unity within itself. Each uses the artifacts of the illusion to travel the spiritual journey, though all around one the material world is given ascendancy.

25:♡: This is the illusion so finely created by each portion of the one Creator for the purpose of finding the one Creator's love and light in each heart and also providing that one Creator within the opportunity to know Itself in ways that would not be possible were this illusion and your choices within it not creative.

26: Is there a further query, my brother?

27: Questioner

28: No, thank you.

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

30: Questioner

31: Just a follow-up to his. When you say illusion, I sort of think of the fact that no one has seen an electron even as far as mass goes. They see the path of energy that is left behind but they can't find any mass, so that's really where I was thinking the illusion came in is just that level where there really isn't anything but energy. Does that have validity?

32:♡: I am Q'uo, and am aware of your query, my sister. This is indeed true, and is a most salient observation. The nature of the illusion may be described in many, many ways. And in your pursuit of the explanation of particles of creation that you call physics, there is the discovery by more and more of those who pursue this field that indeed, what each sees is most mysterious. There are a variety of ways that explanation is offered, and yet, none satisfy completely unless one sees the entire creation of many-ness as a unified concept of the one Creator's expression of love and light.

33: Is there a further query, my sister?

34: Questioner

35: No, thank you.

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

37: Carla

38:♡: I had a guy write in from Turkey and he was very upset over people being born retarded, and otherwise handicapped or born starving, and what was that all about. I just wrote him back and said that it was part of the mystery, that we all did suffer, those that obviously suffered and those that don't look like they suffer at all. Everybody suffers. I wondered, do you have any comment on that? I'd love to be able to answer better.

39:♡: I am Q'uo and am are of your query, my sister. To love and to find love is an easy thing when there is no barrier to perceiving love. Within your illusion, there is a great deal of darkness, shall we say, spiritually speaking. So that it carries far more weight (int the mind/body/spirit totality that you call the spirit or soul to find love and light in an incarnation in which there is great difficulty, great darkness, great challenge. Each entity which incarnates within this illusion enters into the undertaking of this challenge and will gain in the spiritual awareness and power, shall we say, by being able to accomplish the discovery of love where it is most difficult to find.

40: Is there a further query, my sister?

41: Carla

42: No, thank you.

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

44: Questioner

45: I have a question. In my search throughout my life to find out more about myself and what my path is in life, I've had many thoughts, so to say, that have followed me throughout my life and I'm wondering if these thoughts are symbolic of what I am to do. But they have troubled me in their authenticity of what they actually mean. I was wondering if you had any comment, so to speak, on that?

46: I am Q'uo, and am aware of your query, my brother. Each entity which incarnates within this illusion offers to itself those guideposts or milestones, these thoughts which you have described, that pose to the incarnated entity the questions that (you) are indeed asking yourself. These thoughts, these images, these impulses within, then seek to guide, to lead, if you will, the entity within a certain line of inquiry that will eventually prove fruitful to the entity as it faithfully follows that which it feels within to be leading it. You will within your incarnation discover certain synchronicities, coincidences, the bringing together of information of entities, of experiences, of shared thoughts and dream. These will serve as those kinds of directions that will lead, that will nurture, that will inspire and support when the way seems difficult and dark. Look then, especially in your prayerful times, and in mediation and in those times where you seek within the answers that are of importance to you. Look there upon a regular basis that you might inquire into the wisdom that you have provided yourself. And which the Creator and those angels and spirits about you have provided you, so that you may become inspired at those times when it is open to you

Could you suggest anything further that might be helpful to her?

50: I am Q'uo, and am aware of your query, my sister. The refining of the affirmation to that which suggests to the deep mind that within the sleep state the body will readjust itself into the proper alignment with the energy centers would be that which may be helpful in finalizing the realignment that has been, as you have surmised, caused by the incorrect re-entry of the astral body into the third-density, chemical vehicle.

51: Is there a further query, my sister?

52: Carla

53: No. I will quote your response to her verbatim and let her work with it.

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

55: R

56: No question. Just want to say thanks for everything that you have shared with us.

57:♡: I am Q'uo, and we are grateful for your words as well, my brother. For as we said in the beginning of this session it is your calling to us that is a great service to us. Without such a calling we would have no beingness within your illusion. At this time within this third-density planetary influence there is a great deal of calling for assistance from any source which may provide the green-ray opening of love and compassion. That is our great desire: to partake in the awakening of the heart energy center of all those who seek our assistance, for there is no greater calling than that which calls for love, that which calls to love, and it is that calling which we answer, and those from the far reaches of the one creation rejoice at the experience which each has upon this planetary influence in the opening of the heart.

58:♡: At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

59:

12.14 1999/12/05

0:♡: We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator, in whose service we are. It is our distinct pleasure and blessing to be able to share your meditation this day and to be called to your circle that we may offer our poor thoughts and opinions concerning clear communication. This is a subject as interesting to us as to you since our form of service to others at this time is this speaking with words through channels such as this one.

1: The substantial and sometimes grave difficulties using your words certainly heightens the difficulties inherent in any communication, for words are as slippery as eels, and yet that is the medium of communication. And limited though it is, it must suffice for those in third density. May we say that we sympathize with each of you which attempts to express clearly thoughts and clusters of concepts within having to do with emotion and feeling and facts. It is in no wise an easy thing to be perfectly clear.

2: Let us look at the roots of communication, for it is from the root that the plant grows and much can be understood by gazing at this energy in its beginning state. Each of you is a complex of vibrations. The Creator Itself is a complex of vibrations. The universe, as far as we know, is a complex of vibrations, or more specifically of fields of energy with vibrational characteristics which interact with each other. Therefore, each of you, as a being, communicates by your very vibration, your identity. Those not within the veil of forgetting, that is, those not incarnate within third density, find this information of vibration helpful and much is communicated from person to person as the two entities feel their vibratory complexes beginning to harmonize and intermingle.

3: Also, beyond the limits of the veil of forgetting the communication most usually would not take place by using words but by offering concept complexes or balls of thought, we might call them, which are offered from one to another in a whole fashion so that the other may, herself, draw out the threads of communication that are offered there and see the entirely three-dimensional nature of even a single seed thought. So, the first thing that you communicate as an entity is your vibration, and from it people will take much. They

will form an attitude towards you dependent upon how that vibration that is they and that vibration that is you are harmonizing. Neither you nor they may be aware that this subtle bodywork is going on, but bodies themselves are aware of these vibrational characteristics, and perhaps you have had the experience of cottoning to someone and not particularly liking someone else from the very instant of meeting. Often the communication of vibration has done its work before a word is spoken.

4: And, certainly, once an entity who wishes to communicate clearly grasps this vibrational nature of identity in a metaphysical sense the entity has become wise enough to work on or tune that vibrational nature of self that it may become more like the vibration of the Creator. For each of you has as the basic vibration the vibration of the Creator, and each of you has found ways to distort those perfectly harmonized vibrations in such and such a way, making the individual being of yourself a one of a kind. No one distorts that original Thought the same way as you. By taking thought, however, a seeker may, indeed, lessen the distortion of the vibration from the original Thought. And this is work well worth doing.

5: As we said, in your density it is necessary, for the most part, to use words to express opinion and fact. Your peoples have great numbers of words, many languages from which to choose. And each entity comes into her existence bombarded from the beginning with words, words, words. The process of maturation of the young ones of your species is a process of learning the words, learning the phrases, learning the behaviors, and then endlessly combining those learnings in ways that are taught as appropriate. And so each flower of self grows to bloom, grows to maturity, coming through the schooling process that teaches more and more words, more and more ways to use words and also that process teaches ways to think about the self, ways to think about others, so that by the time a young child has grown to adulthood she has an enormous quantity of information, some of which is words and the definitions of words and ways to use words, but a great deal of which is judgment or fear-based. For the culture in which you live teaches you to estimate the worth of an entity with whom you are going to communicate thought and from the results of that judgment to slant your communication in such a way as will, you feel, maximize the clarity.

6: For the most part, this process of learning produces fairly clear communication. When difficulties arise you may look for difficulties to arise when an entity is seen or assumed to be some nature on the surface that, in fact, the entity is not; for them, the carefully pointed communication is misaimed. When we speak to you through these instruments we play an endless and fascinating game wherein we assess the harmonics of each of those within the circle. We listen to the, shall we say, the sound of the hunger or the desire or perhaps we might say the color of that desire, and then we orient and slant our message, which is always the same message, in order to best serve the harmonics and the substantial nature of the group which we feel kinship with and are meditating with. Each time even the same people meet as a circle there are subtle differences in the inner harmonics of the group, and each time we assess anew before we begin to speak, for we would not wish to waste this opportunity to share our thoughts with you clearly.

7: Earlier conversation before this channeled communication talked about the way people do not listen to each other but rather each have things they wish to say to the other, and this is, of course, a very prominent way in which clear communication is sabotaged. If you become aware of a situation in which your words are not being heard, then it is that you may ask yourself whether you wish to be heard or whether you wish to allow the other self to express that which that self wishes to express and assume a role of simply listening. In many instances the appropriate response we would say, metaphysically speaking, is simply to abandon the desire to be heard and become a sounding board that can hear what an other self is attempting to say. This yielding up of the inner agenda and the thing to say is a mark of spiritual maturity. It is an action very difficult to complete, for there is within each self a deep well of desire to be heard, to be heard by the self, and to be heard by those other selves which have meaning for the self. And yet many times the straightest and shortest distance to clear communication is to become silent, to release the desire to be heard and to accept, temporarily, a role of purely listening.

large portion of our experience is that which reaches into realms which are not available to those of third density and which would not make much sense, shall we say, to those of your experience. What we attempt to do in relation to your planetary sphere is to monitor the progress of your peoples in discovering the concept of infinity, for it is this concept of infinite which is the key to unlocking the doors of unknowing, shall we say. The experience of the intellectual mind which is so much prevalent among the populations of your planet is an experience which is largely reserved for those of third density. For it is that which allows you to gain the greatest amount of individuality possible and to begin the process of opening the heart. For as each entity begun its experience in the first density of simple awareness, and having moved through this timeless experience into the second density of gaining the seeking and movement towards the light, this process of individuation, of moving seemingly away from the complete unity with all things, then gains its zenith within third density where the great intellectual ability is sacrificed, shall we say, by those who would open their hearts to the one Creator and Its creation. Thus, as we have been called by many such as yourselves, then we look to those who call and present ourselves in whatever form or fashion is most helpful to them, whether it be in a small number of cases such as the calling of this group to hear our words and opinions or to those who need an inspirational dream, shall we say, and, thus, a visitation within the sleep and dreaming portion of your experience, or whether it might be more helpful to provide a coincidental meeting of entities within the third-density illusion, that they might share with each other that they might share the seeking that grows within both hearts. Thus, we aim most of our efforts toward this planet and its harvest, which is ongoing at this time.

21: Is there another query, my brother?

22: S

23: How is your consciousness picked by those who you speak through or to? How is it determined who is paired with whom?

24: I am Q'uo, and am aware of your query, my brother. In the small percentage of entities with whom we deal where there is the opportunity for mind-to-mind contact and the expressing of the verbal representation of our thoughts, the group calling will determine whether the nature of the information sought is of an introductory or other nature. Far more entities request the introductory information which concerns the concept of the one great original Thought of the infinite Creator from which all of the creation has been made and the need for each entity to establish regular meditation times and practices so that more and more of this thought may be apprehended and utilized in the daily round of activities. When a group has persisted for a long enough period of time and has meditated faithfully, giving over a regular portion of the diurnal period to retiring to that sacred inner room to be in the presence of the one Creator, then there is the need for more intermediate information which Confederation entities are then able to give according to their own talents, shall we say. There are numerous entities within the Confederation of Planets in the Service of the One Creator who are able to serve in both the introductory and intermediate phases to groups such as this one. In those few groups in which there is the additional need for what you would call advanced information, there are also groups which are able to answer this call as well. The matching of groups which call with those who answer is upon the level of a natural affinity for that which is called and that which is shared, much as the simple analogy of the magnet which attracts the iron filings.

25: Is there another query, my brother?

26: S

27: I have recently purchased some quartz crystals and could you tell me how the energy through crystals manifests itself and the additional uses that I may make of them?

28: I am Q'uo, and am aware of your query, my brother. The study of those artifacts known as crystals is a large study which has been investigated in great detail by many of your peoples who have utilized such crystals for a great portion of time. For specific information, we would recommend that various texts upon this subject be studied. The general principle of the use of the crystal is that there is a geometrical and arithmetic relationship of various angles and sides and nature of the crystal itself which lends itself to certain kinds of uses depending upon the ability of the entity which utilizes the crystal to regularize and harmonize its own being, its own

personality, with the crystal being used. Thus, the charging of any crystal is done by the focus of the intention within the heart and mind while in the meditative state upon the crystal which is held in various positions ranging from the lower to the higher chakras. This done over a period of time then creates a harmonic resonance, shall we say, between the entity and the crystal so that the crystal acts as that which magnifies the intentions of the entity using it. As we mentioned previously, the specific use to which the crystal is put is determined by the nature of the crystal, its size and its purity. The nature of the entity utilizing the crystal is as important if not more so than the nature and purity of the crystal used.

29: Is there a further query, my brother?

30: S

31: I have recently been reading and making my best attempts at DNA recoding and activation and I will ask you whether you can give me any comment on my progress in that direction?

32: I am Q'uo, and am enough aware of the query which you ask that we would request a good deal more information in relation to this subject area, for if we were to attempt to speak to this query at this time it would require us to infringe upon your free will by moving into those areas which are yet undiscovered.

33: Is there a further query, my brother?

34: S

35: I was wondering if during the dreaming stage that I could possibly meet with you and share your surroundings?

36: I am Q'uo, and am aware of your query, my brother. Such a meeting would, indeed, be possible if you are able to successfully navigate in a conscious fashion within your dreaming state. This is a skill which is achieved after a good deal of work, shall we say, over a period of time. Those who are able to move in a conscious fashion within their dreams are few upon your planetary surface. If you are able to accomplish this we shall be most happy to meet you there.

37: Is there another query, my brother?

38: S

39: No more from me. Thank you very much.

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

41: Carla

42: I wondered, number one, as I get to working on various topics on my book there may be subjects which the archive material hasn't given us anything on. On those areas would it be acceptable for you to give me information to share with others through the book?

43: I am Q'uo, and we would be most happy to speak upon any subject within your outline, my sister.

44: Carla

45: My other short one had to do with some really strange things that have been happening while I have been working on the book on the computer. There have been so many gremlins lately and I have been taking this as a good sign. It means a good energy is building up on the project and has attracted attention. Would you agree?

46:♡: I am Q'uo, and am aware of your query, my sister. The experience of the malfunctioning of the computer and its software is in most cases the normal working out of the interrelationship between the hardware and the software and the brain. However, there is some small degree of, as you would say, interference from the loyal opposition. However, we find that the project is being undertaken in the most appropriate attitude of praise and thanksgiving and the openhearted giving of love and light which is your great protection.

47: Is there a further query, my sister?

48: Carla

49: Yes. One more. I got a letter from a lady today who was in that hypnagogic state between sleep and waking and she was suddenly aware of a violent energy that was making a lot of noise and was entering at the heart, coming out the back, going into the back and coming out the front over and over. This went on for a while and at the end of this time everything shut down but she had a pain in her back and chest and was very uncomfortable. I suggested that she had either become aware of a psychic greeting within her finer bodies or that there was a process going on in the finer bodies that she became aware of in this state and was benign, and that moving back into her body and waking up she had gotten back in crooked at that energy center she had gotten stuck. I suggested that she make daily affirmations that her finer bodies were perfectly in alignment with her physical vehicle.

to seek and to ask, to serve, to give. That you are aware of these images, these thoughts, is important. Important not only at this time, but throughout your incarnation.

47: Is there a further query, my brother?

48: (No further queries.)

49: I am Q'uo, and as we perceive that there are no further queries from this circle of seeking, we would at this time offer our gratitude to each entity for inviting our presence and for sharing with us your thoughts and your concerns. We are honored to have been a part of your seeking this day. And would remind each again that the personal discrimination is most important at all times, including listening to our words when information is being sought that has meaning in your own journey of seeking the truth. You indeed have the answers that you seek within and when there is information given to you that rings of truth, then you may welcome into your...

50: (Tape ends.)

51:

11 1998

11.1 1998/01/11

0:♡: We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. We regard it as a great privilege and blessing that you have called us to your circle of seeking this day. We are very glad to share our feelings with you, asking only that you use your discrimination and not simply accept our thoughts because they are our thoughts. Let your own sense of recognition be the standard by which you accept information. You will find that your power of discrimination is great for you can indeed recognize and have a certain feeling towards that which is your own personal truth, that which for you is a resource and a tool. Let the rest go.

1: You ask today about the relative merits of attempting to live life consciously, aware of the self as a spiritual being, observing and, conversely, being caught up completely in the illusion. Were we to recommend one mode of expression over the other for third density we would be forced to choose the confusion and the babble of the unthinking everyday carnival, with all its amusements and rides, that greets you each morning as you gaze out of your physical senses at the physical world. It is not that living consciously is a lesser thing. Indeed, whole densities are spent in such work. It is, rather, that third density is valuable because of and not in spite of that heavy pall of confusion and illusion that animates this Earth world.

2: Were each present to be able to satisfy herself that all was being done appropriately in the moment to moment relationships there would indeed be a kind of bone-deep pleasantness to the incarnation. However, although weary, battered and tired as you are you may now wish for the contentment and peace of the lifting of the veil, as spirits you hunger to come into this illusion because it is only within the illusion that an entity can work upon that pivotal first choice: service to self or service to others. When one has all the rules in hand, knows all the players, knows all the values, one may play well at that game but feel or learn nothing. It is when the spiritual entity is thoroughly mixed up with the clay and mire of life in the physical illusion that the challenge may be raised to live by faith and not by what you see.

3: It is felt by the spirit who is descending into matter that incarnation within the material world is a pearl of great price, something eagerly hoped for by far more entities than can be accommodated at this time. Your sphere experiences (numerous) forces inevitably moving through that which can be considered a dying and rebirth or a time of initiation and a time of peace, and since this is a harvest time, each of you hoped to come into this confusion to paddle about in it and to meet each choice in a way that discovers the self to the self. One thing that one cannot do as an observer is surprise the self, and it is when you surprise yourself with who you are that you feel and sense into your spiritual identity, which is quite a bit larger than your physical identity. You are a personality shell; that is, you are consciousness which has adapted itself to incarnation within a second-density physical vehicle.

4: This consciousness cannot be brought completely into the illusion, for this consciousness that you are is all that there is. To bring all of self into the illusion would be to erase the illusion, and this illusion creates for each of you other selves to relate to in order that you work upon yourself by reflection. Lost in the running of the everyday chores you make choice after choice after choice, in little ways and in larger ways, and when those choices are easy and obvious the polarization value of them is measured. Those moments when you discover yourself being or acting in an unpredicted or unpredictable way are little nuggets, little treasures. For this personality shell that you are was carefully chosen to contain those gifts and limitations of character and personality that will best serve you at this time. The material before you, the relationships in your life, all of these things you gave yourself as gifts. Some of them gifts to wallow in with pleasure, some of them gifts to challenge yourself. And the entity unknowing is the entity at the cusp of choice.

5: We would balance speaking of the unknowing, incarnational self by talking also concerning work in consciousness, the other alternative, shall we say, that life observed that each thirsts for. This instrument, by nature, by the gifts of personality, character and will, which she and the Creator cobbled together for this particular incarnation, spends a good deal of time, perhaps a higher percentage of time within incarnation than most within this circle, being completely within the moment, having that experience of the present self observed. To this instrument this is not a gift or an accomplishment. It is a simple fact of her nature. This instrument, therefore, is more aware of the negative aspect of such a frame of mind than the positive aspects. To this entity it is simply irritating to discover time and again that one has not been on the right page or even opened the right book as far as knowing what is occurring. So this entity has the inner experience of scrambling upon the surface of life in order to take a look around at the illusion. Therefore, this entity, more than most, grasps the value of the unobserved self, the self completely within the illusion. For this entity finds itself involved in causing inconvenience to the self and to others because of her lack of awareness of space and time.

6:♡: There is, of course, much to be said for the entity who has been able to so live the life so that a rhythm has been caught and that marvelous beating heart of all that there is informs, enables and blesses all experience. It is a joy indeed to find the self in that holiday delight, that thrill of knowing that all is as it should be. These moments, however discovered or achieved, are wonderful, true and lovely. We encourage each, when those moments of delight occur, to mark them down in the heart, to look at the significant self, for these are moments of truth when the illusion falls away and all is real. It is not the reason that you are in the Earth world. Nevertheless, such moments are most blessed.

7: This instrument has a favorite phrase, "the prayer without ceasing," and this is her version of being in the flow or being the observer, and there is such feeling in those measured moods of awareness when the self feels awake and alert to the world about. There is such pleasure in staying within that upper triad of energy centers, the heart, the throat, the brow, of green, of blue, of indigo. And this is the crux of the situation. Each spiritual student hungers and thirsts for these feelings of certainty, of orientation within the larger universe. It desires to cast off the shackles of culture, to spend all of the time, if possible, rejoicing and delighting in the beauty, the truth, and the unity of all that there is, for the joy to be aware permanently that you are part of that harmony.

8: Yet this Earth world remains that extremely vast stage upon which you and those about you dance and sing and speak with each other, discovering self, other self, and offering the reflection of self to self. This instrument has often said to those working upon the path of spiritual evolution, "Try not to work in the upper energy centers more than you work in the lower energy centers." And we feel that this is a key to your own use of both modes of awareness. Mental, emotional and physical health as well as spiritual health are a matter of balance. Each entity is unique and has an ever moving, ever developing, always spiraling path of energy flow. When one has not yet awakened to one's spiritual identity yet still one is aware of the flow when one is in it. There is not anyone who does not do good work while asleep. There is a drawback to those who are not awake and are not consciously aware of wishing to accelerate their rate of spiritual evolution, nevertheless this does not keep them from progressing. And in

the fullness of time the entity most completely immersed in the illusion shall one day, without conscious effort achieve realization. Evolution is absolutely inevitable. The rate of evolution is that which is questionable.

9: And with this instrument we would encourage each not to be laggardly or to feel better than the entity who is not aware of spiritual evolution. Insofar as you have become aware of the process of evolution, of the kind of thing spiritual evolution is, yet still you are equipped with the full array of challenges, physically, mentally, emotionally and spiritually, and all of these threads of being have their own best luster and strength. So much of the tapestry of life is created from difficulties, the dark side of things that we cannot overemphasize the value of these lower energies and working upon them as though they were as exciting to work with as the higher centers.

10: You see, work in consciousness proceeds from the heart. However, the heart's energy is entirely a creature of the power, shall we say, that is brought to the heart. Those who wish to skip working on the self in relationships, with regards to issues such as sexuality, survival and so forth, may wish that they could spend all of their time working on communication and consciousness itself, yet unless the energy centers of red, orange and yellow, of survival, self-identification and association with others, are addressed, and that with respect, there will be a lessening of the flow of energy into the heart. And one can only work from the heart upward with that energy that has come through to the heart. Those who have experienced the rising of kundalini, that flow of energy up the spine, know that its origin is the root chakra, those organs of generation, reproduction and elimination that together form the great taboo, the great unspoken subject in your culture. Yet there is great need here for much balancing with regard to the issue of life itself. This is strictly red-ray. And so much depends upon that way in which you meet this opportunity for life.

11: The self in orange ray seems a bit drab to work upon. "How do I comfort myself?" These questions of self to self can burn the midnight oil within one's mind and create endless and often agonizing tangles. Often work in this energy center is not fun. And with yellow ray there comes an even greater burden of the learning curve which must be achieved in each and every relationship, in each and every joining of all groups, working with all desires. The heart may wish that it could break out of these cages of lower energies and burst the illusion of maya. And yet you came here specifically to be tied down, specifically to be confused, and to work within this great unknowing.

12: We cannot make the lower energy work more fun by sugar-coating the process involved. It is hard work to work from the self in relationship, the self with issues, and yet it is that for which you have come. You have come here to be confused, to be challenged, to enter a learning situation such as this one. We encourage each to see the whole panoply of the self from the lowest to the highest reaches as one seamless wheel, each part of which is as important as the other. There is not a favorite place in which the personality shall choose to work. Indeed, the most reliable method of becoming one with the flow of things is simply to wait until they come to you, as the ones known as R and J have both expressed. And how difficult is that waiting, yet once one has been able to surrender in one wise, on one front, once one has been able once to say, "OK, I give it up. I don't care. Whatever your will is, that is what I want," that surrender makes the next one easier. The life of faith, if it has a beginning, begins in the dirt, the dust, and the mire.

13: That clay self must be tossed into mid-air and this is the way it must be for you again and again. And each of you has found far more than once that moment of resolve, that moment of choice, and you have said, "I surrender. Not my will, but Thine." We encourage each to continue to have the courage to take that leap into mid-air. When you are not one with your environment, when you are at odds and are very much a human being, know that you are still learning. Indeed, you are probably learning more than you are in those moments when you feel supported, for the learning is in the strife and friction of life. Consider yourselves as little distilleries. Now, a distillery is something that takes a raw material and refines it until its nature changes. And each of you is a spiritual distillery taking in the odor and muck of daily living.

14: You see, work in consciousness proceeds from the heart. However, the heart's energy is entirely a creature of the power, shall we say, that is brought to the heart. Those who wish to skip working on the self in relationships, with regards to issues such as sexuality, survival and so forth, may wish that they could spend all of their time working on communication and consciousness itself, yet unless the energy centers of red, orange and yellow, of survival, self-identification and association with others, are addressed, and that with respect, there will be a lessening of the flow of energy into the heart. And one can only work from the heart upward with that energy that has come through to the heart. Those who have experienced the rising of kundalini, that flow of energy up the spine, know that its origin is the root chakra, those organs of generation, reproduction and elimination that together form the great taboo, the great unspoken subject in your culture. Yet there is great need here for much balancing with regard to the issue of life itself. This is strictly red-ray. And so much depends upon that way in which you meet this opportunity for life.

in trust, hope and faith, that you maximize the transparency of your self and your personality. When you are suffering, when you are confused, when you are lost in the illusion, know that you are working, that you are on the journey from head to heart. Of course you are not within the heart all of the time, not within this illusion! It is far better that you stay within the illusion. When you come out of that illusion and have those moments, this is wonderful. This delicious. This is dessert. But the meat of living is in the ordinary and the often ignored daily affairs. Your mind is infinite. If you could only see into the self, the roots of mind come through the life of one self into the life of many, into the greater and greater groups, and finally into the All. And each of the steps and ramifications is a universe unto itself, and this infinite repository and resource indwells each of you. You have all the material that you will ever consciously pursue and adore resting comfortably and in fullness within your being. A portion of that infinite Self that begins with your personality shell knows this fire. But for you within this density at this time, embrace the confusion. Do your best to live consciously, aware of the issues of free will, love and service. But do not be upset or discouraged with the self or with getting lost within the illusion. You are supposed to be lost most of the time. This is how you learn. And this pattern of the discovery of your self, it will show you to yourself, and that self that it shows you, ah, what an infinite thing you will find!

15: The self unaware, the self aware. The self undone and the self composed. These are one. It may seem like a vast difference to each of you, but we assure you that the basic vibration inside of incarnation and outside of incarnation is the same. You may muddy your vibration by being unhappy with the self or unhappy with others or in some way moving athwart of living, but you are still yourself and you are still at work on your path no matter how deeply confused or suffering you feel.

16: This instrument hears the unpleasant cry of two of this instrument's cats in the upper floor of this dwelling. These two entities are deeply enmired in their illusion and yet they too learn and they sound unpleasant to other ears. But each thing that they do is appropriate for them. Begin to have this kind of feeling about yourself. Know the satisfaction of putting up that first floor before ascending to the higher second floor of inspiration.

17: We would at this time transfer to the one known as Jim. We leave this instrument in love and in light. We are known to you as those of Q'uo.

18: I am Q'uo, and greet each of you again in love and in light through this instrument. At this time we would offer ourselves to any further queries that those present might find the value in asking.

19: R

20: I am confused. You are not saying that there is no value in mediation and opening yourself to the energies that work with you?

21: I am Q'uo, and am aware of your query, my brother. We spoke at the beginning of our response to the primary query for the day by saying that if we had the necessity to choose between these two ways of being we would choose the confusion of your third-density illusion over the feeling of atonement and peace that each seeks within this heavy, physical illusion. Our choice would be thus for it is within this confusion that one can learn a great deal more than is possible to learn in a more harmonious environment. Indeed, this is the reason that this third-density illusion is such an intense place for growth and such a valued experience for each spirit which seeks incarnation here. The learning that is possible when there is mystery and darkness all about carries far more weight in the total beingness of an entity than does the learning which is inevitable and obvious in the harmonious realms of existence. We also recommended, my brother, that when these opportunities (are present) for feeling atonement and the presence of the one Creator in all His or Her perfection, that one enjoy and luxuriate in them, for they are the frosting on the cake. However, as we spoke earlier, the meat of this incarnation is to find love and light in the confusion of the daily round of existence. To find those gems of inspiration embedded in the muck and mire of everyday experience is far more valuable.

22: Is there another query at this time?

23: R

24: No. Because I am much lost. I will think about it some more.

just this deadening, numbing forgetting that places you in the optimal position for work in polarizing and sharpening and honing the desire to serve ever more truly, ever more deeply, ever more purely.

5: You see, work in consciousness proceeds from the heart. However, the heart's energy is entirely a creature of the power, shall we say, that is brought to the heart. Those who wish to skip working on the self in relationships, with regards to issues such as sexuality, survival and so forth, may wish that they could spend all of their time working on communication and consciousness itself, yet unless the energy centers of red, orange and yellow, of survival, self-identification and association with others, are addressed, and that with respect, there will be a lessening of the flow of energy into the heart. And one can only work from the heart upward with that energy that has come through to the heart. Those who have experienced the rising of kundalini, that flow of energy up the spine, know that its origin is the root chakra, those organs of generation, reproduction and elimination that together form the great taboo, the great unspoken subject in your culture. Yet there is great need here for much balancing with regard to the issue of life itself. This is strictly red-ray. And so much depends upon that way in which you meet this opportunity for life.

6: You may ask, "Am I supposed to flounder in this sea of confusion for my entire incarnation? Is there no way that I can improve at moving from the surface of a situation in which I experience catalyst to a deeper appreciation of the opportunities that this catalyst offers?" And we say to you, you may well attempt to become ever more quickly aware of the true situation and move from confusion to faith, but do not ever begrudge these irritations and annoyances in relationships that bring you to yourself.

7: Now, you have asked how you can work with the awareness that entities are a reflection of yourself, and we say to you work with them by releasing yourself and them from the strictures of humanity. It is not efficient or often possible to work with situations upon the level that the situation has occurred. In your humanity you have very limited resources when it comes to expressing love. Your supply runs out, and you are not expected, in and of yourself, to have infinite love. This is not within the capacity or the blueprint for human entities. It is necessary for the learning experience for an incarnation that you repeatedly come to the end of your human resources and then are forced to look at choices between despair and hope, between doubt and confidence, between giving up and keeping the faith. Thusly, we would suggest to each of you that when you begin to experience these irritations in a relationship between friends and relatives and loved ones move immediately to a position of forgiveness of self. For your real work in consciousness is not with another entity but with the self.

8: Now, in the example that this instrument gave in the conversation prior to this contact the entity involved was an entity which required that which this instrument was unable to offer with a full and open heart. This entity was immediately caught up in that situation with the mechanics of refraining of offering catalyst to the other entity. The one known as R, however, was precisely accurate in pointing out that there is an alternative to bearing difficulty in silence.

9: There are several alternatives to this. One is that choice of anger which, in a blaze of truth, blasts both self and other self in a fire of destruction, offering further catalyst to both entities. This is an acceptable way to work with the catalyst of irritation.

10: There is the choice of attempting to express the feelings of the self to the other self. This choice is somewhat more skillful, taking into account as it does that the other entity in the equation of dynamics is also an infinite and eternal being which may wish to work carefully and thoughtfully upon its own inner processes. In such open communication there is much hope, and the faith that it takes to expose the poverty of the self to another is that effort put forth that does increase the polarity of the self. For there is that open-hearted communication in faith.

11: There is the choice that this instrument has repeatedly made in such a situation of maintaining a silence concerning the inner processes of irritation and anger and so forth. This can be a somewhat skillful choice if it is combined with a very light touch. The instinct of most entities in this situation is towards a heavier and heavier and ever more earnest and

deeply felt concern. Whereas the more skillful approach to suffering in silence is to suffer in silence while amusing the self, finding inner laughter, and achieving a point of view that puts the entire foolish quarrel of humans and other humans into perspective as the blind leading the blind, both falling into the ditch.

12: Perhaps from this exposition you may see that we are not, as teachers, particularly concerned with which option you choose, for in each process lessons will be offered and learning will be possible. There are two elements at work when you are working upon polarity. One is faith, one is desire. Look to your desire that it may be of the highest and the best that you know. Look to the true and the good and the beautiful and hew as best you can to the high road, keeping in mind always that it is intention, not manifestation, that is important in the metaphysical universe of time/space. Keep in mind that it is faith that you are attempting to express in your life and in your being. Faith does not make sense. Faith gives one no avenue to pride. Faith seems to be the slenderest of all roads to cling to, and yet the soul who lives by faith, the spirit who clings to faith, the one who refuses to let it go, is that spirit which shall achieve advances and polarity, and this is an achievement that redounds not to the incarnational self alone but to the eternal and infinite self.

13: Thusly, we ask that whether you burst into angry speech, keep silence, find communication, or simply work with the self to lighten the mood, do these things with an eye to keeping the faith. What is it to live by faith but to look at a situation that seems hopeless and say, "I believe that all is well." May we say that in our opinion this affirmation is one of the most powerful, enabling and ennobling of all learnings, of all expression, of all spiritual manifestation. The other is forgiveness. When you are looking at that part of your universal self that you do not wish to see—that is, when you are having difficulty with another entity—it may not seem possible for you to forgive that entity, and, by reflection, it may not seem possible for you to forgive yourself. And may we say further that it is not possible to either forgive self or other self without a release of that self and an acceptance of help, for there is help at the core of your being waiting to be accessed, waiting to be asked. For the infinite Creator in infinite love and infinite patience sits in a humble chair in a little corner of your heart waiting to be called upon, waiting to be brought into the center of the heart, waiting to be noticed, waiting to be asked. In the beginning was the word, and the word was with deity and that Logos was deity, and that deity is Love, and that Love is you. At the heart of your being lie all the resources that you will ever, ever need. At the heart of your being lies infinite truth, infinite power, infinite strength.

14: When you can lay the burden of selfhood down and allow that core of self to speak as the little self, then you shall be overshadowed by infinite energy. And there are times when each of you has experienced this grace, times when you have prayed and received blessing, when it has become possible for you to love and forgive another and the self. Know that these things are possible. Know that it does not matter whether you have not succeeded or whether you feel that you have. For you are doing well simply to arise in the morning and breathe the air and respond as best you can to the busy-ness and the pleasure of the day.

15: All is well. This may be your mantra. All will be well. This will be your hope. Allow yourself to fail. Allow yourself to be upset. There is no disaster here, but only the opportunity for learning and growth. And know that help is always nearer than your breathing, closer than your own features or the breath in your body. Entities of great love and wisdom surround you, love you, want to support you. Lean into that invisible help and know always that all is well.

16: We would at this time transfer this contact to the one known as Jim. We leave this instrument, with thanks, in the love and in the light of the infinite One. We are those of Q'uo.

17: I am Q'uo, and with this instrument again. We greet each again in the love and in the light of the one infinite Creator through this instrument. At this time we would offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there another query at this time?

18: S

19: What do you do, how is your time spent, when you are not speaking with groups such as ours?

20: I am Q'uo, and am aware of your query, my brother. A

higher self's constant relationship with you.

34: Is there another query, my brother?

35: R

36: No. Thank you so much for speaking on this esoteric subject. And say hello to the other entities from your group that we get to hear from time to time.

37: I am Q'uo, and we are most grateful for your queries, my brother. And we have relayed your regards and they are also returned as well. Is there another query at this time?

38: Carla

39: I'd like to ask about this concept of self in the present moment being a rebel or subversive agent in regards to time. I was surprised at the energy that was in those concepts as I was channeling, almost as if there was an anger for the seduction of time. Could you speak to that a little bit? I had never thought of moving into the present moment as an act of rebellion or subversion.

40: I am Q'uo, and am aware of your query, my sister. The nature of your third-density illusion is one which is constructed in such a manner as to present one with a near constant experience of being out of the moment of remembrance, for it is when one is without such a centered state of being that one encounters the catalyst that one has incarnated to encounter. This is the purpose of this illusion: to give one those experiences that will throw one off one's center to the point that one is then put to the test, shall we say. The spontaneous response of each entity in such instances is the mark, the measure, the register for the entity and its ability and success in learning what it has come to learn. If one is able to achieve the centered state of being in which one is in, shall we say, the flow of the moment, in the center of things, then one is resting more securely in the bosom of the Creator, shall we say. That is a safe refuge from those slings and arrows of your outrageous fortune, for the entity that is able to retire in meditation, in contemplation, or perhaps in prayer to this safe tabernacle within is the entity that is not dealing as straightforwardly with the difficulties of the moment of the incarnation, and one which has returned in some sense to the unity of all things. It is from this unity with all things that entities move when they incarnate within this third-density illusion. Thus, to move and have one's being there, to expose oneself in a vulnerable fashion to the difficulties of this illusion of forgetting, is to partake in the manner that is desired, that is expected, that is set before all. Thus, to take oneself from the schooling at hand is to, shall we say, play hooky in a certain way.

41: Is there another query, my sister?

42: Carla

43: No. Thank you.

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

45: (No further queries.)

46:♡: I am Q'uo, and as it appears that we have exhausted the queries for this session of working we shall once again express our gratitude to each present for inviting us to join your circle of seeking this day. It has, as it always is, been a great pleasure for us to be with you and to speak with you, to listen to the beating of each heart, and the movement of the mind, as each seeks in this circle of meditation. We would take our leave at this time of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

47:

12.13 1999/11/21

0:♡: We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. It is in the Creator's service that we come to this group this evening. May we thank each of you for desiring to know the truth and for calling us to your session of working. It is a great blessing for us to be able to speak to you in this manner, for it is through instruments such as this one that we are able to offer our ideas and opinions without trespassing on the free will of those whom we would wish to serve. Therefore, you serve us greatly by allowing us to serve you, for this is our path of service at this time, and to be able to exercise that which we came to offer is a great blessing. As always, we ask that each of you listen with a discerning and discriminating ear and heart to our thoughts and to the thoughts of

any who would offer opinion and teaching. For truth is not a solid and unchanging thing. There are as many personal truths as there are persons or spirits, for each has a unique viewpoint. Therefore, those thoughts that we offer to you, take them or leave them as you wish and keep only those that you find helpful.

1: You ask us this day concerning how to make use of the catalyst that is offered to you in the form of those things about those with whom you are in relationship that catch the attention in irritation or aggravation or annoyance. You have said that you understand that these other entities all serve as reflections of yourself. And perhaps we can work upon this point a bit to bring it into a more lucid focus. Each of you and each of us are the one infinite Creator in each iota or atom or cell of our makeup. No matter who the entity is it is a portion of all that there is and all that there exists in that portion in the way of holographic images. Thusly, when you see another entity and react to that entity, you are the Creator seeing the Creator. This is a truth about you, regardless of the situation in which one entity gazes upon another.

2:♡: Throughout your recorded history it has been so that in the apparent world there were great differences between people. Some had great possessions and wealth while others had nothing or very little. Some have great influence and power while others are helpless and at the mercy of those who are powerful. The apparent inequities of the ages remain inequities because the Creator in each of you is at the core of each of you. It is the work of many, many incarnations to begin to bring the truth at the core of the being up into the light of conscious and consciously lived life. But no matter how deep the seeming vision, no matter how bottomless the abyss that seems to yawn between two people, no matter what the apparent inequity between two people, at the core each is joined to each forever in a unity that is endless and complete. Density may pass into density and octave into octave forever, and you shall still be one with every entity that has ever disturbed or bothered you, as well as one with every entity that has ever earned your respect, admiration, compassion or love. You have no room to pick and choose amongst the great variety that is apparent upon your Earth plane in terms of the truth of your being and the truth of the being of those with whom you come into contact.

3: Needless to say, it is not the function of the illusion in which you find yourself to bring the core truths to light. Rather, it is the function of the illusion in which you find yourself to toss you into a sea of confusion again and again and again, as often as this can possibly happen without completely deluding and foundering the spirit within. Now, each of you, as an eternal and infinite being, at one point before you decided upon incarnation within the Earth plane, sat down with your higher self and with the aid of the spiritual guides and considered carefully the life which you were about to embark upon. You considered the relationships that would give you the catalyst that you needed in order for growth to occur of a spiritual type. You considered these relationships well. From the standpoint of an entity which is not within the heavy chemical illusion of third density you gazed upon the richness of the learning experience awaiting you, and you gleefully rubbed your hands, thinking to yourself that this would be a wonderful adventure, an experience to remember, a great opportunity for increasing your polarity. This last is central, for each of you chose a catalyst that would work directly upon your polarity; that is, the intensity with which you desire either to serve others or to serve yourself.

4: It seemed so obvious to you, before incarnation, that these relationships that were being set up and the dynamics that would develop would be helpful. It simply did not occur to you that, perhaps, you might lose your way, that, perhaps, you might become completely overwhelmed by the sea of confusion, that you might temporarily and again and again drown in this confusion and become completely without hope. It was not obvious to you from the standpoint of infinity and eternity that minutes and hours could be endlessly long, that the dynamic of a difficult relationship could be excruciating emotionally, that the pain of living through relationships that were somewhat difficult over a period of time would be cumulative and distressing in the extreme. These things did not occur to the eager and ardent soul that you are in eternity and infinity. Simply put, it did not occur to you that the veil of forgetting would have such a powerful influence upon your awareness of the truth. However, it is

25:♡: I am Q'uo, and we would make an addition to our response. When one finds oneself at the cusp of choice and is confused as to how to respond, perhaps with another entity, an argument, a disagreement, a miscommunication, one has at one's disposal the entire previous store of experience from the incarnation to (use in creating(a response to the situation. One has a range of emotions that the choice may be embedded within. One has a range of reactions from the one with whom one speaks and interacts. All of these are bits of information, opportunities to learn, to learn the power of the love of the one Creator to transform, for instance, when one is able to tap into this resource. To learn regret that one has caused injury, to learn the determination that one shall not do so again, to learn a vast array of possible responses. Indeed, the experience offers an example of the infinity of the moment. In this moment one may learn how to give love in a way that is much quicker, intense and efficient than this learning could be accomplished where harmony, oneness and the power of love and light are obvious and the proper response is given without thought, without effort, and the entire mind/body/spirit of the entity is affected but little. Whereas in the intense moment of third-density confusion the love and light that you find there carries a great deal more love and weight in your total beingness and moves your mind/body/spirit further along the line of evolution than is possible in the same amount of experience within the higher realms of harmony and oneness.

26: Is there a further query at this time?

27: J

28: What is the value of meditation in the daily experiences?

29:♡: I am Q'uo, and am aware of your query, my sister. As one has gathered about one all the various confusions, experiences, communications and so forth one draws certain tentative conclusions about how best to respond within the incarnation in order to determine how to find and share those qualities of love, of light, of harmony, of service, and so forth. Within the meditative state these tentative conclusions and experiences may seat themselves in a manner which allows their influence to have its sway within the total being. One is able to more clearly make sense of one's experiences by allowing a certain kind of settling out to occur, and for the allowing of inspiration to make its natural response as one considers the events of the day, allows them to have their weight and go their way, and then finds the sitting and the listening to the one Creator to produce an inspiration, a motivation, or simply a recognition. It is in meditation that the confusion and distraction begin to fall away and the foundation of one's being begins to be revealed and becomes more accessible to the entity in the daily round of activities when found in meditation.

30: Is there a further query, my sister?

31: J

32: No. Thank you.

33: I am Q'uo, and we thank you. Is there a further query at this time?

34: (Pause)

35: I am Q'uo. As we have apparently exhausted the queries for this session of working we would again take this opportunity to express our gratitude to each entity here for inviting our presence and again remind each that those words that we have spoken that ring of truth, take them and do with them as you will, letting all others fall away. We are those of Q'uo, and at this time would take our leave of this instrument and this circle of seeking. Adonai. Adonai.

36:

11.2 1998/01/18

0:♡: We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. We are always pleased to be called to your group, and this session is no exception. We thank and bless each of you for turning once again to that interest that we have very much in common, that consciousness that lies between us, linking us and all that there is into one vast being, one consciousness, one basic core vibration. This is the mystery that drives us ever onward, seeking always that which lies beneath illusion.

1: We have found many illusions, and we are aware that you also have your experiences within the illusion of your Earth life. We are glad to speak to you of that issue of confusion and

decision, for, indeed, there is an art and an appropriateness that one can only sense, one can only record finding. It cannot be created by will. It cannot be created to a time frame or a schedule. Indeed, in issues of will, this is subtle work. When one perceives working upon one's own consciousness it is easy and tempting to stay within the confines of that particular issue, that particular concern. When you as a human being in your illusion decide to make the purchase of the choice of everyday things, there is usually a very superficial level of will involved. Many, many things simply need to be done. However, what you ask about this day is that way of knowing when the will of the infinite Creator has been expressed to one. There is, indeed, the rub, as Shakespeare would say. There is the difficulty, for one can make decisions using logic, using the will, using each and every aspect of the command of mind. And that decision has no promise of being the will of the Creator in any way of knowing that can leave one at peace.

2: Intellectual questioning into the issue of, "Is this Thy will or mine?" almost always involves one in a tautological circle, like the dragon eating its tail. It is forever eating and forever unfinished. However, now that we have taken away the habitual and normal use of mind, what have we left for you to work with in this particular kind of larger decision? We have left your consciousness. Let us look at that which remains when logic and mind and intellect are, if not removed entirely, certainly placed in a less conspicuous and influential position in respect to decision-making. We have an entity whose resources are infinite, whose citizenry is of the universe, who does not belong in space and time. We have a stranger in a strange land. Indeed, were we to pull back to see where the self is in self, we would find each of you and all of your affections in the illusion that you now enjoy to be but the merest shell, your personality shell, that expresses perhaps one or two percent of the total beingness and experience which you possess within the deeper reaches of the roots of mind.

3: Having taken the conscious mind out of the consideration we now chose to use the unconscious portion of mind, for within it lie the resources needed to sort out issues of will and faith. Whatever your energy level within the illusion, resting back in the divine, letting the self be, evokes a contentment that does not reach nor does it shun those things which are about one. This is the self that is often accessed by meditation. One of the benefits of meditation, indeed, is that the door betwixt the conscious intellectual mind and the subconscious in the roots of mind is, if not wide open, at least ajar. Time spent in the silence is time spent listening to the voice with no sound that indeed does carry the messages of faith and choice, but not to a schedule. And this is where the entity within your illusion, feeling confused, loses that quality that so well supports the spiritual seeker. That quality is patience.

4: Patience is a powerful spiritual quality. The one known as Jim spoke earlier of persevering no matter what. This is another way of stating the same sentiment. If one can become patient and willing to wait whatever time it seems to take, one then is prepared for messages that do come from the unconscious self. This instrument has seen a popular cliché on refrigerator magnets that reads something like, "Lord give me patience and give it to me right now." And that is where the third-density illusion comes in and kidnaps the spirit who is not completely staid upon patience. To be content to wait is an attitude that will always prove the best resource possible for the spiritual seeker. For the person who does not mind waiting no matter how long it takes, results can often come quickly. When the entity moves at all from the attitude of "waiting is" and "waiting is good" then comes in the desire. It is not (that) the desire is wicked or wrong. The universe moves upon desire. It is that beyond a certain point the seeker cannot know himself. There is just so much inner work an entity may do, and that work is more deleting confusion from the way the mind works than it is adding information to the mind. You are in the situation of having a wealth of knowledge that purports to be about the spiritual but having almost no assets concerning and dealing with that which lies beyond the words.

5: It is a frightening and seeming illogical choice to move beyond logic and trains of thought. There is no victory promised the seeker who chooses to wait. Entities persistent enough to wait a long time have spent incarnations waiting when there was a need to express this quality in order to balance the personality shell. And yet there is no glamour or reward to the

practice of waiting, to the practice of patience. Yet that willingness, that abandoning self can and will communicate at the appropriate and rhythmically right time. You see, you experience life within the illusion as if you were walking down a road or moving down a river. There is motion involved from yesterday to tomorrow, from Louisville to Chicago. There is space and time and someone occupying both. In reality this is an illusion within an illusion within an illusion. That which seems so full of self is only the paltriest shell of personality from that powerful Self that you are in totality. Time and space actually do not exist, and there is no possibility of making a wrong choice, for all has already occurred, and all is perfect.

6: For those who are not able to have hearts to understand, this entire concept makes no sense, and we accept that. We do not attempt to make sense but rather to share our observations of how things work. What you are attempting to do is in reality not to make the choice but to be the person who puts the self to the choice with the most desire, the most polarity of desire. Both of these are important. The most desire. To hone the desire is so important. To move within those well-worn words, "Not my will, but Thine," not once, not twice, not a hundred times, but with every breath. This is the goal: to consume the self in the divine. To so empty the self that the divine makes its own colors moving through you so that you have only to say, "Oh see, I should do this now. Here this is." There is a level upon which this is possible for each entity within the illusion, yet this soft spot is surrounded by hard rocks on every side. For truly it is difficult to let go.

7: Perhaps one suggestion that we could make to one who feels decisions must be made to a schedule is simply to say that if something does not strike before someone's schedule comes to an end, perhaps this also is information being communicated. Know that when the right time comes you will know the choice that the Creator has for you, and you will feel it to your bones, to the end of your heart, to your depths. And you will be able to jump on it and work with it with all of your self.

8:♡: Let us look again at this question of mind, for we feel that it is always the razor's edge to work with the mind within incarnation. Upon the one hand, if you use no mind you cannot communicate with others or share your observations with others. You may be a wonderful light, but you cannot teach except by your being. On the other hand, any use of the intellect tends to pull one away from that seat of joy and delight that is present in the one infinite Creator. The heart that dwells in this opened love, or the heart that is open to this love and willing to allow it to run through that heart and into the world of manifestation, has done healing work for the planetary energy, the local energy, and the energy of self. In a normal decision-making the programs that are used are those run by logic. As the one known as R says, "The pros the cons, for and against," and one can indeed line up all of the pros and cons. They do not add up to a tidy sum, for nothing is simply that surface appearance. Things have the necessity of being more real than that, more subject to free will, more uncatchable than that.

9: As one becomes more able to use that surface mind without becoming emotionally swayed by one's rhetoric, one can open more to what this instrument would describe as deeper programs, programs below the level of consciousness that do not work on logic or linear thought but, rather, contain the essences of self that have been purified and worked upon through many, many incarnations and many experiences. These are the assets of the deeper self and it is here that the soul must go who wishes to learn patience, for patience lies within you, a powerful, slumbering elegant beast. Truly your brother and your sister, if you are seeking spiritually, there is no friend that is more faithful than patience. There is no challenge that cannot be won with patience. Letting go of the surface of things, being willing to rest in the mid-air of not knowing, this is an art, and it is this that we encourage you to practice. You have, not simply "the answer." You have all that there is.

10: To the surface of things, you attempt to make a certain choice. To the reality of things, you are working upon your vibration. Whatever situation you are in or will be in is a fine and splendid opportunity to develop the self, to work on that vibration. And so we encourage the slowing down, the resting, the quietness of mind that is willing to pass up an opportunity if the time is not right, and is willing to grasp an opportunity when that inner knowing occurs, and it will. In

a moment you shall know. Yes or no. And for you that will be the correct decision.

11:♡: We would at this time transfer this contact to the one known as Jim. We are the ones of Q'uo, and we thank this instrument and leave it in love and in light.

12:♡: I am Q'uo, and we greet each again in love and in light through this instrument. At this time we would offer ourselves to the potential answering of any further questions that those present may have upon their minds. Is there another query at this time?

13: Carla

14: I have a question. I wonder if you could comment on my frame of mind. Sort of feeling listless and lethargic and at the same time not being discontent or upset.

15: I am Q'uo, and am aware of your query, my sister. We may speak in somewhat of an abbreviated fashion, for, indeed, it is well for the student to have a fairly good grasp upon her query before we may respond without the problem of infringing upon free will. We can note that which has been noted concerning this attitude of mind, that being that the one known as Carla has in her past served as an instrument for a contact which has as a residue a certain amount of weariness that is inevitable. For when one has been able to contact those more harmonious realms of being, as the instrument known as Carla did during the Ra contact, and has been faced with the necessity of returning to a more dense, in illusion that is, realm of being there is the relative experience of wearying the physical vehicle. This has a cumulative effect, and the one known as Carla has experienced this in some intensity, shall we say. There is within the mind complex of this entity dual needs to achieve and to rest. This is not unusual for many of your entities, for there is the need to accomplish activities and projects that are concomitant with your third-density illusion. All within the illusion experience the drive to move, to gain, to master, to achieve. This is the nature of the illusion. This is the grist for the mill, as we find has been described accurately.

16: However, there is also within many entities, and this entity in particular, the feeling that to be is sufficient. And this is indeed correct, especially when seen through those eyes that are metaphysically oriented. The being that one expresses is the heart, the essence, of one's self. And in truth each entity is whole and perfect, having entered this illusion with such wholeness and perfection in abeyance that there may be further exploration into the individuation of consciousness that each entity has undertaken as a portion of the one Creator. The fueling of the beingness being sufficient is a feeling which we can encourage in entities, for it is not only accurate, but within the illusion that you inhabit, a proper balance for the unending activity and seeming restlessness that so signifies those of your peoples that partake in the daily round of activity and experience.

17: That this entity feels somewhat ashamed of being uninspired, as she says, may be examined for the particularly biased view of the self that this entails. This entity is not unfamiliar with its own criticism of itself. Thus we feel that we have reached the limit of that which is helpful and we ask if there might be any other query that this entity might ask of us?

18: Carla

19: No, Q'uo. That was very clear and helpful. Thanks.

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

21: R

22: I have noticed a little fear or anxiety when I participate in these sessions. I sometimes just want to ask a question as if there was an opportunity lost if I do not ask it. I do not know where that fear is coming from. I feel like a little boy standing with a group of grown-ups and am saying, "Me too. Me too." Could you talk about that please?

23: I am Q'uo, and am aware of your query, my brother. We feel that this query concerns an area which is natural for the human experience; that is, when faced with what seems to be the wiser or more informed point of view, one wishes to partake of that point of view in order to enhance the evolutionary process, feeling that if the opportunity is not taken it shall be lost, and there will be the failure to move forward as quickly as would be possible as if the opportunity were taken. We appreciate this experience of our blending of our vibrations with your own, and we appreciate the opinion that you hold us in, but we would again remind each entity that we and others who serve as teachers and guides for each

made so. And so one thing the seeker may do to encourage mindfulness within the self is to analyze the sights and the sounds and the hues of various colors that are in (inaudible). Identifying those sounds that are repeated each day and then training the self to use those questions, those hints, and not to use them in a way that stays in the mind but rather to move into the awareness of them as bells that ring within the heart, that have reverberation within the vastness of the deep mind, so that the deep mind itself is awakened by this sound; the phone, the doorbell, any repeating sound can be a tocsin that tolls, "Remember, remember, remember."

13: There are many ways to slip out of consensus reality and into the kingdom of the Father, as this instrument would call it, to join the dance of the flowers and the trees and the stars and the wind and the rain. Some have found music to bring their hearts back to the present moment. Some find the present moment in the exhaustion of dance. Some find it within the repetition of outer observances. Indeed, there are those among your peoples who for thousands of your years have had access to the repetition through each day of a long life of what this instrument would call services. Some having more separate services per day in which the Creator was the center of the focus of worship. Some more. Some moving the student into days and weeks and months of constant meditation. All of these practices that you are aware of through your travels through the supermarket of spiritual resources have much to offer to the person who is seeking to turn the mind from not simply the things of society but from time itself.

14: Try each of these avenues of remembering and see which of them work for you. But above all realize that there is a switch, shall we call it, in the deep mind, a toggle switch that is on and off. And when it is on, you are in consensus reality and working within the strictures of society. Move that switch in thought, not in action, but in thought, and you are a subversive element, as far as time is concerned. For you now stand upon the eternal and time means nothing. And, ah, the bliss, the relief, the release of experiencing the plenum that is all that there is in the present moment. Let your hearts be open. And know that within you there is the bliss of this present moment. To get to it, often it is not a matter of adding things but of subtracting things and not things that are out there but the things of the mind, the things of the intellect, the things that you may never have questioned seriously having to do with time and responsibility.

15: We invite you to a land which is one turn past tomorrow and just a few doors down from yesterday. We invite you to open and empty yourself and to ask. To open, to be empty, and to ask. Each time that you feel that you would wish to enter the present moment, be open, become empty, and see what happens. We would encourage each to use meditation with regularity in order to seat and regularize this process. And we are always glad to be with you in that meditation.

16:♡: At this time we would transfer this contact to the one known as Jim. We thank this instrument, and leave it in love and in light, for we are those of Q'uo.

17:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there another query at this time?

18: R

19: Can a deeper portion of ourselves be used in the third density by the conscious mind to achieve mindfulness?

20: I am Q'uo, and am aware of your query, my brother. And we are glad that we did not speak too soon and exclude you from this opportunity to ask a query this day, for we are always happy to speak to this group and it is an unusual day when there is only one query.

21: The deeper self, or higher self, however one wishes to describe it, is a resource which is always available to each third-density entity; that is, from the higher self's point of view it is available. Yet there is seldom the clear and open communication between the conscious waking personality and the higher self from which it springs and which serves as a guide to each third-density representation. The higher self is a resource which is most usually contacted in the deeper states of meditation or within the state of sleep and dreaming, for this resource is one which is most subtle and one which observes the need to maintain free will most scrupulously. The higher self and the conscious waking personality that inhabit third density have, previously to the incarnation's beginning, planned together the lessons for that incar-

nation and have made ready an access means that the conscious self may utilize during the incarnation to receive information from the higher self. There is the necessity for the conscious self to be seeking in a clear and one-pointed fashion in order for the higher self to respond to the conscious self. For, as we mentioned previously, the subtleties of the nature of the higher self are such that the conscious self is frequently unaware that it is being aided when it is being aided. For the higher self is often the agency through which certain connections are made by the conscious mind, the intuitive mind, and the deeper portions of that same mind. The synchronicities which bring together various resources such as books, movies, experiences and other selves into the life pattern of the conscious self are those which are the handiwork, shall we say, oftentimes of the higher self. If one were to access or request access to this portion of this portion of one's own being for the purpose of remaining in a centered state of being, within the mindfulness of the moment, the very act of requesting assistance would be all that would be necessary for the achieving of this state of mindfulness for a certain period of your time. For the desire that would fuel the need to request assistance is the same desire that could be brought to bear upon focusing one's being upon the fullness of the moment that is always present. Thus, the higher self could be invoked in such an instance with success, yet it is the responsibility of each incarnated third-density entity to take that which is given, whether it be from the higher self or some other guide or teacher, and use it as he or she will. It is not the responsibility of the higher self or any other source to keep the third-density entity in any particular state of being, for the hallmark of third density and all of creation is the exercise of free will. Thus, the higher self is that source that is always available and which is always offering its assistance as requested.

22: Is there another query, my brother?

23: R

24: Is there any feedback that goes back when the conscious entity uses the information and says, "Thank you." Do you say thank you by paying attention? Does the flow go both ways?

25: I am Q'uo, and am aware of your query, my brother. This is correct, for the higher self is always aware of the experience of the third-density self, for each is so intricately a part of the other that it is not possible to experience an emotion within third density that the higher self is unaware of. Thus, when called upon by the third-density expression of its own being, the higher self listens with a careful ear and an open heart and is aware of each response.

26: Is there another query, my brother?

27: R

28: Is this concept also true when another entity such as one from the Confederation of Planets or an inner plane teacher like Aaron speaks and offers guidance and inspiration, then whoever comes across the material and finds inspiration and help within it?

29: I am Q'uo, and am aware of your query, my brother. This is also correct but is correct more to the specific case of each request, the lines of communication not being as intimate, shall we say, as are those between the higher self and the third density entity. Guides or teachers that are asked for assistance give it as freely in most instances but are not as congruently related to the third-density entity as is the higher self.

30: Is there another query, my brother?

31: R

32: I wonder, when a third-density entity requests help from one of the Confederation such as yourself, as the answer is given is it a community effort between the entity giving the answer and the higher self to shape the answer in the way that is most appropriate for the question?

33: I am Q'uo, and am aware of your query, my brother. And although this may be the case in some instances, for there is much freedom of possibility within such relationships, it is more nearly the case that the higher self and the third-density expression of itself will work together in the formation of the query that one such as we may then respond to, and in our response and in establishing a line of communication with an entity such as yourself, then there is the awareness upon our part of the impact of our response upon your nature or your being. However, our awareness of your gratitude or response to our query is more specific to the time during which we speak with you and you with us than the

64: I am done. Thank you.

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

66: (No further queries.)

67: ♡: I am Q'uo, and as we observe the last inchoate queries fading from the minds we have once again come to an ending to a session of working with this group, and we are most grateful to each for inviting us to your circle of seeking this day. We are always honored to be able to share our thoughts and humble opinions with those who call to us. And we would suggest to each gathered today that we have been especially honored to join each this day and would greet those who are new to this circle, yet not new to this group, and remind each present that we are available upon your mental request to join you in your personal meditations in order that we might help to deepen those meditations without any spoken words or thoughts. Just our vibrations moving in harmony with yours. We are known to you as those of Q'uo. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the infinite Creator. Adonai, my friends. Adonai.

68:

12.12 1999/11/07

0: (A recording problem rendered portions of this recording inaudible.)

1: We are (inaudible). We ask that as we offer these thoughts and opinions that each that hears them submits them to the inner knowing and discernment that each has in abundance. For not everything that we have to offer may aid everyone equally and we would not wish to constitute a stumbling block. So we feel free to speak (inaudible).

2: That mindfulness and remembrance is so effortless to muscle and bone, to bloom and bud and to all second-density but which so escapes third density mentality.

3: If you will cast your mind upon the world of nature you may quickly see how single-mindedly the flower, the tree, the bush (inaudible). Breathing in and out of each other's lives, the textures and colors and pigment as the leaf turns towards the sun and the hunger and appetite of the animal kingdom brings them to interact with each other in absolute mindfulness. The animal and the plant are held gently, safely and completely in the hand of the Creator. The ways of each species provide a seamless garment in which each movement of each part of nature is interwoven to create the tapestry that the eye of the third-density human falls upon and does not see, for who can see into the magnificence of such perfect orchestration of all beings moving in rhythm and harmony?

4: And yet second-density is not the density that is the highest. Rather, the third density, with its seeming lapses into un-mindfulness and unawareness, is actually that giant step forward that those who are chauvinistic about the human race have been proclaiming for years. And, indeed, the human race is a noble and strong race of entities. Third density has its marvels and miracles and we would not want you to feel that you have lost something by moving from second density to third, for you have not lost that ability to be a perfect part of a perfect creation. It has simply gone underground in your mind. But every cell of your body knows what it is, where it is, and who it is. Every iota of your being at the cellular level is mindful and knows its source.

5: And so, perhaps, we would begin this consideration by recommending to each the continuing dedication to reentering the body, seeing that body as one of perfect health and perfect rhythm, feeling within the self, within the muscle and bone the rightness of this precise manifestation at this precise time. For each of you has a niche in the harmonics of the Earth plane. Each of you is essential to that overall balance of energies which the planet itself vibrates in. You may trust your bodies in their rhythms, in their cycles, and it is very, very good to remind the self, when you catch yourself being disrespectful to your own body and the wisdom of your own body, that it actually knows a great deal more than the mind of the human, that the heart and every cell of that body, which may seem at times nothing but a mechanical physical vehicle, to reactualize and to understand that body as a perfect and graceful body, one that is beautiful in its own way, one that has great wisdom in and of its own. This constitutes a tremendous resource for the mindful person. For in exercising that physical vehicle, in walking among things of

nature and working within the realm of nature, these activities tune and harmonize your body with all of the bodies of plant and animal with which it comes in contact. For a walk is not simply putting one foot in front of the other. A walk is also a recapturing of the perfection of the being that you are. 6: Indeed, it is well to think of yourself as a dancer through life, for each of you dances or walks, is graceful or isn't, and these infinitesimal changes in the way you think about yourself and the way you think about the body can, indeed, bring you to more mindfulness as you reactualize yourself in perfection, in harmony, and in unity.

7: When the life force of a human is new the animalness of the human is ascendant and the infant is always in the present moment. For it is largely unawakened to the Earth plane, and, for the most part, as it moves into the Earth plane it is the physical vehicle that is a perfect and energetic body. As the young child begins to gain the concept of itself as a being apart from the rest of the universe that spontaneous position of the self in the moment becomes more and more tenuous until often by the time a child has entered school the self-consciousness of the human has become entirely ascendant, and the young soul is already concerning itself with the past and the future, plans that have gone wrong and plans that have not yet come to fruition. And the march to ever less mindfulness has begun.

8: It is typical of the training that the culture offers to the individual that the spontaneous and rhythmic harmonization of the self with all will be systematically and thoroughly interrupted, for it is not useful for society to have a tribe of completely mindful and aware beings. Rather, what is the easiest block of entities to govern turns out actually to be those who have turned their concept of themselves over to the orthodox ways of thinking and then have begun to measure themselves by those yardsticks that the culture and the society puts forth. As each becomes a so-called adult, each more or less finds itself necessarily moving into those areas of work and employment and the chores of living that constitute keeping body and soul together for those within third density.

9: In the culture in which you now enjoy living the hope is not that the entities will be mindful, but, rather, that they will be mind-persuaded in the ways in which the culture wishes its citizens to think, behave and move. As far as an unawakened spirit can tell, what is required of it is that it get a job, pay for the privilege of having space in which to live and food to eat. This economic concern, namely, that each citizen will take care of itself and its dependents, ranks far above any consideration in terms of public policy of the spiritual evolution of its citizens. Naturally, this not being the obvious concern of governmental or cultural entities this has never, for the most part, been questioned. No one expects the government or the culture to require mindfulness of its citizens.

10: However, we would say more than this. In order to become a citizen of eternity it seems necessary to become one that is athwart society. You may think of it in terms of being radical or in terms of being other than the mind control of the culture. This may seem an extreme statement but there is a seduction of principles and values that goes on within the daily intellectual life that the culture offers through its newspapers and various other information sources which offers to its citizens much information (inaudible).

11: (Inaudible) (just as it should be, the past, present and the future nicely falling into the patterns of intellectual consideration while unbeknownst to this tidy arrangement the portion of the self having to do with eternity is completely other than this stream of time that so dominates thinking in what this instrument would call consensus reality. You must decide (inaudible). You must decide to abandon society within your inner selves and hew instead to the ideal. This will take you out of time. This will give you the present moment. You cannot hold this present moment. You cannot cherish it or shape it or put it safely away some place. Now it kisses you on the lips and then it is gone. (Inaudible).

12: The present moment comes to you and stays with you. It is catching the magic, of letting go of the past and the future that is the trick. How to catch the self on the hinge of the present moment? How to recapture the self from consensus reality? This instrument has often felt it useful to use the sounds within its experiences on a daily basis to encourage mindfulness: the striking of the clock, the ringing of the phone. If one is in a school situation, the bell between classes. These sounds are helpful reminders, or they can be

third-density entity are available at all times so that in your own contemplative or meditative times you may ask whatever query is upon your mind or upon your heart and therein find a response that will point the direction in the same way that we would frame a response to your query within one of these sessions of working. This again moves back to the primary query for the day and to the remark that we made concerning how an entity may perceive the Creator's will when it stands before one and remains unrecognized. Oftentimes it is simply a matter of realizing the perfection of the moment, for each entity has spent the entirety of its previous life experience to reach the moment of the present. All that has gone before has brought one to this point, thus there must be something important in the present moment. And we would again affirm (not only) the perfection of each entity but of the moment in which each entity finds itself. This is not to say that there will not be changes in what you call your future, for, indeed, there shall be many of these. But each of them, as well as that moment which you now experience, shall be perfect. And when you are able to accept the perfection of the moment, the perfection of your own self, then perhaps you shall not feel quite the fear or anxiety of missing an opportunity to find a more perfect moment.

24: We hope that we have not further confused you, my brother. Is there another query?

25: R

26: ♡: No, you have not confused me. I do believe what you have said. Another thought is that I feel a lot of gratitude for these sessions. I feel some love flowing that generates the response and oftentimes I have no questions but just feel like I want to say, "Thank you for speaking to us."

27: I am Q'uo, and we are aware of the experience of which you speak, my brother. Indeed, the gratitude for the blessings for the one Creator that come in various forms is a blessing in itself, for it creates within the mind/body/spirit complex of each entity feeling it a certain ambience that enhances the experience of unity and of harmony that is available to each. When one has been able to feel true gratitude for that which one experiences then this is a kind of opening of a door through which the entity wishes to pass, in that it moves into a finer appreciation of that which it is and that which it experiences. The gratitude of the spiritual seeker is a kind (of) lubricant that enhances the friction of daily experience and relieves much of that which is rough and unrefined.

28: Is there a final query at this time?

29: (No further queries.)

30: We are those of Q'uo, and we would take this opportunity to express our heartfelt gratitude to those present for once again inviting our presence within your circle of seeking. It is a privilege and an honor for which we cannot express enough gratitude, my friends. At this time we shall take our leave of this instrument and this group. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

31:

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0: ♡: We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator whose servants we are. May we thank you from the bottom of our hearts for calling us to your session of working this afternoon. We thank each in this circle for hungering for truth and for being willing to allow us to speak through this instrument and share our humble thoughts with you. As always, we ask that each of you listens with discrimination, for you shall recognize those thoughts which are able to be resources and tools for you in your path, a path unique and not like everyone else's, so that no two entities can take all of the thoughts that may have merit in a general sense but, rather, each will find those that are companions and fit into that puzzle that each is putting together in the search for what is loosely called the truth.

1: You ask this day concerning guides, angels, guardian spirits and guidance in general, and this is a subject peculiarly unsuitable to words. Indeed, the very nature of the metaphysical universe is such that the guidance which is always and constantly with you is not that which translates into materialistic or fleshly body-oriented thinking. The common concept of a guide or a guardian angel is of a specific being. However, not all of those who are part of your guidance system are beings in the same sense that you consider your-

self an individual self.

2: In order to clarify we must retreat first to express some more general concepts. Firstly, let us look at the concept of personhood or personality, for each of you is a person and has personhood. This is, within the illusion, something that you can trust. The flesh that rests upon your bones is flesh, and it shall continue until the spirit that enlivens that vehicle needs it no more. A skeleton remains a skeleton. The organs remain the organs. These things are physical, and they are obvious. Consequently, entities, even spiritually oriented entities, tend, by and large, to think of the self as the flesh, the bones, the organs, the body, as though the self had no other connections before, or will have no other connections after, the incarnation that you now experience. Certainly it does not occur to many that you have within the physical vehicle connections with and contact with non-physical and non-bodily energies and essences which are as much a part of who you are as those things that can be named, counted and measured concerning your physical beingness.

3: However, we feel it is true in our observation that the personality shell that animates the incarnational body is a very shallow, very limited selection of portions of your self, in the greater or metaphysical sense, that you have chosen because these are the attributes and the limitations that you put together in order to be challenged and in order to meet the challenges you would find within the body and within incarnational experience. As beautiful, sacramental and worthy as this bodily personality shell and all that you see of yourself in the mirror is, it remains as insubstantial as a shadow next to the profound and infinite nature of your whole self. Indeed, it is difficult to explain or express, but within this very limited mind which you sense within yourself and are aware of within yourself, you have direct connection to all energy whatsoever. The entire universe is within your self and with care, regardless of the circumstance of incarnation and limitation within a body, there are ways in which the seeker may improve its connections with these deeper energies of self. It is in these deeper strata of self that the many kinds of guidance available to the seeker dwell.

4: One of the advantages, therefore, of meditation that is silent is that when the inner silence is entered the door between the conscious and unconscious levels of mind opens, for some very slowly, for others with a great bang, for most at a steady but relatively slow pace, interrupted occasionally by real leaps forward in awareness. This is the general pattern for people who have become conscious of their spiritual identity and now wish to accelerate the pace of spiritual evolution by making more efficient and thoughtful use of the resources available.

5: Secondly, let us look at the concept of vibration. It may be helpful to you to begin to see into things as vibrations. This instrument produces a sound vibration by moving air through a voice box while distorting the face in various ways in order to produce what you call language. Language has to be made up of words because it is finite. It has to be made up of units of thought that are smaller than a concept. This, in itself, is very troubling to those in the metaphysical system of illusions that are attempting to speak with you because the common communication used in the metaphysical universe is concept sharing or telepathy, as this instrument would call it. Communication by concept is a direct envisioning of a whole system of thought that is in a certain pattern and that can be offered as a whole. To unravel a concept and exhaust its possibilities can be a lengthy process, the translation into words being awkward and elephantine compared to the cleanliness and lucidity of concept communication. This is but one kind of vibration.

6: Most within your culture are aware that heat is a vibration, light is a vibration. Most entities are not aware that all things are vibrations, and certainly it is not a common thought within your Earth plane that qualities, consciousness, essences and energies are vibrations. Indeed, if one could choose one term to describe the manifested world it would be vibration. The first vibration is that infinite Love of the one Creator, and each of you is a system of distortions of that vibration. Very simply put, the goal of the seeker is to become more and more congruent with the undistorted vibration of Love, infinite, universal Love. The Love that creates. The Love that destroys. The Love that is the "I" of you. This Love is not a manifested vibration. The first manifestation of vibration within the outer world which you now experience is light, which this instrument has learned to call

the photon. And it is from this building block of light that all collections of vibrations and systems of rotation spring, (as well as) all your elements that you have learned go into the making of the various things that you can touch and see. All of these things are systems of vibration.

7: When you seek guidance, you are not simply asking a friend to talk to you, not unless you wish to access a certain person who is within the inner or teaching planes of your illusion. Now, this instrument does not crave, shall we say, the personal guide and, therefore, has not had experience with that specific contact that comes from finding an inner planes teacher. For those who desire a named person, a person to count on as you would a being with that personhood of personality shell, we recommend studying within the Oriental systems and Asian systems of philosophy and theology, for it is within these cultures that the concept of the Creator as teacher creates a place or a space for inner plane guides. To become more familiar with that entire way of devotion is to bring the self more into the kind of setting, shall we say, of the inner expectations that would be more likely to produce the experience of contact with a specific entity.

8: Within your Western philosophy, although many spiritual teachers are greatly revered, esteemed, and loved, they are not worshipped as incarnations of the Creator. Consequently, their beingness within the inner planes is quite different and, generally speaking, will move more into the vibratory levels wherein one is contacting a consciousness field of a certain vibration. For those who simply wish by whatever means to surrender to the will of the infinite One there is the feeling of the way, the tentative moving towards an orientation with one's own energies, with one's own essences, with one's connections into the deeper and deeper portions of the self. It is not necessary in order to be guided that you have any particular vision of your guide. However, as this instrument has often said, it is helpful to choose a mythical system such as Christianity, Buddhism or any other spiritual or religious system of thinking and realizing the cosmos that you feel, personally, the most kinship to. This is a matter not necessarily of the mind but, rather, of the emotions and of the spirit.

9: The universe is far from blank. It is filled with the vibration of all that there is. Consequently, guidance is always very, very near. Using one spiritual system to realize guidance for yourself is wise. It organizes the effort made. It gives you some starting points from which to move forward. This instrument, for instance, desires to be led by what she calls the Holy Spirit. In choosing the Holy Spirit this entity has done two things. Firstly, she has chosen, within the mythical system she has felt most kinship to, to trust and cast her loyalty upon a certain kind of entity. Secondly, she has called upon herself, for guidance comes from the deeper or higher self. Each mythical system gives one a way to realize these connections.

10: Without choosing a mythical system to work with the seeker must create a way of proceeding. Shall it be to name the name and to call upon that name? Shall it be to call upon a certain vibrational level that is desired? This is creative work in consciousness for the individual seeker. The one thing that is sure is that guidance is all about you. The one known as Jesus often said, "He who has ears to hear, let him hear." And certainly in this instrument's experience we find a constant conversation with the forces of nature, with beings of bird and bush and flower and sky, an overhead comment, and chance happening. Anything and everything is material for this instrument because this instrument has come to the belief that all things are sacramental. Each person, each seeker, must first realize her own way of perceiving, her own belief system, her own need in terms of guidance. Some need a named person; some need a level of vibration. But behind all of the mental and conscious ways of gaining access to this guidance there lies the identity of self with self. All guidance is from your self in a less distorted configuration of vibration to the self within incarnation, that incarnation in third density being deliberately and carefully cast into confusion and disarray.

11: It may seem that there are emergencies where guidance must be had, but, indeed, the greatest friend to one who seeks guidance is Sister Patience, for there is the abiding, the waiting for the rhythm of things to come into the configuration which is harmonious and right. There is that moment when the one who has the heart to understand can almost feel the situation clicking into rhythm. And when that moment of

the feeling of rightness comes, there is no doubt. There is only the awareness of and the great gratitude for guidance.

12: Each kind of myth creates ways of thinking about this guidance. No one way of thinking is wrong. Each is an attempt, by finite intellect, to describe processes that are infinite and that take place outside of the bounds of time and space. Consequently, there are as many ways to think about guides and guidance as there are systems of thought. To this instrument the mind goes to angels because this instrument has been steeped in the Christian faith. To other entities familiar with and finding comfort in other systems' doctrine there are other kinds of beings configured a bit differently, moving perhaps from a different inner plane, and these are all genuine. For what is happening is beyond all of the systems of thought. It is energy relating to energy, love reflected in love. That is what guidance truly is, love reflected in love.

13: To attempt to tell one about guidance one must use finite words and thus great confusion is born. "Well, is it this way, or is it that?" It is all the ways that you can think of and none of them at all. With this paradox we know again that we are in spiritual territory. Yet that which is sought is ever at hand, closer than your own body, closer than your own thoughts, for the silence within those thoughts and within that body is beyond all time and space. And however you realize your guidance in this little life of the Earth plane, you remain a citizen of eternity, and your guidance is sure.

14: In third density a great veil drops and one cannot see into the metaphysical universe, or to put it in terms of the mind, into the subconscious mind. One is not supposed to see into this mind for the reason that it is this density's lesson to learn to live by faith, by those qualities of love, faith, patience and trust that defy the limitations of personality and confusion. Within each of you there is a stubborn and sure conviction that this little life is not all that there is, and when you have thought this for the first time it is as if you have become awake in the land of the slumbering. We can only say to you who wish to become more aware of the guidance sought that it is all about you, that there are ways of thinking about guidance and methods of guidance that you may consider and choose between, but know this: beyond all of your choices the information that you need comes to you again and again. If you miss it this time, there will be another time. Your work, indeed, can be very simple if you choose to make it so. If you choose to be a simple and unintellectual seeker you may simply sit in the inner silence expecting nothing, desiring nothing but communion with love, and that desire you may encourage and feed with the fodder of your thoughts, the branches and the trunks of your emotions.

15: There is a yearning within each seeker for home. And when the angel, or the guardian, or the guide, or guidance itself, is sought there is that hope of a letter from home, of a pat on the back, or a hint of what the situation is from an older and wiser relative. Whatever the way you choose, you are seeking that home when you seek guidance. You are sensing that you are on a journey, and you are asking for some information closer to the source and ending of that journey. Be aware that you may be someone else's guide. Be aware when questions are asked of you, for that which is love may speak through you if you are empty enough and clear enough. Be aware that others may be your guide for a moment without any conscious intention, or with conscious intention. It makes no difference. For what is happening is that vibration is harmonizing with vibration, or not. And connections are being made, or not. Thusly, if with patience you attend to the present moment and desire as purely as possible to know the love of the one Creator, that which is yours to do and that which is yours to be shall rhythmically come to you and express to you. And when you feel resistance, stop. Wait. Be aware. There is something that you need to know. Make space for that knowledge. Go into the silence and ask. Then be prepared to wait for that moment when the heart knows, and there is no more doubt.

16: May Love always be reflected in love for each of you, and may all of those difficulties that are such good teachers find their ways into your heart as blessings indeed. May we thank each again for inviting our presence within your circle of seeking this day. We shall now take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

17:

topics that you have mentioned are somewhat removed from our main desire or purpose, and in utilizing an instrument such as the one we now utilize, that is, in the conscious meditative state, we are unable to access the necessary terms to give technical descriptions such as the ones which would be necessary this case. Therefore, we must apologize for our lack of breadth and our lack of words upon this particular topic.

32: Is there another query, my brother?

33: S

34: There seems to be a life-long strife between my wife and her mother. It seems hurtful to my wife, with the strange and bizarre behavior from her mother. She was asking me what she should do, and I would like to help. How can I help her?

35: I am Q'uo, and am aware of your query, my brother. As is oftentimes the case, entities who are of what you call a bloodline relationship are of such a relationship for in such relationships lessons of a most intensive nature may be undertaken that would not be possible with other entities that would not be in one's proximity for the length of time and the intensity of experience that one would have, in this case, (in) the mother and daughter relationship.

36: We would recommend, as we would in many such instances, that the loving acceptance of the process is the first foundation stone to lay in the attempt to serve another entity. For if one is able to see that the difficulties shared in such a relationship are also offering opportunities for the opening of the heart, each to the other, then the proper valuing of the experience may be appreciated. When one sees that such a relationship is sacred in its nature and fertile in the possibility of producing the open heart, then it is possible to see the interrelationship of the entities as that which will eventually produce the desired opening of the heart. As one supports each in the process one may retire periodically to the meditative state to look more deeply at that which occurs in the daily round of activities, for those experiences which, shall we say, push the various buttons, each of the other, and result in the heated words, the hurt feelings, and the overall confusion as regards the entire situation, one may begin to see a pattern in the relationship where there is the possibility of progress as each is able to accept what previously seemed unacceptable, each is able to love what previously (was) seen as unloveable. The process of being able to see and accept more and more of the other self as whole and perfect allows the self to do the same with the self. For in each instance it is a process of learning that occurs within each individual entity and then is offered in love and service to the other.

37: Tolerance, the light touch, the sense of humor, the acceptance of the process, all of these are ways in which you may serve an entity in such a relationship.

38: Is there another query, my brother?

39: S

40: No. Thank you.

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

42: D

43: Is it useful or wise for me to use the analogy of sun, earth, moon and universe to define the nature of the self as a constructed being?

44: I am Q'uo, and am aware of your query, my brother. And we would suggest that this is indeed efficacious for it is a system of construction which not only draws its usefulness from the nature of the qualities you have invoked, but also draws its efficacy from your very effort at constructing this analogy. For each seeker of truth constructs a personal mythology or means by which the universe is viewed as well as the entity's journey through it. Thus, you are as the magician who is able to gather the tools for its working and by arranging them in such and such a fashion is able to build a useful channel for information and inspiration to move through.

45: Is there a further question, my brother?

46: D

47: Is there truly a distinction between the allness of God, the embodying of the Creator, and the enlightening of the Father?

48: I am Q'uo, and am aware of your query, my brother. Again, we would suggest that those distinctions which have value to you with these terms and phrases are those which will allow you to experience a greater revelation and be able to experience this as one who can share it with others. Thus, that which you do in the use of these terms is that which makes plain to you (the) goal of your understanding.

49: Is there another query, my brother?

50: D

51: Does one ever lose the incredible sense of loneliness?

52: I am Q'uo, and am aware of your query, my brother. And we are aware of this loneliness of which you speak, for there are many such as yourself who have removed themselves from other realms of clearer experience and understanding and have chosen to enter this illusion of separateness, of seeming separateness, each from the other, in order (that) those who are seen as brothers and sisters of sorrow may be served with all one's being. In this service there is the distant memory of those realms from which one comes, of those friends which one has agreed to work with, and of the purpose of the incarnation which is seen to be the pearl of great price, the service of others, no matter the cost to the self. And the cost to many such selves is that feeling of alienation, of isolation, of loneliness, of being cut off from that which is of the most worth to the self, of being away from home, of not being able to return home. This is a feeling which each entity shall live with for the entire incarnation, for it was seen previous to the incarnation as that which was necessary to endure, yet that which was possible to endure, and that which, indeed, may even aid in the achieving of the service to others. For it is a way of propelling the self, shall we say, upon the subtler, more spiritual realms so that the desire of the heart to serve others and to know the one Creator might be realized.

53: There are many, my brother, who walk with you in an unseen fashion so that in truth one is never truly alone. There is a goodly company of such angelic presences that is with each such entity within this third-density illusion. There is much of hope and sustenance that can be gained from attempting to speak to these entities within one's daily meditations, to become more aware of their walk with one in the daily round of activities. For truly, the efforts of each within this third-density to serve those brothers and sisters of sorrow are recognized and great praise and thanksgiving is given for each such effort. There is, indeed, my brother, a heavenly choir that accompanies you upon this great journey of seeking and service.

54: Is there another query at this time?

55: D

56: Is the path that we walk simply God's individuation of Itself seeking to know Itself, unify Itself, and simply create ideals of Itself that incorporate or encompass infinite opportunities, possibilities, gestalts, and so on, and is there tension that is created within this vast array of experiences that we have in which simply those who serve others and those who serve themselves are a catalyst for this process to unfold individually, relationally, socially, planetarily and so on?

57: I am Q'uo, and am aware of your query, my brother. And we would respond by saying that we could not have said it better. For, indeed, all of the experience of the one Creator in all densities of illusion is the Creator knowing Itself through infinite means, infinite entities, and the polarity of the light and the dark, that which you have called service to others and service to self. Thus, the creation itself is held in place by this dynamic tension. And thus the Creator is able to play in those fields of flowers that It has created for Itself.

58: Is there another query, my brother?

59: D

60: Is the opportunity available for us, and is the role that we play in serving others simply assisting in everyone knowing themselves, establishing rules and ideas so that from self knowledge collective ascension transpires within the context of a social group of people through time?

61: I am Q'uo, and am aware of your query, my brother. And we would respond by saying once again that you have eloquently stated your perception and an accurate perception of that which is. There are many, many entities that move upon this great journey of seeking, that move as in a dance, in a harmony that is unseen by those who do not look, and yet they dance to the tune, to the beat of the heart of the one infinite Creator. Yes, all dance and move in rhythmic patterns. The balance in all of the creation is one and is perfect. That which each does as his or her own contribution to this great dance and journey of seeking is that which has been planned aforesaid, shall we say. There is a pattern to movement, a pattern to thought, a pattern to seeking, a pattern to suffering, a pattern to all that is.

62: Is there another query, my brother?

63: D

we have chosen to move, and we are aware that each within your circle has chosen that path of service to others. And this awareness brings to what practice that each of you has the additional practice of constantly looking at one's intentions to see where the desire for service truly lies. And it is always fruitful to look back over the situations through which you have gone with an eye to pinpointing for the self the self's own actual orientation as evidenced by that which one has gone through.

13: And so we would say a resounding yes, a heartfelt affirmative to the question. In the city or in the country, in any place where you are, if you have a daily practice is it enough? Yes. Whatever is heartfelt to do that daily brings you to your self is sufficient for you. You are not expected to figure it all out. That is not what this density that you are experiencing is for. It may be a wonderful luxury that certainly has occurred to this instrument, and undoubtedly to each, in the past and hopefully in the future, that there is that moment when all is one. All can be seen to be perfect, and there is nowhere that pulls, no place that one wishes to go, for all is perfect as it is. These moments of bliss and joy, indeed, perhaps days or weeks of bliss and joy, come not due to work but because it is time. For you cannot learn on a schedule the lessons of spirit. The spirit moves as the wind and comes when it will and teaches with breath-taking honesty when it will. And when it will not it sends its messengers everywhere to give you hints and little bits of encouragement that keep you seeking. But there is no scheduling those moments of utter authenticity, nor is it a realistic expectation of the self that the self shall one day come to a mode of living in which the utter authenticity of the self runs on a continuous basis.

14: This instrument would perhaps choose the one known to her as Jesus to be an exemplar of undistorted love, and yet we say to her and to each of you that this entity, as devoted a servant to the Creator as he was, had many moments and many days and many weeks and many months in which confusion reigned and the puzzle was not solved. And the hunger and the thirst for truth and beauty was unfulfilled. These seasons of weal and woe are extremely helpful and very deeply to be appreciated, for in addition to bringing to one that catalyst that one needs in order to learn, these seasons of dryness and aridity of spirit deepen and purify the vessel within. For each truly is a channel, an instrument.

15: Think of the musical instrument that is played by the wind of the instrumentalist. The air moves through the instrument and under the clever movement of the fingers various tones come forth expressing, when they are played as written, flights of music that lift the heart and encourage the spirit. And each of you has this hollowness that is filled with the love and the light of the infinite Creator. What this instrument and perhaps others within this room hope for is that the self will become transparent so that the wind of spirit that is blown through will come out as it went in, totally undistorted by the self. For if the self can allow infinite love and light to move through the self, then that self has the capacity to bless that love and light that flows through it and offer that that has been brought through to the Earth plane. Indeed, it is our feeling that this is the basic work of all spiritually awakened people, this essential beingness of self that does not distort the love that flows through the instrument of selfhood. Beyond all the beautiful tunes that your instrument might play with the various distortion of the various energy centers there is the wonderful ability to do that essential work that is the work of being that allows love and light to flow into the Earth plane undistorted.

16: We have talked to you often of being versus doing. Of essence versus action. It is our humble opinion that each, indeed, needs to address the beingness of the self, and we ask each to think on this for the self, to look at the question of whether there is releasing and surrender that might create a more pure way of being. Very often that which most constricts the spirit from its evolution is that which hampers beingness and no amount of good works, good actions, or good thoughts, no amount of practice of any kind can address this rather deep and subtle question: what shall you surrender in order to more fully be yourself? As each faces the chances and changes of daily living we encourage each to look for those things that can be surrendered and look for those things which can be taken up and embraced, for there shall be an ever-evolving panoply of choices for each of you to make. We encourage you to move forward in a faith that all that you need will come to you, and all that you must crave

and learn will be before you in its own time.

17: We are sorry that we have spoken longer than we should. We heard the recording device come to its end and realized that we should have been at ours. However, we would like at this time to transfer this contact to the one known as Jim in order that we may answer any questions that may be upon your minds at this time. We leave this instrument in love and in light and transfer now. We are those of Q'uo.

18: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there another query at this time?

19: S

20: I recently purchased an audio cassette device that was to help clear geopathic lines around my home and work with nature spirits. I am curious as to what results, if any, I have been able to accomplish?

21: I am Q'uo, and am aware of your query, my brother. As we observe the device and the activity which you have employed in order to work with those more elemental spirits within your home environment we find that your desire to communicate with these entities is that which has been most successful rather than the gadget, shall we say, that you have employed though there is an efficacy attached to this gadget that is powered by your desire and your intentions. For these intentions are from your heart, and it is upon this level that communication may be established with such entities.

22: Is there another query, my brother?

23: S

24: With your communications here, what are some of the things that you have learned?

25: I am Q'uo, and am aware of your query, my brother. And we are gratified to say that our learning that has been associated with this group and with this kind of service with other groups has been focused in the area in learning to accept limitations, though they be great, and to persevere beyond the seeming boundaries that are created by one's own mind. For each of us in this creation—and we speak of all entities of which we are aware—desires to know the one Creator, and yet each of us has put before ourselves various hurdles, shall we say, various levels of lessons that seem to bind us, to keep us from moving in the desired direction. These, however, have the ability to reveal to us the necessary steps to take to move beyond them if we become able to accept that which we are, that is, the one infinite Creator. This ability to accept our nature as the Creator; for each entity, is that which is somewhat beyond the reach and thus propels us onward in our great journey of seeking.

26: We have also learned that which you call humor, that which we would call the sense of proportion, where it is discovered to be helpful to see the self in a lighter manner. Though the seeking be the sole desire of the entity and the knowledge of truth, love, wisdom and so forth is that which is sought with every fiber of the being, yet there is the enhancement to the process that humor brings. For if one can lighten the point of view, can lighten the intensity of emotion in even that situation that seems the gravest, then there is the freedom to move more as in a dance, more as with the flow of the universe.

27: We have learned much of the nobility of the human spirit, the desire to be of service to others beyond all cost to the self. Constantly we see entities who are willing to do whatever is necessary in order to serve their brothers and sisters who suffer within the illusion of this third density. We are most honored to witness this nobility and this humility, for it shows to us the very heart of the one Creator that wishes to love and serve all as the self.

28: Is there a further query, my brother?

29: S

30: Concerning past inventions in this world. One was the eternal candle, how that was constructed and made, and the second one was the Bessler Wheel constructed in the 1700's. How were these constructed?

31: I am Q'uo, and am aware of your query, my brother. It is our purpose as members of the Confederation of Planets in the Service of the Infinite Creator to speak upon those topics of a philosophical nature which entities who are desirous of moving their evolutionary process along may be able to utilize in so doing. We are marginally able to speak upon areas which lie outside of the philosophy of being, shall we say. The

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0: We are those of the principle known to you as the vibration, Q'uo. And we greet you in the love and in the light of the one infinite Creator, in whose service we are. We feel very privileged to be called to your circle at this session of working, and we bless and thank each within the circle who has come to seek the truth. We share that seeking and are glad to share our poor thoughts, as long as each of you will feel completely comfortable, listening without needing to agree or to disagree, for if you disagree we would ask that you would leave behind those thoughts. And if you agree, then we would ask that you would simply make those thoughts part of your own resources and tools, always subject to the moving rhythms of learning and experience, for personal truth is both clear and moving. There are journeys to take in this seeking of truth, ways of going that develop and lead to other levels, other facets of that infinite mystery that is Love.

1: This instrument finds it amusing that one of the cats that is a denizen of this house has chosen this moment to begin to snore. We hope that that is not in reaction to our words, but we cannot be sure. At any rate, we find it humorous, for we are not proud, and we take pride in that. We seek to be humble, and we know that we may be speaking complete nonsense to any of your ears, and if that is the way that it comes out, that is fine with us, that is what we wish to say. For you are the arbiter that is important to you. It is your judgment that counts and no one else's. No authority. No book. No person. For within you is all that there is, and within you is a finely honed system of sense, the physical senses being but the beginning of those senses into which you may pour your attention and from which you derive the biases that distort your life in just the way that you live it. These biases and distortions are yours. No one else's. You are unique.

2: We are aware that you wish to talk about spiritual pride, and we find that, as is often the case, when we are asked concerning a specific subject we need to move back into the generalities upon which we may base those opinions that we would share with you.

3: Let us look at this concern of pride. What is the general concept of pride? When someone is proud it is generally of some thing. A person may take pride in many things: his physical strength, her physical delicacy, the abundance of supply, or the lack of dependence upon supply, the work that one does, or the work that one will not do, the relationships that one has, or the barrier to relationships. In all these things one may take a certain pride, may say, "I feel that this is a strong point of my being. I feel I can be proud of this accomplishment, this relationship, this situation." And there is nothing more distorted about pride than there is about the illusion in general. However, in general the illusion is very dense, and this illusion creates the distortion that it is what one does that is the avenue for pride, for feeling worthwhile. The conversation of strangers tends to begin in your culture with an examination of the work that each is accomplishing in order to make money or in order to express self. Whether the work is routine or creative, it is a starting point that people recognize in each other, the place of comfort where one can divulge something about the self and be receptive to hearing something trustably understandable from others. It is very awkward to go up to a stranger and say, "What sort of vibration do you have? What kind of being are you?" Entities tend not to take pride in who they are, in the being that they express moment to moment. So you may see all of spiritual pride as a thing basically one with mental and emotional pride and physical pride.

4: Now let us look at pride as (in your religions, especially the Christianity, the Muslim, and the yogic systems. In those systems spiritual pride is considered a negative value. Why is that? It is assumed that if one is proud, then there is something that must be overcome in order for him to continue with his spiritual unfoldment and evolution. Perhaps the principle, the spine, shall we say, of reason for the mistrust of pride by spiritual systems is best illustrated in the little story within your Holy Bible wherein two men are described, one of whom has made it very obvious by the way that he is dressed, by the spiritual accouterment of his costume and the books that he holds, and beside him a beggar man with tattered clothing and dirty skin, an empty stomach, and a full awareness of his iniquity. While the rich and well-satisfied man is praying, "Oh Lord, I give more to the temple than anyone else. I fast three days a week. I pray without ceasing," the beggar is say-

ing over and over, "Lord, have mercy on me, a sinner." Can you see the walls that have come up about this rich man, the wall of wealth, of dress, of possessions, and of actions? All of them offered in a sincere effort to be holy but offered as an accomplishment. These walls make it possible for this man not to realize that in addition to all of these things that he has done right, there remains a basic and intrinsic identity within the illusion which the rich man and the beggar share with total equality. And that is the human state. The human state itself is the basis of pride, for it seems to each human, without recourse to any physical evidence, that she is alone, that the walls of skin surround the self and cut it off from oneness with all else that there is.

5: To those who are not seeking spiritually, this may seem fairly obvious and not worth mentioning. Of course each entity is separate. Of course each entity is alone. Each has common concerns with others of like mind, but with physical eyes, physical senses, there is no question but that each entity is alone, apart from and over against other selves, outer situations in general, and the entire environment in which the entity dwells. It is instinct, the instinct of the physical body, that carries you about, that begins this discriminatory process. The infant slowly realizes that some of its needs will not be met. It begins to realize that some things can be hurtful and does not want to repeat experiences of pain. And so the walls begin to go up about the young heart. "Don't touch the stove. Don't pat the cat too hard. Don't pick up the dog. Don't. Don't. Don't." As the child grows it learns how to defend the self. It experiments with ways of relating to other selves. And except in very unusual situations, by the time this entity is considered a mature adult by the surrounding society, this entity has become one to some extent controlled by fear.

6: We changed from pride to fear because the one known as I was asking which was the ultimate catalyst to be dealt with within third density. And we would respond in general that the only catalyst dealt with in third density is fear and love. The entity begins its babyhood wrapped in love, love known throughout its system, and it learns to close itself, to become apart, and to become defended because it seems fairly obvious that there are things to fear. There are entities and objects out there that can harm and hurt. So the spiritual life within third density may be described as either a learning how to love or a learning how to release fear, for fear is that distortion of love that posits a separation betwixt beings and things, thus occasioning the necessity of having some sort of response to these persons or things that will tend to increase safety and comfort.

7: We are not saying that these contents are incorrect, for the entity's fears are real. There is that which is feared. It is an illusion. However, the illusion cannot be brutally penetrated and torn away for that would also do harm to the developing self. Indeed, when one is working with one's fears, attempting to see the love behind the apparent separation, the most nearly correct attitude is simply the slowing down of self, quieting the mind, stilling the emotion, until you are able to sit with whatever fear that is, not removing it harshly, but perhaps moving away strands from that tapestry in front of you, gradually making an opening through which you can see the light beyond.

8: We could picture the fear in one as (being(within a cave of safety with a good stout blanket over the hole of the cave to hold back those things of which they are afraid. If one rips away the blanket, then one must deal with all of the distortion at once. However, if one is satisfied to sit with and accept and be conscious of that particular fear that you are experiencing, then one may gently, gradually, with persistent effort, see a lightening of the burden, see a nearer and nearer distance to where that blanket has a place in it where one can go in and out and venture a step or two into that world beyond the cave.

9: Each of you has come to feel comfortable with imaging and ideating of the self as a spiritual being. Each of you is awake in a land where many slumber. And so to each of you there are special opportunities, both for service and for pain, and spiritual pride is a distortion which each seeker becomes aware of in a subtle way, over time. It is that which remains when the fears have been shaken up and the cave has been left. It is the distortion or fault peculiar to those who have worked the hardest to realize who they are, and where they are going, and whose they are. So let us look at the possible way to work with this dynamic of spiritual pride.

10: Within this instrument's spiritual system, pride, like envy, greed, lust, sloth, is considered more of a vice than an actual sin, a kind of excess of a good thing. It is good to be humble, and yet one can justly be proud of one's good works, one's good habits, one's ethics, one's conduct. When one is attempting to do everything that one can to live a good and holy life, one is peculiarly apt to feel some pride in oneself. Now can you see how that feeling is a separator between the self and the world about the self? It is based upon the assumption, which is an illusion, that one is responsible for the self and at the base of the self, one is oneself. This is a sticky, sticky point and we would ask you to look closely at this matter of identity, for as long as there is self there will be pride in self or a feeling about self that does separate one from other. If one is still thinking that one is still living one's own life, one is not yet beyond spiritual pride. This instrument is aware that she is not beyond spiritual pride and has often said that this is the one vice that she cannot find a way to remove from her personality, for even though she attempts to work on her humility she has a pride of self that thinks self is right. There is a righteousness there. There is an inherent lack of eagerness to taste other souls' flavors. There is a desire to retain some boundaries, some uniqueness of self, which is completely understandable in an illusion where there is no way to discover in any way that can be proven that one is not separate, that one is not, at base, oneself. And yet we say to you that as far as we know, at base there is only the one great Self, that Love which is reflected in each of the Creator's children, which each of you is.

11: As long as you think that you have a self that you need to defend you shall be working with spiritual pride, and so entities for the most part are working with this no matter how persistently and purely and devotionally they have sought year after year, yet still there is the sense of "I" am searching. "I" am looking. "I" am seeking to become the best that "I" can. Conversely, we have found that coming into a fuller awareness of self is actually a process of subtraction, simplification and elimination of things from the defended self until finally the self is empty and the barriers are down. Is this safe to do within your density? No. Not at all, not in the sense of the preservation of the physical body, the emotional body, or the spiritual body within incarnation.

12:♡: What we are trying to say is that it is not a terrible thing to be working with pride or in general to be working with one's fear. This is part of what one is doing in this illusion. This is what you are supposed to be doing. This is your subject matter: fear and love. Boundaries and unity. Each time this instrument tunes she repeats a prayer that we would like to repeat at this time. "Lord, make me an instrument of Thy peace. Where there is hatred, let me sow love. Where there is injury, pardon. Where there is discord, union. Where there is doubt, faith. Where there is despair, hope. Where there is darkness, light. Where there is sadness, joy. Oh, divine Master, teach us to seek not so much to be loved, as to love. Not so much to be consoled, as to console." And this instrument often says, "Not so much to be controlling, but to allow control. For it is in pardoning that we are pardoned. It is in giving that we receive. It is in dying that we rise to eternal life." Do you see the imagery of this prayer? The darkness that separates. The light that joins. The hatred that separates. The love that unites. This Prayer of St. Francis is the outcry of the soul who wishes to be free of self and subsumed into the service of the infinite mystery that it worships and adores.

13: And this is the door that opens into a larger and less fear-filled view of living within the illusion, this realization that there are different ways to look at each situation, that it is not terrible to have faults or to have sins or to have pride about the good things and fear about the bad things. That one is intended to be very confused by this illusion. That there is positive value in this confusion in that it, and it alone, tear most people away from those things that they cling to in fear.

14:♡: You are attempting to set yourself free of an illusion, and yet within you there lies the self that is completely free, and often this instrument will recommend to people that instead of working intellectually upon some perceived problem that the person simply visualize a perfect state that is the actual truth of the situation. In truth, all is love. In truth, all is perfect now, this instant, just as it is. For there is no time or space. This is an illusion. This is the stuff of the illusion. And each of us upon our journey are illusions also. And yet unique

and wonderful beings, beloved of the Creator and persisting through octaves and octaves of creation to infinity, as those very sparks that learn again and again more and more as the creation's heartbeat pulses and universes live and die and other universes are born.

15:♡: It is easy to think of the spiritual life as a kind of school out of which one shall one day graduate, and certainly within the illusion of time life is graduated by larger life. There is a periodicity to things. Then for that universe in the fullness of that system of illusions, all the sparks of the Creator will have completed their journey and lost themselves within the Creator again. And all comes together in that universe at that time in an unimaginable ending of illusion into nothingness. For when there is no one to perceive, what is there but the Creator? And then the Creator dreams again and a universe is born, and the sparks are sent out again to learn more. And so you are all on a journey that the Creator is fascinated with. You cannot do anything that will turn the Creator against you, for the Creator loves all that It has made with an unimaginable fervor and absolute tenacity and embraces each spark with a love so profound and so great that it cannot be expressed.

16: We recommend to each the Prayer of St. Francis. When working with fear and working with pride and working with any perceived distortion that keeps one from that tuning that is the truest and the highest of the self the remembrance that there are always ways of perceiving things that change your choices and options is a tremendous tool. Simply remembering that you can explore any situation for alternate ways of perceiving it, for alternate patterns into which to put it is a great resource. We encourage each to go ahead and be proud and to know that that is a distortion that is not particularly service-to-others oriented. And so you shall work with it as you shall work with all you perceive false, and yet you shall remain human and error-prone, as we are error-prone. But beneath the time and space, the incarnation and the concerns of the incarnation, there abides a well of being that is infinite within you, an identity which creates unity with all that there is. And those moments when one is lost in communion with the source and ending of all things are moments of blessing and healing where there is no distortion, for time and space have flown away and you are tabernacling with the Most High.

17:♡: The next time that you experience the catalyst of feeling that you are yet an incomplete spiritual being, remember the truth of subtracting, of dropping away that which is not. And as you experience those realizations that enable you to drop a part of the ego away, rejoice. You cannot make it happen. You cannot rush it. But there come moments and you perceive that you no longer have that pride or that particular fear. And of that you may be proud and happy, and if that is a distortion also, then so be it. For you are not here to go beyond distortion but to live within distortion by faith, to express within this confusion a trust in the plan that placed you here, a trust in the destiny that is absolutely yours. A feeling that cannot come from proof or words that all that is yours will come to you and that you do not need to reach but only ask "Thy will for me today. What is it? And I will try my best." That is all that you must do. So do not give up upon the self because it continues to have distortions and confusions. That is all right. You are not supposed to be without illusion. Ah, precious incarnation. If we could but share with you the opportunity that is now yours. If we could share that perception with you fully you would jump for joy. You would rejoice most fully and heartily, for here is the place where you choose by faith alone, and this choice, this expression of faith, however imperfect, creates within that permanent self which is beyond space and time tremendous changes in consciousness which you cannot achieve outside of this third density of yours. For in other densities the veil of knowing is lifted and what virtue is it then to realize that you are your brother and that all those things your brother has are you? There is no virtue in perceiving the color red if your eyes are open. But, ah, with the eyes closed, here you are in a world of color with your eyes closed. For you are in the equivalent of a black and white movie. You are up there on the screen watching yourself. The pigment of the movie screen is grainy, and some of the voices are distorted, and it's kind of a corny story, and it's over too soon. But, ah, when you come out of the theater into the light and you look back on that black and white movie and you see the hope and the faith and the caring and the love and the compassion that you truly have

nation each of you is the co-Creator of experience for yourself. But what, then, is the Creator? The word, "logos," in Greek means "word." But more it may be seen to be a word denoting all-inclusive thought or being. What is the nature, then, of this original Thought or Being that is the Creator? It is our understanding that the nature of the Creator, the nature of the creation that has been formed in the image of the Creator, is love. This is your basic identity. Each of you has within you a spark that vibrates precisely at the original vibration which is the Logos. The Creator is not out there, but, rather, the Creator is within each of you already, the heart of your identity and your being. There is nothing you can do, think, say or believe that can separate you from this basic selfhood. You cannot give it away. You cannot lose it. You can, however, and easily, become distracted from it and move into other areas of thought that are not so directly of the one infinite Creator. No matter how far you go, however, in your straying from love and from your own identity as love, it shall not leave you, and you shall always have this inner source of all that you seek closer to you than your very thoughts and heartbeat.

3:♡: And what, then, is the nature of this spark? This instrument would say that it is a vibration. And that is close enough for us. The original vibration, then, is the reality within every illusion which you experience. This anchoring vibration can be overlaid by any number of vibratory complexes, for each receives an unending supply of the pure vibration of love that is the moving energy of the cosmos. Each takes this vibration into the various bodies from the gross to the finer and distorts that vibration in various ways as it moves through that vessel which is your mind, body and spirit. And, thusly, to those who have the ability to see through the veil each entity speaks itself in vibration with a distinctive and utterly unique identification.

4:♡: Since the very nature of your being is vibration it will not surprise you that we would ask you to evaluate those ways in which you characteristically distort the original vibration of love. Now, there are various ways that distort or block or over-activate the vibratory energy that feeds and fuels your being. Those of you who experience incarnation in third density at this time are experienced souls. This is due to the fact that through what this instrument would call the time of harvest there is a tremendous opportunity for relatively rapid soul growth, and this has meant that there are far more entities wishing to take incarnation upon your Earth plane than there are opportunities for these souls to come into physical vehicles. And so those who have incarnated into your plane of existence at this particular time for this particular planet are those with a seniority by vibration. This means that each of you is already capable of doing relatively, shall we say, "advanced," for want of a better word, work in consciousness.

5: Each of you has many assets and resources in place. Among these resources are meditation, and each of you has personal practices: the reading, the contemplation, the solitary walking, the discussion with companions, the work in healing, the work with various structures of thought which provide ways of thinking about the issues that matter to you. All of these are valuable. Meditation especially, as each who has heard us before is aware, is that which we most encourage and recommend as a daily practice. So let us look at the concept of having a daily practice, for beyond any particular avenue of personal or spiritual growth there is the keenness of desire that seeks with a heart full of hope for that feeling of authenticity of self which allows the self to release the strictures that have provided spiritual and emotional discomfort.

6: We cannot say what any one seeker shall find useful for herself. We do feel that entering the silence is universally helpful, but there is a range that is fairly extensive from soul to soul in terms of what techniques or modes of spiritual seeking shall be more efficacious at any given time. However, in each case the dailyness of the practice is that which is very helpful, that which will, indeed, suffice to bring the seeker more and more to herself, to an awareness of the self as a whole and radiant being. Remember that beyond all illusion, each of you is vibration. If you think, for instance, of an engine in a car that develops a certain speed of turning because of the fuel fed to it you can see that various kinds of practices will move that vehicle which is yourself at various rates of speed, with various rates of efficiency, for each of you is an unique being and you will not react or respond to various elements of practice in the same way that any other entity

would. And so there is a continual seeking and searching through the aisles of the supermarket of philosophy, metaphysics, spirituality and religion that each seeker does go through seeking those resources that for that seeker do that job that the seeker feels needs to be done. Consequently, much is left to you, at least in terms of what we would encourage each of you to do. We cannot encourage for each a specific practice that is the same for each, but, rather, we can simply encourage the dailyness of such practices.

7: It is as though the self were a bit scattered in the normal dailyness of living. There are the calls upon energy for those with whom you are in relationship. There are the calls upon your energies for those things you need to do in order not to be a burden to others: the gaining of the money for the necessities, and the enjoyments of a physical life. There are many, many things, ways of thinking, modes of thinking, that move one to various levels of the mind, the shallow or surface mind, the levels of mind just below the limn of consciousness, and those levels that are in the deep mind that this instrument would call archetypal or archetypal. Some entities will wish to work on the surface questioning the form of their practice, moving into rituals that feel right, using the moments to generate within the self-realizations of beauty and delight. Indeed, there is that practice that is legitimate of focusing completely upon the surface and delighting completely in the very chores and minutiae of the day. This is a legitimate practice, a dharna that is blessed and that works for some entities.

8: There are those who find their delight in logic and intellectual inquiry whose approach to the spiritual is of a—we look in this instrument's mind for a word and do not find one—aesthetic approach to the deeper self. And to that person the delight of perfect ideas moves that person into the authenticity of its own being. There are those such as this instrument who dwell in what we would call an emotional approach in which the responses to incoming data are monitored for the purity of the emotions evoked, and there are practices which encourage this accuracy of notation. This instrument would call this level the life in faith, and it is a kind of way of centering the self which lends itself to those who are of a mystical nature. There are those who thirst so for true spiritual food that they are not satisfied with anything less than the archetypal foundations of consciousness, and these entities are like explorers of the deep who bring treasures from mines deep within the Earth and open them to the light within themselves. This also is a legitimate way of approaching the job of cooperating with one's own spiritual evolution.

9: Most entities work on more than one of these levels, and some entities work on all of these levels. Consequently, it is additionally helpful to many entities to practice the facility with which they slip from level to level within themselves. For the way the self works is a structure but one unlike any other entity's structure. And so there is a good deal of inner exploration which is very productive in terms of identifying for the self those modes of inquiry that will be the most helpful assets in working with one's destiny.

10: We would venture to say that within third density what most often disturbs the spiritual seeker is the veil itself, that veil of forgetting that drops over the infant soul as it enters into the Earth plane. Gone is that knowledge of identification with the Father. Gone is the awareness of other selves as the self and all selves as the Creator. Come, instead, is a world in which people observe forms but not essences, doing but not being. And, yet, this is a school carefully designed for maximum learning. How can one learn when one is so bemused, confused and flustered by this unknowing?

11: Look at that. Look at the conundrum, the enigma of the veil. Before you came here you knew who you were. Why did you work hard and rejoice when you succeeded in getting a place within this Earth plane which you now enjoy? Why the confusion? Why the necessity to backtrack, as it may seem to each, and learn again who your real self is, what the real self is, what the quality of realness is? But you see, the point of your density is singular. There is a choice that needs to be made. It is a choice which this instrument would call one of polarity. Do you seek to serve others, or do you seek to serve yourself? Each path, in our understanding, is equally valid. Each path has its adherents. Both paths come together a bit further along the evolution of the spirit for each of you.

12: One path, in our opinion, that of service to others, is favored by the infinite Creator. It is the path upon which

and many, many other things. It is basically a choice-making tool.

12: When faced with something the physical mind wants to solve the problem. It is not comfortable. It is not used to thinking about or analyzing or sitting with what is perceived as a desire that needs to be fulfilled. For your everyday existence, for meeting society's demands, and for keeping body and soul together, this is an excellent tool. It is not to be confused with the consciousness that you are. That which you are is not a citizen of time or place. You are not of this Earth. You are not of this era. Before time began, you existed. In all possible creations you exist. You are one with the infinite Creator. Being able to separate these two strands of being is sometimes extremely helpful when you are working with desires. For that which you are as a citizen of eternity is, in itself, what this instrument would call a safe place to rest from this seemingly ceaseless process of arising desire and the satisfaction or the disappearance of desire.

13: Be sure that when you use the mind you use it as you would any tool or resource. Be sure that you do not allow the mind to use you. For, as we said, the mind of the physical vehicle has a life of its own, and it can and it will drive your consciousness to distraction if you allow the mind to race away with you. It is a good tool. It is a poor, poor master. Rather, we would suggest that you come to the working with desire from the heart because the heart is that point within the energy system of the body wherein the one infinite Creator dwells and awaits the reaching of the hopeful heart. It is as though that which you most keenly desire with your spirit and your soul is already within you, more yours than your breathing or your heartbeat, closer to you than your own bones and flesh, so that the judgment and analysis and understanding that you have within you and can apply to questions that you have about desire are in place, waiting for you to achieve the quietness and confidence of self, to turn to them and to allow them their full sway.

14: Whether a seeker decides to get this car or that computer or that larger tent in a very important way makes almost no difference in the spiritual life of the seeker that makes these choices. But when you move into the area of desires for qualities, for truth, for higher spiritual capacity, then you are beginning to work with desires that are very helpful in terms of acceleration of your spiritual self, the moving forward of that process of the evolution of the spirit for which you took flesh in the first place. When next you have these desires for things or for qualities gaze at them from a secure and restful place from within your own heart, knowing that you have all that you need if you are one with the infinite Creator, yet knowing that you dance the dance of life. And while you are moving through the steps of this beautiful and intricate dance, desires shall arise and may well be satisfied. Know that this is a not only accepted but protected activity, that you have not cast yourself into the outer reaches of foolishness simply because of desire. For it is your nature and your glory to desire, but what shall you desire? There is always the choice.

15: We would at this time make an offer and also leave this instrument. Our offer, as always, is if there is a desire for help as you are seeking, say, to deepen a meditation or a contemplation, we are happy if you will call on us to be with you, not to speak with you but simply to add our meditation to your own. For in many cases this actually helps in stabilizing or deepening a meditative state and is part of that which we are allowed to do without infringing upon free will. Call us mentally to you by our name, and we are glad to be with you at any time.

16: We would at this time leave this instrument and transfer this contact to the one known as Jim. We thank this instrument. We are those known to you as those of Q'uo.

17:♡: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves to speak to any further queries which those present may have for us. Is there another query at this time? 18: S

19: I have been participating with a group which purports to be Zetas and I have doubts about the service orientations of those of that group. Could you give me your perspective?

20: I am Q'uo, and am aware of your query, my brother. It is our great desire to be of service through speaking to groups such as this one, for in so speaking we have the opportunity to walk with each a certain distance, shall we say, upon the journey of seeking. And if we may speak in a manner which

offers catalyst and inspiring we feel blessed. We at all times seek to avoid infringing upon the free will of any entity to whom we speak. There are many ways in which free will may be abridged, and we are aware that if we give a blessing or a warning to an entity such as yourself who is working with other groups then, perhaps, our speaking will carry too much weight in that regard. Therefore, in matters such as this we leave the process of discrimination to you, my brother, for we are aware that you are able to assess the nature of any information which comes within your provenance. Thus, we must apologize for not being able to give you that which you seek in this case, for we would not take from you the opportunity to exercise your own powers of discrimination.

21: (Side one of tape ends.)

22: I am Q'uo, and am again with this instrument. Is there any other query, my brother, to which we might attempt to respond?

23: S

24: Yes. There has been a gentleman named C, a young man who through the internet has been asking me for advice, spiritual and otherwise, and I am not quite sure how he fell into it, and I am concerned that I am giving him good advice. I ask for your thoughts on that.

25: I am Q'uo, and am aware of your query, my brother. We would suggest to you that as you have come in contact with this entity that there is no mistake or happenstance about the crossing of your paths. This entity has been drawn to you, for there is within this entity's subconscious feelings the impulse to seek information from those sources which it values. Thus, as you speak with this entity and share with him that which is your best and highest information and inspiration you give to him that which he seeks. You must also realize that this entity is, as yourself, one who is able to discriminate between that information that he receives that is helpful to him and that information that is not helpful to him. Thus, we would encourage you in your sharing information with this entity that you...

26: (Transcript ends.)

27:

12.11 1999/10/17

0:♡: We are those of the principle known to you as Q'uo. Greetings and blessings in the love and in the light of the one infinite Creator. We thank each of you for all that you have sacrificed, all that you have sought, that has brought you to this circle of seeking at this time. We thank you that you have called us to your session of working. We wish you to understand what a blessing it is to us to be able to share our thoughts with you, to be able to fulfill that which is our chosen service at this time. Please know that you serve us far more than we could ever serve you with our humble words by providing us with the opportunity to experience what it is to be called, to be asked to share. We will, indeed, share all that we can share through this and other instruments this day. We ask but one thing of each of you, and that is that you listen to our thoughts and our opinions with a careful and discriminating ear and heart, for that which we have to say may or may not be that which is needed by you at this time. And for us to be considered by you as an authority to which you must listen is obnoxious to us, for that would mean that we were, instead of helping, being a stumbling block before you. Therefore, we ask that you take those thoughts that ring true to you and leave all the rest behind. We trust your powers of discrimination and we ask that you also trust your own inner knowing, for each has a personal truth to which each needs to hew.

1: You ask this day concerning the unfolding of spiritual evolution and the ways in which you can encourage that within yourself. You ask if the practices of meditation and personal work are enough, are sufficient to open the process of evolution for you and so encourage and promote that evolution, that you will be able to see and realize that you are where you should be, doing what you should be doing as an authentic being.

2:♡: We find that the question is such that we cannot say yes and no, but, rather, we must discuss these concepts. And so we shall begin. Let us look at the nature of each of you, for what are you? What is your nature? Each of you, through personal work, has begun to realize the most basic truth, which is that each of you is the Creator, and within incar-

had, with no reason for it but just that constant desire for love, to know love, to know the truth, to express that love. Each of you is a gallant, gallant soul and we both envy you and honor you, for you do much that you do not know; even as you suffer, you heal worlds.

18: So be content. That is what we would say to you. Be content, and simply look carefully, and more carefully, and with open and open eyes at all that there is about you. And see into things as you can, as you are able, as you are given grace, remembering who you are, remembering in whose service you are and letting yourself be yourself, for that is a wonderful and special thing. Each of you are very beautiful.

19:♡: We would apologize for our wordiness upon this subject but we feel that this concern is a very deep one and wish to probe into it somewhat. We thank each once again and would leave this instrument in love and light, transferring to the instrument known as Jim. We are those of Q'uo.

20: (No questions asked.)

21: (Tape ends.)

22:

11.5 1998/03/15

0:♡: We are those known to you as the principle of Q'uo, and we greet each of you in the love and in the light of the one infinite Creator. May we say how privileged and how humble that we feel to be asked to share our opinions and our thoughts with you at this time. We are aware that this week the concern upon your minds is that of change. There are many ways of looking at this necessary and inevitable process. Perhaps for us we would take a step back from the soul in transition and attempt to describe what we see as the situation against which this drama of change and transformation plays itself out. The one known as S has expressed a love of the concept of the holographic universe, and, indeed, we also feel that each of you is as the hologram of the creation and of the Creator. This, of course, is not obvious or manifest within your third-density illusion, and yet there is a spot within each awakened soul that lies far below the level of sense and rational thought where the spirit knows self, and that basis or fundament is a kind of knowing of self that does not change with time or space or occasion, but rather is the essence of self, the infinitely subtle and unique patterns of vibration which create that complex perfume of light and color that is the spark which each of you is. It is difficult to express this concept in a language which measures by size, for you as a citizen of eternity are both infinitely large and infinitely small. However, in both views of this basis of self, the spark of self is a reality in the midst of confusion, a feeling deep within that endures beyond all experience. When it rises to consciousness for even a moment the conscious life is transformed for that moment.

1: And when these moments of clarity occur to each who is upon a shadowed path and feeling the stress of change, we encourage the careful etching into memory of that moment, for the bare memory of the realness of self is a balm and a comfort against the sometimes very difficult emotional and mental experiences of one who is in the process of change. Beyond all other resources, for the one who perceives herself as changing this basic resource of knowing that holographic self within and remembering the way that feels is a powerful and saving memory.

2: Let us look now at change using the word, suffering. When the life of flesh is born it immediately begins to change. Within the physical world all things that grow bodies and appear in the illusion as part of the Earth plane change continuously through their time of bloom, ripening and decay. The source and ending of all these changes for physical flesh is dust and ashes. We do not for a minute suggest that the source and ending of the change within the spiritual seeker is dust and ashes. However, it is well to realize the absolute inevitability of constant and unremitting cycles of alteration and transformation, and within each transformation there is the decay, there is the loss of what is left behind. And there is that time when loss has occurred but new life has not become apparent. Those times, which this instrument has often called the Dark Night of the Soul, are times of gravest pain and bewilderment for many. Certainly the mind grasps the concept of change. And as this instrument was saying earlier, the mind views change as a problem to solve. This is the natural tendency of a brain, and we make this distinction

clearly between intellect and consciousness, that the form was created simply to solve problems, to make choices that tend towards the safety and comfort of a physical vehicle.

3: However, when the spirit awakens from Earth's pleasant slumber, it beholds not simply the natural processes of a life, not simply the earning of money, the acquisition of needed items and so forth, but far more acutely there is the sense of the mind's being unable to grapple with or solve the process of spiritual change. So often those in the midst of spiritual change do attempt to use the intellect. It is a natural and a common resource. After all, the mind is consulted continuously, is working continuously, and when it is faced with the subtle nuances of that which is deeper than words, it finds itself uncharacteristically boggled. There are things upon which the intellect cannot work. There are situations which the intellect cannot make into a problem to solve. There is that feeling of being out of control, and intellectually speaking, this feeling is accurate. For there is little that the brain can do to promote peacefulness of heart or that wonderful feeling of grace.

4: This inability to bring the resources of the mind into play and fire away at the situation is not easily understood by those who have not awakened. They do not see beyond whatever material concerns are at the surface of the change or are happening concurrently with the change that is sensed within, and consequently the spiritual seeker is cut off not only from his own abilities of intellect but also the intellectual resources of those about him. Conversely, those who grasp and fully sympathize with the subtleties of spiritual regeneration cannot bring words to bear upon a process which is far deeper and less personal than words and language in general might offer. The issues involved in spiritual transformation are profoundly impersonal as well as uniquely personal to each seeker. That is, at the same time that the seeker is experiencing unique perceptions because of the unique pattern of distortions for that particular entity, that spark is also melding with and creating dynamics with a greater Self, which process is very difficult to express in language, for this Self is at the same time that spark that is you and all that there is. The layers of self as one moves down the tree of mind are infinite, and as the experimenter moves through and takes part in this process of spiritual change it may at one moment be at one level of mind; at another moment at a bewilderingly different level of mind, skimming and diving deep, coming up and leveling out, and at the same time not knowing that one is in motion. The spiritual sea is three-dimensional, and you can breathe the water.

5: So there are experiences of being taken to the bottom of self, of becoming the planet, the star, the sun, the creation; at the same time, those infinitely small awarenesses of the self as a thought, as an ether, as an object such as a beautiful butterfly, or a perfectly blooming flower, or given the sardonic nature of certainly this instrument's mind, a pile of garbage. All of these levels and feelings that the senses cannot process within incarnation are in play and in play with a good deal of freedom while the entity is attempting somehow not simply to survive this process but to embrace it, to make a welcome for it, and to cooperate with it and perhaps accelerate the process. Yet the essence of spiritual change is suffering. There is a shallow suffering to being without a home, keen but not bone deep. There is a deeper degree of suffering in becoming aware of either the depth of suffering of the self or the suffering of the world. And this can crash in upon one with mind-numbing power and intensity and cast one into a great pit of despair.

6:♡: This is part of the creation. This, too, is to be embraced, this death, this pain, this limitation, this very pain is to be embraced somehow. The self does not see any possibility of becoming able naturally to embrace suffering. Here is where the heart may become an ever more helpful and useful resource, for while the mind is an excellent tool for the outer world of decisions within the outer world, it is within the heart and the deeper emotions that spiritual change shall take place. And, therefore, it is to the heart that the seeker may reliably and trustfully come; sometimes for comfort, sometimes for encouragement, and sometimes simply for a place to be held and comforted and loved. Whereas the mind must think itself sacred, the innermost heart is already holy ground, and awaiting there is the Creator, that intelligent infinity that so curiously loves every spark from which It is learning about Itself. As you sit within this temple and remember the Creator and feel that holiness within, the self

may find surcease from pain just for that moment. And, oh, what a relief that moment is!

7: We would at this time pause and ask for a redirection of the question, for we realize that there were several strands to the information requested this day, and we would like to have further direction. Is there a question at this point that someone would wish to throw in so that we could, shall we say, get our bearings? We are Q'uo.

8: V

9: How does the releasing of past traumatic experiences or past programming relate to the progress that can be made and the changes that will be necessary at this time to go further in the ascension process?

10: We are those of Q'uo, and we thank you for your question, my sister. The past often seems to be a kind of permanent burden, at least the less pleasant portion of that past. There are crystallized nuggets of pain, emotional and spiritual pain, that are locked deeply within the personality and character of each seeker. Any attempt to analyze or therapeutize them into a new configuration is limited in its success because it is not seen by most therapeutic entities that the issue is forgiveness. The deeply buried programming and crystals of pain are seen as that which need to be taken out, to be pulled up by the roots, seen, in other words, as weeds in a garden. And yet this approach only tends to build walls thick enough to protect one from those crystallized areas of pain without coming into a balanced awareness of that pain. One cannot give it away. One can only give away what one has forgiven oneself for feeling, and the triggers for this forgiveness are different for each seeker. The key, however, is forgiveness of self, forgiveness of others, forgiveness of humanity. For truly it is the very nature of the physical world as you know it, this heavy chemical density in which you abide, that almost nothing can be known.

11: However, when the senses are awakened by that final iota of forgiveness it is as though someone has lifted the burden from the shoulders. As to how to approach that moment of release we can only encourage persistence of desire. It is written in your holy works, "Ask and you shall receive. Knock and it shall be opened unto you." And this is true. We always say through this instrument, "Be careful for what you wish for." For truly, all desires will be granted to you. And yet what does a spiritual being wish for? Does it wish for surcease of pain, or does it wish to serve the Creator in whatever way it may serve the Creator? Are not the paths of those spiritual entities which are inspirations to you within your world those lives which have experienced much pain and suffering? And yet you see in those lives a joy, a delight, a passion that somehow transforms the experience of suffering. This instrument's path to the Creator is the teacher known to you as Jesus the Christ. This entity deliberately sought its suffering and simply dedicated it to the suffering of all beings, opened its arms to the world and said, "I take all of the pain, all of the suffering, because I want there to be less suffering, and this is what I can do."

12: V: In many ways you also may take upon yourself the sorrow of the world, and this is a spiritual practice that many have pursued. We ask you to gaze with a cold eye upon the suffering involved in transformation, for this attitude is a balanced one in our humble opinion. It is to the person who is able to gaze upon the Dark Night of the Soul, which this instrument spoke of, with an indifferent eye but a full and willing heart, that this process may begin to come easier. By releasing and yielding to your suffering, by welcoming that which must be suffered as a brother and as a sister, by offering the hospitality of your life, your body, your mind, your strength, and your will to this process, the heart is opened as if by magic, and you find that no matter how intensely you hurt, it does not kill but, rather, cleanses, empties, renews and readies that instrument to be an ever clearer, purer and brighter channel for the light that must come through into the world or the love that must come through into the world, not from you but through you.

13: As you embrace this process those emotions of release and humility, humbleness and nothingness, become an offering to be lifted up unto the Creator as "all that I have." "This is all that I have and this I give to you. Do with me what you will. I am a boat. Life is the ocean. Toss me somewhere. I shall attempt to sail." This kind of abandon, this action of the Fool is powerful. And as you become ridiculous, as you embrace this darkness, you embrace also the light that follows. For truly in the Dark Night of the Soul there is a moon

setting and a sun rising. And that sun is a glory beyond all space and time signifying a Love that created all that there is. We would encourage that moment of abandon within each of you where you not only say but feel, "Not my will, but Thine." For, you see, there is a cyclic nature to manifestation of any kind. As the Creator's heart beats, creations are born and die. The one thing that remains, whether it is perceived or not, is that intelligent infinity that we can only call Love in your language, this vibration which is the one great original Thought or Logos is what you are, with no past or future but simply a moment of being that is infinite.

14: V: Move back into this awareness when you have done your work with the mind, with the emotions, always you are the branches reaching down to the roots of the vine, for your roots are those of perfect Love. And as you spiral ever upward, you shall be light and dark and light again and again and again. And that which has become a burden will be sloughed off again and again and again, for you shall mature, not by adding things unto your self, but by allowing them to fall away from the self. In fear, you see, you collect and armor and harden. As love is able to touch those difficulties that have crystallized within, they are subtracted from the already whole, already perfect being that is your reality.

15: V: We realize that what we have offered may be slim comfort to those to whom this present moment is a vale of tears, and we would remind each of you that the Creator's love can only be expressed, that support can only be given, by the hands that are of flesh. You are the Creator to those about you. Your support is the only way the Creator can support within the incarnation, within the illusion. Your hands. Your voice. Your smile. Your eyes. These things are your gifts to your brothers and sisters. Sorrow is essential to this experience that you call third-density life. But your attitude towards this sorrowing, grieving and changing process can create for you a peace that surpasses all understanding. We encourage each of you to see that heaven, even if it is from afar, to know that the angels and ministers that have always loved you, love you now and are here to help you, though unseen they hover, waiting to comfort, looking for ways to confirm any glimmer of hope within. You are never alone in this process. This is a guarded and protected process, and the haven does abide. May each of you help each other to find your way home.

16: (Transcript ends.)

17:

11.6 1998/04/04

0: V: We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator in whose service we come to your peoples. We want to thank each of you for calling us to your group, for enabling us to learn from our own way of offering service. For truly without your call we could not be useful in our present occupation, for we hear the cries of the sorrowed of the Earth, and we seek to lighten that sorrow by sharing our thoughts and our opinions. We ask that each of you exercise discrimination in listening to our words or any words. For we are not authorities, nor is anyone else when it comes to the spiritual journey, for each person is unique. Each spirit has its own journey, and though there are many, many points of similarity each path is unique. Each spark of the Creator is unique, and each will recognize and treasure those truths that are meant to be heard. Those thoughts that we offer that do not meet that demanding criteria, we ask that you leave behind. For truly you shall recognize those concepts that can be to you a tool or a resource in your evolution.

1: V: Your query this evening concerns distortion, the distortion seen in personality. And in order to discuss this we must move back to examine that concept of distortion. This is the way that we use the word distortion. To our way of thinking, all that there is in the manifested world is distortion. The lack of distortion, when absolute, describes intelligent infinity, the Creator Itself, in Its unpotentiated state. The first distortion which approaches the unmanifest intelligent infinity is free will. This produces that manifestation of the Logos which is known to this instrument as intelligent energy and known to your scientists as the photon, or light. When we come to you in the love and in the light of the infinite Creator we are coming to you in those distortions, for were we to come to you as undistorted Creator we would have no be-

is necessary to the third-density experience, or to the fourth, fifth, sixth-density experience. So let us move back to take a longer view of this that is called desire. This instrument has received from those who have had unusual experiences, and we find in her memory a recent letter that gives us a good place to start speaking of desire. This entity was able to move out of his body in a daydream-like state, not in a sleeping state, but in a very relaxed and self-confident state. He was able to leave the area in which his body was placed and eventually to leave the planet. At first, he could not move beyond a certain distance but then, he wrote to this instrument that in the metaphysical or time/space continuum the mode of motivation or movement was love. Love, therefore, took him by his will on a tour right up to the point at which he felt that he could not and would not go further. We offer this experience in order to be able to talk about the relationship about the great original Thought or Logos, which is love or desire.

3: Desire feels, when one is in an incarnation and experiencing the momentary arising of it, very straightforwardly a desire for acquisition. It feels like it has an object, in other words. And for the most part, those things which entities among your peoples desire have what this instrument would call a simple location. One desires a meal or a girlfriend or to go someplace or to read a certain book. These are things in the outer world that can be achieved and brought into the dwelling place and possessed. And as the one known as R noted, it seems that these desires have a very short shelf life after the acquisition of the object. Once the object is acquired it is no longer desired. As long as desire remains at this level and is seen as that which is desire of an object we have to approach the subject in a certain way and that would be to speak of certain ways of estimating the value of various desires.

4: V: However, there is another level of desire with which those present all have considerable experience and that is the desire for purity, for truth, for beauty, for light, for true love, for true love between people, for true relationships between people. And this level of desire has a life that is denied to desires for things which can be acquired in the physical world. This level of desire places a seeker in a different world where she is able to see objects, both metaphysical and physical, not with the eye of the physical world but with the eye of the heart, what the one known as Ken Wilbur has called the eye of contemplation. These desires for a higher way are wise, wise desires and we would encourage each of you to stoke these fires of hope and faith and will and ask for your highest desires with abandon and greed. For these desires for a higher way of being, a higher method of seeing, will cool the fire in the oven of desire so that you as an instrument of the divine are tempered and strengthened.

5: You shall not, to the best of our knowledge, probably ever be able to experience a lack of desire. For you dwell within a physical vehicle which must eat, which must have a place, which must put onto the body protective clothing against the elements. As long as you carry this structure of flesh, the chemical, the biological reactions which move the physical vehicle from infancy to growth to decay to death will continue unabated, that being the nature of that physical vehicle and the nature of the physical world into which this vehicle has been born. The poet which this instrument knows as Tennyson called the nature red in tooth and claw. Everything must eat, and so the universe of the body is full of that which is eaten and that which eats. It is full of the tiniest organization of molecules which make up the simplest life form, having unending desire and with each iota of consciousness there come new and greater levels of physical desire.

6: There is no harm, error or sin in desire. It is simply logical to satisfy appetites. Each organism has instinctual appetites and the fulfilling of them is appropriate and, shall we say, planned for by the infinite Creator. Indeed, desires are to be protected in that it is well for all that draws breath, shall we say, within your physical world to have that which is needed to sustain life.

7: The kind of desire that tends to provide excellent catalyst for growth and good food for thought is what we might term mental/emotional desire. The one known as R spoke of that desire to get those things which he might need at a later time. The one known as S spoke of the desire to come into a more integrated or full understanding that would illuminate the experience that he was having that would make things more make sense. As the one known as R noted, (when these par-

ticular desires were dropped others would take their place. And in this context we would use something else out of this instrument's memory: a story that is given as what this instrument calls a koan, a parable, shall we say, that helps seekers to gain realization.

8: This story, in brief, is that there was a holy man, an anchorite, one who had been given a room where he might put his bones and a daily bowl of meager soup and bread that kept body and soul together. And in this room this entity sat in meditation all his waking hours, waiting on the truth, resting in the divine, at peace, and feeling no rising desire. Years went by and then one day the door to his humble room burst open and into the room came a woman he had never seen before. She placed a baby in his arms. She had told her parents that this holy man was the father of her child, and she was giving the child to him. After contemplating this gift for a time this holy man set out for the sea coast very near the street on which he lived and obtained work of the most humble kind, carrying heavy things on and off the ships that traded at that port. With the money that he made, he purchased food and fed and clothed and tended the child that had been given to him. Several years went forward in this way, and then one day his door burst open again and this woman entered again, having decided that she wished for her child after all. He gave her the child who was by now passed the toddler stage, arranged his limbs for meditation and rejoined the light that he had left behind when the gift of the child was his.

9: To the one who has no arising desire the universe is free. It is a gift. And every blade of grass, every ray of sunlight, every kind word, every gentle glance, is a beauty and a truth. When you have no arising desires you may feel the grass and the elements, the dance of the wind, the dance of fire, the dance of water, and the dance of earth. And the universe lies before you infinitely complex, infinitely unified, at one with itself, at one with you, part of you, as you are a part of it. May we say that we do not expect many moving through third density who experience this state of no desire for longer than, say, a moment, an hour, or an afternoon. Times of feeling this peace indeed are gifts that come now and again, and while you were experiencing this peace you wondered why you ever desired anything. But that setting of full and open heart of faith, that ultimate balancing will that would allow such a state, are genuinely not helpful for the purposes of evolution in spiritual terms. The design of your physical vehicle as human beings is not an error or a whim but, rather, it is the result of experimentation on the part of what this instrument would call the Deity. Creations before this one that you now experience have tried various kinds of ways in which entities could accelerate the pace of their spiritual development, and so far, what has been found is that placing a veil over the truth and the beauty and the ultimate goodness of all that exists is very helpful for the developing spirit.

10: If you are as the trees and the flowers then you know without having to reach that all is well, that all is one, and that all is a dance. But humans with this knowledge will not move themselves forward spiritually but rather tend to remain in the state in which they were born. It is actually the arising of desire creating discomfort that motivates entities on so many levels and this motivation of people who wish to simplify or clarify or solve the perplexing questions of what to desire and how to desire it are what open people to new thoughts, new ideas, new practices, and new ways of looking at things. There is, of course, much of skill but more of art in learning your own self, of using the mind carefully in a limited fashion to analyze just what level this desire is on, how true to myself, the seeker, is this desire, how honest and pure is this desire.

11: There are many ways to use the emotions in working with the desires of the heart, the emotions, and the mind. We would like to take another half hour to speak of the desire to know, but we shall content ourselves here with saying that the intellectual and the emotional parts of the self often so combine as to create a very intense desire to know, and this desire has power both for good and for ill in terms of the evolution of the spirit. Here we would perhaps offer a warning that we have offered many times and that is the warning of the nature of the mind as compared to the nature of consciousness. It is easy to confuse the mind with consciousness, but they are separate things. You are, in terms of your physical vehicle, an almost hairless great ape. You have an excellent mind capable of abstract thought, self-reflection

these moments in perfect faith. They will come. And know that your highest and best service will be opened to you one moment at a time.

15: The one known as R speaks of entering this or that avenue for additional service, and we would say move with that which moves your heart, but know that if such and such a choice were not made, if the entity did not go forth into another environment but stayed within the one which offers comfort and pleasure at the present time, yet still the same quality of service would be offered, would come about. Indeed, one cannot escape one's opportunities for growth and for service. They are so much a part of the warp and woof of the incarnational experience that there is no escaping them. Your purposes will find you where you are if you listen. And so we simply ask you to rest, insofar as you are able, in the sure knowledge that you are not alone, nor are you lost. All that you hoped for and seek will come to you in ways that surprise you often but in ways that are still recognizable in terms of your hopes and your dreams. Hew always to those dreams. Encourage the faith that lies within you. And relax into the moment with its joys and its sorrows and its dailyness. And know that in the most simple and everyday atmosphere stunning and powerful forces are at work and will reveal self to self and service to the seeker.

16:♡: We would close this communication through the one known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

17:♡: I am Q'uo, and greet each of you again in love and in light through this instrument.

18: At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there another query at this time?

19: Carla

20: Yes, I sensed that there was a lot of material that I did not get to, and I wondered if you could just continue the train of thought and open to some of what I was not able to open to through the one known as Jim.

21: I am Q'uo, and you are correct, my sister, in your supposition that there is a great deal of information that is available upon this topic. We are aware, however, of the time restrictions that this group has set for itself, and we are attempting to observe those restrictions so that we do not overtake those present. Thus, we have found a place that is, as you would say, good for the stopping and would focus now upon any short queries before ending this session.

22: Carla

23: I would just say that it is frustrating sometimes to have the bridge to the subconscious open and to see the immensity of the structure of thought that is behind the little bit that I am able to say, and I wish that I could move into those immense structures of thought and explore.

24: I am Q'uo, and we would agree with you, my sister, that there is a great deal of organized information that is available upon not only this topic but upon most topics that are the subject of our speaking to this group. This is so because, of course, as you all are aware, there is a very close connection between all thoughts of each entity. For the one Creator is alive and well and thinking mightily upon all things. And yet does not all of this fine and intricate structure dissolve into the one unifying concept of Love that has created all of us, the thoughts that we think and the means by which we think and observe our thinking. There is as much to be said about such topics as there is time to say it, and of course, within the third density most especially, there are time parameters into which various portions of experience are placed. Then, as we communicate with you we also seek to observe the patterns of your life, the ways in which information is sought, and we look at that which we have to offer of our own opinion and seek to form it into a shape which will fit your needs. If there were only five of your minutes, for example, to give information upon this topic we would attempt to hit more of the high points, shall we say, than attempt to interweave a more intricate connection of these points as was our desire during this session of working.

25: Is there another query at this time?

26: Carla

27: Yes, I have one on a completely different topic. I got an e-mail from a fellow who had an experience where in a dream or somewhere he saw a skull which shot out a green light from its eyes into his eyes. When that happened he could feel that he was changed and he saw his shadow walk up to him and join him, and from that time he has cleansed his

body. He is now a vegetarian and seeks in meditative and contemplative ways and he has asked about the shadow. Is it something added to him or some part of him rejoining him, or what was happening here?

28: I am Q'uo, and am aware of your query, my sister. Indeed, within the dreaming state there is the opportunity for each entity to feel a revitalization, a rejuvenation, a rededication and an inspiration which will move one beyond one's previous self. In experiences as the one described today where there is a connection made with the self that is profound and powerful, one may look to the addition of those latent powers, those essences of the subconscious mind that become available to the conscious seeking self. Thus, in this particular experience the shadow may well represent those hidden attributes that this entity has programmed previous to the incarnation as additions that would be sought at some point within the incarnation and made available as doors to the subconscious mind, that dark and hidden place of power, are opened to the conscious mind. Thus does the subconscious mind join with the conscious mind in the conscious seeking during the incarnation.

29: Is there a further query, my sister?

30: Carla

31: No. I thank you for that answer.

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

33: R

34: No. Not from me. Thank you for all that you have said.

35:♡: I am Q'uo, and we thank each present for inviting us to speak our simple thoughts and opinions this day. We would again ask each to use discrimination in choosing that which to place within the life pattern and that which to leave behind. We are those of Q'uo, and would take our leave of this instrument and this group. We leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

36:♡: (footnote start(Holy Bible, Corinthians 13:1-3: "If I speak the languages of men and of angels, but do not have love, I am a sounding gong or a clanging cymbal. If I have the gift of prophecy, and understand all mysteries and all knowledge, and if I have all faith, so that I can move mountains, but do not have love, I am nothing. And if I donate all my goods to feed the poor, and if I give my body to be burned, but do not have love, I gain nothing."(footnote end(37:

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0:♡: We are those known to you as the principle Q'uo. We greet you in the love and in the light of the one infinite Creator. We cannot say how blessed we feel to be called to your circle of seeking on this day of your fall as the creation about you has begun to release its summer heat and to prepare itself for the sleep of winter. The desire of each tree and bush and flower for growing and turning to the light must gaze at this time of autumn knowing its time of sleeping and regeneration is soon to arrive. And while the ground and the second-density trees and creatures of the shrub and forest have no trouble adjusting their desires to fit the harmony of temperature and inner direction, the third-density humans upon your sphere do, indeed, have no winter of sleep and regeneration but rather an endless, or seemingly endless, succession of hopes, ideals, wishes and desires of all kind that seem to know no season and sometimes seem to give one no rest.

1: We are most happy to speak to you upon the subject of desire. We ask only one thing and that is that you listen to what we have to say with a jaundiced and careful ear and heart, for we would not wish to place a stumbling block before any who seeks. Rather, we wish to offer thoughts that have been useful in our own development. It is our service to you to do this. We are delighted to do this, but we do not wish to pretend to be authorities. For we are not authorities, but those who walk with you upon a spiritual path that, as far as we know, is endless. The rising and falling of desire can well be said to be the hallmark of the experience of being self-conscious. Not only your third-density human experience but also the experience of higher densities. There is ever the finer tuning of desire, the finer delineation of the shape of energy of desire.

2:♡: Indeed, it may be said that in a very powerful way desire

ing in a manifested universe. We would be unable to act in any way, for all would be one in an absolute sense.

2: So when we gaze at the distortion of a particular personality shell, at the systems of energy blockage and bafflement which causes what seem to others as an unbalanced or distorted personality, we gaze upon distortions of distortions of distortions. We gaze upon systems of energy, all of which are distortions of the one great original Thought which is Love. To us, then, that a person is distorted in such and such a way, in the context of an incarnation, is not a bad, a wrong, or an incorrect thing. For we are aware that each entity before incarnation selects the personality shell which contains those gifts and those physical, mental, emotional and spiritual limitations which will create biases or distortions, which will then set up both the personal learning for that entity for that incarnation and the path of service or paths of service that become available to the entity during incarnation, given that various systems of distortion do indeed prove to stand the test of incarnational time.

3: It is not that an entity incarnates with one mission and can either fulfill it or fail to fulfill it. Rather, there is the setting up of circumstance which may provide the catalyst which was considered desirable by that spirit before incarnation. The system of distortions or biased opinions can show themselves very simply in the growing entity as preferences. Each young spirit in incarnation discovers things that it likes, things that it wishes to avoid. As the incarnation progresses there are repetitions and cycles of experience that lead the entity repeatedly to the crossroads of incarnational choice, not simply once in an incarnation but reliably and dependably again and again. Each spirit will face one or more basic incarnational questions. For instance, this instrument is already aware that its incarnational desire for personal learning was to find situations in which it was able to give without expectation of return. This is, in fact, a fairly common incarnational goal. And to this end, certain biases were chosen by this particular entity. In just this fashion each evolving spirit will in the processes of incarnational living meet situation after situation in which the metaphysical question is repeated, and the choice may again be made for service to others, for service to self.

4: So the biases given to oneself certainly create avenues of learning and avenues of service. However, the metaphysical twist, shall we say, of fate deposits in each spirit's experience a universe in which gifts are not necessarily used for what that entity thinks they should be used for. The ability to dance, the ability to sing, the ability to do mathematical equations, the ability to do any particular thing which is considered unusually skillful or to constitute a talent or a gift may logically be assumed to lead one to a specific career or line of work or avenue of expression. In many cases, this is simply not the goal in a metaphysical sense. Because one can, for instance, play the piano it is not necessarily one's fate to become a pianist. The delicacy with which the music is heard and felt, the dexterity of mind and muscle that is involved in producing a heartfelt and intelligent piece of music has many metaphysical uses which are not necessarily apparent and do not have much to do with music.

5: Consequently, biases in the form of talents and gifts, in a metaphysical sense, do not equate from talent to expression. There is always the mystery of that rhythm of destiny which, if looked for and listened for and heeded when heard, can greatly facilitate and ease the accomplishment of that destiny which was, in fact, metaphysically hoped for, illogical as it may seem in Earth terms.

6: In the sense in which the question was asked, the distortions had to do with producing a pure channeling, the three entities involved in producing this channeling being obviously distorted and biased and in many ways unbalanced. The question put to this instrument by the original questioner in this regard was, "How can such an unbalanced group produce a pure and clear contact?" And we say to this entity, the one known as J, and to this group, as we have said before and as others have said through this instrument, that, metaphysically speaking, it is the intention, the desire, and the hunger of the entity in visualizing service that creates the service, not the system of distortions which have set up a particular dynamic. However, it is to be noted that in line with what we have said about distortions, although it is in no way obvious that various distortions would create these dynamics, nevertheless, the distortions chosen by each of those three entities were exquisitely utile in creating an atmosphere in

which three confused and highly distorted entities could support each other's desire to serve and could support such with a purity of intention that, for each, had been honed over a period of time.

7: Again, we note that distortion, seen in a metaphysical sense, is a matter of mechanics, of setting up a situation which may produce a system of energies that harmonizes for a specific kind of service. When any group unites for service there is a great explosion of potential energy, and it is to those entities who have spent the time or the effort or have the gifts to be of a sincerity that is profound that service in a group shall be most successful. The way distortion feeds into group effort, then, is both obvious and mysterious. Obvious in the sense of seen attributes, talents and gifts. Forever mysterious in that seen by human eyes each entity is less than perfect. Seen as systems of energy that may harmonize, distortions may be seen as most fortunate and most powerful in combination.

8: We are those of Q'uo, and we would welcome further queries upon this point before moving on to another question.

9: H

10: I want to know if you can enlighten me on my father who died last August and the fact that I have a real sense of him being with me, and I am not sure what I mean by that. Perhaps you can help me understand a real sense of his presence with me at this time?

11:♡: We are those of Q'uo, and we grasp your query, my sister. When entities leave the Earth plane there is, in many cases, much healing that needs to take place, and adequate time and space for this healing is supported, nurtured and provided. There is no time limit upon this period of balancing and review of incarnation, and often a portion of this healing is the continued ability to, as this instrument would say, keep track of those entities (which one has) a particular kind of connection, affinity or dynamic with. In many cases there is the opportunity during this period for comfort in the company of those still living who have this particular connection, affinity or dynamic. This is not necessarily evident from closeness within incarnation and, indeed, when there has been some lack of communication within incarnation it is extremely healing for the entity moving through that review of incarnation to sit on the shoulder, indeed, to lie within the heart as comforter and supporter. And most of all to breathe the odor of a beloved personality, for even though the personality shell is chosen out of a vast self that is the true self for incarnation, that personality shell is turned into art, turned into beauty by the creative spirit. And when an entity gazes back over an incarnation and sees that bright light of a particular shell that for this entity has shone, or as the song said, "Helped the universe to shine," for this entity, there is great comfort in the company of that entity. It is not that there is a great message to be shared or that there is a concern, but, rather, simply an enjoyment and appreciation that could not be felt within incarnation but that is seen from the wider standpoint of larger life beyond that veil of illusion which is the Earth plane.

12: May we answer you further, my sister?

13: H

14: What I think I hear you saying is that the entity that manifested on Earth as my father is now sitting on my shoulder in appreciation of having a broader view now that he is no longer manifested physically. He is more of a total spirit. It is more like that entity is looking at me, and that is an interesting perspective for me to see because I wondered if I was in some way invoking him. Or wanting to or this was a hope. I didn't know where it was coming from. Thank you for your explanation.

15: We are those of Q'uo, and we thank you, my sister. We believe that you have the gist of it as we offered it. This instrument is having difficulty expressing this concept. The puzzle of personality is that puzzle where pieces keep trying to fit together and after incarnation after incarnation is experienced each entity in relationship finds the fit a bit better and a bit better. And as entities move in and out of illusion they can, when out of the illusion, have far greater appreciation of the healing and healthful aspects of a given relationship and find transformative healing within appreciation of the living entity that is within incarnation seen from that broader context. Indeed, for a person to heal from incarnation there is the self to be forgiven. And each relationship is gazed upon. The surprises involved in this gaze from larger life are many.

And we would simply say that in most cases where there is that intuition of presence the source of that intuition is not the self in (the) personality shell of incarnation but the other self that is in relationship and that is relating from larger life as a part of its healing. So in a way that entity that is you is a healing presence to this entity as it is in larger life reviewing the incarnation that has been and gazing at the self to see what perhaps shall be the next choices of incarnation, of personality shell, of mission, of purpose.

16: Is there a further question, my sister?

17: H

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

19:♡: We would at this time transfer this contact to the one known as Jim. We thank this instrument and leave it in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo.

20:♡: I am Q'uo, and greet each again in love and in light through this instrument. We would continue to entertain further queries that those present might have for us at this time.

21: E

22: I am wondering if it is possible to meet yourself in the form of another person in this life?

23: I am Q'uo, and am aware of your query, my brother. In the largest possible sense this is always true with each entity that you meet, for each entity is an other self, an other aspect of your self and of the one Creator from which all aspects move into experience through the illusion. In the sense which we feel you are asking at this time we would also suggest that is also quite possible for entities to have the opportunity to interact with other portions of the self which have incarnated from other periods of the, as you would see it, the river of time moving from one point to another. However, we would suggest that this experience is one which has the purpose of allowing each aspect of the larger self to integrate with another in order that there might be a more complete experience for that portion of the self which might be termed the oversoul or the higher self. This portion of each entity's self exists at a level of experience which can be seen as existing in your future. However, it also is that which exists in what you see as your past. The experience of each of its portions is undertaken in order that an overall balance might be achieved.

24: Is there a further question, my brother?

25: E

26: How would you recognize such a meeting?

27: I am Q'uo, and am aware of your query, my brother. We would suggest that the recognition is most difficult, for the great majority of the third-density population is unaware of the possibility of such an experience and would not be able to identify the feelings of familiarity and the intuition that alerts the conscious mind to the recognition that is subtle, profound and powerful.

28: Is there a further query?

29: E

30: No. Thank you. I think that that was a very accurate answer.

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

32: Carla

33:♡: H and I were talking about how I could help myself with diet. I feel that I am living on faith and nerve pretty much after a lot of experience with diet. Why would I give myself such a bankrupt system? Why would I not react to food which I so love to see growing and that I so love to cook for other people? I have no logical anything to illuminate that feeling. It's just an intuition.

34: I am Q'uo, and am aware of your query, my sister. As you are so well aware, the experience which you have had with the ingestion of foodstuffs has been one which has seen a full circle of variety and preparation, tailored so that the gastrointestinal tract which your physical vehicle is saddled with may be able to pass the foodstuffs in a regular fashion. There has been the preincarnative choices to limit the physical vehicle in many ways in order that the efforts of the incarnation might be focused inwardly and might look toward those areas towards which it has looked. The side effects of the physical vehicle's limitations are many, including those concerning the ingestion of foodstuffs, as you are aware. The fact that the physical vehicle is still incarnate is a fact that should bring great rejoicing, for this physical vehicle has gone through much stress and difficulty throughout its incarnation in order that the focus be maintained. It is

part of your present understanding that the low-residue diet is of central importance, and this suggestion is one which we continue to recommend. This in itself has its limiting factors according to the variety of foodstuffs that are within the range of the low-residue diet. If there is the desire to further improve the diet we are aware of some small measures that can be taken but in the overall sense would continue to recommend the course which has been traveled of late.

35:♡: We would at this time once again thank those present for inviting our presence in your circle of seeking this day. We are known to you as those of Q'uo, and we leave you in the love and in the light of the one infinite Creator. Adonai.

36:

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0:♡: We are those of the principle known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. We bless and thank each of you for all that you have done to come to this circle of seeking at this time, for all that you have sacrificed and the choices that you have made that have brought you, as seekers of truth, to sit together and open your hearts to each other, to the universe whose citizens that you are, and to those thoughts of ours that might have use for you. You have truly given us a great blessing and a great gift. We hope that those thoughts that we share with you shall be helpful to you. If any thought does not please you, we simply ask that you release it and forget it, for we do not have authority but, rather, are as you: pilgrims sharing that which we have come to feel is our truth, hoping that it might be a resource for you as well. As always, we encourage your careful discrimination in listening to any and all opinion, for there is no authority as great as that which rests within you and which knows what is yours.

1: You ask this day about gratitude, thankfulness. We realize that this is peculiarly difficult to come to in any situation, for within the illusion that you experience as your incarnation the atmosphere is not full of clarity and illumination but rather often full of confusion and negative seeming emotion. The heart within desires to experience only a greater and greater amount of solitude, peacefulness and beauty, but that which the world seems to offer is crowded with many different people with many different opinions and certainly seems far from peaceful as the timbers and rafters of your own personal mental interior shake and stagger under the many confusions that reign and that shall always hold sway over the incarnation, over the experience throughout the incarnation, for truly, as we often say, no one who takes incarnation upon a third-density planet is hoping for a clear and peaceful existence, but, rather, is hoping to be utterly confused and yet to remember, somehow, those truths which can only be known by faith, which can only be remembered by faith, and which can only yield hope, praise and gratitude within the transformed heart.

2: It is that transformation of experience that each hopes for again and again within the incarnational experience. And as each of you looks back over patterns that have been completed in the past, each may see the working out of seemingly insurmountable confusion in ways that were unexpected and yet elegant, difficult and beautiful. Such is the bittersweet quality of realization amidst the sea of confusion that is consensus reality within your Earth world.

3:♡: What is the spirit that it should be mindful of such things as praise and thanksgiving? It is at this very basic level that so many among your peoples cannot grapple with the issue of life itself. What is the spirit within that it must take flesh and be thrust into a world of sensation that overstimulates with glorious disarray and confusion? The spirit, from the instant that it awakens into the Earth plane until that moment when the last breath leaves the body, what is this entity that it should feel anything, positive or negative? It is in facing this question of identity that the search for true thankfulness must begin. For just here, just upon that spot where the slide is under the microscope, there at that first glimpse of light of that which changes, we get the first scent of the dangers and the glories of this ephemeral and all-to-short process of incarnation. Each of you begins with that spark of light that is your essence and your core. It is in no way different from or lesser than the Creator Itself, for it, as all things, is infinite and divine love.

4:♡: The clay from which you have been formed expresses

not behave according to the normal standards of the culture in which he lived. Because this entity's father was a carpenter this entity would be considered to be a carpenter, for that was the way of the culture into which this entity was born. This entity did not satisfy the requests of consensus reality that were thrust upon him by the world in which he lived. Rather, this entity was moved by inner direction, first to seek out the wisdom within its own culture, then to seek out the wisdom of other cultures in lands which neighbored his own. This entity did not ever hold a job or earn money. This entity, thusly, did not contribute to society in the accepted ways of his culture, nor did this entity marry, have children and become husband, father, advisor and wise old man. Rather, this entity wandered from place to place, owning very little, seeking within his own heart, moving according to those inner dictates that called to him from planes beyond the one in which he dwelled.

5: Fasting, praying, talking to those who wished to talk about the spiritual journey, this entity eventually gathered about himself students, and gradually the entity began to have abilities that were remarkable. And, yet, the healings and the manifestations which the one known as Jesus eventually became able to offer to those about him were not a product of any (part) of the outer or consensus world, but, rather, were the fruit of a long and arduous process of self-discovery and purification of self which this very gifted individual felt called to pursue. When this entity then was able to open a channel within which miracles could take place, the entity was able to do this not through anything that he did but through that which he was. This was an entity who had worked long and hard to open up the deeper levels of his own mind, consciousness and heart.

6:♡: When this instrument challenges us in the name of Jesus the Christ we are able to answer her not so much because this entity died on a cross, hoping to save the world by its sacrifice, but rather because this entity had a quality of being that was maximal in terms of the purity and profundity of his intention. Or to put it another way, because of the utterness of his love.

7:♡: Each of you has a heart full of love. And, yet, because it is a human heart with a human love, the human supply will run out quickly when it is placed under stress. The hope that each seeker has of becoming a person that may hold a higher quality of love is the hope of moving more and more into the world of eternity and away from the world of space and time, cause and effect, quantity and quality and differentiation. The one known as St. Paul the Apostle wrote1 most beautifully that one may do all manner of wonderful things, but if one has not love, one is nothing but a noisy gong or a clanging cymbal. And perhaps this seed thought may open to you the nature of service to others. For it is not what service you do, it is the love with which you do this service that makes all services equal. It is not the healing or the feeding or the changing or the washing that you (do). It is the quality of love with which you do it.

8:♡: How can you develop your being to be capable of ever more fullness of love, but by moving within and paying attention to the self and the processes of the self. And many times this process feels selfish, self-absorbed and narcissistic. You think to yourself, "I am taking these walks and having these thoughts and basically screwing around, not being useful." And we put ourselves down for the very thing that will go furthest towards deepening our quality of selfhood. We say, "we," because it is not only in third density that this is an issue. We still very deeply hope and pray to learn more about how to serve.

9:♡: One thing we have come to know for ourselves with great certainty is that it is in the opening of the self to the processes of spiritual evolution and the seating of these openings with daily and with repetitive exercises that realizations have the best atmosphere into which to come. You are as a human being at the third level, just at the beginning of the road that is infinite, just making the acquaintance of the self, just finding out precisely who and what you are. And as you work with the self and pay persistent attention to the thoughts of the self you are working to open and deepen the shuttle or linkage from the world of space and time to the world of eternity. You are a place in which two worlds meet. And as spiritual entities you are attempting to be, and in that being, to yield to and embrace love itself.

10: This instrument has thought much of late upon the many false steps that she considers that she has made as she has

persisted in attempting to create what she calls the Wanderer's Handbook. We say to you for each person, for each intention to serve, this is the pattern to expect. That pattern of many false starts which seem upon the surface to be useless and yet which are very rich in learning. Many times of seeming paralysis in which there does not seem to be any way to move forward, and many times of seeming success where there seems to be progress, there seems to be success. The further that one gets from one particular process the easier it is to use hindsight, to look back and say, "There, just there was when I really found pay dirt. There was the time of service. There was the time when I did it right." And yet this, too, is an illusion, for at the level of essential being there is no sense of failure at the false starts. There is no sense of failure at the times of paralysis. And there is no sense of success when the world says that you have success. But rather, there is the one infinite Creator. There is the self utterly with the one infinite Creator and hoping through faith and will to become more and more like the infinite Creator. And less and less like a dream within a dream within a dream.

11:♡: Where is reality to a spiritual entity but in the present moment and within the love within that moment? Why are all ways of service equal? Because they all address the same thing. They all come from the same being. Each entity came into incarnation with gifts, with endowments of nature, and when one considers what to do with the self it is well to consider with the eye of reason the self and the gifts of the self. What are the natural proclivities, natural affections of the self? For truly these preferences are there for a very good reason, not to distract or disturb or move someone off the path, but rather to help point out the path that is to be taken. Seen with the eye of reason it is perfectly logical to look for the service that one may do in terms of one's gifts, in terms of what one person can do. Can this one person do physical things? Can this person heal? Can this person teach? These are questions the self can ask of the self when looking at the question of service. And yet seen with the eye of faith the question is not, "What are my gifts?" But rather, "What is Your will for me, infinite One? What good works have You prepared for me to walk in? Help me to see better. And when I see them, help me to meet them."

12: We are, in your world, as smoke or haze. We are a melody upon the wind. We are a thought within the mind. We are an energy and a level of awareness into which this entity which is our channel has tapped. We very deliberately are not flesh and bone, those who come into your skies, those who land upon your earth. We do not see our service as including the outer manifestation that proves us to be real. We wish simply to be a quiet and available voice upon the wind, for this is where we perceive our service to lie. In terms of the world, our service is obscure and, in many ways, meaningless. But we continue to be satisfied with the blessings that this kind of contact has offered to us, for we believe that it is not our words but, rather, the vibration that accompanies our words that is essentially our service. You know our hearts, for we have opened them to you, and you feel comfort from our beingness. And in this we are satisfied that we have offered the highest service that we know how to offer.

13:♡: Again, we know we give comfort and reassurance. We know that we give food for thought. But we would say that our perception of how we are serving is that we offer a quality of beingness that underlies these messages that speaks not of us but of the one infinite Creator. We do not want you to look at us. We want to join you in looking at the one infinite Creator. We see that in you. You see that in each other and in us, and that quality of comfort and reassurance and belonging moves from the Creator to us to you and out into the world. And we can see the energy moving that we allow through us and that you then allow through yourself, and we are humbly and profoundly satisfied. And we would encourage each of you to see yourself as one who has within that being of self those seeds which flow out of the self to comfort and reassure those about you. See yourselves as those through whom undistorted and infinite love and light may move.

14: You have prepared good works for yourself to walk in. You do not know what scale they might be on or what direction in which they might lie until you find your feet moving instinctively and naturally and your direction finds itself and there is a moment of realization and a pattern, for a moment, is clear and you say, "Oh, now I understand." These moments are rare. But they are a blessing when they come. Wait for

not recognize forward as forward. For each catalyst, each experience, each event within your illusion has the ability to temper the heart of the seeker, shall we say, the will of the seeker, the faith of the seeker.

17: There is within frustration an inevitable rededication of the self to seeking, for the temptation is to stop, to quit, to rest, to have done with it. Yet, though this may momentarily give solace to the mind of the seeker (there is no quitting, no true stopping. Though one may rest there is always the journey that waits before one. And the heart of each seeker seeks the heart of the one Creator. There is no better way to put it. And when heart seeks heart, there is the motivation to move forward, to learn from that experience, that catalyst about one, enough to move yet a small bit forward, to feel the desire afresh. To feel motivated again. And so this wishing to know what seems beyond knowing is enough, for there is within each frustrated moment the tempering, the hardening, the building up of inner desire to know, to grow, to share, to experience again the great round and round of this illusion. For though frustration may grow greatly there is still in the heart the knowledge that this is as it should be, this is as it must be, this is as it was planned. There is a recognition of the rightness of frustration so that when its fury has worn off there is reborn the kernel of desire, the seed of knowing, the seed of knowledge.

18: Is there a further query, my sister?

19: Carla

20: And when there is bitterness, what can I say to such a person?

21: I am Q'uo, and am aware of your query, my sister. There may be nothing that will satisfy one that feels bitter to the point of quitting, wishing to quit, laying down the desire and withering upon the spot. And, yet, when one feels such desperation and anger to this point of bitterness, perhaps being heard is all that is necessary, and yet one wishes to give more, to share what is in one's heart the difficulties that you have experienced, the frustrations that you share in common...

22: (Side one of tape ends.)

23: I am Q'uo, and am again with this instrument. It is important to make the effort to share with one who has become embittered that which one feels about being bitter, the fruits of bitterness, that there is a lesson that can be learned from bitterness, that there is always an opportunity to begin again. There is always the opportunity every experience that one has had, to drop the illusion of activity, to retreat to a quiet, remote and isolated place within the mountaintops of meditation, to seek there the soothing hand of the one Creator upon the fevered brow, to open the heart finally and fully one last time, to throw down the weight of worry, the burden of frustration, and to ask with a full and bursting heart to be again a child of the Creator, to see again with new eyes, to move again with trembling legs, to ask again the eternal questions, to build the faith and the will to continue.

24: Is there another query, my sister?

25: Carla

26: On another subject I would like just a short answer. Is it all right if I ask some questions in the future about various facets of the book I am writing? I don't want to presume that your agency would help me in writing the book.

27: I am Q'uo. Yes. We hope that was short enough.

28: Carla

29: That was sufficiently short. Thank you very much.

30: I am Q'uo. We are always happy, my sister, to speak to any queries that you may have for us. We will always give those responses that we are hopeful that are helpful.

31: Is there another query at this time?

32: R

33: I don't have an actual question, but I wanted to speak and offer greetings to all the entities of the Confederation that join us here and to thank you for the words of encouragement. Thank you for your company.

34: I am Q'uo, and we appreciate your comments. We are always grateful to be able to speak to this group and to entertain those queries which we feel come from the heart, for we are also those of the heart and recognize the great desire which fuels the desire of each seeker which hears our words, both those present and those that are removed from this group but who shall hear these words nonetheless.

35:♡: At this time we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

36:

12.9 1999/09/26

0:♡: We are those known to you as the principle of Q'uo. We greet you in the love and in the light of the one infinite Creator, and we thank you for calling us to your circle of seeking this day. We are most happy to share our thoughts and our opinions with you on the nature of service to others and what is involved in serving another. This is certainly a fascinating and central topic. We ask of you that you listen to what we have to say with a good deal of discrimination, taking that which seems to you to have use and leaving the rest behind. We encourage each always to use those inner powers of discrimination to sift and test data and thoughts that you receive from the world that is around you. For many are the thoughts that those around you think, and yet not all of these thoughts are helpful.

1: We come as those with a simple and single message: that all is one and that that one thing is the infinite Creator which is also Love. We see a universe which is unal, unified, of one piece, of one thing. We also, as you, see an infinite array of universes, all of which are unique, different one from the other as snowflakes are, as people are, as all living things are, both obviously of one kind and obviously of infinite variety. We see in our way of looking at the universe that there is a natural instinct implicit in the parts of this unity that is all that there is to fit together in such a way that all are fed and all needs are met. We see a universe in which there are orders of beings, and we see the order of being that is the level of your present incarnational experience as level three, the first two levels being inanimate or seemingly inanimate matter such as rocks, water, air and fire and animate objects, those plants and animals which can turn towards the sun and move about under their own power.

2: We see this level three as being one in which the instinct to serve remains within the heart while a veil is drawn over the deep memory of why this desire is so deeply ingrained. It is an instinct for beings of level three to wish to be of service, to wish to have a purpose, to wish to help or improve the situations in which they find themselves. The instinct is there. It depends greatly upon the culture in which entities of this density grow up as to how any individual might come to think about the question of how to be of service. In the culture which has produced those which sit in this group we see a heavy emphasis upon activity and accomplishment of a physical type. Thusly, it is normal for each of you, when thinking about service to others, to think in terms of actions that take place in the outer world.

3: However, when entities such as yourselves commit themselves to living a life of service and seek it, they are working as citizens of eternity rather than citizens of space and time. For the world of the seeker who has become consciously aware of the desire to seek further and who is consciously attempting to live such a life, the terrain shifts from the world of physical objects and activities to a world of thoughts, ideas and intentions. These two worlds merge within the seeker, for the seeker is living in two worlds at the same time. The seeker is living in a very physical consensus reality, in which consensus reality rules apply, and in that world it would seem obviously better to feed one thousand people than to feed one, to heal one thousand people than to heal one, to console one thousand people than to console one. Further, it would seem obvious that the seeker who is putting in a considerable amount of her energy and her time upon seeking within the self, meditating, spending time in contemplation, that this kind of activity was not serving others. It would seem obvious that this kind of activity is selfish and service to self. The confusion that the seeker often feels is because these two worlds are offering conflicting pictures and giving conflicting information. For within the world of spirit it is not at all obvious that it is better to heal a thousand than to heal one. It is not at all obvious that spending time upon one's development as a person is selfish. In fact, to the contrary, in the world of metaphysical existence time spent upon developing the gifts and skills of the spirit can be clearly seen to be service to others' work of the highest order. Let us look at this concept.

4: When this instrument thinks of one who has excelled beyond any other in service to others, this instrument immediately thinks of Jesus the Christ. Here was an entity who did

that love but is not that love. There is no thing about each of you that one can pick up and say, "This is the essence of this person." No, the essence of you is much closer to you than your body, is much more a part of you than your breathing or your heartbeat or the rush of blood through your veins. You are love. It is this identity that is the only explanation for praise and thanksgiving, for positive or negative expression of any kind. When one can realize, even momentarily, that deep identity within, that congruency with the Logos Itself, the seeker then has his feet on solid ground and may say to the self, and in response to the world however it comes to him, "I am love. I am in a state of utter confusion. But I am love. This is my nature. I take this on faith." When one can begin with this much confidence then one is able to move into that attitude which this instrument would call the positive path or the path of service to others. If one thinks to oneself, "I am responsible. I did these things," or "These and these things have been done upon me," then one has become willing to begin, not from that place of love, but, rather, from a place where masks have been put on and a stage play is being acted. Once one has moved into that level of interaction and the various responses to each other's catalyst that characterize relationships one no longer has a quick or short route to that positive place of rest within which knows, "I am love, and the I am that is me is the I am that is you."

5:♡: Without this feeling of self as love, one simply begins to see oneself as positioned in such and such a way and aiming to get positioned in such and such a way. Then the self has a story that is not being created in rhythm and according to destiny's often slow pace, but rather the self is creating the self with masks at a level which does not fill the heart. The conversation before this meditation several times touched upon the many ways in which that feeling of humble thankfulness comes to one as a blessing and a special visitation much like the spring rain feeding the young plants. We encourage each of you to be willing, when thinking upon this subject of identity, to see the self as a deeply impersonal, a deeply true, entity. For truly each of you is that which is beyond personality, and if the spirit can rest in that most basic and profound identity there stems from time and attention spent here a strength and flexibility of emotional responses that is part of the rhythm of faith.

6: We are often aware of the degree of suffering among your peoples. The sorrow of your peoples is great, the yearning for that which is remembered is great. There is a hunger for heavenly things, as this instrument would call it, a thirst for that meat and drink that feeds the soul, and yet in so many ways the restless heart cannot find quiet enough to connect with that great heart of Love Itself, which is the source and ending of each and every spark of light within the infinite creation.

7: When entities attempt to feel gratitude they may well fail, for gratitude is not that which may be approached head-on with the most effectiveness but, rather, a sense of thankfulness or gratitude comes as a natural efflux or emanation from the soul which is willing to be still and allow the world to find its balance within the self. This is not something that is easily done by those within incarnation, for the living without faith is that which is taught and practiced by your culture, not here and there, but as a general rule. Young ones within your culture are taught to work, to give a good effort, to follow certain paths in order to further ambition. The soul is taught that worth is in what one does, and so each growing spirit faces the self, attempts to find that which will earn the money, attempts to prepare the self for doing this, and then spends the life following a certain career, profession or job, and as one is wending one's way through the various obstacles that seem to pop up from day to day in the execution of these various professions and jobs and so forth, any entity that is able to help or facilitate one or another of these ambitions is seen as someone to whom to be grateful while those who are stumbling blocks seeming to be in the way between the self and the ambition are seen to be irritations and of negative help.

8: When we, or any, attempt to speak upon spiritual things we are often tempted simply to tell stories, for there is within stories that which words alone cannot express. And when dealing with gratitude perhaps the story that this instrument is most familiar with is the story of the Prodigal Son. There are several different ways to look at this little story that was told by the teacher known to you as Jesus. In this story the sons of a wealthy man have two different natures. The older

son is the good son, and this son never thinks of anything but simply staying at home and working on the family estate. However, the younger son is impatient and ready to have fun, have a good time in his life. And so this younger son asks his father for his inheritance. He has decided that he wishes to go to the city and have a good time. The father is willing to give his young son his fair portion of his accumulated fortune that he has to offer. And so the Prodigal Son trots off to the big city and engages in various excesses of various kinds until he becomes penniless, homeless and forlorn. Finally, the young man is reduced to living with the pigs, eating what is given to the pigs in order to stay alive. And it occurs to this Prodigal Son, "You know, I could go back to the country, back to my father's house. Of course he wouldn't take me back, but I could be a slave and eat much better than this because my father treats his slaves much better than this." And so off he goes, but when the father sees him coming he rejoices greatly and orders a great feast to be prepared. Now the older son is very jealous of this, and says, "Gosh, dad, I've been with you all the time. I've always been a good boy. I've done everything you wanted me to do. You never killed a fatted calf for me, and here you are having a huge party for my idiot brother who never did anything." The father says, "But don't you see? I thought I had no son and now I do."

9:♡: Look at the gratitude in all of these people. The father grateful because he has regained the son whom he loves. The Prodigal Son who is grateful simply to be accepted back as a slave, much less as a younger son. And look at the hard heart, the pain of the older brother who does not feel his father's love since he has never done anything wrong for which his father has had to forgive him.

10:♡: Each of you is a prodigal. Each of you has squandered precious things. Each of you greatly and humbly seeks to return to the house of the Father, to that place of love that is undefiled and pure. For in that state gratitude is natural and flows effortlessly and this is a great truth (for each of you, that you are loved deeply, that you are welcomed in spite of any and all failures, and that the Creator does give great thanks for you. Truly, it takes the movement of thought from the little self experienced in every day to that self that each knows is a truer and deeper self. Gazing at life from the standpoint of the everyday self there is hardly ever a completely trouble-free or worry-free experience. There is hardly ever a reason to feel completely or profoundly grateful. And yet if one can move back into that prodigal self that is coming home, you may see that all of experience is such that the only response is thankfulness and praise.

11: Why is this gratitude so powerful? Simply because it is the truth. In truth everything that occurs to you is a gift. Each situation delivers to you the sisters and brothers of experience, Sister Sorrow, Brother Pain. The list is different for each entity. Brother Anger. Sister Depression. Each spirit will have its own guests that seem to be difficult indeed to be hospitable towards, and yet each of these guests comes with great gifts to give you. There is a natural rebellion against having to see things from such a deep perspective. The mind does not want to move to this level where it can be seen that all things are gifts. The mind wants to distinguish between things. The mind wants to make choices and stack everything in neat and orderly piles. "This is that. This is the other. This is something else entirely." But that spark of true self within you is ever ready to spread and illuminate the spirit within, the heart within.

12: Each entity, each spirit that has taken flesh comes to the experience of incarnation with an agenda, with the hope of learning and the hope of service. It seems very simple before incarnation, this whole remembering of things through the veil. And it is not so simple, for the veil is surely there and surely appropriately thick and impenetrable. But for those who can live within the open heart, who can face the difficulties of the day from that place of the open heart, there is the opportunity to see each day as part of a dance that is all too short, a dance of rhythm and grace, a dance of living and feeling and expressing the truth within. We hope for each of you the grace to see into that rhythmic and muscular pattern that is prepared for you to walk upon. May each of you have the courage to wait when it feels right, to wait even though to the world this may make no sense. For if each of you can stay within the heart and can sense for the rhythmic delightfulness of things, that attitude of gratitude shall come easier and easier until finally you may experience whole days at a time for what they really are: one moment, one now that is

ever fresh, ever beautiful, and ever perfect.

13:♡: May you learn to express this faith by an increasing stubbornness in holding to that attitude that has its source in the spark of love itself. For the attitude which you bring to your experience shall make a great deal of difference in that experience, and every moment that you spend attempting to center the self and balance the self, turning always again to that center of love within, each moment is an experience of truth. We realize that this is a concept difficult to work with words, for the emotional content of thankfulness is far greater than words can express. The power of a thankful heart is truly infinite. May your heart have that great benefit of your protection of it, of your nurturing of that spiritual self within that more and more years to dance the dance of incarnation with rhythm, grace and beauty.

14:♡: We would at this time transfer this contact to the one known as Jim. We leave this instrument in love and light. We are those of Q'uo.

15:♡: I am Q'uo, and I greet you once again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present might have use in the requesting. Is there a further query at this time to which we might speak?

16: T

17: Could you comment on my meditational experience from last Sunday?

18: I am Q'uo, and am aware of your query, my brother. We may speak to a certain extent. The boundary which we do not wish to cross is that which infringes upon your own free will. However, we find that we may suggest that the catalyst which faces you now in the world of illusion is that which has significance to a deeper portion of your being. And as it does have a potency it therefore affects the perceptions that you experienced when you attempted to enter the meditative state and reach down into a deeper portion of your conscious mind in order to harmonize your vibrations as a part of the group meditation. The difficult nature of the catalyst which you now face had its effect upon the images which were being fed to you from your subconscious mind and were attempting to give an indication of the effect of this catalyst upon a basic portion of your personality structure. Therefore, the distortions in your perception occurred as a means whereby the effect of the deeper levels of your being was presenting itself in symbolic form to the conscious mind.

19: May we speak to any other query, my brother?

20: T

21: No. Thank you.

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

23: Carla

24: I would like to ask about this sense that was suggested to me that my reluctance to work on this book was related to it being my swan song, the last thing that I would do before leaving this incarnation. Could you comment on this possibility?

25: I am Q'uo, and am aware of your query, my sister. Again, we may speak only in a limited sense in this instance. To look upon a project or an activity as that which shall be the final statement of an incarnation is an attitude and an experience which could be utilized at any time by any entity within the incarnation, for, indeed, no entity knows the length of days which await in the future, as you call it. Whether this particular project is indeed the final curtain of your incarnation has little value in whether or not an entity such as yourself might decide to undertake it. For to think in this manner is to put a limitation upon one's own perceptions and experience whether the perception may eventually be true or false. Thus we would counsel you, my sister, to worry not in this regard for it is well said in one of the cultural sayings of your people that "what will be, will be." Your attitude in partaking in this experience is that which will make it as it will be for you.

26: Is there a further query, my sister?

27: Carla

28: No. Thank you.

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

30: (No more questions.)

31:♡: I am Q'uo, and we would once again thank each entity present for inviting our presence in your circle of seeking this day. It is always a great privilege for us to be invited to your meditation gathering, for we, in these experiences, are

able to have our being within your illusion and are able to see the Creator in each and every entity and activity, observing the effect of illusion upon love. We would remind each that there is no entity which walks this path alone. For each here and, indeed, each person of your planetary population, has a guide, a teacher, a counselor, a friend, and many of them that accompany each upon this journey. Within those moments of meditation, of prayer, and of contemplation retire you there to speak with those who walk with you and who offer you unseen hands in times of need. We are known to you as those of Q'uo, and we leave each of you in the love and light of the infinite Creator: Adonai, my friends. Adonai.

32:

11.8 1998/05/03

0:♡: Greetings in the love and in the light of the one infinite Creator, in whose name, in whose peace, and in whose power we come as witnesses and as fellow pilgrims on a common path with you and with all who seek to know the infinite Creator. We are extremely grateful for (you) calling us to your session this beautiful spring day. We thank each of you for the time and attention that each gives to the spiritual life, for each brings that to the circle, and each becomes part of a circle whose strength is in all of its members. This spiritual community we find so precious, and we are most grateful for this opportunity to share our thoughts with you. Please take those which please you or seem useful to you and leave the rest behind, for we are not authorities but only your brothers and sisters.

1:♡: We are aware that each of you has a vision, a basic concept of how a spiritually oriented being behaves. It is indeed true that orientation as a spiritual being is a primary importance in allowing the spirit to transform Earthly life into that Garden of Eden, that heaven that does lie closer than breathing, nearer than your hands or your feet. What each of you seeks is fairly clear within the mind. And your question is simply how to move from the situation where the mind grasps the concept to the point where the being lives the concept. And this is indeed a challenge. It is the challenge for which you took flesh and came into a world of shadow. For each of you seeks in this incarnation both to learn and to serve. Each of you to whom we speak, we can say with authority insofar as we are able, is one who has earned her place upon the stage of your Earth world at this time, for many more spirits than there are bodies for have wished to incarnate at this particular time. In your Earth plane's development as a planetary spiritual being those who have made it are those who are very close to having learned those primary lessons of love which involve making that choice to follow only the good, only the true, only the beautiful and to attempt to allow the love and the light of the Creator a place to flow through into the Earth plane. For this is, among other things, what you are. You are, as it says in your holy works, a lamp upon a hill. It is not your light that lights the lamp. It is the Creator's. What you are able to do as you work with your mind and your heart is, little by little, to clean the panes of your lamp so that they are transparent and so that the infinite light may shine through, each of you, though you deem yourself unworthy. For you cannot give love to the world. You shall shortly run out in your persona as a human being, as a time-bound entity. Everything is finite, and it is as though you are in a cage of flesh and illusion. There is that within you which remembers paradise, which knows a better way, which is at peace and at rest. But that part of the self is very difficult to find access to. Until the day comes when, as the one known as R said, the journey from head to heart is made.

2: The culture which has birthed each of you and cherished you and supported you to this point in your incarnation has many qualities to offer, many values to express, and some of these values tend towards working athwart spiritual principles. When we speak of such things we cannot over-generalize, but there is that tendency in your culture to value accomplishment of whatever kind as a positive asset and to value motionless being as either a zero or a negative quality in that to those who have their life flowing from their being the list of things to do for the day, or for the week, or for the year, may never seem as important as the yellow wheat in the field or the blue of the sky on a sunny day, or the tips of the trees as they first embrace the air with their new, furred leaves. There is slim value for being within your culture, and

each entity has vigorously and eagerly created incarnational lessons that are tremendously challenging. What words can make someone forgive the self for being so eager to learn, so eager to learn that the plate of life is overfilled with things to digest during the lifetime?

5: Before the incarnation began each seeker gazed upon the life to come as though it were a gem, a ruby, an opal, a diamond, with each facet fascinating and pure in its lucid power. Each of you held this gem of incarnation in your figurative hand and gazed upon it with joy and eagerness to begin. Before incarnation the pattern was there for you to see in all of its detail. In that state the look into the actual lifetime lived in space and time looked tiny, as the moon looks just so large as the thumbnail when it rises. Unfortunately for the temperament, the moon that was the size of the thumbnail is now seen (as a planetoid with crevices and mountains and dust and earth. It is not small at all, and the pattern has nowhere to express itself. For that faculty of knowing and vision is closed somewhere around the moment of the birth into the Earth plane.

6: This instrument recently held a baby that was less than five hours old. The nails upon the hand of this infant were so tiny that they could barely be seen, and yet they were perfect in every detail. The tiny little mouth, (eyes) barely large enough to see, the tiny form, so new to breathing and crying and expressing the self within the illusion. It is probable that already this tiny infant had feelings of weariness and despair, wondering where all the quiet has gone, where all the wisdom and knowledge and closeness (off the bond with the mother (has) gone. Why is it colder? Why do I have these coverings upon my body? What is this thing called life? The veil drops and does not rise again and is it any wonder that the seeker grows weary? And yet we say to you that you can at any moment turn a corner within your self and come upon a new world.

7: We would ask you to move with us in thought. Take the attention within. Move into the darkness of your own mind, breathing in and breathing out. Allow the tension to move deeper and deeper within the self, down through the roots of mind, through the archetypal mind, through the mind of Christ. Feel the tides of time and space flicker and vanish. Feel the stars themselves give way to that which is neither light nor dark but Deity Itself. Feel this energy of Deity that rests and yet contains all creations that are, all that were and all that shall be. And yet you are balanced, looking nowhere, sensing nowhere, bound in one mote of lucid energy. You have nowhere to go, for you are everywhere that is. You have no knowledge to give for you are everything that is. At this state there are no cycles to complete. There is nothing to do. There is nowhere to go. All is perfect now. Allow this awareness to move back into time and space, back into the stars, into the Earth plane, into your physical vehicle. This is the essence of you, resting within a vessel of clay. You are beyond description. You are beyond all worlds, all space and time. You are perfect. Remember this feeling. Come back again and again to this tabernacle of no time and no space where you are and you are perfect, and there is nowhere to go and nothing to do. For this is the truth about you; beyond all your endeavors and all your suffering this remains the truth of each.

8: Now let us turn and look upon the landscape that offers itself to you. There, just there, is, indeed, the catalyst that you know so well. There the pen to write. There the decision to make. There the life to live. There the grace to write. Are you rats in a maze? Do you see your higher self as the scientist that is running you mindlessly through a useless task? As the one known as St. Paul would say, "May it never be!" Far closer to the truth is that your higher self is a spiritual entity with a healthy appetite who signed you up for, perhaps, more courses than you wished that you had now that you are at least through at least half of your semester at school in the Earth school. There is one difference in this Earth school from all schools that you are familiar with, and that difference is that there is no requirement for you to make a grade. There is no teacher to set an arbitrary standard that you must achieve.

9: Rather, you are completely in charge of how much you wish to learn, how far you wish to take each portion of phase of each lesson. You may not feel that you have control, and this is frustrating. But we say to you that you do have full control over your incarnation. If you are too weary to move on, if that is the sense that you get at this point, then we say

to you, lighten the load. Remove expectations from your own self and allow yourself to play, to be as the daisies that dance upon the wind, carefree and blameless. You do not have to learn today. You do not have to work today. You have to do only that which is in your heart to do.

10:♡: When you become frustrated with the self, with the lessons, with the pattern, then it is that we encourage the lifting of the self from pain. And how is this done? For some personalities it is accomplished by moving into the silence, by going for the walks, the meditative reflective times. For other personalities it may be that the choice is to remove the self physically from that which is frustrating, turning the attention to others things. But whatever your personality, we suggest to you that the inspiration that lifts frustration is within you and within this moment if you can but allow the self to express its nature through your instrument. For you are not as you think you are, but, rather, you are a personality shell that distorts the love and the light of the one infinite Creator in just this and that way. You are an instrument. You are an instrument of a certain kind. You are a citizen of a world that you do not see. The great baffling thing about spiritual seeking is that you seem to be in one world, a world with sidewalks and chairs and furniture and cars and movie theaters. Yet in actuality, once you awaken spiritually, you are in a creation of energy fields and all of your work is upon your energy field, the vibration of that field and its dynamics when coming into contact (with) other fields of energy. Each person that you encounter has a field of energy, and you will interact with that energy in certain ways suggested by your distortion and the distortion of the other self. Ideas are fields of energy, and as you come into contact with them there are dynamics between the field of energy that is you and the field of energy that is an idea or an ideal quality that you may wish to pursue.

11: You are, as a spiritual seeker, in a universe of thought, of being, of essence. It will always be frustrating to live in two worlds, but it is just that dynamic that creates the fertile field for your acceleration of spiritual evolution. Know yourself to be ever on the path and yet ever at rest. Know yourself to be ever learning, yet always knowing. Know yourself to be ever striving, yet always having arrived at precisely the place for which the strife exists. Knowing the self, allow the self to be the self. Release and release and again release the self from the stricture of making sense, of coming up to snuff, passing the grade. Each release, each forgiveness, each new level of acceptance will bring its own inspiration and offer its own opportunities for transformation.

12:♡: We would at this time transfer this contact to the one known as Jim that we may conclude this session through this instrument. We leave this instrument with thanks, love and light. We are those of Q'uo.

13:♡: I am Q'uo, and greet each again in love and in light through this instrument. We have taken a great deal of pleasure in presenting our offering to you this session of working, and we would ask if our speaking or any other impetus has brought any other queries to your minds. If so, we would be happy to speak to them now.

14: Carla

15: I would like for you to speak more about living in two worlds at once. It seems to me that the frustration, the pain of living, is in trying to deal with the light and see things in a spiritual way and yet there is just no way to escape the fact that we live in the Earth plane and life as it is.

16: I am Q'uo, and am aware of your query, my sister. This is a query which each seeker, from the depths of its soul, asks of any entity which will answer. For it is most difficult for the spiritual seeker who wishes with all its heart to hew to the upper level, to the higher road, to the spiritual journey, to have to dip again into the illusion of third density and to move within a realm that seems to be muddled, confusing and chaotic. This is the nature of your illusion. For if all were as the time/space realm, that is, clear to the eye, to the heart, to the mind, and to the experience of each moment, then there would be no challenge to the seeker to enlarge its scope of being, its realm of possibility, to gain more experience in the rather efficient way that the third density has of impressing upon the seeker the urgency of catalyst. There is within your illusion the benefit of the seeker who wishes to know and yet does not know, and the benefit that we find here is that the angst, the frustration that comes from wishing to know that which is beyond the illusion, beyond the grasp, is that it motivates the seeker to move forward even when the seeker does

sion of the limited self into the infinite present. Each of you is a blossom. Turn towards the light.

16: We ask each of you to remember the help that awaits the seeker. You are not alone as you seek to be. There is at many levels help, guidance, encouragement and comfort. As always, we encourage patience, persistence and a sense of humor. For those who seek outwardly there are many accomplishments that can be pointed to. For those who seek to be truly themselves there is only the joy of bursting the bubble and becoming the ocean. We encourage you to continue this seeking in all faith and all hope.

17:♡: We would at this time conclude this contact through the instrument known as Jim. We leave this instrument in love and in light. We are those of Q'uo.

18:♡: I am Q'uo, and I greet each of you again in the love and the light of the infinite Creator through this instrument. At this time we would offer ourselves to the possibility that there are further queries that rest upon the minds of those present. If there are further queries, may we ask to hear the next query, please?

19: R

20: Why was this universe set up as it is? This octave set up with learning about interactions that collapses into another octave?

21: I am Q'uo, and am aware of your query, my brother, though we do not expect to be able to give a complete answer to a query which is as broad as the creation itself. But we may give some thoughts that we ourselves have considered concerning the nature of the creation as it is and as we have experienced it.

22: We are aware that there are those who move as completed beings, those which you have called the Logoi, who have the responsibility of taking the stuff, shall we say, of the infinite mind of the one Creator and refining it in such a way so that those entities such as ourselves and yourselves who are under the care of the Logoi are offered greater and greater opportunities to both know the self at its heart and to know the one Creator at its heart, and to find that one is in the same place when one knows the self and the Creator.

23: The infinity of creation is dwarfed by the infinity of the Creator, and as each entity which each of us and you is discovers more of the one Creator and more of the self, each is exploring more intensely one energy center until it is explored in completeness so that the opportunity for a quantum leap to another energy center is offered to the self.

24: Thus, each entity in each density is offered increasing opportunities to know more of the creation, the Creator, and the self. By offering steady increments of the one Creator the very structure of the creation allows for a steady growth of each entity rather than an overstimulation which would cause the burning out of those receptors of stimuli which the senses of each entity in each density offers. Thus, each entity is offered a reliable means by which to journey through the creation so that it is a perfectly balanced and self-generating curiosity inspiring mechanism, shall we say. We feel that this is perhaps the best way in which we may describe the creation, for there are infinite ways in which it may be described, and each is in its own way correct, for each perceives that which it is ready to perceive and will move up the centers of energy within the physical, mental and spiritual complex vehicles.

25: Is there a further query, my brother?

26: R

27: Are the completed beings, the Logoi, within time and space or do they stand apart from it as shepherds who then drive the others until all becomes one again and goes into another creation?

28: I am Q'uo, and am aware of your query, my brother. Your latter assumption is more nearly correct, for the Logoi entities are without time and space; that is, they are as the shepherds you have described which care for those who are within their provenance. These Logoi entities are entities of completion who, themselves, have not partaken in the progress of evolution from first density to second and so forth but, from the beginning of the creation, are entities of completion, who look upon the previous octaves of beingness for the seeds that shall grow into the next octave of beingness.

29: Is there a further query, my brother?

30: R

31: So because of their completeness of being the Logoi have the ability to perceive other octaves of experience and I guess it is their choice that they stand apart rather than become

part of the Creator?

32: I am Q'uo, and am aware of your query, my brother. Rather than saying that it is their choice it is more their nature as a given that they are one with the Creator yet are enough different that they have the ability to harvest that which has been learned in previous octaves of experience and expand upon these seeds, these lessons, these crystallizations of being, and to partake in further octaves of being.

33: Is there a further query, my brother?

34: R

35: It is always fascinating to hear you talk about the larger picture. Thank you. I don't have any more questions today.

36: I am Q'uo, and we thank you for those queries which you have offered us with a whole heart. Is there a further query at this time?

37: (No further queries.)

38:♡: I am Q'uo, and again we thank each present for inviting our presence in your circle of seeking this day. It has been, as it always is, a pleasure to join each this day and we remind each that we walk with you at all times for we are one in love and in light and in our common bond of seeking the one Creator together. We invite each to call upon us to deepen your meditative state at any time. At this time we shall take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

39:

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0:♡: We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator in whose service we come to you this day. May we say what a joy it is to rekindle the contact that we have enjoyed with your group of seekers for some of your time now. The opportunity that you offer us is greatly appreciated. The energy that you bring to us as you endeavor to aid in your own spiritual evolution is very inspiring to us, for we are aware of the darkness in which you labor and the thick illusion which conceals from you within your illusion the true shape of the form of that catalyst which comes to you.

1: This instrument has been a fan of the television series, The X-Files, and we find in her memory many instances where these two agents of the government had no light but their flashlights to peer into the darkness of their own seeking for their own truths, and so it is with each of you. You have the flashlight of hope, and faith, and will to see into the inky blackness of that spiritual night which both day and night upon your Earth world are.

2: We hear with sympathy the pain and the effort in the question for us today concerning seekers who have been upon their path for a long time, long enough to begin to see into the patterns of learning which are cyclical in nature. These patterns of learning are different for each seeker due to the arrangements that each seeker has made before the incarnation. Each entity will have a unique set of incarnational lessons. In some cases, this list of lessons is very short. Perhaps one or two themes were chosen to work on during this incarnation. In these cases perhaps the pattern is more easily seen more quickly. This does not mean that it is easily balanced. Others have more complex and interrelated incarnational lessons. And to the ear of logic such lessons are baffling because the connections between the various levels of the lessons are not logical. We cannot say that they are illogical. Perhaps the expression would be extralogical.

3: If the seeker recognizes himself in this description then perhaps we can simply say that for you the patterns may not seem regular for some time, during which there is much confusion. However, we always encourage that patience which waits to see more of the pattern, for those patterns which are not yet completely seen will look chaotic and will seem to have no order. Nevertheless, this is the creation of the Father, and in that creation there is infinite order.

4: You ask us for inspiration in words to those who are tired and burnt out on the spiritual path. In a way, anything that will be put into words will be inadequate to the task of enlightening the feelings of being heavy laden that drown the senses of the seeker who is weary. What words can change darkness to light, or sadness to joy, when the ineluctable facts that have given rise to the weariness remain as they are? For

we feel that this is a key disadvantage when it comes to that journey from head to heart. For the head is the place where things get done. The heart is the place where things get cherished and cared for. For the head there are choices of a right and a wrong, a movement to the right or a movement to the left. For the heart there is, rather, the flowing of things. Into the heart time and space themselves flow, for each of you is a citizen of eternity, and you are taking part in time during your incarnation in order to learn and to serve.

3: Now, how can you work to neutralize the result of a lifetime of learning? For this is what occurs as the culture nurtures the young mind and helps it to grow into a mature ability to cope with that which is within the illusion. It cannot be done with the head. To attempt with the mind to move the center of being from mind to heart is to hire a rustler to protect the cattle. There is no way for the mind itself to break one habit and begin another. We would introduce the concept of the will. There are those here such as this instrument whose will has been given to a specific lord or Christ symbol. This instrument has given her life and her spirit to the one known as Jesus the Christ. It is well to choose a principle that speaks to you most deeply of infinity, eternity and holiness and to deposit in that basic core of belief every bit of will and faith and hope that you possess. For this is an appropriate and an honest gift to the Creator, the surrender of the light, the willingness to follow with heart and soul and mind and strength a life lived in faith.

4:♡: The tools to help you with this work are several. The very first and always the central one, in our opinion, is time spent with the Creator, time being with the Creator. The eyes that see the world see a human being sitting. The heart within knows a different reality. In that world within the self is a pilgrim seeking entrance to an inner sanctum in which the Creator already dwells in full glory and strength; from before time began until there is no more time, this is so. Before you were, before the world was, before all things, the Creator rested in Its universe. And as you are part of this universe of love so that love incarnate dwells within you. See yourself as a pilgrim walking up to the door of that inner sanctum, inserting the key of silence, walking in and sitting, not with other human beings, however worthy they may be, but with the infinite Creator. This communion awaits you constantly. It is not that the Creator is not with you, for the Creator is your companion from the instant of your beginning until the last fell knoll of life's bells. It is the self within incarnation that does not remember where to go to tabernacle with the infinite One. We would encourage each who wishes to move into the heart to attempt daily to sit in silence and allow the Creator within to make Itself known to you with no words, with no dramatic fanfare but that still, small voice whose message is far beyond concept but whose surety is absolute.

5:♡: The eventual goal of those who wish to be and to move from that flowing beingness is to gradually replace expectation with curiosity. The ways of the mind and of expectations and so forth involve energies which seem to grasp and hold and stop the flow of rhythm and attempt to control that rhythm. Frequently, it seems that such manipulation works. And usually entities can convince themselves that they are in control. However, in the spiritual sense the only control is in how to surrender the small will and the small self to an infinite One whose wish for all is to give and to receive love. Each time, then, that you find yourself having imaginary conversations, moving into circles of concern and worry, and, in general, finding oneself knocking up against the corners of life, find ways to stop the momentum of that relationship with what is. Stop and remember that you are a child of the Creator; a child of eternity, and a child of love itself. You need do nothing but welcome the rhythmic and rightful destiny that awaits. And we are not saying that there is one fate for each entity, for it is our understanding that each has free will and that each must, of her own free will, choose service to others or service to self. Rather, it is a question of whether you wish to go a straight route or a roundabout route. If there is control attempted in a working pattern, that will change the pattern. The more faith that one is able to express in the moment to moment rhythm, the more gently one may meet the unfolding of your particular story. And the shorter will be that moment of centering the self within that identity of being.

6:♡: Issues of this magnitude are not done with during an incarnation. They will revolve again and again into your experience, into your stream of living. What you learn at this

time you shall see again. It may be at another level. It may be somewhat different, but the issues shall be the same: to offer the self with no expectation of return. Each of you came into this incarnation wishing to sacrifice the self for love, wishing to brave the forgetting of all the spiritual principles that were known and held so dear, daring to come into a world most illusory and seemingly far from the Garden of Eden, as this instrument would call it. Yet in faith and in hope you took on this lifetime, for you wished to love the Earth and its people. You wished to serve, and this is your opportunity. In truth, it matters not what is occurring upon the surface of your life as long as you are attempting to be an instrument of love, a harbinger of peace. Practice being. Practice at odd moments, allowing the self simply to be aware, and resting in that deep peace that is awareness of the Creator. You shall certainly get lost in the sea of confusion again and again. But that too is illusion. Trust that heart within, and as you are given the grace to do so, work with those concepts of being and doing until you begin to have a lucid idea of what it is to be yourself. This is an art of profound moment and we encourage each of you to take it up. In your hopes and in your prayers, surrender all to the Creator and know, in confidence and in quiet, that that which is needed for you to learn and for you to serve will come to you. May you see all things with the eyes of love.

7:♡: We would at this time transfer this contact to the one known as Jim. We are those of Q'uo, and we leave this instrument in love and in light.

8:♡: I am Q'uo, and I greet each of you again in love and in light through this instrument. At this time it is our privilege to attempt to speak to any further questions which those present may have for us. Is there another query at this time? 9: T

10: I have a question about the sudden appearance of a little bird that I had never seen before just after my meditation. Was there a significance to this bird, or was it just a little bird that was lost?

11: I am Q'uo, and am aware of your query, my brother. As we find there is already certain knowledge within the subconscious level of your own mind moving into the conscious levels we may speak concerning this small bird which you have observed. The decision to take your journey or not to take your journey was that concept to which this appearance of the small bird spoke, the meaning of the appearance having to do with the bird being as much out of place in your sighting of it as you would have been upon your journey.

12: Is there a further query, my brother?

13: T

14: No. Thank you.

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

16: R

17: Thanks for the food for thought on the concept that I spoke about earlier.

18: I am Q'uo, and we are always honored to be able to look upon those concerns which come from each heart and to give them the attention of our experience and our desire to be of service.

19: We would ask if there is any further query at this time?

20: Carla

21: I get so much out of worshipping with a spiritual family, and I want to share it with others, but that seems so impossible. Could you speak to that dilemma?

22:♡: I am Q'uo, and am aware of your query, my sister. Each seeker that moves along the path of seeking the truth, of seeking the love and the light and the unity of the one Creator has a unique way of moving upon this journey. Many there are who feel similarly to others and who gather together with them to worship as you say, in a community of seekers, and in this community they take comfort, joy, inspiration and find a great meaning. This is well for each seeker, to find a path which speaks to its heart, whether there be a great company with it or a small company of one. To look upon the journey with the heart that desires to travel and the mind that seeks answers, the passion of the desire is that which is most important for each seeker. For though one seeker may find fruits upon the journey and wish to share the nourishment of them with others it is difficult to do unless those others with whom one wishes to share have the similar desire, for each has the lessons of love to learn. And the greatest sharing that each seeker can make with others is to travel his or her own journey with a full heart, with alive compassion, and with the

sincere desire to know that which you call the truth. The radiance that comes from within for each seeker so traveling is as a beacon, a light to others that, when they wish to inquire as to the nature of the journey, it is most appropriate to share with them that which you have found.

23: Is there a further query at this time.?

24: Carla

25: No. Thank you for your thoughts, Q'uo.

26: I am Q'uo, and we thank you again. Is there a further query at this time?

27: R

28: Many times you say that you are grateful for the sacrifice that each makes to come to the circle of seeking, but I want to come, and it isn't a sacrifice, so what is the sacrifice that you are referring to?

29: I am Q'uo, and am aware of your query, my brother. Each entity which finds itself in such a circle of seeking as this circle has for an entire incarnation moved upon a path in such a way which has brought it to that point in that circle. Each entity has sacrificed much in each incarnation to gain that of understanding that it has gained, to have gained that of tolerance, to have gained that of continuing in the desire to seek with others. One may find oneself in such a circle and ask the question that you have asked, feeling that the sacrifices have not been that obvious. But if each searches in its own memory and experience, each will find that there were steps that were, at one time, difficult to take, rituals and routines and responsibilities that were difficult to initiate, to continue, and to accept. Each seeker has accomplished much of work in this manner before being able to join in such a circle. These are the sacrifices to which we have spoken often, and we continue to offer our gratitude to each seeker that sacrifices much in order to join in these circles of seeking, for there are a great numbers of things that could occupy one's time, activities that could take one's efforts, and other concerns that would satisfy one's desire to spend an afternoon. Thus, we are grateful for each sacrifice, great and small, that each entity has made in order to join in this circle of seeking.

30: Is there a further query, my brother?

31: R

32: Isn't it like a fruit that, once tasted, you do not wish to give up because there is truth in there?

33: I am Q'uo, and am aware of your query, my brother. It is true that as one continues upon a journey, a ritual, a philosophy, or a practice, that the effort is easier and easier as the memory of the body, mind and spirit begins to exercise itself within the new parameters. Indeed, this is the nature of the seeking. As one is able to continue upon a path, a program, or a path of seeking, one will find that there is a kind of rhythm or momentum that gathers behind the effort to aid the effort and to enhance one's experience of it.

34: Is there a further query, my brother?

35: R

36: Thanks for talking about it.

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

38: (No further queries.)

39:♡: I am Q'uo, and as we have exhausted the queries for this session of working we would again thank each for asking our presence in your circle of seeking. We are most privileged to be able to share our opinions with you. Remember, my friends, that we do not wish to provide a stumbling block for any seeker. Take only those words that we have spoken that speak to your heart, and leave all others behind. We are known to you as those of Q'uo, and we leave each in the love and the light of the infinite Creator. Adonai. Adonai, my friends.

40:

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0:♡: We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. We bless and greet each in the name of Love, that one great original Thought. It is as servants of Love that we hope to offer our service to those such as yourselves who are seeking the truth. And so it is a blessing to us that each of you has come with your desires and your seeking, for we hope to serve the Creator whom we love. Without the inquiry and the interest, we could not do so in this way. So we thank each one of you for each step that you have taken against whatever

resistance to bringing you to this moment you have experienced. It is a precious one to us, and we are glad to share our thoughts, always reminding you that we are not authorities but only friends along the path. We will share our opinions and our experiences in the hopes that they might provide food for thought. Please, however, take anything that we might say that does not meet with your personal feelings of "this is helpful" and simply leave it behind. We do not profess to be without error. We are as you: pilgrims. And the road is long. Endless, perhaps. And so we may delight in that sometimes dusty walk together and encourage each other, for though we each seek through illusion, there is that which is not illusory. And though it recedes before us, yet it calls us onward. And that call seems to be our deepest spiritual instinct.

1:♡: Your question this day focuses on that which is at the heart of your third-density experience for which you took incarnation at this time, for relationships are the basis for much learning within your illusion. Your entire makeup as a physical, mental, emotional and spiritual being in this environment calls you to be with each other. It is obvious that, physically speaking, the male and female call to each other to perpetuate the species. And this, indeed, is the beginning of many, many relationships. Yet there are others that have just as much use with companions, friends, teachers. Perhaps even those who have not met face-to-face but have meant a good deal, those with whom you feel the intimate relationship that comes from the reading of deep truths shared. This hunger for society, society that fits with your own nature, is a powerful force, an instinct within you. Naturally, it propels the seeker into confusion and chaos quite often, for that is one of the intentions of relationship. It is in learning how to love a mate, a companion or friend, family member, or lover, that we learn by reflection how to love ourselves and how to love the creation of the Father.

2:♡: Each density has its basic learning. That of first density is the simple beginning of awareness, the beginning of being in a manifested environment. The elements earth, air, wind and fire are of first density. Rock and ocean is of first density and they are learning, not self-consciousness but manifestation. And, as in your holy works, it describes the light separating from the day and the earth from the water, the fire from the air. Such is the learning of first density. The becoming of one element or another. The beginning of the long road from the Source to the Source. In second density the learning turns towards that of movement, of being drawn towards the light and the love of the one infinite Creator. The flower turns to the sun. The greenery breathes that oxygen which animals need, and animals breathe that carbon dioxide which plants need. There is the instinctual sharing of environment, the instinctual harmonizing of each thing finding its place as all things reach towards light and love. And yet there is not a self-awareness. That is the gift of third density. It is the first density in which the spirit within may begin to find conscious expression. For although plants and animals experience harmony and love and a feeling of rightness, they are not conscious of so doing.

3:♡: When that step into third density comes, there is a veil drawn across that deep knowledge that all is well, for it is within this third density that the newly awakened soul within begins to work through the body, the mind, and the emotions to render them instinctual again through decisions that you make in each and every day. The spiritual work of third density has sometimes been seen as a single decision following one particular religious system, and for some, this is the experience that occurs. However, for many the awakening of the spirit within comes slowly, step by step. And yet small decisions create evolution of spirit, and there is no matter that is too small to become filled with the love which you as a person of faith put into the response that you offer to that which is in the moment before you.

4: In looking at relationships perhaps it may help to take a step back and to look at the process itself and what we wish to be focusing towards in this process of living in incarnation, behind the veil of forgetting, in the sea of confusion that you call life. To put it in one way that this instrument is fond of saying, third density is intended to be a journey from head to heart. To put it another way, third density is a kind of spiritual boot camp in which one overriding question is put before the spiritual seeker. This question is, "How do you wish to serve?"

5:♡: The choice in service is of service to self or service to

at this point is undoubtedly not about wisdom, not about being wise, but rather about discovering the spring of infinite love. The rational mind can do just so much when it comes to seeking out the wellspring of one's being. It can put you in a good place. It can arrange an environment for best effect. But once the stage is set, there seems to be nothing but a beating heart, a resting body, an alert and seeking mind that thirsts for the Creator, and time. And in this curl of body and silence and time there is that feeling of being alone, being still, and being at sea. And the rational mind asks how this curl of energy and hope and time can bring one to oneself.

5: Individuality is a very deceptive thing. We are not denying each of you your individuality at all, but it is a puzzling thing in that it predisposes one to thinking that the goal is to find more of one's individuality, that in becoming more of oneself one shall become more individualized. This, however, is not our understanding of the way one becomes more fully or wholly oneself. The rational mind wants to reach out and pull in all of those things that will be useful and helpful in the search for the heart itself. There is that feeling of accretion, of collecting resources that will be of help in this search. Yet it is our feeling that the becoming more of oneself is a process of things falling away, a process of subtraction.

6: The model that we give this instrument is the model of an entity who works upon two levels. On the outer level the seeker who wishes to become more itself deals with the environment about it, attempting to place itself more and more in an environment that it finds conducive to the giving of its gifts and the learning of its lessons and the keeping of its promises in relationships and ethical considerations, and in all those matters of personal honor and duty. There is a valid benefit gained by the seeker as it simplifies and regularizes its environment in such a way as to find fruitfulness of self in all of those ways that entities think of being fruitful in vocations and vocations. There is a legitimate outer work that is helpful to doing, and we would not say that one who wishes to move more into the heart of oneself should forgo working on the discipline of the personality, the purification of emotion, and the development of the magical personality. These are just and helpful uses of the mind, of the attention, and of time.

7: However, in terms of doing the inner work the challenge is to find ways to allow that which is not the heart of self to fall away. It is not that one decides to remove self identification from this or that pattern of living or distortion of mind, but the seeker who feels that it knows what is to be dropped in order to be more the heart of self is deluding itself at some level, for there is no way from within the self to see into the patterns of energy that are, in essence, distortions of the one infinite Creator. Consequently, there is no rational way to become more and more undistorted. Working to become less distorted is a distortion itself, and the seeker who attempts to guide itself in the ways of becoming the Creator is, instead, most likely developing patterns of thinking that are in and of themselves an additional distortion, so there is the addition of distortion rather than the subtraction of distortion.

8: What we are trying to say is how easy it is to work too hard at something that is not actually work at all but, rather, a growing willingness, and this is the heart of what we would like to say this day. This place of willingness that things may change in any way, seemingly inwardly or seemingly outwardly, it is this attitude of open possibility, of lack of fear when viewing the present or the future that is a kind of key. And if you can do nothing else from what we suggest this day but cultivate an attitude of willingness to be swayed by the tides of destiny, then we are more than happy.

9:♡: You are something that is whole and unifying and simple. You are infinite love, infinite light, infinite energy, stepped down and stepped down until you can exist within this particular illusion with this particular kind of physical vehicle, this particular energy shell that we have called the personality. It is as though out of an infinite universe you came through density after density and experience after experience, looking and laughing and gazing and enjoying, and came to this particular planet and said, "Here, I shall plant myself. Here I shall learn to blossom. Here I shall enjoy the sun and feel the rain. Here I shall be born and die." And you descend through the inner planes, through each level at which you make choices, until you have chosen this body, and this time, and this set of circumstances, and suddenly you are born. And this is the present moment of all times, and this is the place out of all places, and this is the density, and this is

the experience.

10: And somehow it seems a miracle that is out of time that has burst upon the Earth like a sun. This is you. This is here. And this is now.

11:♡: Think of yourself in this way, as a sun or a blossom. Anything but a human. For to think of oneself as human is always to move to the outer, for your true self is no outer thing. You true self is without distortion, and infinite in love. We cannot teach you how to realize compassion. You cannot teach yourself how to realize the compassion that is locked within you. And even with the dint of the hardest and most intransigent work upon the self, you cannot add one whit of compassion to your personality. You can teach yourself to perform compassionate acts, but the key to that infinite compassion that is truly yours is not to be found within teaching and learning. It is locked within the present moment, and it is when you go into the present moment that you are vulnerable to a deeper realization of yourself.

12: And so what we encourage this day is a heightened awareness of the value of losing yourself in the present moment. When one talks about the devotional life, again one is pulled into thoughts of the outer world. The question that you ask when you ask to learn more of your true self is a question that has no answer but only a direction, a direction that says, "into the present moment, into life." Not living, not a process, but that state of being that lies beyond all process. It should be utterly simple to allow distortion to fall away, and yet it is as far from simple as the challenge of the sculptor who is looking at an ovoid rock which he wishes to carve into a likeness. The likeness dwells within that rock. It is a matter of chipping away at the rock until it has the requisite form to satisfy the maker.

13: Let us move back into the image of the self in the water. The self has a relationship to the water of being in that the self is a bubble upon the sea of being that wishes to dissolve into that sea, and yet it is the essence of being an individual that you cannot, for the term of this experience, this incarnation, dissolve. This is not your time to dissolve. This is your time to be a bubble. The bubble has a skin, the coherent shell that holds the self apart from the water. And within that bubble there is, one would say, nothing and yet it is within that bubble of individuality that your true self lies. So you may accept being that bubble on the water, but you are touching the water. You are carried along by the water, and we encourage in each of you a sense of that rhythmic and pulsing wave effect that this instrument would call destiny. You have little or no choice as to how the wave on which you are sitting will go. You may, perhaps, position yourself so that the waves do not toss you unduly, yet you are directionless, except for the water. Where the water takes you, you shall go.

14: And there is an endless art in the observation of this wave action and in those creative attempts to come more into congruency with the line of energy of this wave action. Your responsibility as a personality shell is to be present during this experience of individuality, to observe, and to respond. As you do this outer work, yet still realizing that you are the bubble on the ocean, you set up for yourself that two-layered plan of attack, the outer layer being largely the attempt to come into rhythmic harmony with that energy of destiny that shall give you the experiences that you hoped for; those limitations that will help teach, and those opportunities to share the gifts that you brought with you. Meanwhile, always reserving some of the self for the immediate experience of diving into the present moment. This instrument was earlier speaking of the bliss while working in the garden, talking to the plant life, and working with the devic energy, and she wondered, "Is it out of proportion to its actual import?" and we would say to this instrument, "No, it is not at all out of proportion." It is an instance where this instrument did dive into the present moment to find the heart of bliss that is within each present moment.

15: We encourage each, then, to find those situations within which it is the easiest to forget the self completely and simply to be. For this particular entity, that is, this particular instrument, being in the garden, interacting with second-density energies, is one excellent set of conditions that encourages this particular seeker to come completely out of herself and into the moment. We encourage each to find those situations that so encourage each. For some it is great music. For others it is art. For some a tramp in the woods. For others the contemplation of the structure of thought that is majestic. What all of them have in common is the result, that explo-

subconscious mind, the harmonizing of that which is the conscious mind with the subconscious mind so that like a muscle that is well exercised there is strength developed in the area of discrimination as well. We apologize for our inability to be of service in these areas but would feel that we are of a greater service by refraining from comment.

32: Is there a further query at this time?

33: Carla

34: No. Not now. Thank you very much for myself and for P.

35: I am Q'uo, and we thank you and the one known as P. Is there another query at this time?

36: R

37: So you are in a way doing the same thing that we are doing on our path, looking for catalyst that comes your way and then strengthening your muscles of discrimination and then finding the best way to use it so that you can move along on your own path?

38:♡: I am Q'uo, and am aware of your query, my brother, and in the general sense you are quite correct, for always it is necessary to exercise the muscle of discrimination. There are many potential avenues of service provided all seekers of service at all levels of experience. It is to those who exercise most carefully, or shall we say lovingly, or shall we say wisely, the ability to choose the path, for there are always considerations of appropriateness, of infringing upon another entity's free will choices in his or her own journey. Each of us as a portion of the one Creator is most carefully and closely connected to every other entity. As we give our energies, attention and concern, love, and light, information and inspiration, we affect those to whom we speak and with whom we share these energies. It is well to affect others in a fashion which provides an opportunity for discovery from within that entity. This is difficult to do. However, the attempt is worthwhile, and we continue to make it, as do each of you. And as we travel this journey, wishing, indeed, to place one spiritual foot in front of the other, we do not wish to negate that which we are nor that which we have been, wishing to leave them for they fall short of some standard, but have learned to accept all that we are, all that we have been, and all that we shall become, as portions of the one Creator.

39: Is there a further query, my brother?

40: R

41: I was trying to do as you advised earlier in the session and move into a place of light, but I was having trouble doing that and wondered if it would help if I were to focus on an emotion and then follow that emotion to the place of light?

42:♡: I am Q'uo, and am aware of your query, my brother. This is somewhat difficult to give a clear response to for the emotional aspect of most entities' complex of being is that weighing of the value of a thing by the emotion it causes to arise in response. The emotional aspect of most entities' complex points to those areas of concern and of immediate attention, shall we say. However, the desire to seek in a spiritual sense the nature of one's journey and the nature of truth, of love, and so forth, is the, shall we say, directional arrow that points the way and which opens a door within the essence of one's being so that one may feel a connection with all things, including the quality of the one Creator called light. Thus, we would point one to this concept of desire and will, the concept of faith that might be more helpful in opening the avenues to the inner being rather than relying upon the qualities of emotion.

43: Is there a further query, my brother?

44: R

45: If we continue to talk about this question from today and fashion another query from it would you want to talk further about it?

46: I am Q'uo, and am aware of your query, my brother, and, indeed, we would be happy to speak upon this query again or one similar to it if you would care to consider and rephrase the query for another working.

47: Is there another query at this time?

48: Carla

49: I was struck by a statement from you that we were able to interact with others and create social memory complexes and get together more and more. My mentality said that, well, you don't want us to become exactly alike, and I feel this is so. Would the model, then, of such an interaction be one of infinite harmony rather than unison?

50: I am Q'uo, and am aware of your query, my sister. We would agree that this is a good representation of the nature

of the blending of the various portions of the one infinite Creator, into a kind of choir that each entity contributes to by the uniqueness of its voice.

51: Carla

52: So the angels' songs are really harmonious emotions and harmonizing personalities. They don't just chant "Hallelujah! Hallelujah!" Their every fiber of every being is like a song to the Creator. Is that what you are saying?

53: I am Q'uo, and this is correct, my sister. Is there a final query?

54: Carla

55: No. I am done and I just want to thank you for a fascinating session. Well done.

56: I am Q'uo, and we would also thank each of those present for preparing a query full of nuance and rich with the heart-felt desires of each present and those not present as well.

57:♡: At this time we would take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

58:

12.7 1999/05/23

0:♡: We are those of the principle known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. We are most happy and blessed to be included in your meditation this day, and we appreciate greatly your question for us. Truly, the mystery of deity is wrapped up in this question of how to be one's true self. For as the one known as Jim read from the Law of One material earlier this day, each is the Creator. And the challenge before all living in illusion is how to become more aware of that personhood as infinite Creator.

1: The workings of what this instrument would call God and men are as complex and as assorted and varied as the grains of sand upon the shore. It is difficult to comprehend the myriad numbers of sparks of the Creator that are, just as you or we, attempting to be their true selves. It is hard to fathom that, even upon your planet, one small entity amidst a million or a billion other planetary entities, there is such a long history of people such as you attempting to survive, to relate to each other, to accomplish physical and societal, mental and emotional goals. It is difficult to imagine the thousands of years during which the human experience has basically remained the same. This instrument thinks back over all of the reading that she has done through a long succession of classes and learning experiences, and no matter what the century or the millennium, the human heart has remained the same: seeking wisdom, seeking compassion, seeking the truth, concerned for basically the same things century after century, millennium upon millennium.

2: As each entity sits in this circle of seeking she brings to this moment the sum total of all that has been undergone, all that has lasted through the chances and changes of daily living. In one field of energy there lies for each that history of the life and, taken to a bigger scale, the history of that spirit whose personality shell is now occupying the chair. For each of you and each of us has a tremendously long and varied history of incarnations and experiences and gifts and graces and opportunities, and were we to speak upon any one of you, upon all that that one entity is, we could not exhaust the subject through any amount of time, for each of you is all that there is. Each of you is full and whole and infinite.

3: As always, (for) one attempting to come to a place of more awareness the tool of choice is silence. In meditation and in prayer much may be accomplished beneath the surface of that beingness that is each of you. Without words to limit, without thorns to inhibit, the silence speaks in the free and open manner of deity. The more of silence that one may eat as food, the more deep shall come that awareness of the Creator speaking within that system of energies that is the being that is each of you. We hear you speaking of the desire to serve, the desire to give of the self to others and to the planetary energy, and we applaud that hope and that energy, for each of you was indeed careful to include unique gifts in the personality that you chose for this incarnation. And it is wise to seek out one's gifts and to find ways to use them in the service of others.

4:♡: Perhaps we may say that when the word "wise" or "wisdom" is heard, we have not yet gotten to the heart of meaning for this particular density. The lesson that is before you

others. Those who choose service to self basically feel that the Creator is them and they are the Creator. The environment about them is that which may be controlled or manipulated in order to best make the self happy, comfortable and so forth. This is not a consciously negative attitude in many cases but simply the day-to-day working pattern of self expressing. The other choice is service to others, and the one who chooses this way of expressing love is intending to, at the expense of the self, put others first. The service-to-self polarity and the service-to-others polarity is like the north and south poles of a magnet. In third density each begins somewhere in the middle in a kind of well of inertia. There is no positive charge or negative charge when experience begins to be accumulated by the awakened soul within incarnation. It is little choices, like whether to share your peanut butter sandwich with the other kids in fifth grade, whether to go sit with the kid with a broken leg in second grade, whether to help the parent who seems to need it. These seemingly small and everyday decisions are those in which one either decides to attract to the self that which is needed or to give away the love that is within one for the benefit of others.

6:♡: We are those who seek to be of service to others for we feel that others and ourselves are one, even though it is not something that we can see and certainly not something that you can see. You cannot see that your hands do not stop at the ends of your fingers and that the other person's hands next to you similarly do not end there but that each is touching each. Each energy field is moving to find comfort and (harmonization) with each other entity within this dwelling place and, in general, this has a tendency to occur, people finding ways to make each other more comfortable and to smooth and oil the social machinery that helps each person to feel better about whatever situation is occurring. These are not small choices when viewed in the context of the basic purpose of third density, for in a nutshell, the way you graduate from this third density to the density of love and understanding is by making decision after decision after decision based, not upon evidence, but upon faith. Faith that the love and the hope and the charity and the good feelings that you experience within your heart are real and are not foolish or naive. Faith that things are well and that things will be well and that you do have comfort to give to yourself and to others.

7: Faith is only of importance when there is no real knowledge, and so it is in your environment in third density that the truth is hidden from you. There will not ever be any specific proof of your belief that will stand up, shall we say, in a court of law or in your discussions with someone who simply does not get it, who is still slumbering to the spiritual self and the spiritual identity that lies within, whatever your orientation. For instance, this instrument is Christian, and that literature and community of the Christian church feeds this instrument and gives this instrument ways to work upon faith. Whatever the orientation of each, it does include resources and tools that are available to all and can be used in the acceleration of spiritual evolution.

8:♡: So when we say that this sea of confusion is given on purpose and not in a cruel or unthinking way we are simply referring to our feeling that it is only when there is no way to prove belief, hope and love that the choosing of those values and the manifesting of those values in a life experience has metaphysical weight. And, indeed, each choice that you make polarizes you a little bit more to the service-to-others polarity. We are assuming that each within this dwelling is a service-to-others oriented entity, as are we. We do not wish to say anything negative about those who seek in service to self, for we are aware that this too is a valid path as far as it goes. It does not take one as far as the path of service to others, and it must be abandoned, not in the next density, or the next after that even, but in the sixth density. For the fourth density, the one to which you hope to graduate at the end of this incarnation, is the density of love. The density after that is the density of wisdom, and the sixth density is the density in which love and wisdom are balanced. It is at this point that negatively oriented entities must switch polarity, for they discover at this point that they are unbalanced and that they can go no further because the deepest (choice) of all is towards evolution. Eventually each negatively oriented seeker chooses to become positive and to move onward towards the Source.

9:♡: So the situation for each is a walk in semi-darkness, metaphysically speaking. The light is that of the moon, and

there are many shadows, and the comfort of companions along the way cannot be overestimated. Naturally, each entity is drawn to the birds of a feather, as this instrument would say, those of like mind, those of like nature with whom they feel more comfortable, and the mating of men and women is a constant force towards the activation of catalyst that will teach the seeking soul to love. And the best of catalyst is gained with those with whom one is in contact with continuously. Those whom we see from time to time are those with whom we can plan to be our Sunday selves. We may wish to show all of our dazzling good points at once, or we may give them out one by one. But as long as it is the occasional friend that we are seeing we can offer the best of ourselves to that entity in each and every occasion upon which we meet. But for mates this is virtually impossible, and thank heavens for that impossibility, for it is necessary to work, it is necessary that we have catalyst to work with. And since we all came here to work on whatever density we are experiencing life, this seeming catalyst of pain and suffering and not understanding and wondering—this is the friction that we need to move us towards learning. And as we learn, we begin to realize that in each case we are looking not just at a situation but at an opportunity to find the love in that situation and to express that love. Consequently, often the catalyst itself becomes less painful to us because we are able to work upon our response to that catalyst; rather than simply being overwhelmed by the catalyst itself.

10:♡: You asked what do entities fear when they are working on relationships, and perhaps we would say that the greatest fear is the loss of love or trust and the betrayal of security in whatever distorted way that security is felt by the self and by the other self. Many issues have their heart in this emotional security. The surface of an issue may be money, or health, or where to live. It may be almost anything in which two people have a different view, but whatever the seeming issue there is a deeper issue, a singular issue involved and that is not necessarily a doing issue but a being issue. It is the way of being or an attitude that we would like to encourage each to explore. The one known as Ra has offered the question, "Where is the love in this moment?" and it is this instrument's favorite way of centering the self in times of confusion. For each of you is love. Each of you is a projection into manifestation of the infinite love of an infinite and divine intelligence that has created all that there is and is all that there is. Of course, each entity in manifestation is distorted from the original vibration of the Logos. Without this distortion, without this mismatch, shall we say, in space and time, there would be no universe filled with light. There would be no way that the Creator could know Itself. And yet, simply being in manifestation posits that there be illusion. As long as each of us is a being, an entity, apart from Love Itself, each is dwelling in some degree of illusion. However, in this illusion each is the Creator to each, and in relationship, especially the mated relationship, this awareness is a healing balm that may help and prove a resource to those who are in pain because they feel abandoned or rejected or misunderstood.

11:♡: What people fear is being betrayed: offering trust and having it betrayed. There is within each the dancer that would fly and soar and leap in joy. And yet when we let that self out we are as foolish as little lambs playing in the pasture, and we can be easily squashed. And so it is a scary thing to surrender to those feelings of love and joy and enthusiasms that are in our very heart, for are we all not love?

12:♡: One of the big illusions is time itself. And as this instrument was thinking earlier, considering the various things that had been said around the circle, many times it is just that waiting that is so difficult. And what is it that mates or anyone in relationship would wait for when there is confusion between two people? We would say that it is as though there were a dance that all of nature and all of humankind is engaged in in third density. It is a dance with meter, rhythm, harmonization of movement, and the plants and animals are aware of that. And the moon and the sun and the stars dance also, and within each of us there is that completely aware dancer also. And to that completely aware part of ourselves which we may touch from time to time, there is no such thing as waiting but merely pausing and resting until it is time to move into the next step of the dance. But to the human heart lost in confusion, anxious to put things right, there does not seem to be much rhythm or harmony. There does not seem to be a clear cue as to when to enter the stage or when to

change one's step or even in what line to say. And as entities repeat lifetimes working upon one dynamic or another of loving and being loved it is as though you were in a situation comedy, or, shall we say, a karmic book, and the jokes sometimes go right past you because there is too much sorrow, too much suffering, and too much angst. And you feel like a living "Dear Abby" letter in search of the impossible solution to a complex knot of problems.

13:♡: We encourage each to love that part of you that does not get it. You cannot wake up out of this illusion. That is not why you came here. You came here to be buffeted and pummeled by suffering and pain and limitation until finally, finally you surrender your intellect. You give up your logic and you move from head to heart. My friends, it is in the heart that the Creator is waiting for you, whole, complete and loving you with an intensity and utter compassion that is so real and so vital that there is no response but to love the Creator in return. This is not something for which you must reach.

This is not something for which you can reach. You may sit in meditation for days and weeks and months and you will feel spiritual, but you will not necessarily be spiritual. For spirituality is in the being. It is in the self as you bring your self to the moment. It is in the attitude of self that, by faith alone, waits for that still, small voice, that intuition, that guidance that will tell you when to come in and what to say, that will enable you to look at a hopeless situation as far as harmonizing with another and say, "I reject the hopelessness of this situation. I will rest and wait for the rhythm to catch up.

14:♡: In this endeavor you are crucial to each other, not simply mates, but everyone whom you pass on the street even, for you may in passing smile at someone who is hopeless and that realism may jolt that entity out of hopelessness into hope that bears much fruit. You do not know what you do. You cannot know the impact that you have as a being. (You may (not necessarily (seem to be) (as those who are fruitful in the world. Some are. Some do not seem to be. And within the world this means much. Within the metaphysical world it means very little unless each thing that is a fruit is also one that was done with love, with a desire to help, with that stubborn naïveté that says that "I want to give the best that is in me, and I want to see the best that is in those around me." This encouragement of simple being cannot be overstated. May you have encouragement and support for each other, for you are acting upon yourself when you so do. And may you nurture and cuddle and hug that small self within that is so often hurt by a very bruising world. There is much unseen support for work in consciousness, for prayers, and for a life lived in faith. We ask you to lean into that support. This instrument would call it angelic support and say that there are angels everywhere. Other entities would describe this far differently, but the concept remains the same. There is guidance. There is help, for the Creator is constantly communicating to you using everything: nature, the environment, other people, coincidences. Be alert. Begin to see the spiritually interesting coincidences and you shall be much encouraged thereby.

15:♡: We would at this time transfer this contact to the one known as Jim. We leave this instrument in love and in light, thanking it as we leave it. We are those of Q'uo.

16:♡: I am Q'uo, and I greet each of you in love and light once again through this instrument. At this time it is our privilege to ask if there are any other queries to which we may speak. Is there another query at this time?

17: Carla

18: To follow up on the first question, are there times when it would be the spiritually rhythmic thing to do to separate from the mate?

19: I am Q'uo, and am aware of your query, my sister. In the run of things, as we observe the great majority of relationships, it is well to stay with the relationship in which one finds oneself in order that the learning might proceed most efficiently, for there is much work in the, shall we say, building of the foundation of trust and of faith that takes a noticeable amount of time and effort in your terms. This time and effort must needs be repeated if there is the leaving of a relationship that has the purpose of the teaching the basic lessons of the incarnation, for in whatever relationship that one finds oneself, there will be the repetition of the pattern, the lessons to be learned, the difficulties to be experienced, the confusions endured. However, in some cases we find that the confusions and the difficulties are in what may be seen as an out-of-control mode where confusion builds upon con-

fusion. Opportunities are lost and lost again, and momentum fails. And perhaps there is the injury of the mental, the physical, the emotional, and perhaps even the spiritual nature that can occur. In such instances we would suggest that each entity within the relationship retire to the silent room within and, in the meditative state, appraise the situation, as one may do in any situation. And surrender the small will, which places its desires foremost in the field of the vision, and ask what the greater will of the Creator or the higher self might be in this situation. We always encourage the reliance upon the small, still voice which resides in each entity, so that this source of information may be found in each instance.

20: Is there any further query, my sister?

21: Carla

22: No. Thank you.

23: (I am Q'uo. (Is there a further query at this time?)

24: (Tape ends.)

25:

11.10 1998/09/11

0: ...which is known to this instrument as the chambered nautilus. As this sea creature grows it becomes too large for his previous shell and creates for himself a larger one and when in the course of time he then grows, he then creates a larger shell and so on in a beautiful and unending spiral until such time as he has no need for it whatsoever, for any physical vehicle, the consciousness having left this form. Then, my friends, all the shells are empty, having served their purpose.

1: There are two distinct stages to the development of your mental vehicle. In the first stage, it is primarily important that you constantly be aware that in each situation there is freedom, and you are not iron-bound by any restrictions from the outside. In order to fashion this awareness, it is in this stage necessary that you construct for yourself a larger mental shell, a larger home in which to dwell. Each time that you find that a situation is impressing you as limiting or difficult, it is time for inner work, my friends, in which you explore and discover the larger and more spacious mental atmosphere that is necessary for your balance.

2: There is a certain point in your development when you will find that you do not need a shell at all, but instead, in the vulnerable body of consciousness, you may swim out into the waters of the universe and merge with all that there is. In that moment, my friends, you will have discovered that there is no need for any vehicle whatsoever, for all things are one. And as your home is the universe, and as all things are one, no protection is necessary.

3: We are aware that this second stage is, for the most part, a very distant goal and yet we wish you to know that it does exist and that within it is a larger reality which in good time will supersede the limitations and the difficulties of your present state of consciousness. Meanwhile, enlarge your shell, my friends, through meditation and contemplation. Open yourself within, for the world without only seems to press in upon you. In reality, it is pressing upon itself and you are free.

4: We are enjoying this contact and find that transfer of information is very smooth at this time. We would like to leave this instrument at this time and use the instrument known as N. I am Hatonn.

5: I am Hatonn. I will continue. Our intention, my friends, can be compared to food ... to the food of the sea creature, the food the creature must eat in order to grow. To outgrow the old shell and to (inaudible). Your intention is food from the Creator, so to speak.

6: At this time I would like to transfer to another instrument. I am Hatonn.

7:♡: We are with this instrument and again I greet you in love and light. At this time, if you have a question I will request that you ask it.

8: Questioner

9: Hatonn, hi, it's been awhile. I've been reading a book in which it states that a man named Timothy Leary has said that the discovery of DNA was a very, very important scientific and spiritual discovery. I wonder if you could comment on its importance and non-importance?

10:♡: I am with the instrument, and I greet you, my brother, and affirm that we are never away from you as you think of us and question our existence, yet always send us your love. We always send you ours and never question your existence.

11: Questioner

tool in thinking about specific difficulties. We are aware that this question comes from each within the circle and those writing in from outside the circle having that feeling of wanting to know more about work on this or that energy center, this or that chakra, this or that relationship, this or that process. And each of you will find yourself leaping nimbly from precipice to midair to abyss and back again as the various moments of living and experiencing pass in this time and space illusion that you enjoy, indeed, that we also enjoy.

15:♡: We assure you that there are realizations to be gained and lessons of love to be learned just as you have been going about learning them through your meditations, through your attempts to balance experience, through your concern for and work upon core interactions and core relationships. We may say to the one known as P that this desire for work, desire for understanding of experiences, is a good and a proper desire, and yet as with all desires there is no achieving of the objective that will satisfy the depth of that desire because of the fact that entities are configurations of light; that is to say, because they are vibrations. Any and every thought that an entity can have about identity, relationships, spiritual work, or any matter whatsoever are like that desire for food that is not satisfied by the eating of food. There is a thirst and a hunger in spiritual work that cannot be satisfied by spiritual work or by spiritual attainment. All spiritual attainment in the end is nonsense, one with the illusion that spawned it. And yet, it is the nonsense that each came here to prosecute with the highest degree of integrity, love and respect of which each is capable and will hope to become more capable.

16: The being that you are attempting to create, you see, is, and (yet) cannot be that light being, for that light being is pretty much as it is and will change only through unimaginable eons of time. The whole octave of experience shall have its way with that vibration and (you) will still be you. However, you actually think to create an entity that never was until you put yourself into the rhythms and the intentions of a way of living that will bring you closer and closer to a goal that you can only dimly sense, and that goal has to do with the way you interact with other selves. The entity you are attempting to build is the world soul or the social memory complex, as this instrument would say it. Light simply is. Yet time and space create the need for movement and it is in becoming aware of graceful movement in habit, in ways of thinking, in disciplines of the personality, in purification of the emotions, that you may reliably hope and trust that you will make progress, that you will at the end of an incarnation be measurably more able to see the self and the other self without significant distortion when first you grasped the fact that you were alone in this illusion and wailed your first wail upon being born.

17:♡: We appreciate greatly the depth of this question. We are extremely thankful to have been able to make this attempt to share with you our limited understanding of the issues involved. In your beingness, we salute you. And in your patterns of doing, we salute you as well. Each level is acceptable and true. In terms of remembrance, we would suggest the key advantage of the memory that you are as you are and others are as they are and that you and they are both perfect. Indeed, we suggest that each think of self and other self as this instrument does the Christ. You are that ideal, that archetype, that loves so deeply and so generously. You are easily capable of Christhood as is everyone you meet. The desire to affect that outcome, that hunger and thirst for righteousness, will not prove false, simply somewhat limited.

18:♡: We would at this time end with some reluctance. Let this be the totality of our initial discussion of this interesting subject. For this instrument is expressing to us in no uncertain terms that our time is up. We realize that there are other questions at this time and in hopes of being able to speak with you further upon those topics we would at this time transfer this contact to the one known as Jim, leaving this instrument in the love and in the light of the infinite One. We are those of Q'uo.

19:♡: I am Q'uo, and I greet each of you again in the love and the light of the one infinite Creator through this instrument. We would now ask if we might speak to any further queries which those present might have for us?

20: Carla

21: I would like to start off just by asking why I was moved to tears by something which never moved me to tears before when I was reliving that memory. I was feeling intense emotion. I couldn't say whether it was happy or sad. It was an

almost unbearable intensity of emotion. Any comments you could make on why that happened might have some bearing on the message, I would think.

22:♡: I am Q'uo, and am aware of your query, my sister. The image of the light and the love filled beings at the heart of the light is a revealing of a connection to love which opens the heart and releases the emotions in many. That it should do so within your own being is not surprising. To discover that one is loved to such an extent that the heart of another beats for another for you is overwhelming to many who have not felt such love before.

23: Is there a further query, my sister?

24: Carla

25: No. Not about that. Thank you. In thinking about P's questions I would just ask if you have a message for P, if there is something you would respond to in those many specific requests for information that would help the way she is working on herself right now?

26: I am Q'uo, and am aware of your query, my sister. We are aware that the one known as P has offered the service of many of those concerns which are upon her mind at this time, and we do not wish to seem to weigh them less importantly, shall we say, than does she, for each has its focus and opportunity for learning. But we wish to offer our service which does not infringe upon another entity's free will by providing for them the direction or heart of a concern which is of necessity theirs to discover. For to feel that there is experience and information of importance within a certain set of circumstances is the domain of the seeker of truth. But we would comment to this entity by suggesting to it that each flower grows where it is planted, and where this entity has found itself situated within this illusion at this time may not be the most comfortable of circumstances but is the situation in which its higher self felt it most helpful to be. For it provides the lessons that are not easy but are to the heart of its incarnation.

27:♡: To learn to love and accept that which seems unlovable and unacceptable is, indeed, a worthy challenge, and we would encourage this entity to look about it and to discover that those entities within its circle of experience are those which have come together with it to dance the dance of this illusion's catalyst, shall we say. Each entity has that to offer that is important to the one known as P and we would encourage perseverance. We would encourage the opening of the heart in a relentless fashion, and we would encourage the seeing of the one Creator in the smallest of moments and in the most difficult of circumstances.

28: Is there a further query, my sister?

29: Carla

30: Yes, but from my standpoint rather than P's. For many years I have heard people ask about specific questions and this kind of question was taken and discussed by inner guides or other entities and the person asking the question felt a great deal of valuable material was gained through such questions and answers. I have also felt that it is a distraction. Is this an unfair judgment on my part? What is the basic nature or value of asking metaphysical sources about specific circumstances or relationships?

31: I am Q'uo, and am aware of your query, my sister. We of the Confederation of Planets in the Service of the One Infinite Creator have found that it is most appropriate for us to speak upon those queries which are of a philosophical or generally applicable level of principle. For we are not native to this planetary sphere and are not able to see with a clear vision the means by which to avoid infringing upon free will without applying this general principle of replying only to general philosophically oriented queries. It is so very easy to feel one has helped another by giving the answer to specific queries such as the ones which this entity has offered and then witness the loss of the power to seek and discriminate on the part of such a seeker when a source such as are we is trusted more in this area more than is personal discrimination. Thus, we leave it to those of this planetary sphere—those who inhabit its outer planes and those who inhabit its inner planes—to deal with the issues of specificity: the determining of dreams, the meaning of a book, the coincidence of a friend, and so forth. That these events do have a meaning and a purpose in the incarnation is without dispute. The great value of their determination is that the seeker herself shall make this determination and thereby strengthen her ability to discriminate that which has value to it by the exercise of the intuition, the releasing of the power of the

3: There was a moment of sudden realization in which she grasped the fact that these lights were spirits, spirits whom she could identify, and she realized that these two entities, her relatives, were praying for her, dwelling with her in thought, accompanying (her) in the hour of extremity. As she became aware that this was, indeed, a specific vision and not a passing miasma or phantasm she saw the fog lift and the sky light up with literally millions of lights. And she again had that realization in which she realized that these were all of the entities which dwelt upon Earth who were, at that moment, in a state of prayer, doing work for those who suffered upon Earth. None, or almost none, of these entities knew of her or her extremity and yet they appeared in her universe as spirits because they were praying to lessen the suffering of humankind.

4:♥: This vision has a clarity to it that is born of the depth of reality and the shallowness of personality. Although the instrument was aware of the first two who prayed, once the universe was realized as being a way to see prayer help, the way to see energy coming to help the instrument, the instrument immediately transcended personality and saw those who were vibrating in Christ-like love. We choose this memory because it strips away so many layers of perception and habit in the way in which entities tend to think about themselves, what they are doing, how they are doing, and how they can do better in attempting to be those who live like a spirit, those who are working from a metaphysical frame of reference. The pursuit of spiritual evolution is a pursuit in which almost every temptation to follow this or that avenue is a temptation toward folly, for the instincts that the physical and mental parts of the personality have are instincts which show no clarity or very little clarity when it comes to what is actually taking place spiritually, from moment to moment in the passage of everyday life.

5: Because this instrument was in an extremely precarious position, it was therefore more open to awareness that followed no obvious logic. What we ask you to do at this juncture is to take a moment and move into that space in which you are a light. We would pause at this time and allow each of you to move into that space where spirit is real in you.

6: (Pause)

7: As each of you struggles with this concept each begins to see how deceptive rational thought is when it comes to spiritual matters. In attempting to see the self as a light there is that feeling of self-judgment that comes immediately, that feeling that, "I am not a very bright light." The feeling that, perhaps, "I am not even lit all of the time." That feeling of all limits washing away, shores receding and disappearing and the self finding itself in the midst of a trackless ocean of experience in which there is more fog than light.

8:♥: We have said many times through this instrument and through many other instruments that what you are is a vibration. That you are a metaphysical entity that is expressing in a complex of vibrations that is as clearly and uniquely yourself as your name. Indeed, that is clearer than any name because it is an encompassing, complete rendition of the self. There may be two or more John Smiths, or Jane Does, or even Jim McCartys, or R's, but there is only one vibratory complex that has configured itself in precisely the way that you have. No one thought up your vibratory complex. No one named you this vibratory signature. By direction and misdirection by things done and left undone, by the uncountable totality of everyday moments mounting one upon the other, without effort, without guides, without knowledge for the most part, of what is occurring, you simply are. You can poke. You can probe, but you cannot break down (the) metaphysical vibratory complex that is one precious, infinite and much loved being.

9:♥: The Creator is vitally interested in each configured being. The Creator grasps the totality of this vibratory complex and echoes back to the being a validation without judgment, created utterly of love—creative and destructive, all-powerful love. It is this vibratory complex that is you as a light being. It is this light being that you are. You are not your body. You are not your personality. You are not your mind. You are not your emotions. You cannot exhaust the qualities of yourself regardless of how long you look, how deeply you search, or how prayerfully you mine the rich lode of the deep mind in attempting to affix to the self a deeper and more permanent personality. That is to say, that the building up of the magical personality, as this instrument has often called the work of disciplining the self, while it is a good and

even an important adventure to be on, it has a limited use, a use within the illusion rather than a use that will alter the configuration of your vibration.

10: Indeed, we could gaze at the entire spectrum of conscious methods of working upon the discipline of the personality and point out that they are or constitute a materialistic view of spiritual evolution. This instrument immediately thought to herself, "How can there be spiritual materialism?" because the first dynamic, the first paradox, is the dynamic between the spiritual and material worlds, and this is so. This is spiritual work as seen by and as taught by entities within the spiritual illusion of Earth. This does not mean that the discipline of the personality is a bad idea. There is tremendous clarity to be gained by such a spiritual practice. There is tremendous advantage to be gained in working with many spiritual practices, and one of the things that spiritually awakened beings do is find and employ spiritual practices that feel useful and fertile and productive. But, you see, when you are thinking about becoming more spiritually productive, you are thinking about being spiritual in the same way that you would think about finishing your physical labor for a given period. It is the work ethic of your culture carried over into the spiritual life. Again we say, we are not in any way attempting to discredit those efforts which you make to become a better spiritual being. It is simply to point out that what you are spiritually will express itself the most clearly when there is no thought taken as to how one is doing spiritually.

11: The being that you are is only lightly connected to the body that you experience or even the incarnation that you experience. In truth, at the level of clarity which we are able to express through this instrument, that vibratory complex that expresses self when the infant cries its first cry is not difficult at all to pick out of a metaphysical lineup of those beings that are ending their incarnation. The change from the beginning of incarnation to the end of incarnation in vibratory complex is minimal. Although it is far more possible to make substantive changes in that vibration within your third density than it is in any other density that is higher, yet still that with which one began the incarnation is going to be pretty much that which one takes out of the incarnation.

12:♥: This does not mean that spiritual work is useless. It simply means that the power to be is so all-encompassing that the distortions laid upon that basic vibration of infinite love are quite, quite small compared to the core reality of limitless light itself vibrating in undistorted love, or shall we say, in minimally undistorted love. For all that is manifest as vibration has the distortion of free will and is, therefore, not a pure love vibration. Each of you is not here to work upon one's quality of life. This is not what we are suggesting. What we are suggesting is that the material part of spirituality concerns itself with patterns of interaction between beings. The densities are schools in which spiritual entities learn with increasing efficiency to interact with each other with minimal distortion. This is quite different from the self as a configuration of light.

13:♥: What we would suggest to each of you when the way seems clouded and conflicted is that you separate reality from illusion, that you call to remembrance who you are and how you are, that you call to remembrance with full respect who other entities interacting with you are and how they are. That you be able to see the difference between the self and that other self as inevitable beings that are as they are and self and other self as those who have been offered the opportunity to work within an illusion in such a way as to discover as much as possible about loving interaction. It does not cure problems if you see that those having the problems are simply beautiful configurations of light. But it gives to the seeker something that does not need work, something that is already perfect, in the self and in the other self. It gives to the seeker that ability to move into distortion with an awareness that it is distortion even when the most exacting spiritual practices are being observed and the most discipline of personality is being accomplished.

14: It may seem unfair that so much of spiritual seeking is in the spiritually material sector when what the soul thirsts for is that sense of self, other self, and Creator as light. But it does set a baseline against which work within an incarnation can be seen for what it is. This instrument would call it homework, and, indeed, many are those upon your sphere who have shaped the spiritual life as a process of learning, a school of instruction. This is a pretty good metaphor, a useful

12: I don't really question your existence but I question your form.

13: I am with the instrument. That, my brother, is a simple question. We will attempt to answer the question on DNA for it is an interesting one and, indeed, central to an understanding of the essential nature of evolution. For evolution is of a unitary nature and is not physical as opposed to metaphysical, for all things function in a certain way which is a way of, shall we say, the broken circle, or the spiral.

14: When the Creator sent all things into darkness to begin the great trip back to Him He defined the infinite circle and, yet, as we climb from cycle to cycle, we seem to be moving. And, indeed, we are moving within the parameters of what we may call the spiritual journey. But at the end of the journey we will find what we have been describing: not a spiral, but a circle.

15: To understand the building block of your physical vehicle is to begin to get a model also for the building blocks of (the) journey towards the light. You begin to see that which is physical as an extremely complex but completely understandable and programmable series of bits of information which are capable of reduplication and progression in space and time.

16: That which is programmable is reprogrammable. And so evolution—on a physical level—has its existence. It is a simple truth to realize that the nature of your spiritual journey, of the journey of your star system, of the journey of your galaxy, and of the journey of the universe as you know it, progresses along a similar series of programmable and reprogrammable cycles. What your scientist have not yet discovered is that there is a purpose behind the existence of consciousness, whether it be the consciousness of the self, the consciousness of a being of a race, of a star system, of a galaxy, or of the universe.

17: Without the understanding of this purpose, those of your scientific community who deal with genetic and that which is called (recombinant) research may act irresponsibly and, yet, this has been done before and its consequences and planetary karma have been reaped and, yet, my friends, the cycle goes on.

18: Does this answer your question?

19: Questioner

20: Actually, no, not fully. I do understand what you're saying, I appreciate it. But what I was thinking was that DNA is sort of like the cosmic telegraph office between the message of the Creator and the cells of our body. I was also thinking one night in a somewhat questionable visual state that the DNA, the matrix plan for the DNA is also that of rejuvenation and a lot of the basic drives for reproduction. Rather than just the creation itself, it also has sort of that (duty). The telegraph office of the (inaudible) would deliver the message to create the unique mind and personality and drives. Am I correct?

21: I am with the instrument. That which is DNA is as a blueprint for the construction of a vehicle. Those drives which are part of the vehicle—that is, those of hunger, reproduction, desire for oxygen, and other necessary functions of the vehicle—are blueprinted by DNA. However, that which makes a being a being, is not DNA oriented but rather is within the, shall we say, eternal nature of the spirit or soul which inhabits and animates the actions of that vehicle for the time in which that vehicle will remain viably conscious on the physical level.

22: Now, there are, shall we say, blueprints which are the counterpart of DNA on the eternal or spiritual level ...

23: Questioner

24: What about mental level?

25: That which is mental is a matter of programming as you know that are aware from what you have said and can be reprogrammed and this is what we were attempting to say about DNA itself. As the vehicle slowly follows evolution of a species so your mind can be reprogrammed by your conscious direction of will in appropriate circumstances. However, that which is eternal within you and which is related not to a day-to-day activity but to the personality which expresses itself in a timeless and instant vibration at all times, is not being fully reprogrammed by a mental reprogramming but is influenced over many lifetimes and many experiences. 26: However, a serious and concentrated effort can gradually make a distinction into the vibration of the being. In fact, at any moment your will and desire were strong enough you could instantly change your eternal being. It is simply that

instant of will and perfect desire is not easily come by.

27: Questioner

28: Doesn't the will and desire already influence the genetic message? See, what I'm trying to get at is that it appears to me that people who have genetic malfunctions, like in their biases, they get karmically imposed, genetically, from the genetic message delivered by the soul so that (inaudible).

29: Let us separate theories of karma from the genetic structure of a physical vehicle. May we say first that each (inaudible) of incarnation is individual and not all genetic malfunctions are due to that which is known among your peoples as karma. However, if a soul is removing karma by a certain situation which it chooses, he does not form a physical vehicle with that genetic imbalance but rather chooses a physical vehicle which already has that imbalance. The imbalance itself is guided by the rules of DNA in its random combination. The parents of a particular physical vehicle might, by mediation, cause the randomness of DNA selection to be less random. However, this is due to the action at a distance effect of the mind upon physical particles—such as spermatozoa and ova.

30: The soul and its philosophical nature must not be considered to be interacting with the physical DNA genetic code prior to incarnation. The soul chooses the vehicle which best suits.

31: Questioner

32: Does that (inaudible) of longevity and perhaps even immortality or this (inaudible). Is that a conscious spiritual union of, through meditation, of the spiritual mind of the DNA genetic code?

33: That which is long life is desired by some among your peoples but in your present vibration it is not truly desirable. There will come a time when longevity is natural. Efforts to precede this natural moment by means of scientific and technological advances may perhaps be fascinating and inspiring to your peoples. However, when longevity is a desirable tool which you may use to good effect—learning and growing throughout a longer incarnation—the exterior vibrations will of necessity, have, shall we say, ameliorated and wars and violence and other negative aspects will have lessened in their impact on the planetary vibration.

34: The efforts of single individuals to have lives on the planet which do not take into account the outer negativity of the planetary vibration are lives which, shall we say, are those of a (inaudible) (and may not be as rewarding to the progress of the soul. However, we realize that we are not addressing ourselves to your question but it is not a question that we can answer simply.

35: Questioner

36: Are you saying that it would do just as much (inaudible) to spend a great deal of time (inaudible) trying to communicate (inaudible) with our genetic code (inaudible) that would pretty much be a waste of time at this point?

37: Our basic feeling is that those who work in this area are great pioneers and as their work is perfected it is greatly hoped that that golden age so richly deserved may come to pass and all things will come in good time. However, while those who are working in this area continue, we have noticed that the planetary vibration itself becomes, perhaps a little darker, perhaps a little brighter, but basically the same. And our basic suggestion is that to help the planet grow is at least as desirable an activity as to help in an esoteric understanding which cannot be fully used until it can be used by all.

38: Questioner

39: Well, thank you very much. As usual, I have more questions now then when I started. I really appreciate that.

40: We thank you for allowing us to share our thoughts with you. Is there another question?

41: Questioner

42: (Inaudible)

43: I am aware of your question, my sister. First let us elucidate the question of the one known as Ra for his description of longevity as we understood it included not merely a long life as we now know it but that which you would term an impossibly long life such as one which spans two centuries or more. And, indeed, we enjoy a longer life than you by many centuries for our whole sense of time and space have changed as we have entered new vibratory patterns.

44: Now, secondly, let us address ourselves to your question of a normally long life being perhaps not desirable. May we say to you that lives as you know them, whether long or short by any standards, are in a certain pattern which you have chosen before you enter into the pattern. As a result

of going from the beginning to the end of this pattern your spirit hopes that it will have learned certain lessons and thus have improved and refined the vibration which is its essence in the sphere of eternity in which all of you truly dwell.

45: When one contemplates and then does that which is known as suicide, one cuts short before the natural end the time of learning. And more often than not, the lessons which that soul had hoped to learn have not been learned. Consequently, it is often so that rather than alleviating karma, the action of taking one's life adds more karma to the burden which is already carried and you are trying to discharge by the expression which is the lifetime which you are now living.

46:♡: Thus, when you reenter incarnation, you have not only the original lesson to be learned but an additional severity to that lesson which is brought on by that pain that you have caused to those whom you have previously loved. Many times this type of karma is alleviated by the total forgiveness of those whom you have hurt. However, it is simply desirable to live until it is time for the lesson to be through, for your burdens to be laid down. It is a truism, we are aware, but we must repeat that you are not given those things which you cannot bear; thus, working through what is difficult.

47:♡: When you finish with a lifetime, at its natural end, whether it be short or long, you can then go on and learn other, perhaps, more agreeable lessons in other, perhaps, more agreeable spheres of vibration. If you may think of your existence as having a natural rhythm and an ongoing purpose, perhaps it will be easier for you to understand that suicide, as you call it, is a stoppage of that rhythm in an arbitrary manner. Instead, it is desirable to proceed with the rhythm of your existence, always seeing the many blessings that are about you and letting the realization of love flow into you from the Father. If you can keep these realizations before you, your life, in this realm and all others, will be enjoyable and fruitful.

48: Does this answer your question?

49: Questioner

50: (Inaudible)

51: We thank you, my sister. Is there another question?

52: (No further queries.)

53:♡: I am with you. Please, my friends, know that the love of the Father flows throughout the cosmos on the wings of all of the universe—to you, through you, from you. I am Hatonn. I leave you in that love. Adonai vasu borragus.

54:

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0:♡: We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator. As always, it is a privilege and a blessing for us to be here with you, to share in your meditation, and to rest in the harmony of your vibrations. We apparently will be sharing this communication with the one known as M and we welcome this entity. This entity speaks the truth.

1: You have requested that we speak upon acceptance, and that we are most pleased to do as long as it becomes and remains clear to each of you that we are not the voice of authority but your brothers and sisters, imperfect, as are you in any sense that can be rationally understood. We make mistakes. We have opinions. We share the opinions and hope not to share the mistakes but undoubtedly we shall make mistakes. Not all of our opinions shall be those that will aid you and so we ask, as always, that you use your discrimination and trust your guidance within to the exclusion of other voices when necessary. For we have utter faith that you shall know the truth that is for you. As long as that is understood we are delighted to talk about acceptance.

2: As we search through this instrument's store of experiences, we find that this word of acceptance has overtones of toleration and even a grudging or somewhat difficult transaction within. The acceptance is not an easy thing sometimes, that sometimes it is difficult to accept, and we would like to remove that overtone that is implied in that bare word, for acceptance is a word that does not ring of joy. It does not have the freedom of feeling that we would like to talk about. Our choice of words would perhaps be faith. When this instrument was very close to death some years ago, she put a motto above the hospital bed where she lay. It read "Faith, the final frontier." As each of you does, she wished to find the joy of acceptance. It is well to have that kind of reminder

when one is working upon a situation in which one is not yet comfortable and does not yet feel positively or affirmatively concerning the situation.

3: The one known as Jim has talked this weekend somewhat about becoming the fool, and we are the first to confirm that in any rational sense that faith is a foolish thing, that archetypal image of the fool walking off the cliff into dead air. This instrument immediately thinks of the coyote in the Road Runner cartoon, who is running at top speed to the edge of the cliff and beyond and continues running in the air until he realizes that there is no more cliff. That realization plummets him to the depths. The teacher known to you as Jesus called to the one known as Peter who was in a boat. Jesus was walking across the waves towards him. At Jesus' call, Peter left the boat and was walking on the water also, until he realized that he was on water. And as his faith fell prey to rational observation, he sank like a stone. So each of you is vulnerable when being full of faith to accusations of foolishness, of not getting it, of not being aware of the true situation, and like any fool there is almost no answer that will satisfy one who critiques the actions of faith.

4: (Long pause.)

5: We allowed this instrument to remain without any information for some few seconds in order that we might demonstrate immediately, and within the context of the moment, the type of energy that is involved in the faithful. This instrument did not attempt to fill the silence that it perceived from us with its own opinion or any words that might put off the need for the next meaningful thought. The instrument was content to be silent if we were silent. It is a lesson that took this particular instrument some years to learn. And, indeed, each of you has spent lifetimes already working on this precise discipline of the personality and of the mind.

6: When each of you is not within the veil of forgetting, each of you is full of faith and power and purity. Each of you has been eons in development. Each of you brings to this moment a tremendous array of gifts. And each has created for itself each and every opportunity that you and your higher self, as forces of soul or spirit, felt that you would wish to have. As the character this instrument calls Clouseau¹ would say, "Every move you make is carefully planned." We say this as we watch you falling over the furniture of your life, tumbling through doorways, bumping up against walls you didn't see, and walking through the walls that others see. And yet within the confines of the incarnational self, how difficult, indeed how impossible it is to remain aware of who you are.

7: It is difficult to gather the self together to meet such a challenge as prompted this question. For that which you deal with upon the surface is extremely seamless. It is an excellent illusion. It is a thorough going in rich illusion, a tapestry of detail that is incredibly intricate and absorbent. And yet all of this is as the thinnest shell, and has as much life in comparison to the self that you are within that shell of personality as does the shell of an egg compared to that life within, that the shell protects, that the forces within the shell feed.

8:♡: Many of you have spoken this weekend concerning the desire to move out of that shell, to become a citizen of eternity and not a person with a body and a lifetime, a beginning and an ending. And yet this is your time within the shell. This world of shadow is your time of being unborn and developing that being which shall hatch upon the entrance to larger life which you call death. Within this shell is marshaled infinite power, wisdom and love. Within this shell lies the food that you shall need, those drinks of water that are guidance, inspiration and hope. And so we ask you to abide within that state of being in the learning situation of the unhatched egg. Unlike the little shell of the egg, your shell is large. You may move about. You may express yourself within the illusion in many, many ways. However, you are constantly and infinitely protected. That physical vehicle that sustains life within this density, within this illusion, shall fail. Just as it had a beginning so shall it have an end. So each moment that you have within the time and space of this illusion is precious, for it can be given only the one time. There is no recapturing a second of experience, opportunity, challenge. And of course we urge you therefore to be alert, to be vigilant, to pay attention, for the winds of your thoughts are rich with useful concept. There is constantly coming to you from many sources guidance by sign, by metaphor, by physical experience. And as you use your intuition to notice coincidence and synchronicity and pattern, you may begin to find your environment more and more full of information and this is helpful to one who is

pattern and works with a thought and creates what I call a mind movie that goes on and on. I can consciously stop this and return to silence and then it begins again. I try to allow a place for that pattern, but I still wonder if there is something else that I can do with it, or just leave it?

38: I am Q'uo, and am aware of your query, my brother. The minds of most third-density entities such as yourselves are quite stimulated and active upon many levels as a result of the progress, shall we say, of the way of life which is experienced and created as an experience by your peoples. There is the tendency to apply the self liberally throughout the daily experience, to spread oneself thinly, shall we say, to engage the mind often as a means by which one navigates through the cultural experience. This experience has been enhanced by many tools and gadgets that take one quickly here and there and require from one a great deal of information, time, effort and thought. Thus, the mind is like a plant which has been given a great deal of water, of soil, of sun, of nutrients, and of attention and has grown in large degree as a result of this overemphasis on its functioning into a kind of machine which has a momentum of its own being, we shall say, for we find a difficulty in adequately describing how active the mind complex of your peoples is.

39: We find that the meditative state is, indeed, that place where one may approach the quieting of the mind yet find time and again examples of its rambunctiousness. That you are able to become aware of this chatter or momentum of the mind and have been able from time to time to be able to displace this chatter with the one-pointed focus upon the silence within is an achievement of note and is the path towards the eventual balancing of this mechanism so that there is the possibility of entering into a sacred place within the mind complex and be unhindered by the activity of the constant stream of thoughts that is the natural concomitant to the kind of style that most of your people find themselves living.

40: Thus, our suggestion to you is to continue that which you have done tirelessly and that is to notice when the mind is running and then to place that mental picture aside so that the main focus of the mind may return to that one-pointed focus upon stillness. This is an exercise which does engage the mind upon a simpler level than the normal daily routine. If there is a scent of incense or a sound as of your music or your chanting that you find relaxing, we would suggest that you engage these activities to enhance the process of relaxing the mind process.

41: There is no easy answer for any entity within this environment who wishes to find the peaceful place within, for each must deal with this mental activity and the tendency to take over the focus. We can only suggest your perseverance and the application of the light-hearted attitude in so doing. For it is the effort that you make, the regularity of your meditations, that is of importance in the real gain from this stage of the meditative practice. As you continue to invest your time and your effort there also (is) a momentum of this investiture that is made that will eventually take its hold upon the meditative endeavor.

42: Is there a further query, my brother?

43: R

44: No, not on this subject. I will have to sit with those suggestions.

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

46: Carla

47: How can R prepare himself for meeting a girlfriend to be a companion?

48: I am Q'uo, and am aware of your queries, my friends. When an entity finds that there is a portion of the self that resides in loneliness and wishes to be accompanied by another it is well to do those things which one would normally and naturally do to make oneself available for the finding of such a friend. We find that this is well-known by the one known as R in that this entity is active in placing itself in its environment in which there is the likelihood of finding the female of the proper persuasion.

49: However, we would also suggest that there is the possibility of placing oneself in the meditative state upon the regular basis, as is always our suggestion, for the meditative state is a means whereby the subconscious mind and other resources of the entity may be accessed so that the direction or plan may first be formed in this place, then fleshed out, shall we say, within the physical illusion in which each

moves.

50: Within the meditative state it is well to look at the self and to see the self as it is, shall we say, to look at the heart of the self and see where there might be the company provided by the self for the self so that the self is enhanced in its view of itself. This is to say that an entity may find that there is a missing piece, a place, an avenue of interest that, when explored, feels like going home. That there is a completion upon this avenue, that a direction that may be found will allow a certain passion within to be released, from self to self, so that there is the possibility of the completion that occurs first within. Then it is followed within the physical illusion by the physical expression for the self, respect for the self, and excitement of the self for the life experience.

51: Again, we have not provided a course of study or reflection which is easily achieved, for there is within each entity a place whereby the self may expand in its view of itself, that is to say, a place where a new level of learning, a new level of resonance, may be discovered. When this place is found there is the possibility, then, of having this new level of experience be reflected within the daily round of activities.

52: Is there a further query, my friends?

53: R

54: No. You have given me a lot to think about, and thank you for the words of encouragement. Thanks to Carla as well.

55: I am Q'uo, and we are grateful that we are able to be of some small service. Is there a final query at this time?

56: (No further queries.)

57:♡: I am Q'uo, and as it appears that we have exhausted the queries for the nonce we would take this opportunity to thank each for inviting our presence in your circle of seeking this day. We are most grateful to be able to walk with you for a few steps upon your journey. We would also remind each that each has many such friends that walk with you, and wait with you, and rejoice with you at each step and praise with you the unity of the one Creator. We are known to you as those of Q'uo, and would take our leave of this instrument and this group at this time, leaving each, as always, in the love and the light of the one infinite Creator. Adonai, my friends. Adonai.

58:

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0:♡: We are those known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator in whose service we are. We thank you for bringing this circle together, for seeking truly, and for calling us to share in this circle of seeking. We hope that we also may be counted as true pilgrims and we feel the blessing both of being able to share in your circle and for being able to perform the service which we dwell within your inner planes at this time in order to offer. It is a great opportunity that you offer us and we accept it eagerly, with the one stipulation that each take from what we say those things that seem to be helpful, leaving the rest behind.

1: You ask us this day concerning clarity, the clarity that would create for each of you the way in which to see the events and happenstances of your everyday life in the most useful, the most clear, the most lucid, the most spiritually helpful standpoint. We give to this instrument a view of a memory which she has, for we wish to go in somewhat a different direction than this instrument expects, and so we chose out of her store of memory that clear memory which is useful to our purposes at this time.

2: This instrument was experiencing at the time of this occurrence a nearly complete lack of life; that is, this instrument was very close to death at the time of this experience. It was aware that it was in extremity. The instrument was in the hospital. Her physical body was not functioning adequately. The concern of those surrounding the instrument was intense. In this environment the instrument lay in a state of prayer. Far from being lucid, the prayerful state of this instrument was described by her at the time as a fog, a mist on the waters. This was literally the vision which the instrument was aware of at the time. She was aware of herself as a spirit, not resting in or on the waters but being at the water and seeing through the fog two lights as stars would appear, beaming ever so dimly through the fog. Sometimes she could see them. Sometimes she could not. But more and more it became a vision that had its own reality.

dust upon floors with cleanliness upon floors. And this being comes to sweep away that which is old and that which has done its work, to take it up and place it back within the province of the unimproved earth. And in this humble and surely boring little chore there lies the excellence of spiritual inquiry, that desire to uncover beauty, that desire to cleanse and bless one's environment, to take a magical sense of cleanliness and give it to the surroundings which it enjoys. The sweet earth is expressing a spiritual love when it expresses a desire for cleanliness.

14:♡: The inspiration for cleanliness is indeed spiritual. And the ritual of making that which is dusty into that which shines with cleanliness is a spiritual ritual. The one known as Jim has often spoken of his Sunday morning house-cleaning as part of the family plan, for the one known as Carla goes to church and sings to the infinite Creator and goes through the ceremony of the holy communion. Meanwhile, the one known as Jim is taking all of those things which may have gone awry, that dirt which has fallen or spattered or come upon the things of daily use and with great love and great feeling of the ritual of cleanliness has blessed the entire house with loving and careful attention. And we will guarantee each of you that when you have cleaned your space, when you have cleansed your living place, those coming through the door and entering your magical aura may well never realize why they feel so welcome and so comfortable within your space, but you will know that it is because you have loved your space and have spiffed it up and shined it up until it is proud of itself and feels very ready to bless all who come within its purview. There is nothing that you see that is not holy. There is nothing that you do that cannot be holy. Nothing in your environment is dead. All is alive, made with love and manifested with light. All things are available to those who live by faith as ways to express faith and love and hope.

15:♡: We cannot cause each of you to sense this. Were we to impose our will upon you in some way, to give you visions of the holiness of the everyday, we would choose not to, for we would simply be doing your learning for you and the realization would have no real power within you. Indeed, each of you must live by faith, completely by reason of your own free will. Each of you must learn the lessons of love and service for yourselves, chosen only by your own free will. When the free will of an entity turns towards faith there is the tendency and the temptation to reach out as if there is something out there that can be gotten into the light, into the mind, that will change things. Yet we say to you that in terms of the spirit the knowledge, the awareness, the transformation that you seek lies waiting within you, and it is to those who reach into the self that faith will come.

16:♡: We spoke earlier of the Holy Spirit. It can be imagined as that which comes from without, as that which is exterior to the self. And certainly it is, shall we say, exterior to the conscious self. But the spirit of the one infinite Creator is far closer to you than your bones, or your muscle, or your flesh. It is far closer to you than your hearing, or your eyes, or your senses. You are made of faith and love. The Holy Spirit is with you in an intimate and inner way as a true portion of your being, as that portion of the self that knows and that can inspire. This instrument calls upon the name of Jesus and yet Jesus said, "I am the way." By whatever name you call love, you are calling (inaudible).

17:♡: Within those gifts that are yours by nature you are not calling upon something that you must go out and get, for the Creator is the "I" of you. When you say "I am," you are speaking also of the Creator. When you say "I am," you are speaking of love. You are speaking of holiness. You are speaking of faith. And this awareness is part of your web of perception that has been prioritized so low that it does not come up into the conscious mind.

18: We are being asked by this instrument to finish this portion of the meditation, and so we would conclude through this instrument by suggesting that the life lived in faith begins with the assumption that all is well and that all shall be well. We are suggesting that to live in faith you claim faith, that you live in a magical world. You claim the magic of your "I," your "I am." If you wish to bring the holy within your daily awareness, you claim the holiness of your self and re-prioritize those things to which you pay attention, so that you may be better served by those things about which you think and by those ways in which you form biases and opinions. That which you seek lies within you. The ground whereon you are sitting is holy ground. Begin with the assumption of

that which you seek, and you will begin to uncover the simple truth that that which you seek is right there, closer than your breathing, nearer to you than your hands or your feet.

19:♡: We would at this time transfer the contact to the one known as Jim that we may answer any questions that you may have at this time. We leave this instrument in love and in light. We are those of Q'uo.

20:♡: I am Q'uo, and I greet each of you again in the love and the light of the infinite Creator. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present might have for us. Is there another query at this time?

21: Carla

22: I have been struggling with a tendency to be angry and go on the defensive, but I don't know how to get out of that feeling from the inside out. I find it almost impossible to claim myself as anything other than the anger that I feel at that time. Could you make any comments or suggestions?

23: I am Q'uo, and am aware of your query, my sister. We find that we may speak on some aspects of this problem, shall we say, but there is much yet which will need to be discovered through your own efforts. We may suggest that the long-term press of pain upon the physical vehicle wears both upon the physical vehicle and upon the mental support framework, shall we say, the nerves and the nervous system, as you would call them. For as one has the experience of the physical pain repeated in a nearly constant fashion at various locations within the physical vehicle there is the tendency (of what we have heard called the transparency of the experience in which there is the response or knee-jerk action, as it has been called, that appears within the behavioral patterns of the entity so experiencing pain. Thus, it is a kind of wearing upon the machinery that has its effect upon you at this time. However, there is the potential of the re-programming of the system of response so that there is less likelihood of losing one's center or balance in a mental and emotional sense when (one) feels the confusion or startled response as a result of interacting with other entities within one's environment. This is something which takes the conscious attention to reprogram these responses and is nearly as constant in its requirements for application as is the pain which it is seeking to ameliorate.

24: Is there a further query, my sister?

25: Carla

26: No. I'll have to read that over.

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

28: T

29: Keeping free will in mind, how do I recognize the reason for the fears that I experience. Why am I afraid? Why am I uneasy?

30: I am Q'uo, and am aware of your query, my brother. We would comment by suggesting that the state of consciousness which is available when one is in the meditative state. That is, to retire upon a regular basis to that inner room where one may look at the environment in which the fear was experienced, the thoughts that accompanied such fear, the responses that arose within one, and so forth, so that one may examine, as well as one can in an intellectual sense, the nature of the experience and how it affects one's being.

31: This exploration may best be accomplished while one is in the meditative state, for while one is in this state there is the easier access, shall we say, to the subconscious level of the mind complex, and from this level of being it is possible to make connections between that which is experienced consciously and the source of such experience and the response of the self to this experience. Thus, this is a careful study which one may make of the self. This is an enhanced level of seeking or course (of experience in that the fears that one may explore also represent some aspect of the primary lessons which one is working upon during the length of the incarnation. Thus, when one is exploring one's fears one is continuing the exploration that was set forth for the incarnation before it began.

32: Is there a further query, my brother?

33: T

34: No. Thank you very much.

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

36: R

37: As I sit in meditation my mind picks up on a situation or

attempting to live a life in faith.

9:♡: For one who is looking for a job, looking for a way to make money, there is that feeling of panic. "Yes, I have faith, I have faith that the Creator loves me, I have faith that I am something more than my body and my mind, but I need a job." We encourage each who has concerns to voice them not to the self, but to the Creator. This instrument often argues with the Creator. The Creator doesn't mind. We would encourage each of you to have conversations with deity however you may envision that, at any length, at any time, with any emotional import whatsoever. With this conversation is more than any emotional colloquy. When talking with the Creator you are opening lines of energy within the deep mind that marshal and enable forces that are helpful to you. Let your faith be in something you can talk to. Let the deity have whatever face it has for you. Let the Creator be real to you. For, truly, as you move from this veil of forgetting, much will be restored to your knowledge, and you will marvel that you could ever doubt the eminence and reality of infinite intelligence, that great Logos that is love.

10: We do not know how to make real to you the Creator. We can suggest conversation, we can encourage silent listening, but in general we can simply say that any way that you can engage yourself in converse with intelligent infinity will be helpful to you. Indeed, you are speaking with yourself. However, it is helpful to speak to the greater Self and not simply to run the small circle of thought that goes nowhere. When the issue is acceptance or faith, the last thing that you need is rational thought. Here is a situation in which the intellect and its logic will not be useful in most cases. Now let us look at that for a moment. The logical mind that you have working for you is extremely helpful in making choices. That is the nature of intellect. It discriminates, it compares, it sees options, and chooses one. Much of the incarnational routine, shall we say, of daily life needs this kind of attention, organization, good choices made that will move you through the day and through the week and so forth.

11: There are entities that spend their entire incarnation without need for the recourse (of faith. These people have the bliss of ignorance and having not yet come to the crossroads when logic fails. And one must move into the realm of unknown and mysterious things. For those who have come to be awake within the sleeping world, for those who have chosen to dive a bit deeper into quality of life, times when faith alone will serve come ever more rapidly and frequently. And indeed for many there are times when intuition and faith alone will steer the ship that can read no direction from the stars, yet how to inspire within you that quality of attitude that we call faith? Certainly one suggestion we may give you, and we do that again and again, is to learn to appreciate the still, small voice that speaks in silence. The Zen Buddhists have a saying that this instrument is fond of which is, "I held stones in my mouth for twenty years until I learned to be silent." Where does that urge to fill up the silence come from? There is that fear of silence, that reluctance to move into the unknown, the ineffable, the trackless, and yet this is the very stuff, the very material that you so value as a soul, as a spirit looking for the opportunity to work upon the consciousness, the polarity of that infinite and eternal self. Indeed, you wished to come here to be of service, but you also wished to learn. You wished to place yourself at risk. You make yourself vulnerable in order that you would have this opportunity to work on faith.

12: Move into now your body, feel that physical vehicle, feel the gravity that makes it rest upon your seat. Feel that contact, feel the shape of your bones and your flesh as you sit in meditation. Pull back the view and see yourself sitting with your feet pointing towards the center of the Earth and your head pointing outward from the side of the planet as it revolves in infinite space at the edge of the small galaxy, nowhere near the center of the universe. How tiny, how infinitesimal each of us is and yet each contains the creation. It is this sense of the infinite riches within that we would like to share with you as we encourage you to cooperate with your destiny, to recognize that it is well to move from the safety of intellectual and rational thought to the illogical and foolish ways of faith, and knowing that all is well, and all shall be well. There are so many mottos about taking it one day at a time that we can hardly speak about that concept without trivializing our conversation. And yet one great key in living in faith is taking it as it comes. This instrument has a friend that likes to imagine the worst: "What would I do if the worst

possible scenario occurred?" This friend causes itself many worries. We would encourage you that when you have that craving for surety, to think upon the fool in mid-air who does not look down, who chooses, illogical though it may be, to trust.

13:♡: Each of you will move through your days and meet your eventual physical demise with a mixture of easy and difficult times. We encourage you to watch for the pattern, watch for those things within you that cause you to stop and contract and move into that worried state where the thoughts move in small circles. Watch for those, being aware that your earthly pilgrimage is a journey from the head to the heart, a journey from past and future to the present, a journey from dark and light to oneness, a journey from right and wrong to love. Focus upon your love that you can give, that you can receive. Honor and respect that, follow that, and for the rest having done all those logical things which one can do in a situation, then crawl into the hands of infinite intelligence and rest easy. We encourage you to strive. We encourage you to help your situation in any logical, rational way that you can. But when those things have been done and there is still concern we encourage you to walk upon the water, to jump into mid-air, to toss yourself into the sea of confusion in faith that the Creator will toss you where you are to go and will bring to you the fish you need to eat and the water you need to drink and the understanding you need to grow.

14:♡: You have but a little while upon this Earth. May you use the time lovingly, sweetly, insofar as you are able. There is for the fool a peace, a peace that the world cannot know. It is the peace of absolute trust, that the one who watches the sparrow also watches you. That no matter what occurs, be it starvation or death, this too is acceptable, this too is part of pattern, a beginning, middle and ending. When once again this body that you now enjoy is dust, what you shall value about this incarnation is the suffering you have successfully undergone, the challenges that you have been able to take advantage of as opportunities to express faith.

15: There is no way to prove spiritual truth. This is not an elementary mistake that the Creator made but rather a careful example of the refusal to infringe upon the free will of each spirit, that each may learn and each may be guided by faith alone, to rest in confidence and quiet surety. We encourage each to work upon these difficulties with a light heart and with a peace within that simply says, "I'm looking, I'm watching"...

16: (Side one of tape ends.)

17:♡: ...in your faith, in your serenity, and as you go about this work to remain aware of those about you. For they too are moving through crises of faith, initiations that cause them to be up at night, to be concerned and disturbed. For each of you can be to others that bright light that remains faithful and steady, and remember the unknown stranger as well. Turn your mind to the crisis of faith of those many, many of your tribe of human that you know not, that you shall never know within incarnation and who are yet a part of you, and you them. And lend them your faith, let it wing where it will, where it is needed, for just in such a manner can you love and serve without leaving your chair, without moving a muscle, and serve right well, and in a very important way. You are not the only entity adrift on this sea of confusion. The archipelago is crowded, my dear brothers and sisters, with many frail barques, with many wandering souls, and each of you is to the other an anchor, a mast for sail, a rudder for direction. You know not when you shall be able to be used to aid another.

18:♡: This instrument is informing us that we have talked long enough on this subject and with our customary humility we shall, therefore, fold our tents on this subject and steal away in order that you may ask other questions that you may have at this time. We would at this time transfer this contact to the one known as Jim, thanking and leaving this instrument in love and light. We are Q'uo.

19:♡: I am Q'uo, and am with this instrument, and we greet you again in love and in light. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there another query at this time?

20: Questioner

21: As entities, did we always exist, as we shall continue to forever exist?

22: I am Q'uo, and am aware of your query, my brother. To the best of our knowledge, which as we spoke before is lim-

ited, each here and each that is now in creation in any portion of the creation has existed before any creation began yet not as you exist now, for you are rich with experience gathered through many, many lifetimes in different locations within this creation. However, as (a) point of consciousness, as an awareness of being, yes, indeed, each has existed, and shall exist, in the future as you see it.

23: Is there a further query, my brother?

24: Questioner

25: No, thanks.

26: I am Q'uo, and we thank you, my brother. Is there another query?

27: C

28: We had a question yesterday that I thought was very interesting and it was "how do you see us?" and we thought, well, you see us as vibration because you have mentioned that and I believe you've mentioned color. I wondered if you wanted to add to that. How do you see us?

29: I am Q'uo, and am aware of your query, my sister. We see in a manner which is much like your sensing, that there is within your presence another presence. If we choose we may see you as emanations of vibrations that itself can and does produce light, that which you call your aura. We see you often as accumulations of experience and as potentials for further experience. We see you when we look to the heart of your being as ourselves, as the one Creator. We see you in many, many ways for there are many ways to perceive the creation about one and within one, and when one has perceived clearly enough, there is nothing but the Creator.

30: Is there a further query, my sister?

31: C

32: No, thank you.

33: Questioner

34: I have a question.

35: We would welcome your query, my brother.

36: Questioner

37: As those of us who are gathered today depart and return to our homes, there may be a desire to meditate at times in ways that we can tap into the collective energy that we have been generating here this weekend. Might there be a particular exercise or focus or suggestion that you could offer that many of us could use at any given time to tap into the collective energy so that our meditations are more of an experience of communion rather than solitary exercise?

38: I am Q'uo, and am aware of your query, my brother.

39: (Tape ends.)

40: (footnote start)(Inspector Clouseau, from the movie The Pink Panther.(footnote end)

41:

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0:♡: I am of those known to you as the principle of Q'uo. We greet you in the love and the light of the one infinite Creator, in whose service we are. We bless and thank you for calling us to your circle on this autumn day. The creation of your illusion is most beautiful at this harvest time of year, and we have enjoyed the glimpses that are within your minds of the beauty of these past days. Truly, yours is a lovely plane of illusion, and we greatly enjoy blending our vibrations with yours at this time. As always, we would ask that you listen to our words, not as words of authority, but as opinion from fellow pilgrims along a dusty road. It is often that those who walk upon this road may be the hands and the voice of the Creator for others upon that road also. For each of you is most definitely a receiver and transmitter of energy.

1: You ask this afternoon concerning energy, for that is the very heart of desire. The energy of desire (fills) the universe in which each entity lives for that entity. The human body takes a certain kind of nourishment, craves a certain kind of liquid to quench the thirst of activity and work done. And just so the desires of the heart, both those known and those unknown, have tremendous power to shape circumstance in order that opportunities might be offered to learn more concerning those desires.

2:♡: Let us talk for a moment about desire and energy. When we speak to you using this instrument's voice, the sound you are hearing is a vibratory energy. The bodies which you enjoy the use of during this experience are made of overlapping and cooperating fields of energy. As a unique citizen of eternity you have a core vibration which is a distortion of the

great original Thought which is Love. Each of you distorts that core vibration of love in such and such a way, creating for yourselves a signature that is as unmistakable as the name and certainly more rich in information offered about the self in comparison to the naming. So your very nature is vibration and, indeed, the nature of all manifest and created things is energetic. All things are vibratory energy fields.

3: Those upon your level appear solid and real and yet they are tremendously vulnerable to that entity who knows the higher road, who is able to work with that level of self which overarches the current incarnation. And as each of you has evolved you have had these times of realization of the great effect which your desires can have upon experience itself, and as this instrument is often known to say, you must be careful of what you desire for you will get it. For this is the nature of this experience. The whole human nature is geared towards the satisfying of desires. The heritage from your second-density body is a heritage of instinct to breathe, to eat, to procreate, and to survive. These are instinctual desires, but no more powerful than the desires that your consciousness had as it evolves.

4: Now let us look at how entities desire, how they may go about determining what their desire truly is. On the surface level, on that level which most entities of your density skate upon, not knowing that there is a universe under that skin of ice which is full of life and water and magic, desire is a very plain and simple thing: when the personality says, "I want this." The response is according to its personality: the acquisitive person shall go and get that which is desired straight away and figure out how to pay for it later; the more chary conservator of the nest-egg will take the same desire but will carefully set aside that energy that is needed to achieve the desire. For most of those walking upon the skin of life and not into the ocean of it, the desires are fairly simple and are in the physical world. But something happens which turns the surface skater into a swimmer that can swim to the depths. A spiritual awakening occurs as surely as an alarm clock goes off and it is time to wake up. And, as each has found in this process of awakening to the metaphysical side of life, the desires of the heart become much more complicated and much less easy to satisfy. Yet in the way of enculturated humankind it is not unusual to see quite consciously aware entities still approaching the method of achieving desire in the same materialistic way that an entity would save up money to go see a certain movie, or to buy a certain product, or to get, as this instrument is so fond of getting, a new change of clothes.

5: And the desires of the heart are not commodities. Indeed, the desires of the heart are constantly in evolution just as your whole vibrator nexus of being is constantly in the process of becoming more of that which you truly are. This would seem to be difficult news to bear, for truly we do wish to satisfy our desires, once they are known. But because life for the seeker has become metaphysical, not to the exclusion of physicality but in the sense that the metaphysical universe is known to overarch and to order the manifested illusion, it would indeed seem that there may be better ways of approaching the question of what does one desire than simply to take the opinion off the top of the consciousness and start to try to figure out ways of achieving this conceived desire.

6: And indeed there are. Moving into a more skillful way of examining self and the self's milieu is quite possible and not particularly difficult for the one who is moving to be silent and to allow unknowing to remain as it is until it will change. Let us think along the lines of computers for a moment as we often find that such an allegorical comparison is helpful when talking about the structure of the mind or the structure of consciousness. In the software of the computer there are bells and whistles to help you do that which you wish to do upon the computer, but they are not all of the same level. And hidden in many programs are many powerful sub-programs that are not seen by the casual observer and are simply ignored with that ignorance that is bliss. They know not that deeper programs exist and they know not what use they would be. They are still (skating) on the surface. They are still asleep. And each of you as seekers have plunged into those infinite waters of consciousness and you have become aware of those deep voices within the mind, those presences, those principles that are personal and yet impersonal, that are the self and yet the oversoul of the self. And in the silence you can put the question: "What do I truly desire?" and then you can listen. Listening to that graceful and yet muscular silence is a discipline of the personality that will

we do to increase our polarity is done with infinite time and patience compared to the rough and tumble and very quick energy exchanges and learnings that are available to those who do not know and cannot see the truth plainly.

5:♡: Faith to us is simply a word, a word that means the knowledge that all is well and the knowledge that all shall be well. To us it is not amazing to look out of the window and see snow and call it snow. There it is. Yet this within your world is not at all clear. We are not speaking now of snow. We are speaking of the ability of each heart to see that it is love itself and to see that each atom, each iota, each mote of stuff visible or invisible is instinct with the love and the light of the one infinite Creator. From your viewpoint as third-density human beings dwelling within physical bodies, what you gaze at may not speak to you. As the one known as R said, "A floor is only a floor. Dust is only dust. The broom is only a broom." To us, with our clear vision, every manifested atom, dust, floor and broom is alike, a beautiful, living, transformative piece of the Creator's manifestation.

6:♡: The ability to call upon that part of the self that is already aware of the truth and sanctity of daily living is to call upon a part of the self that this instrument would call the Holy Spirit. The self is a concept that is extremely rich. When one looks at oneself in the mirror or looks at another self, another being, it is easy to see that which is immediately visible to the physical self, and one gathers great quantities of information from gazing in the mirror or from looking at another: the color of the hair, the health of the complexion, age, weight, general characteristics of all kind can be easily noted and filed away. But within that mirror's image, within that other self that you see lies a limitless and infinite self, a self that is connected to all other selves and to all parts whatsoever of the creation of the Father. This connection is so powerful that to gather together in groups, even small groups, is to gather tremendous amounts of energy, and if each of you can sense into the flow of energy around the circle in which you sit you may indeed experience for yourself the great amount of light energy that coming together with one purpose and hope has given to you. Each connection that is made between spirits such as yourselves is a connection that is greatly sanctified and blessed and holy, and it is the reason that you feel that need to come into groups and to express your love of the Creator in some way as a group. The energy of each multiplies the energy of each, so that together you are far more than the sum of yourselves.

7:♡: You have become an infinite power for love and light, and this is a resource that we are glad that you are taking part in, not only because we feel close to each of you as we meditate with you but also because we have heard the sorrow of the brothers and sisters of those upon your planet, and we know that the light energy that you gather in groups such as this will have a great healing effect upon the suffering of the world as a whole. For each light that connects with another becomes a stronger and stronger light and a light-house, shall we say, if there is a group that continues so that entities who have been within the circle know that there is a light source within a certain place. And so entities have come to depend greatly upon churches and synagogues and temples and places where entities may gather for spiritual healing and service. And this is the Sunday mentality that each of you grew up with and is familiar with and is what most of those whom you may know find acceptable as the extent to which they wish to express spirituality in their lives. This is the easy spirituality: the gathering together in groups and the raising of the group spirit. It is much more difficult within the illusion for an entity to come into remembrance of its own nature by himself.

8: The one known as N spoke earlier of the isolation that a painful condition might give to a patient who does not look sick but who indeed suffers great pain. There is a spiritual isolation that entities may easily feel as they go about their daily round of activities. This isolation is based upon the incoming data from the outside environment which is fed through a number of biases that filter information and prioritize its use. Were each of you to know this and pay attention to all of the incoming data that your senses receive each would become paralyzed with the flood of information. Consequently, each spirit within flesh begins very early to learn what can be taken in, what must be taken in first and acted upon, what is secondly important and what is only in the third place important, and so on. And we would suggest that each of you has adopted biases that cut into, and, in some cases,

delete completely the large amounts of data received which are helpful to one which is attempting to break the bonds of Sunday spirituality and come into a closer relationship with the spirit that lies within.

9: Now, each within this circle has achieved a high measure of dependability and functionality within the society and the culture within which you live. Each has made the choices which have brought each to this point of awareness because those choices seemed necessary. What we are suggesting is that it is possible through observation to reprioritize some aspects of incoming data in order that either different filters are used or certain classes of material are reprioritized and noticed at a higher level than was previously done. One example of this is the creation of the Father. It brings to the eye most of all, certainly to the nose, to the ears, to the senses altogether, the feel and touch and taste of creation itself: the elements of earth and air, wind and fire, the incredible complexities of a life that seems infinitely fertile and wonderfully abundant. Each bush, each blade of grass, each leaf upon a tree, each cloud within the sky, carries a beauty that is ineffable and that hides from the notice of the everyday awareness because it cannot be used in the acquisition of comfort or safety or that money that is needed to assure the comfort and the food of the self and the family.

10:♡: This, shall we say, is one fairly large category of data that tends to be prioritized quite low, and, therefore, tends not to be appreciated or reacted to at the level of the whole conscious self. Certainly, an entity may feel better in the sunshine than in the shade, may enjoy a sunny day more than a rainy day. But to appreciate each drop of rain or each ray of sunshine, to see each blade of grass as the miracle that it is, this is seldom done because it has no survival value. It is not that which the nuts and bolts needs of humankind would say is part of a necessary awareness of life. And yet it is this aspect of things, the beauty, the wholeness of each creation, that can bring home to the spirit the lessons of faith and hope and love that each does indeed yearn for in that spirit within the self that is a citizen of eternity and not simply a personality that develops and becomes ill and goes back into the dust from which it came.

11:♡: We are suggesting that each of you is more complex than you may be aware, that you have more needs than can be satisfied with the data prioritization that you now employ. There is that need to go back into the deep programming of the self and to ask, and ask again, and ask again, that self within to pay attention, to take in and to notice the lessons that each blade of grass may teach. And what are those lessons, you may ask? Let us look at that blade of grass. You see the tip of the plant as it comes forth from the fertile soil. You see the hope of its greening in those cold days of the first part of Spring when the earth is still chilly and it is brave and courageous for the seed to start reaching towards that wintry sun that is a bit more to be seen in the sky but does not yet come with that summer warmth that is easy to grow under. Underneath the soil lie those roots which have made it through the deepest sleep of winter on faith alone. That grass has rested within its roots and its seed and accepted the dying of that self that was, is responding to a new life with all the power of its tiny form, and if some weeder such as this instrument should attempt to take that blade of grass from its home, which unfortunately (is) in some flower box that she wishes to weed, it will resist with every fiber of its being, for it loves life. It knows not how to do otherwise than to reach for the light and to bless all who may tread upon it. And this is one blade of grass, so ask to yourself what lessons lie within the floor and the broom and the dust.

12:♡: Might you see, then, that the dust expresses a patience, a contentment of being what it is. Dust is, indeed, the most patient of friends. It will stay precisely where it is. It will not travel, for it knows its place and is happy with its place. And that place is upon that which was at one time the tree, and this tree has undergone great suffering. These planks of wood have been torn from the ground by huge saws. They have been rammed into sawmills and made to be peoples' floors and as peoples' floors they are yet willing to lend the beauty of their grain, the softness of their spring underfoot, and the ability to hold that lovely, patient dust. And these gifts they give to you and to all who no longer find them. 13:♡: And so that incredible being that has the power of locomotion and the power to pick up things and place them otherwise than where they were, this being has manufactured a wonderful instrument for addressing the replacement of

24: I am Q'uo, and am aware of your query, my sister. If in the observation of the experiences which are yours over a period of time it is discovered that there is a passion for this or for that avenue of expression, then it is well to follow such a passion and trust that such a passion is the will of the Creator for you at this time. For this feeling of passion is, indeed, one of the most effective ways for the subconscious mind, or the will of the Creator to move through the subconscious mind, and to move the conscious entity in such and such a fashion.

25: Is there a further query, my sister?

26: Carla

27: Not on that subject. I do have a question of my own and it's OK if you can't comment, because it is specific. I have noticed this week my own anger very strongly, and I wondered if there were any psychosomatic connection between cleansings that I have done with my body this week and the more easily felt negative emotion of anger?

28: I am Q'uo, and am aware of your query, my sister. As you have surmised, we must tread carefully that we do not infringe upon your free will. We may suggest that those experiences that have been yours this week in the way of cleansing have accentuated the continuing tendency for the transparency of the self, as we may put it. That is to say, the physical condition that you have experienced concerning pain for a great portion of your incarnation has had the effect, shall we say, of wearing the nerves thin so that there is a more easily recognized emotional response to the environment about you. The fragility of your own physical vehicle has as its analog within the mind a psychology (of the feeling that one must take care and be careful, and when there is another within the life experience that seems to be careless in regards (to) relationships with you—for example, the entity pulling in front of your automobile in a careless fashion—then there is as a result within your physical and emotional being a tendency towards the defensive reaction: the fear, the anger, and so forth.

29: Is there any further query, my sister?

30: Carla

31: No, thank you.

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

33: R

34: Can you tell me whether the books by Carlos Casteneda are of the path of that which is not?

35: I am Q'uo, and am aware of your query, my brother. But we find that there is a line beyond which we may not go in describing the nature of these or any volumes as being of the path of that which is not or the path of that which is, the path of negativity or the path of positivity. These choices, my brother, are most important for each seeker of truth to make for himself or herself, and this choice we find that we must leave to you.

36: Is there another query, my brother?

37: R

38: No, not on this subject. Thank you anyway.

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

40: (No further queries.)

41: ♡: I am Q'uo, and as it appears that we have exhausted the queries for the nonce we shall take this opportunity to thank each present for inviting our presence in your circle this day. It has been a great honor and privilege for us to walk these few steps with you. We are known to you as those of Q'uo, and would at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

42:

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0: ♡: We are those of the principle known to you as Q'uo. We greet you in the love and in the infinite light of the one Creator in whose name we come. We thank you and bless each of you for calling us to your circle of seeking. It is both our privilege and our pleasure to share our opinions with you on the interesting subject of daily spirituality. We ask of you only that you listen to our words as to those of a brother or sister, for we are not perfect nor any kind of authority over you but, rather, we are those who are pilgrims on what this instrument calls the King's Highway. We are in service to the

one infinite Creator, and as we seek we know you also seek this beauty, this truth, this mystery, this way, this life. It is good to have such companions, and as we said, a great blessing to us to be able to be of service in this way. And we thank each.

1: ♡: As we rest in the comfort and the beauty of your blended vibrations we find ourselves aware of much each of you already knows from experience, from suffering and undergoing great difficulty, from being held together and lifted up by the love and the light of the one infinite Creator. Each has beautiful stories to tell of those times when everything seemed clear and the creation truly did seem to be one beautiful, harmonious symphony of people and relationships and nature and things great and small, all moving together with rhythm and pulse and a lovely dance that was new every moment. It is not simply with the intellect that each of you has had these experiences, but with the whole self. Each has had these transcendent times when the world simplified itself and the love could be seen. We are grateful for the beauty of those memories and those awarenesses within you, for this gives us common ground. We do not have to convince or persuade any that spirituality is a very real and a very intimate thing, for each of you has had those feelings from deep within the self, and each more or less trusts those experiences. We would encourage you to continue to trust those memories, for whenever times of ineffable harmony come, however they come, through what suffering they come, or as what gift out of nowhere, they are the gems hidden within the ore of common life, so far. And what a blessing it is to stumble across a perfect diamond or ruby, to see the crystalline nature of truth which has been realized in some way.

2: And now each is filled with the appetite for living at this level of harmony and justice and that feeling of rightness. You crave and seek with all your heart to enlarge those experiences and to enhance the possibility of having those times come upon you, for surely we may say that there is no guaranteed entrance into a state of mind or heart within which, while the illusion of normal life is full and living, you may control your state of mind or your awareness, for we would not be telling the truth were we to say that we have the solution that can erase the illusion and leave you in sure possession of the truth that lies within the illusion. And may we say that were we able to guarantee to each within incarnation upon your planet at this time that each would be able to be completely free of the illusion, we would not wish to ruin the experience of suffering which each of you desired to undergo.

3: ♡: Let us look at this point, at this issue of the desirability of suffering. Why would a spirit in full and conscious knowledge of the love of the Creator voluntarily place herself within the veil of forgetting and then ask herself to undergo a certain level of suffering and learning and transformation? Why would (you) wish to plunge into the difficult and confused sea of illusion that your Earth plane represents? That which places you within this illusion is infinitely and intimately tied to the Creator Itself and to the free will that has begotten the universe and that calls each spark of the Creator onward to reach once again that source and ending of all. Why would any do this, except for the simple reason that it is the nature of each spark of the Creator to wish to learn and to serve. Now, we come to you hoping to be of service to you, and as we speak to you we find ourselves learning things as much as each of you may perhaps learn from those things that we say. Such is the nature of any gift that is given, that it comes to bless the giver twice and three times and a hundredfold.

4: ♡: Before incarnation each of you saw clearly what it was to live by faith, what it was to affirm in each moment the holy nature of that moment and the blessed nature of the holiness of the self. Each saw this clearly, and we see this clearly, for we do not have that veil of illusion that has dropped upon you as you have taken on yourselves the flesh and blood and biochemical mechanisms which move you about within your lifetime that you experience. We see clearly, but because we see so clearly our choices are easy. There is no effort in choosing to radiate or, rather, to allow the radiation through us of the infinite love and light of the one great original Thought which is Love. It is not that this is easy. Rather, that this is inevitable given our view which is clear. Therefore, we cannot polarize towards loving more or serving more or learning more. We cannot become, this instrument would say, better people. We cannot improve our vibratory complex very easily at all within this state which we now enjoy. That which

never disappoint the persistent listener. Simply allowing the distortions of the moment, the confusions of the day to slip away can put one into the heart's sanctum sanctorum, that inner sacristy of silence and prayer where the Creator waits infinitely and patiently. The Creator awaits each of you within your own heart, within that deep silence that is within that room within the heart, for truly the holy of holies is within you, and within you are not only all of the instructions for this life and for this period of learning but, indeed, all of the instructions whatsoever for the you that you are before time was.

7: There is no end to that which can be sensed by one who is willing to stop and listen and remain without impulse. This instrument is very fond of an old Irish poem, the last verse of which is, "The peace of God it is in no peace but strife closed within the sod, so brothers let us pray for one thing, the marvelous peace of God." As you activate this holy of holies within, as you tabernacle with that great Logos which has created all that there is, you free from your deeper self and allow to move into conscious experience that self that is truly surrendered to service, to the service of the one infinite Creator, to the service of learning and expanding and evolving that you have committed yourself to in a personal way during this incarnation. We would not wish to do your work for you. We cannot make choices for you, but we can encourage each to seek for herself an ever deepening awareness of desire. For we feel that each will find that as he moves into that frame of mind that offers a different vantage point on the concerns of the day that in truth each desire that has seemed to have been thwarted has, in fact, simply not been an opportunity that was part of destiny. And why would this occur? Why would the entity desire and desire and try and try to achieve that desire and feel so completely failed when the attempts do not work?

8: It is because there is this assumption that desire equals the need to fulfill the desire. As before, we would say to a person skating upon the surface of life this is a logical and useful attitude. To those wishing to live a life in faith and service the attitude simply does not encompass the experience that you have set up for yourself as a seeker. Does this then mean that as one has awakened to one's metaphysical identity one ceases to be able to achieve that which one desires? We cannot answer this for you, for some have a very clear idea of the deeper desires and others perhaps not as clear an understanding of their deeper desires. When you reach the bottom of the personal life, the incarnational mind, you find that the universe within is created as though for the first time in such a way that you have connections into the impersonal and Creator-filled realms that guide events within this realm. When you come to the end of your human ability to reason and to understand, you will come to a point of surrender, and this point of surrender is a (peak) working with the personality to see into the deeper energies of the self, you open and enable for yourself the underlying desire that feeds all of life. This level of desire is that which wounds in the flower, that which springs from the smile; or from the eyes. Each time you are able to get to the bottom of desire you will find that the base of that desire is the desire to cooperate faithfully and persistently with the destiny that has brought you all which you have so far enjoyed. At the back end of that great long train of desires you will find a little gay caboose that says, "I surrender. Not my will, but Thine."

9: ♡: Perhaps this is bad news for those who wish to affect their lives in such and such a way. But we believe this to be the way things are in the metaphysical realm, for in that realm thoughts are things. Intentions of actions and desire is turned upon its head, blending for the citizen of eternity the desires of the self and the desires of the Creator, and as these two come slowly into synchronization, destiny becomes fluid and one finds oneself more and more easily able to pierce the illusions of desire to move into that heart which desires completely one thing: the opportunity to love and be loved, to have consciousness, to breathe in and to breathe out, and all else will be as it will be.

10: One last thought concerning desire. The one known as Ken Keyes has done a good deal of work in looking at desire, and this instrument has a good opinion of that which this author says, which is this: that desire in and of themselves are neither bad nor good; they simply are things which create a bias. If one moves too far along that route of desire, the bias becomes an addiction. So, in many ways, the managing of the too rambunctious desires of the somewhat less evolved

person may be seen to be of an addictive quality. The feeling is, "If I have this, I will be all right. If I do not have this, I shall not be all right." This author then encourages the addict to downgrade that addiction to preference. One can say, "I prefer that this thing happen in this way, but I am not addicted to it. It is not necessary." This too, in its own way, is a key, for when you look at desire with the conscious mind it is difficult to see what that energy is. But you will find that there are addictions in the personality just as there are in eating foodstuffs, and certainly life becomes a more, shall we say, comfortable illusion when one is able to see clearly one's preferences and yet have the center quality of balance that allows one to surrender.

11: ♡: We would at this time transfer this contact to the one known as Jim. We thank this instrument and leave it in love and in light. We are those of Q'uo.

12: ♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege ourselves in the attempt to speak to any further queries which those present might have for us. Is there another query at this time?

13: Carla

14: For several years I have said that I want to write a book about wanderers for wanderers, but (my) time keeps getting caught up in so many other wonderful things to do. I would appreciate your thoughts. This is obviously something I am not addicted to, but I would prefer to finish this book sometime before I leave this incarnation. Any comments on that, Q'uo?

15: I am Q'uo, and am aware of your query, my sister. And it is our desire to be service in our response without infringing upon the Way of Confusion, that is, upon your free will choices. For there are, indeed, many possibilities which present themselves at this time to your attention for the fulfilling as a means of being of service. That which you have found yourself doing is the reaching out to those who reach first to you, offering advice and opinions much as do we when this circle of seeking has called us as you have called us this day. We would remind you, my sister, that the ability to serve one is the ability to serve all, and there is, in our humble opinion, no necessity for concern upon your part as to how you shall serve, for service and its opportunities shall continue to present themselves to you. You are in the position of being able to choose how you wish to refine, or indeed how you wish to present, your service to those who would seek your advice, your opinion, your suggestion.

16: If it is indeed your heart's desire that you write the book for wanderers, then you will find a way for this to be accomplished, as you have done so in the past with other projects of the nature of the book. However, if you find that there are other ways in which you wish to serve, these also may be explored without any feeling of that which "must be done," for, as we are familiar with it, there is the saying from the one known to this instrument as John Lennon that, "Life is what happens to you while you are busy making other plans," and this is indeed true for most entities who seek to be of service. The seeking to serve (is that) (which is of primary importance. It is that which draws to you opportunities to serve. The opportunity which you choose, the avenue which you go down, is that which is right for you, for you have chosen it, and it has chosen you.

17: We realize that we have not added a great deal of insight to your understanding of this situation, but we wish to remain within the bounds of free will in our response.

18: Is there any further query, my sister?

19: Carla

20: No. I appreciate your not wanting to infringe upon free will, and I wouldn't want you to either. I appreciate what you said, and I think it is in my nature to write to one person who is asking the question, and put my whole heart into that, than to sit down and write for the unknown people who would read my book. I know that if I gathered up all that I have written to various wanderers I would have a book. So I guess I can rest easy. Do you have any comment?

21: I am Q'uo, and am aware of your query and would simply respond by suggesting that to serve one is to serve all.

22: Carla

23: Thank you. That gives me peace.

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

25: A

26: How does one distinguish between answers that come

from the higher self without filtering from the ego?

27: I am Q'uo, and believe that we understand your query, my brother. The messages that one receives in the meditative state, the prayerful state, the contemplative state, the inspiration that strikes one in the midst of the day, these sources and means of receiving information may be examined again in the meditative state for the depth of purity. For there is within each entity the tree of mind, which moves ever more deeply to make contact with the deepest resources available to one. Whether this is the higher self, the guide, the teacher, or whatever source of inspiration one has sought, it is within the meditative state that one determines the relative purity of or use for this information. For there is within your illusion no clear and certain means to know at each communication what is, shall we say, flavored with the interpretation of what you have called the ego and what we would call the personality structure. Indeed, in some instances it is helpful for this flavoring to occur, for it aids the entity in moving in such and such a fashion. When there is the necessity for a message to be imparted with relative purity one may trust and have faith that this will be done by that source which one seeks, be it the higher self or other sources, and that one may look at this information when it is perceived—in the meditative state—and determine that this is from the higher self.

28: There are opportunities for each entity to feel that information is more or less helpful according to the origination, the source of the information. We encourage each seeker of truth to use a healthy dose of discrimination on whatever information comes before your notice. We would further add that we would also suggest that all information that comes before one has a value to the entity that notices it. Whether this value is to take the information literally or whether to interpret it with the flavor of the personality structure, is for each entity to determine. For, indeed, all that speaks to one is the one Creator. Each message can have value if followed to its ultimate source. All information can be helpful, and all information can be discriminated, can be evaluated by means of the meditation, the contemplation, and the prayer.

29: Again, my brother, we realize that we have not biased you in one way or another or given a technique by which information may be discarded or retained unerringly. This is always within the bounds of one's free will. We wish both to emphasize the value of discrimination and the value of the many voices of the one Creator about each seeker of truth.

30: Is there a further query, my brother?

31: A

32: Is it reasonable for me to ask over the last few years what (is the) percentile of accuracy of determining my higher self's messages to me?

33:♡: I am Q'uo, and am aware of your query, my brother. And we must refrain from giving such a percentile, for we do not wish to seem to judge, and we are aware that each seeker such as yourself must needs make these choices for himself or herself. We again would reiterate that it is as important for each seeker to determine the framework for seeking, that upon which it shall build its metaphysical personality, as it is for a seeker to receive information from any source other than itself that might aid in the building of this structure. What we mean to say here is that your choices, made with consideration, with love, with consideration for the harmony and unity of all things, these choices are as important to you as any information you shall receive. How you choose, what you choose... you can construct the basic foundation out of the desire to know the truth and the faith that it will come to you as certainly as can any structure be build by any discarnate entity with information to share.

34: Is there any further query, my brother?

35: A

36: No.

37: I am Q'uo, and again we thank you, my brother. Is there any other query at this time?

38: R

39: I just want to thank you for the inspiration such as you provide. I find it very useful. I guess it's my desire to say it again.

40:♡: I am Q'uo, and we appreciate your heartfelt sentiments, my brother. We seek to serve those such as yourself and those in this circle of seeking in the most helpful way that we can. As you discussed previous to this session, the desire to serve is that which propels entities who wish to seek the light and the love of the one Creator. The means by which the service is rendered is not often easily determined and is,

indeed, a delicate process, one which challenges the imagination of all true seekers.

41: Is there another query at this time?

42: A

43: One more. When one is at a higher level of consciousness, as opposed to those of us in third density, the third-density person must operate without clear sight. Can we still give advice in this condition and not get carried away with error? How are we doing?

44:♡: I am Q'uo, and am aware of your query, my brother. Again, we would remind each that there are no mistakes for any portion of the one Creator which seeks its source and its unity with all. There is in this illusion that you now inhabit the great desire to seek, to love, and to be loved, for this is the lesson before you. The ability to know whether or not one has served well is not a portion of this illusion, for it is that which partakes of wisdom. In this illusion one cannot know anything for certain. One can seek. One can desire. One can build the framework, the foundation for the metaphysical self, and build this foundation securely without knowing anything in detail or in particular. For there is in this illusion the great interplay and interchange of energies as each relates in one form of relationship to each other entity within the illusion. The many steps forward, backward, sideways, missteps, bumped feelings and knees, all of this great cacophony of experience is that which eventually informs each entity precisely as that entity needs be informed. It is a great dance of the one Creator and Its many portions with Itself and though there seem to be many missteps and paths traveled that one may not wish to travel beforehand by entities, indeed, each step is taken with perfection. The ability to learn from what you call the mistake is oftentimes more valuable than avoiding the mistake, as it is called, originally. We are aware that there are forces, subconscious energies, in each entity. There are teachers of an unseen nature for each entity. All work in this great musical effort, this great dance that all participate in that allows each to exchange energies with others that are necessary to be exchanged. We applaud each entity's desire to move in a certain direction, metaphysically speaking. However, it is not so much the direction that is important as it is the desire that is important, the faith that such movement is possible, the faith that it occurs though one may not see it or measure it in any knowable degree. However, the faith that such movement is possible and the desire to move in the direction of love and light is that which is of importance.

45: Is there a final query at this time?

46: (No further queries.)

47:♡: I am Q'uo, and we would take this opportunity once again to thank you (for inviting our presence to your circle of seeking this day. We would again assure each entity that each walks with many companions upon this unseen and dusty trail of seeking the truth. There are with you many who have traveled this trail before and now return to walk again to aid you in some small way that you may perhaps find the right person, the right book, the right roadmap for that moment. In your quiet moments, give thanks and praise for each entity, for they are indeed an angelic company who walk with you at this time. They have walked with you since before time and shall walk with you through all time. We are known to you as those of Q'uo. We leave each at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

48:

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0:♡: We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator. As always, we are most grateful that you have gathered in this circle of seeking and that you have called us to your group. We are honored and blessed, and we bless each of you and thank you for the privilege of being able to share our thoughts. We would ask that these thoughts and, indeed, all thoughts that come before you be subjected to your own powers of discrimination, for you truly shall feel the resonance of that truth that is your own and those resources that will be helpful to you. If that resonance is not there, we would encourage you to move on. For that sometimes very subtle resonance of recognition is a key to wending your way through an incarnation lived in your present

8: Once you have entered the open heart, once you feel able to bear the silence of that inner voice which speaks, not to the ear but to the heart, you rest balanced and ready to look at the deeper desires of that heart. Again and again, you will find your heart closing. You will find your relationships coming out of balance. And we say to you, take no worry from such. This is the way of things. For all things go in spirals. That which you meet today you shall meet again in a week, a month, or a year, just to be sure that you have gotten that particular point. You will see the same lessons repeated and yet not repeated, for you have spiraled into a different person, and at the new level you need to be tested. Therefore, when you find yourself moving back out of the open heart, back out of balance with relationship or with the self or with the health, or with the depression, know that this is not stepping backwards but spiraling into a review, a test, if you will, of that which you have already learned. If you spend any time at all condemning yourself for once again experiencing catalyst of this particular kind that you see repeating we ask you to put it out of your heart and forgive yourself for being who you are.

9: You see, within desire there lie choices which are very subtle. When you reach that point in your spiral where you get the lesson again, it is very, very easy to move back into the lower energies, meanwhile berating yourself for being within the lower energies. Yet know that you will be working with these lower energies every day and every night of your incarnation. Many times you will not even be aware of the work that you are doing in these lower energies, for the more discipline that you bring to your way of living, your rule of life, as this instrument would call it, the more you do rest in faith and do not contract away from the catalyst that constitutes this review, this test of your awareness of your balance. It is not only the balance, often, that is tested. It is your awareness of the process. When you can win through in a confused situation to a remembrance, a memory of the way catalyst works, of the process in which you are taking part, the more you will be able to move smoothly, gracefully and cooperatively into doing the work at hand, without condemnation of self or of others, forgiving completely that which this density of experience confers upon each and every sentient citizen of eternity. For each of you is human; each of you, therefore, cannot help but make errors. That is the nature of third density, of the human experience, of the spiritual path at the point which you are now, that you will constantly be tossed into confusion, difficulty and aggravation. This is simply in order to set the stage for your journey from the intellect to the heart.

10:♡: It is often seen as desirable to live the life in a carefully thought out manner, and certainly we would not say that thought given to a way of life is unwise or unspiritual. Rather, we would say that there is a kind of wisdom that appeals to the intellect but which is false, for your density is not the density of wisdom. The greatest wisdom that you shall ever learn in your density at this time is that you cannot know anything. In other words, that your incarnation is based completely upon faith. You have no backdrop of destiny. You have no eternal parent that will tell you what to do. You are on a journey in uncharted waters and your intellect will not be able to be so wise as to steer your spiritual journey. Many mistakenly attempt to live a spiritual life coming from the intellect and from wisdom. However, this energy does not make use of the open heart, and it will not take you far. And those seas into which it pitches you will be as confusing as the seas you left behind to seek for wisdom. It is our understanding, rather, that your density is a starkly simple stage set for making one choice again and again, and that is the choice to love and to be loved. The one known as Ra has said in each moment ask yourself, "Where is the love in this moment?" This question contains the seed of the heart's opening and polarizing, and we are aware that that is what each of you wishes to do: to become more awake and aware of the true nature of the self, to be more and more able to express that essence in the daily life.

11:♡: These are desires that all have in common. For each, the ship upon which each finds herself is without a lodestone or rudder. But, rather, there is a sail which may be moved about by the seeker to catch the winds of spirit. Once one has been able, even for a short time, to run before the wind of spirit and to feel the sails billow, one has become able to recognize what it feels like to be in the rhythm and in the rightness of things. For truly we say to you, to the best of our

knowledge, each has a destiny. Each has a mission. Each has come into incarnation with gifts to share, with a mission to fulfill, a service to do, and with learning to accomplish. The learning is always about love. The serving is always about trusting in the rightness of the moment. Again and again we have heard the question, "What can I believe in? How can I have faith?" We say to you that when your desires come into balance, then it is that you are most liable to experience the harvest and the blooming of faith, for faith is not faith in anything. Faith is simply an attitude which is part of your spiritual being. Faith is that which knows that all is well and that all will be well. It cannot be gotten at by trust in any other person. It can only be experienced in midair after one has leapt from the precipice safely. In midair one finds oneself marvelously able to cultivate faith, and you will find, as you work with your desires, that there is a place or balance which you will come to recognize. There is a comfort in sensing that one is centered, that one is on the beam, that one is in rhythm and in cooperation with one's destiny.

12:♡: We hope that we have been able to describe some of the processes that go into arriving at the inmost heart and becoming aware that within it lies the Creator and that you may go in and tabernacle with that Creator and allow that Creator to be actively indwelling so that when you come out of that inner room of prayer, meditation and silence you will feel the energy of spirit moving through you, and you will know that, thankfully, you are no longer depending upon a pitifully small amount of human love which comes from you, but you have been able to open up the instrument of self that infinite love and light may flow through you and out into a hungry, thirsty world. It is our feeling that this being in the self is the highest mission of all people, that living a devotional (life) in the midst of all the everyday confusion is each spiritual entity's first vocation. And I think we may say that once one attempts, on a regular basis, to live the life from this point of view, the rhythms shall grow more obvious, the music more clear, and the love more flowing as though each petal of each flower, each bird that sings, each iota of the Creator's universe are harmonizing with you, aware of you, and in love with you as you with all of them.

13:♡: We thank you for allowing us to speak upon this subject, and would at this time transfer the contact to the one known as Jim. We are those of Q'uo, and thank this instrument for its service. We leave it in the love and light of the one Creator, whom we serve with all our love and might.

14:♡: I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to any further queries which may have come upon the minds of any present. Is there another query at this time?

15: T

16: Is it best to attempt to create your desires, or is it better, to use the basketball phrase, "let the game come to you," and do what comes the best you can and make your desire to do the will of God and not put too much of your own coloring on the interpretation?

17:♡: I am Q'uo, and am aware of your query, my brother. To use your analogy of the game of basketball, it is well to find oneself within the flow of life as a result of observing those experiences which come to you and which come through you. You are, as a conscious being, as one who is moved by forces which are great and unseen in the life pattern, for each has chosen a kind of curriculum, you might say, in which the opportunities to learn that which remains as lessons for you will be presented to you and will be presented as often as is necessary for you to understand their impact and the effect that love has with the open heart. Thus, it is our suggestion to each seeker of truth that you move as lightly as possible through your daily round of experience, looking for those experiences which leave a mark upon your inner being, which remain with you and affect you as that which has been drawn to you.

18: Is there a further query, my brother.

19: T

20: No, thank you.

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

22: Carla

23: To follow up on T's question, if one does have a burning desire of some kind is there the way to go concerning focusing on that desire, or is it simply to step back and say, "Thy will be done"?

thoughts behind. For we are as you: pilgrims upon a spiritual journey. And though this instrument is fond of saying that she never metaphysician she didn't like, we continue to insist that we are as you, perhaps further along in the great circle from source to source. But we walk the same road, and we seek and desire the same things. Calls such as yours are most precious to us, and we thank you especially for allowing us to practice our form of service to the one infinite Creator, for we are within your inner planes at this time specifically for the answering of calls by groups and entities such as you.

1:♡: Let us focus upon desire. What is the nature of desire? It is our limited understanding that the Creator Itself used the function of desire, which is also called free will, when It decided that It would know Itself. It's desire was knowledge of Itself, and so the Creator flung out all the densities of experience, all the infinities of galaxies and stars and planets and consciousness so that It might experience Itself. As the nature of the Creator is infinite love, so did It create all Its parts as infinite love, and each of you is as a sun or a planet in being created of infinite love, having the nature of infinite love. Each sentient and non-sentient being, each poppy, each breeze, each animal and tree and human being, is the result of that desire of the Creator to know Itself. The Creator has, from the beginning of Its creation, found Itself utterly in love with each iota, with each soul. The Creator is delighted, thrilled and fascinated, and so the Creator has an attitude of love and feeling of that love radiating to every sentient being. The Creator remains fascinated. What will happen next? wonders the infinite part of deity.

2:♡: Since the nature of deity or Godhead resides completely within love and the desire to know the dimensions of that love, it is only suitable and appropriate that each soul that awakens to its spiritual identity becomes aware of itself as a creature of desire. As the one known as R said earlier in this discussion, "I thought that I was on a high spiritual plane only to discover that I still have many, many desires." May we say to each of you that you shall never find yourself lacking in desires. This is the nature of your being. It is the nature of space and time which creates dimensions in which you may follow your desires. So it is entirely appropriate that each of you has desires and that each of you works within the self in consciousness to know better the desires of the heart, to refine the desires of the heart, and to discipline the personality that would go forth into the world that it may have the armor of light, that it may have the resources which it needs in order to remain aware to an increasing extent of the patterns and ramifications of the desires of the heart.

3:♡: As the one known as Jim said earlier, there are many, many entities upon your plane of existence who find themselves unable to fit into the myth and mythical system of the culture in which they may find themselves. These wanderers are those pilgrims which do not have a place to stay upon the road, who do not have a handy chapel that they may go into and find themselves at rest. For many, these culturally pervasive religious influences have not been able to offer the rest and the peace which constitute spiritual balance to the pilgrim that is perforce abroad upon the spiritual path. You see, once an entity has awakened to itself as a citizen of eternity and has become aware of that essence of self that is infinite and that shall not go down to the dust, that entity then hungers and thirsts for that of the spirit which may come into the consciousness and deflect the conscious mind during the everyday existence. It is significant to us that so many of your people feel that it is impossible to maintain a spiritual practice in everyday life. This is notable because (you are) the entity that you are, having the nature of love and of love's desire: to love and be loved, and then having that feeling that one cannot bring this into the everyday sphere.

4:♡: There is, more and more, within the heart of the seeker a feeling of imbalance, a feeling of not being able to express the essence of self. When that lack of center, that lack of peace, exists within the heart of the seeker there shall inevitably be a feeling of imbalance and a feeling of restlessness, of itchy feet, a desire to get on with and through whatever is keeping the spirit from the love of the infinite Creator. Further, it is telling that within your society the solution of bringing the spiritual into the everyday is to take time out from the everyday to go to a weekend conference or a spiritual convention or some grouping where one may trust that there will be spiritual food and there will be the time-out from the everyday life taken for spiritual work. Mind you, we are not criticizing those who offer or those who take spiritual

courses or weekends or conventions or workshops. These are wonderful means of sharing and caring and learning and service. However, the source that can be most deeply secure and reliable for each seeker is the innermost heart, for in the deep heart there is a tabernacle and within this tabernacle, in all of its infinity, lies the one Creator, patiently waiting for the seeker to open the door to their own heart. It is not in the reaching out that the most trustworthy grounding of desire may be had but, rather, in the smaller and smaller, quieter and quieter, energies of the self. For each of you is a hologram of the Creator. Each of you is already that which each seeks, but this treasure lies buried within the deeper self, not so much, shall we say, closeted away as behind a door which has a key, and that key is silence.

5: When an entity thinks of desire, the word itself has overtones of passion, sexual or sensual in nature, certainly vital. The connotations of desire are warm, hot, burning. And each experiences desires in a tremendous array of levels so that when one attempts to talk about desires with others, even those of like mind may become lost in the semantics of "desire for what?" Are some desires more balanced than others? Is it more appropriate to desire the higher things than it is to desire those shallow and materialistic things of the Earth world? The key here, we feel, is balance, as several of you have mentioned this afternoon. That word, balance, is most important. We would note that to our way of thinking that there is no particular necessity to begin with the higher desires. Indeed, we would recommend against it for those who have not done a good deal of work in consciousness, and the reason is that each is a creature of many parts, with various energies which the body and the mind and the spirit experience. All need to be balanced, and it is our feeling that it is far better actually to begin working with the so-called lower energy centers and chakras when one is doing so-called spiritual work.

6: The three lower energy centers that we have talked about before are those centers with the colors of red, orange and yellow: the base or first chakra being the red chakra and containing those issues of survival, sexuality, and vitality; the orange-ray, that belly chakra, wherein the issues of personal ethics, personal choices, and personal relationships are worked upon; and that yellow energy center which is sometimes called the solar plexus center, which treats with the energies having to do with society and societal groups, the ethics and the relationships and the responses which the seeker may choose to offer to those catalysts which may come about. These are the chakras which need to be open and in minimal balance in order that the full energy that the Creator offers may come from the base of the body up into the heart. To do work in consciousness in the higher energy centers when the heart is not receiving full energy is to risk what this instrument would call burnout, ill health, scattered personality, and other ailments—mental, spiritual, and physical—that are the result of attempting to do high intensity, high energy work in consciousness when the heart does not have enough power to keep all things in balance.

7:♡: This instrument is fond of a writer and mystic called Evelyn Underhill. Within this saintly and delightfully humble woman's work there lies the suggestion that one may think of the spiritual self as a house with two floors. Upon the first floor there is the eating, the drinking, the sleeping, and all those things which the body and the mind must do to maintain the self, to provide for the self, and to make the household that may then offer rest and security to the seeker. The one known as Evelyn asks how the seeker might feel if it ignored the dirty dishes, the unmade bed, the wonderfully creative mess that entities can make of those possessions that they have. Walk up the stair and go into the upper room. To some, this would be very easy to do. And yet the one known as Evelyn suggests that this is putting cart before horse. This is moving too quickly for the whole being to follow. And so we would say to you that we agree with this sentiment, that we do feel it a holy and loving work to balance those feelings concerning existence, sexuality, person, personal relationships, family relationships, and societal relationships. All these are blessed and important concerns. They are not the small change to be tossed away so that one may go higher. They are the steps which you must be able to trust, going up that staircase to the upper room. And we ask each of you to be especially aware of the beauty and the divinity of simple things. For these things will feed you and will balance you and will open your heart.

third density with its heavy illusion. Much that occurs is not what it seems. Indeed, that is the very nature of illusion.

1: This day you ask us concerning changes, how to bend with the wind and turn to the sun, how to respond to those bidings and desires of the heart that are hopeful and delicate. The nature of the incarnational experience is change upon change upon change. And this you have seen again and again in your life already. There are many ways to look at the cycles that seem to influence the mind, the emotions, and so forth. There is the cycle of the adept, that this instrument keeps watch over to see when the strong and the weak times are for work in consciousness. There are the various rhythms, known to this instrument as biorhythms, which are very helpful in giving information to the person who wishes to know more about herself, when it would be a good time to do this, when it would not be a good time, and so forth.

2: There are the divisions of time that your culture has made, splitting the days into years and months and weeks so that there is a definite feeling about each day which is cultural rather than natural. Look at the work cycle, the Monday through Friday that so many among your peoples simply assume as the work week, not thinking that before the days were named they were all Sabbath days, one as holy as the next.

3: The ways that change comes are sometimes natural and sometimes brought upon one by the culture in which one lives. The changes that are natural are the changes of an organism which is expressing a pattern. The natural run of energy from youth to maturity to the prime of life, to the middle and older ages, these are natural. There is, in any culture, a variety of ways for a person to think of herself as she goes through youth and maturity and old age. And although each entity will predictably have difficulties accepting the natural changes having to do with the physical vehicle and the energies of the physicality of the self, it is generally a relatively, as this instrument would say, doable thing to see where cooperation with nature will help. Perhaps in some entities who do not want to accept the passage of time, do not want to get old, do not want to look old, there are difficulties. But normally it is not at this level that the difficulties which are upon the minds of those within the circle this day come from.

4: The difficulties in changing that each of you is more aware of have to do rather with the process of desire in fulfillment that characterizes the life of, shall we say, the spiritual appetite. Once an entity has become aware of herself as a citizen of eternity there is no longer the simple feeling of content with accomplishing the necessary chores of the day. The actuality of spirit works upon the seeking entity encouraging the conceiving of desire to be ever more spiritually opening and transforming. It is difficult to talk about this process with those who are not themselves going through it, and once an entity has awakened to her spiritual identity it seems as though a portion of the population were simply asleep. It is a situation which can be alienating, isolating, and even fragmenting. For as the spiritual self emerges one becomes aware of the power of that energy that is within. One wishes to accommodate and encourage these stirrings of desire. And the appetite for transformation can become very keen.

5: There is a kind of pressure that one can put upon oneself to do more, to be better, to seek harder, to meditate more, to contemplate more, to how to a practice of life that the intellect can see as the appropriate and desirable way of life that a persons wishes sincerely to follow, never quite acknowledging the various promptings suggesting that perhaps it might be good to slow down, to take it easier. For the seeker intent upon the path, the process is experienced as harmonious and positive usually only when one sees oneself as conforming to those spiritual ambitions of more and better and deeper.

6: And yet, interestingly enough, often this continuing desire and continuing pressure from the self to do more, do it better, go deeper, and so forth does not satisfy; that is, the person does not fulfill those ambitions, does not meditate more, does not go deeper, and thusly the person is simply frustrated and irritated at the self for not conforming to those spiritual ambitions. This instrument has said several times that although it seems that spiritual evolution would be a process of addition, that it seems many times in fact like a process of subtraction. And we would agree with this instrument in that often the bounty of deepened desire and that feeling of centeredness that spiritual ambition hopes for is contained not by adding activities or doing things different in some way

that is measurable physically but, rather, in moving fully into the present moment and becoming able to take the bounty of that moment as it passes. For each moment is itself, whole and perfect. When one is in the moment, one is not in time. When one becomes even a bit aware of the timeless aspect of the moment there is an almost automatic resonance and a feeling of coming home. And this is accomplished not by adding more focus or adding more attention or finding better ways to meditate, but, rather, it is allowed by the seeker who relaxes into the magic of the timeless present moment. If you are within that present moment you are in meditation, aware of who you are, aware of why you are here.

7: Many other things go out the window: where you are on planet Earth, what time it is, what you have to do in the world. This instrument can give you chapter and verse about being lost in the present moment, and yet this instrument does not give itself the credit it should have for the ability to get lost. For it is in that abandon, that relaxation into the utter present, that the amazing volume of spiritual information can come fully and completely.

8: We are not suggesting in any way that it is no longer a good idea to meditate, or to ask yourself to meditate. We always encourage spiritual seekers to that activity, for it truly is a powerful, powerful tool. But a little meditation goes a long way, and it is possible that when the seeker does not find itself able to meditate regularly that the seeker may need to ask herself what it is that seems to be changing so quickly that is actually stuck. For many times the wisdom of the self pulls the self away from meditation because the organism instinctively is aware that it cannot handle more change right now. For that is what meditation actually offers, an enhanced vulnerability to change. Perhaps for those who are having difficulty in setting up daily meditation schedules that would be one concern: what issues am I stuck on?

9: Another question that the seeker may ask herself when it does not seem possible to get a good schedule going is, "How am I not conforming to the needs of my bodily organism?" This group earlier was speaking of the ways that the culture gets us up and shoots us out into jobs and drops us off in the twilight to watch television until too late and that this scheduling is not conducive to the natural way of life. This (is) certainly food we would recommend for your thought. How can you better treat the physical vehicle that carries you through the incarnation? Are there ways in which you could be kinder to the body that carries your consciousness about? Are there ways creatively to adjust when you do things and how you do the things that you need to do so as to bring them more in line with a natural or flowing rhythm?

10: For many the only time that is truly theirs is that first block of time upon opening the eyes when one wakes up. And it is for this reason that many plan for meditation time the first thing in the morning. And, indeed, that is a natural and deeply resonant time for spiritual work in terms of the energies of your physical body and the energies of your being as a totality. However, any point during the day that seems to be more appropriate is just as highly recommended by us, for the important thing is not to do it a certain way but to have that point in the schedule where there is a formal return to the center of the soul. We encourage you to play with your schedule, to have fun with it, to vary the ways in which you meditate, to bend those stiff necks that say it should be done this way. And play the music of ragtime where anything goes in your head, and find new ways, new times, new practices, if you are unsatisfied on a continuing basis with those that you have now.

11: More than anything else we could offer, we would simply offer the thought that most spiritual seekers have a tendency to become heavy with their seeking. And certainly that which penetrates to the very heart of self is a weight, a gravity of importance, and yet it is also dancing in the wind, light as a feather. So more than anything else we do encourage the light touch, the forgiving judgment of self, not because you no longer care to do a good job of attempting to aid your own spiritual evolution, but because you trust yourself to be doing all that you can. We ask you each to be gentle with yourselves, for you have hungered and thirsted after the truth, and that truth has lead you on a merry chase and continues to disappear into the mystery. All that you learn seems only to move you into a point into which all dissolves into mystery. To our knowledge, this is a continuing experience, one we share with you.

12:♡: But while you have the gift of time and space, while

you have the illusion of sequence and accomplishment, we encourage you to treasure it, seek to honor it, but do so with a light heart and a conscience free of what this instrument would call the “shouldacouldawouldas.” Whatever it is that you felt to do this day, that was the right thing for you. Whatever you shall feel tomorrow, that shall be the right thing then, and you will be inspired. You will become aware by and of those things that are there for you to see. And if you do not see one, another shall come soon. So while you are watching and learning and attempting always to seek along the path as best as you can, relax in the knowledge that there is an unseen hand guiding and taking care that nothing that you need is lost. If you miss one experience you shall have an equivalent. That which you need will come to you. And beyond all the questions of “When should I meditate?” or “How long should I meditate?” we encourage you always to focus on the present, on what is happening at this very moment and on love, for beyond all telling you are love. And you came to bear witness to that love. And you are here, and this is a very precious time for each of you.

13:♡: Lay your concerns down. Relax into this present moment. See the Earth grow small and disappear. See the solar system becoming a thing of stars. Move further and further into the infinity of creation and yet you still are you, and this is still the present moment. And you are safe. Love reflected in love.

14:♡: We would speak further through the instrument known as Jim. We leave this instrument in love and light. We are those of Q’uo.

15:♡: I am Q’uo, and greet each again in love and in light through this instrument. We would offer ourselves at this time to the speaking to further queries if there are any remaining upon the minds of those present. Is there a further query at this time?

16: Carla

17: Is there any difference in meditating with a candle with the eyes open and meditating with the eyes shut?

18: I am Q’uo, and am aware of your query, my sister. The use of the candle is most helpful for those who are beginning the practice of focusing the concentration with the hope of entering into the meditative state during which time the experience is continually focused upon one concept, one thought, or simply the absence of thought or concept. The one-pointed mind is the desired product of the focusing upon the candle. As an entity becomes more familiar with the process of entraining the mind to focus in this unified manner such devices as the candle or the mantra become less necessary. Thus, we would leave it to the entity to determine whether or not the use of the candle or other devices would be helpful in its meditative practice. As we mentioned before, to those who are less practiced, these aids are helpful.

19: Is there a further query, my sister?

20: Carla

21: No. Thank you.

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

23: Carla

24: Here’s another question. Say you are having trouble getting yourself to meditate the first thing in the morning, but you are too tired at the end of the day. Are there ways that you can meditate tired?

25: I am Q’uo, and am aware of your query, my sister. To the entity who must choose between meditating when it is tired or not meditating, we would recommend the meditation when tired, for the meditation then will become the avenue through which the needed sleep may be expressed. The travel to the state of sleep, however, will be helpful in that the entity will be engaging in the practice of focusing its attention upon one point. There will eventually come, for the entity, the ability to remain awake and alert within the meditative state. That shall endure for as long as the entity wishes before it then desires to enter sleep. For those who wish to begin the practice of meditation we recommend the use of any portion of the day which offers itself most beneficially for the regularity of the practice, even if only for the moment or two. As the entity finds a quiet solidarity moment then it may engage in the focus of the mind for as long as time allows. Each effort spent in practicing meditation builds the momentum for the next and so forth until there is a regularization of behavior in this regard; that is, the establishing of the meditative practice.

26: Is there a further query, my sister?

27: Carla

28: Is it possible that if you went to sleep while meditating that your dreams would be clearer?

29: I am Q’uo, and am aware of your query, my sister. Indeed, it is possible, especially if the desire of the mediator is that such be so. The suggestion given to the subconscious mind within the meditative state is far stronger than the suggestion given in the conscious state. Thus, the entity may program, shall we say, the clarity and the subject matter of the dream.

30: Is there a further query, my sister?

31: Carla

32: No. Thank you.

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

34: R

35: I have a question about feeling various amounts of energy in my body during the month. I have noticed that when there is a full moon I don’t seem to need much sleep, and it’s difficult to fall asleep, and at other times it is the opposite. Is energy more available at some times more than at others?

36: I am Q’uo, and am aware of your query, my brother. We believe that we grasp your query and would respond by saying that, indeed, the mind/body/spirit complex and its emotional attachment is a series of energy patterns which move in a rhythmic fashion, as does all of the creation. As these patterns of energy blend and intertwine each with the other and with the rhythms of the planetary entity itself there are those opportunities that are presented as energies harmonize, one with another, that will allow the entity to be able to express more of these energies and to feel the movement of these energies through its vehicle, the mind, the body, and the spirit, as well as the emotional aspect that responds to and energizes the entity in its movement in the daily round of activities. Thus, there are the biorhythms, that you have mentioned, that can be charted and there are those subtler energies which are not currently able to be charted within your third-density illusion but which also add their influence to those energies which can be charted.

37: Is there another query, my brother?

38: R

39: Not on this topic. Of all the questions that I have asked over time I have always seemed to be asking how to do things. Why is that? Being rather than doing?

40:♡: I am Q’uo, and am aware of your query, my brother. The asking of an inspirational source as to the means of doing is perhaps a paradox, as you have discovered within your own thinking. However, within the third-density illusion the means of existing are composed of a series of those things which are done within the outer illusion. As one begins to penetrate the nature of not only the third-density illusion, but of one’s own being and purpose within the illusion, there becomes a more finely honed focus upon how one may be. Yet the transition to being is often made with the concept of how to do that which is necessary to be. This is a transition which is natural for each entity within the third-density illusion, for there must be, within the logical mind, a bridge between doing and being. At some point the seeker will discover that there is a greater Self which is always able to be and which lovingly welcomes home the pilgrim which has done much upon his journey of seeking. And one of its greatest efforts is to return home within the mind of the self so that there is the recognition of that which always has been and always will be by the one who does much and seeks its own being. Is there a further query, my brother?

41: R

42: No. Thank you.

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

44: (No further queries.)

45:♡: I am Q’uo, and as it appears that we have, for the nonce, exhausted the queries for this session of working we would again thank each present for inviting us to join you this day. We are always filled with joy at the opportunity of blending our vibrations with yours. We walk with each most closely and joyfully at this time. We shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q’uo. Adonai, my friends. Adonai.

46:

encourage each who hears these words to take the self very seriously in terms of developing a daily practice that feeds the metaphysical self, whether by meditation or prayer, contemplation or rumination, the gazing at inspiring objects, or the reading of inspired words. You will find these techniques of entraining the mind to be most helpful. There are many ways in which the person who sees the hunger and the thirst of the self that is emerging for metaphysical truth to offer that truth to the inner self. It is our opinion, however, that truth is a fluid and changing thing and very personal and subjective in its nature. For each entity there will be landmark truths that come and stay for a very long time. There will also be truths that are seen to transform and to migrate as lessons come to one and as the self develops.

10:♡: We encourage each of you to trust in the self, to listen to those hunches and intuitions that are the only voice into the conscious mind of the deeper and larger self that exists below the threshold of consciousness. Each of you is as the fruit of the true vine. Each of you has roots in heaven. Within each of you dwells perfection, truth and infinite love. Spiritual maturity comes to those who seek to run the straight race regardless of what others may think. Move slowly and thoughtfully and wait for inspiration. Maturity will come faster to those who yield their ambitions and ask, “What is the Creator’s will for me today? Where is the love in this moment?” The love in this moment is you. May you carry that truth and wear it as a crown and even when the crown sits heavy upon the head, may you serve, may you reach out to others, may you respond to requests for help with the best that is in you. May you encourage others in their paths, for you are the hands, voices, the caring of the infinite Creator within the Earth, you and none other. As the old chant goes, “May you love each other. May you care for each other. And may you bring each other home.”

11:♡: We would at this time transfer this contact to the one known as Jim. We would leave this instrument in love and in light. We are those of Q’uo.

12:♡: I am Q’uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves for further queries which those present may find value in the request. Is there another query at this time?

13: Carla

14: I would like to ask two questions for P. Firstly, what is the origin and purpose of the B’hai faith?

15: I am Q’uo, and am aware of your query, my sister. And we would greet the one known as P, who has for a great period of time has been seeking in the faith in which the query is rooted and is a friend of this group that is dear to each. The origins of this particular path of seeking the one Creator lie in the recent past, as you would measure time, that is, within the last 200 of your years, and lie with one who found a personal path that was able to allow this entity to experience the one infinite Creator and to realize the unity of all things through this experience of unity with the one Creator. Thus, this entity who had for a great portion of its life sought that which is called truth, that which is called the origin of all that is, was able, through a blending of various other paths in their rituals of observances, was able to create a meaning whereby not only was it able to experience the unity of all things but was able to offer this experience to others as well, as it was the life’s purpose for the incarnation to put the self in such a position that it was able to make a contact with that which is called intelligent infinity and offer this contact as the eternal waters of life, to be then one who was able to provide this service to others in an egalitarian a means as possible, shall we say. Thus, the origin of many such mystic paths is that journey which begins and ends inside the human heart, for as all such paths to unity the way of the heart is that which moves most quickly there.

16: Is there a further query, my sister?

17: Carla

18: Yes. Her second question is just to comment on her experiences of the last year in any way in which you would care to share. She doesn’t wish for you to infringe upon free will, just comments.

19: I am Q’uo, and am aware of your query, my sister. Looking now at that which has been the experience of this entity, in metaphysical terms, we see that there is the dedication of the heart to seek in truth that which are the proper steps for this entity to follow and that there has been a great degree of success in bending the will of the self to new dimensions that seem on the one hand to restrict and yet on the other hand to

free. The balance of attitude with which this entity sees its journey and its relationship to others is to be recommended, for within the balanced attitude, seeing the experience of others as a valuable journey and the seeing of the journey of the self as being that which is to move in harmony with certain other selves which have formed a primary place within this entity’s being. The difficulties that the entity experiences are the, shall we say, friction where the rougher portions of the personality meet the reality of dealing with other selves who also have the tendency towards humanity—that is, to err. The ability to accept, to forgive, and to renew the dedication of the self to the seeking of the One in all, is the quality that has sustained this entity and will continue to do so.

20: At this time we feel that we have given that which is appropriate for this entity and would ask if there would be any further queries?

21: Carla

22: I know P thanks you for that. I have a question of my own. I was pondering D’s words in the process of putting them on the tape concerning guides from the inner planes or spiritualist type guides such as doctors, Indians, the Holy Spirit, people who have the awareness of the help of fairies or of angels and all of these discarnate and magical beings. They all seem to have the same kind of service to offer to us in third-density bodies on Earth. What I was wondering was is there an element of creatorship where those of us who expect fairies get fairies, and those who expect Indians get Indians, and those of us who expect UFO contact get that? Is there some way that we come into the mix that assigns guidance? Different people have different methods of guidance?

23: I am Q’uo and am aware of your query, my sister. It is truly said that these entities of an unseen nature move to inspire and to guide and to bring into contact those influences that are most helpful to the entities that call them. And it is also well said that it is oftentimes the expectations of those who call that determine the nature of the response in the form of one kind of guide or another. And it is a possibility of many that there are previous incarnational experiences that determine that kind of essence that is called for and seen and experienced. For there are throughout the one creation many, many different forms of guidance that are available to third-density entities and these forms of guidance may refine their formation to be more in alignment with that basic vibratory essence of the calling entity. Thus, each entity will experience that which it truly desires and which it has made room for in its metaphysical system of apprehending that which is. 24: Is there a further query, my sister?

25: Carla

26: No. That was it. Thank you very much.

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

28: (No further queries.)

29:♡: I am Q’uo, and we would at this time express our great gratitude to those which are present and to those who are in distant meditative circles adding their energy and essence to this one for inviting our presence and our participation in your seeking this day. It is, as always, a great honor and we walk with many who echo our gratitude. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q’uo. Adonai, my friends. Adonai.

30:

12.4 1999/03/21

0:♡: We are those of the principle known to you as Q’uo. Greetings in the love and in the light of the one infinite Creator. It is our privilege and our blessing to join you in your meditation, to experience the beauty of your vibratory patterns, and to be able to speak with you our opinions upon the subject that you have requested this afternoon. We are most happy to speak with you concerning desire and the balancing and use of desire. We ask only that each of you listens with a careful and discriminating ear, for truth is a personal thing. That which is true is true one person at a time, one creation at a time, for each of you is the center of your creation, which is no one else’s. You and your creation are unique, and you will resonate to those truths that constitute an asset and a resource to you. When you feel that resonance, you may trust it. And when you do not, we ask that you leave our humble

to divide things up by the energy centers and have found a difficulty doing that. Various issues hit upon more than one chakra. If you take sex, for instance, it certainly is a red-ray issue, and also a yellow-ray issue, and so forth. I wonder if you could comment on this? I am looking for a better direction for dividing the book and the material.

22: I am Q'uo, and am aware of your query, my sister. We wish to be of service without the, shall we say, doing of the homework, but can begin to open the door which you, yourself, opened at the end of your query by suggesting that there are topics such as the one mentioned, that is, the sexual energy exchange, and many others, that can be pursued to present the student of the spiritual journey with an overview of this journey using experiences with which it is most familiar. These combined then can become the vehicle to share that aspect of the devotional life which you wish to share with others.

23: Is there a further query, my sister?

24: Carla

25: No. I'll look over what you just said. Thank you.

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

27: (No further queries.)

28: I am Q'uo, and as it appears that the queries have found their end we would once again thank each entity present in this circle of seeking for inviting our presence this day. We are most honored and privileged to have been able to join you here. And we remind each that there are many such as ourselves that walk with each upon that journey of seeking and becoming and knowing the one infinite Creator. We are known to you as those of Q'uo. Adonai.

29:

12.3 1999/02/07

0:♡: We are those known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. We thank this group, as always, for calling us to share our views and to take part in your meditation. This experience is precious to us for each of your vibrations is beautiful and we greatly appreciate to be able to blend with that. Also, we thank you because this sharing of opinions gives us the opportunity for service to others in the way that we feel our gifts are best shared. As always, we would ask that from these thoughts each take only that which has personal meaning, leaving the rest behind. For each seeker has excellent powers of discrimination, and we encourage their use. There is no authority greater than the authority of the inner heart and that feeling of rightness.

1:♡: You ask this day for us to share our opinions on how awakening entities are coming to experience a universe in which time and space have given way to infinity and eternity and the seeking of the metaphysical self has become more important than the approval of the world or any worldly gain which does not have its roots in love: the love of one doing the service, the love of one offering the self. Many entities are awakening now to their spiritual identity. This is the time for the blooming of those feelings and awareness that have long been hidden. This is the time of the blossoming of those entities upon your planet who have become aware of themselves as citizens of eternity.

2: It is our opinion that all things are one, that all there is dwells within each entity. It is our feeling that each entity contains the infinite creation. All things are thought, all thoughts, all emotions, all that is seen, all that is sensed in any way has manifestation to the outer eye but first has roots within that inner being that is connected, not with larger spaces, but with infinity itself. For each of you is that holographic image of all that there is. Each of you is one thing. The small self cannot grasp the unity that is the truth of all your peoples upon your sphere of Earth. It seems obvious to the outer eye that each entity is a person unto herself, and yet just as a child awakens for the first time in her mother's arms and becomes aware of a new world of sight and sound and sensation, just so does the spiritual self within the human being awaken to an alarm that only it can hear.

3:♡: No two entities have the same clock setting. There is no one time for spirits within bodies to awaken. For each seeker that time of awakening is perfect and right although it may not seem right to others. It always shall come to the one who is ready to deal with the implications of the new inner birth that constitutes the awakening into realization of the self as

a spirit independent of space and time but wholly dependent upon love and light. For each is love and light, yet each also transduces love and light as it streams from the infinite Creator into the Earth plane. And so each of you, no matter the age or any details about the person, each who is awakening is a receiver and a transmitter of vibration.

4: Your scientists tell you that all that there is is made up of particles of energy vibrating at various speeds and creating various energy fields. One such energy field is that in which is contained the spirit of each of you, and when that spirit awakens there is no going back to sleep. Once awake, the seeker must remain awake and alert. The question then becomes, "How can I help this process of awakening along? How can I accelerate the pace of my spiritual evolution?" We would suggest several ways in which this can be encouraged. 5: Firstly, we would suggest that each awakened soul choose for the self that rule of life which most nurtures the spiritual child within, that child that dwells in the heart and can become mature only as the outer self makes room and time for it. Time spent in silence, whether formal meditation is offered or whether it is simply sitting, greatly aids the spiritual self within. Further, it helps to align the seeker with her personal destiny, for each has come with gifts to share, lessons to learn, and service to offer. Each has planned for the self companions along the way and good work to do, and each has hoped that within the veiled conditions of the physical illusion that constitutes consensus reality upon your planet that the awakening would occur and the choices would begin to be made which would more and more allow the spiritual self within to mature.

6: Meditation is not the only technique or method whereby one may encourage one's own spiritual evolution. Certainly, the attempts to offer service to others always creates a more spacious environment for the spiritual self to grow in. Certainly, reading and listening to inspired and inspirational material is helpful. More helpful, however, than any of these practices is the persistent focus upon the mental and emotional awareness of the nature of the self within incarnation upon planet Earth. For as we said, each of you is as the radio: receiving and transmitting vibratory energy as good feelings, as good words, as good deeds. All of these are equal in the world of metaphysics, for thoughts are metaphysical things and have shape and substance and reality in the world of spirit. That is why the intentions, the desires, and the prayers of the seeker are so important.

7:♡: The greatest single practice for bringing seekers into more and more direct awareness of their role here within the planetary rise in vibration is simply to be, to be the deepest and most profound and true self of which one is capable. In this being there is a releasing of the doing, for, metaphysically speaking, it is not these but rather being and essence which are the gifts that we have to give to each other. When a seeker becomes aware that it is a creature of will, discipline and faith then that person can simply allow those instreaming vibrations of love and of light to move through the physical, mental, emotional and spiritual channels of the body and out into the world that so desperately needs those vibrations of undistorted love and light.

8:♡: Each seeker is here to become a direct co-creator by allowing that which is, the Logos, that one great original Thought, to be us and to move through us and out into the Earth plane. By blessing this energy and yet not holding it, by knowing there is enough, an infinite amount of this love and light, that it cannot be spent, the seeker is affirming that which is. We wish each entity those delights of travel, those mountaintop experiences, those great and profound realizations that come. Those times are precious, and yet each of you will find that when all is said and done it is the vibratory level of the beingness of each entity that sticks in the mind and in the heart like no other sense memory can. Each of us knows blessing when we experience it. All of us have known these entities who, by their very being, improve the vibrations of a place. Yet always know that it is not from you that these things come. It is through you. There is not a key that unlocks the doors of the heart that has anything to do with the human mind or the will in the worldly sense of that mind. Rather, it is the naked soul, the bare and unadorned spirit that is the object of perfection, that is love itself, and that is each of you.

9:♡: May you find ever more creative ways to share the infinite love and light that will come through you by blessing that energy and by consciously sending it out into the world. We

11.14 1998/11/01

0:♡: We are those of the principle known to you as Q'uo. Greetings in the love and in the light of the one infinite Creator. We thank you for calling us to your circle this day, and we send you abundant blessings that cannot match the blessing that you give to us to meditate with you and share thoughts with you. As always, we ask that these words be taken as opinion and not facts, for we have thoughts and views but would not wish to be an authority. Rather, we ask that your authority be your own discrimination, for each of you does have these powers to know your own truth.

1:♡: You have opened to us a vast array of things to speak about by requesting pot luck. We would, however, find all possible threads of thought and concept harmonizing into information concerning love. When we had not been so long among your peoples we offered less richly detailed information. At this point, we and your peoples have a long history of speaking together, and so we have found an increasing number of ways to talk about the love and the light of the one infinite Creator. And yet that basic message remains utterly simply and infinitely profound to us. The simplicity of oneness, of Creator and created, the richness provided by free will which has showered the manifested universe with countless worlds, countless civilizations, and infinite motion and energy and thought. As you gaze up into the night sky and see the stars sprinkled like sand across the blackness of the ether know that there are more ways than you can see stars on the clearest night to speak of love. And yet all speaking and manifestations end in one thing: that same Love that created all that there is.

2: This instrument finds turmoil within as she views the chasm that exists between the perceptions that some others have of her and perceptions that she has of herself. To the ones to whom she is offering a listening ear and the sharing of opinion she appears as a finished creature, and this instrument has had many fulsome compliments to satisfy her ego. And yet this instrument is not swayed by all of these opinions, for within the instrument's own judgment, she holds herself unworthy. And we would point out that this will undoubtedly be true of each person, that each entity is both deeply flawed and utterly perfect. This is another seemingly contradictory situation, for how can one be both perfect and imperfect? And yet that is what each of you is. Within the illusion one may be seen to be both the giver and the taker, the wise one and the fool. And both estimates are correct. And in the end no estimate is correct, for there is within the illusion no substance of righteousness, no infinite quality. Each of you has the feeling of being in two worlds at once. The outer world of form and kind and sequence and the inner world of infinity and eternity. The citizenship that you hold as humans within incarnation is limited. The citizenship that each entity has within eternity is infinite.

3: The concept of infinity first fascinated this particular instrument at a very young age, for it was awakening within its infancy. For most entities within this particular illusion, however, the awakening comes perhaps later in the teenage years or even beyond. Before waking up, though the illusion may give hints of its theatricality, it is, for the most part, entirely believable. However, once the seeker has awakened to the citizenship that it holds in eternity there is a reorientation of point of view that is profound. Further, it is as the chemical reaction that one cannot reverse. Once one has awakened, one must remain awake. Those who attempt to shut down those organs of perception within the metaphysical part of self find that it is now impossible to close the gate, for the point of view has shifted, and the creation has become new. We would encourage each of you to spend time feeling the newness of life, being aware of each beginning, each sunrise, each relationship, each project and hope, each dream and ambition. Allow the stale air of old opinion to be vented, released and allowed to fall away, for that which is needed this day is a creature of today and not the offspring of old thought.

4: We find within this instrument a strain of sadness, for she looks behind her at those companions that are no more: family, friends, mate. Banished from the illusion of time and space, disappearing from sight. And yet each of these entities seemingly lost is experiencing newness this day within the illusion that each of them enjoys this day. The one known as R was speaking of holding on to things. And letting go. There is that instinct to clasp to oneself that which one holds

dear. Indeed, there is solid instinct and good reason behind that impulse to control one's environment, and yet how can one control novelty? How can one discipline that which is as yet unexpressed? The fear which the one known as R spoke of which causes one to cling and to create the small space within which one huddles is an impulse of self-preservation, the self feeling that it must be defended. Yet, as a citizen of eternity, the entire creation which you presently enjoy is but a moment, a moment in which there is the opportunity to stand in the light, to serve the light, and to allow the light to flow through. That light which is new every day and every moment. As the autumn showers its leaves and creates the golden carpet that crunches and blows with the wind as one walks, (this) may seem to indicate the deadness of the season that is to come and yet at this time as much as at any other all things are made new each day.

5:♡: We give to this instrument the image of a traveler. The traveler moves across the desert landscape gazing intently, even feverishly, for a source of water. At the same time this entity is, metaphysically speaking, in a world made of water, that which this instrument refers to as water consciousness. As a citizen of eternity one may consider oneself cast upon the shore of an inhospitable environment, the desert land which offers learning opportunity for service and challenges that teach and create the potential for transformation. When you feel that you are truly in the desert, that all is dry and lifeless and without hope, we encourage you to practice knowing by faith the watery environment of the human spirit, for that which seems upon the surface to be dry and dusty and difficult is, in metaphysical terms, wondrous, a treasure, that which is to be prized, a canvas upon which to paint a self in love with the beauty and the majesty of the infinite Creator. When the mouth is parched for something to drink, when the stomach grumbles for food, remember that you are a citizen of eternity and that you have meat and drink that the world does not know of. And allow the desert to become the ocean, life-giving and new with every tide.

6:♡: We would finish this transmission through the one known as Jim. We are those of Q'uo, and we would leave this instrument in love and in light. We transfer.

7:♡: I am Q'uo, and greet each again in love and in light through this instrument. We would ask if there may be further queries to which we may speak as this is our habit, to ask for addition queries after we have given the primary message. Is there another query for us at this time?

8: R

9:♡: Would you speak to us of how to love the self for those who are on the service-to-others path? How to love yourself so that you do not gain power or control but to prepare yourself for service?

10:♡: I am Q'uo, and am aware of your query, my brother. We find that the practice of the daily meditation in which one is able to review the experiences of the self is most helpful in coming to know, accept and love this self. At the end of the day is the most efficacious time during which to conduct this review, for the day's activities have made their mark, and the conscious mind is fresh in remembering the experiences which have moved the emotions from one aspect to another; that is, in both directions of the positive affirming emotions and the more judgmental and separative emotions where one has accepted or not accepted the self. To look upon the self in its activities in meditation is to experience that which the self has been able to manifest during the day, the fruits of the day, the fruits of the labors, shall we say. At this time one is able to allow the self to move as it did during the day and to see how one was able to accept or not able to accept the self during these movements. Then, after a period of sitting with the self and experiencing once again that which the self experienced, the entity is able to allow the full range of abilities of the self to express themselves in the meditative state.

11: That is a simplified form of the balancing exercises which this group is familiar with. The experience of the self, the ramifications of the experience and then the conscious desire and effort to accept the self for having each of these aspects available for the Creator to know Itself. It is within this meditative state that work may be done, whether this work is to accept the self, to know the self, or to simply sit in the silence with the self as a friend.

12: Is there a further query, my brother?

13: R

14: You are saying that the work can be done efficiently by allowing and accepting and just sharing the experience at

the end of the day during the meditation? No actual doing is required?

15: I am Q'uo, and the doing, my brother, is that which is accomplished in the daily round of activities in a spontaneous and natural fashion. This doing then is reviewed in the meditative state at the end of the day, and a conscious effort is made at this time to accept the self for its full range of expression, that which was not at first accepted or that which was accepted. However the conscious effort to accept the self during the meditative state is that which is helpful in actually accepting the self.

16: Is there a further query, my brother?

17: R

18: And so we have a balance between being and doing. Right?

19: I am Q'uo, and this is so. Is there a further query?

20: R

21: ♡: No. Thank you. Thank you for the loving words during the first portion of this sitting.

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

23: (No further queries.)

24: ♡: I am Q'uo, and we are most grateful to each of you as well for inviting us to join you and to speak our humble words of experience, of inspiration, and of information. We are always glad to do so. We find that the energies within this group are somewhat low at this time. Therefore, it would be a propitious time for us to take our leave of this instrument and this group. As always, we leave each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

25:

11.15 1998/11/15

0: ♡: We are those known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. It is in the service of the One that we come to you, and we are, as always, most grateful that you have called us to your session of working. It is a great blessing to us to be able to have the opportunity to share your meditation and to share our opinions with you. We would ask that each who seeks use the discrimination that is each seeker's gift, that inner voice that says, "This is for me, and that is not." We would not wish for you to take our word as gospel, for we are but fallible servants of the light. We can be wrong, and we only offer our opinion in the hope that it may prove to be a resource for you as it has been for us. But always trust your own discrimination whether listening to our voice or to any voice, for it is given to each seeker to sense truth when it comes.

1: Your query this day is most interesting, for it moves into the heat of that which is perceived as a battle, that running of the good race, as this instrument would put it, from the words of St. Paul. It is in the midst of the illusion that each of you wished to come before embarking upon this incarnation. It is precisely into this self-perceived cauldron of confusion and negative emotional processes that you genuinely wished to enter. You think to yourself, "Now, why would I want to do such a thing?" "Why would I wish to swim in this sea of confusion?" Yet, you must remember the great difference betwixt the place whereon you were standing when you gazed into the possibilities that such an incarnation could offer you. You were not within the veil of confusion and forgetting and illusion. Rather, when you chose to make this particular pilgrimage at this particular time you were gazing at the opportunity to express faith.

2: ♡: The expression of faith is that expression which claims a harmony and balance that is completely unseen. Before you entered upon this incarnation it was not necessary for you to call upon faith, for the truth was evident. Dwelling within the finer bodies of self, gazing upon the possibilities of service and learning that (they) were before you, each of you felt inspired and strengthened in this desire to move into this heavy illusion, to enter into the sea of confusion completely, accepting the forgetting of those simple truths that are self-evident within the realms of spirit, and taking hold of the opportunity to live a life that was a testament and an anthem of faith and love and joy, for these feelings, these pure emotions well up within you, and you yearned to express them with ever more purity.

3: ♡: Indeed, each of you had to wait and hope for the op-

portunity to take incarnation at this time because there were so many souls desiring to lend their faith and love and devotion to the Earth plane at this juncture in time and space, for this particular solar system and galaxy is at this particular time moving through what many have called a birth, an entrance into the next density of learning. And indeed, the Earth plane has much difficulty at this time in moving harmoniously through the changes of magnetic energy and spiritual energy that go along with this particular cusp wherein one era or age ends and another begins. Indeed, this is a critical time for many as many have said to this group, as each has heard many times before. There is a time of harvest at this particular juncture, and there are many who are ready to awaken to their spiritual identity, ready to be harvested into a higher understanding.

4: ♡: And with a full and overflowing heart each of you desired purely and truly to be of service, to be one who went into the fields that were white, to be one of those who helped with the harvest of planet Earth. And may we say that each of you is helping. Each of you does express a level of love and faith and devotion that is marked at times. Each of you has been able, to some extent, to intensify that polarity with which you seek to do the service for which you came.

5: And so if you are doing what you came to do, then why do you have these feelings of frustration and anger? Let us look at this. There are many who have no trouble expressing anger, frustration or other negative emotions, nor have they any trouble assigning the blame and responsibility for these emotions to forces outside themselves. However, each of you has become aware that nothing is truly outside of you, that you cannot impute responsibility for your feelings to other people, to outside forces of any kind. More and more, each of you has begun to take spiritual responsibility for yourself, and so when these emotions occur they are turned inward. This is actually, in terms of metaphysical work, a significant advance to imputing responsibility to forces outside the self.

6: ♡: When you are engaged in chastising the self you are consumed with the desire to be better. This in itself, as we said, is a step forward, a great step forward in the process of balancing these emotions. The one known as J remarked earlier that she felt that of herself she could do nothing, and this was a free quotation from that known to you as your Holy Bible. The one known as St. Paul discussed this further¹, saying that works without love did not have virtue. That if one did all things taught, shared all things, knew all things, and yet had not love, such a person was as a banging gong, a loud noise that signified nothing. This is a key for each of you, we feel; that is, the realization that of yourself you can do nothing, that things done from the self, things done without inspiration, will not have that virtue which you so desired to come and share with your brethren upon planet Earth.

7: ♡: How difficult it is to see that actions without love are not useful! Why (is it) so difficult? Very simply within your culture there is little attention given to the value of being. Rather, there is the almost maniacal focus upon doing, accomplishing things in the illusion, things that you can point to that have an objective referent that are actions. It is the actions that seem to be valuable, and yet in the metaphysical sense it is the love with which these actions are taken that is valuable, rather than the actions themselves. From the standpoint of spiritual work it is the love with which you do or do not do or contemplate things that is your essence and your gift and, indeed, your vocation within the Earth plane.

8: And this is a difficult thing even to comprehend because of the enculturation, that work ethic that has come down from so many sources and is the lifeblood of your culture at this time. When entities meet each other, what do they ask in order to establish rapport? Very commonly they will ask, "What do you do?" Can you see how far from the heart such a question may take one, for when that is asked there is not even the general intention to ask what are your interests, for it is assumed that there will be an employment of some kind by which you identity and justify your existence. "I am a librarian. I am a teacher. I am a nurse. I am a researcher." This is the way you are taught to relate to other souls. And yet each of you has a life within that is compelling, fascinating, fruitful and active. Each of you has the dynamic tension between the various portions of self that have revealed themselves to you as you have done spiritual work. Realization after realization have come to you through the years concerning intimate and profound processes within the spiritual evolution which each of you is attempting with a full heart to accelerate, to coop-

into the roots of the mind, then, you are reaching into heavenly things. All of this you have within you. It all lies waiting behind doors which are locked against the hasty, the unthinking, the careless seeker.

6: That sense of power that is, shall we say, not of the illusion is within these rooms of self, these structures of deep mind. The desire to control, a sense of power that comes with that desire, is a perfectly natural, instinctual part of the human animal. It is, of course, a desire that is fated to be thwarted, this being one of the great points of the incarnation and the illusion into which you step the moment of your first breath.

7: And so, as a citizen of Earth you are destined to spend your time paddling about in the archipelago of confusion which is third-density existence, finding a dry place here and a dry place there, making your way but constantly being buffeted by that which you cannot, in an earthly sense, control or have power over. And if you focus into that life view that feeling of peace that each seeks shall ever be illusive, for the whole purpose of physical incarnation is to so confuse and baffle the mind that it has to let go. This instrument is fond of saying that the spiritual journey is one from head to heart.

8: The techniques of using the intellect bring one to many brilliant conclusions, none of which move one into those depths of awareness and comfort and peace which knowing the truth in any moment can make you feel. Each has had these moments of infinite peace and joy. Each has felt the self open and something stretch and flex and enjoy existence, locked so long in those deep guarded rooms. And what are the keys to these rooms? One door is only opened by silence, and we heartily recommend that each of you spend time in silence whenever you can... thirty seconds, five minutes. A little silence will go a long way.

9: There is another door that can only be opened by the key of patience. Patience that is not pinned to any expectation. Let us look at this a moment. What are your expectations? Do you have many? What are your desires? Do you have a raft of them? Do you have just a few? If your expectations are more than modest, if they are ambitious, if there is a plan—this instrument's mind immediately remembers the Soviets' five year plans which never seem to work—then each plan that is made is destined to be left behind. And even when a plan comes out exactly right often it does not give one the expected feelings. No, rather, patience is that which releases expectation and simply waits, not knowing what is to come, not necessarily even guessing what is to come but, rather, moving in that openness of heart which is as a seat upon which to sit in that house, that room of patience.

10: Remember that expectations are dangerous things; desires are powerful things. Dangerous and powerful because they create an energy that will not be balanced until you achieve your expectations and your desires. And yet nothing is as it seems within your illusion. Consequently, each desire that is granted will bring with it great catalyst, for it will not be what you thought it would be.

11: And there is a door in the deep mind that can only be opened by the key of faith. When this instrument was in extremity, very close to death, she taped a message where she could read it from the bed upon which she lay. It read, "Faith, the final frontier," making the pun upon the Star Trek, "Space, the final frontier." It was meaningful to this instrument, and we pull it from her memory so that we may talk about the unknown land into which faith is an entry. Faith is not faith in anything. Faith is the knowing of things that are not seen, the sureness that one is in the right place. Faith is illogical and cannot be defended rationally, and yet the more time that you spend in this room within the deep mind the more you shall flower as an entity, able to do that work which each truly came to do. For, indeed, what do you wish to control? Over what do you wish to have power?

12: In things of the spirit, those who work within service-to-others polarity will find that there is only one area which needs work. It is not the world that needs work. It is not others that need to change. It is the self that is the province and the realm over which each entity has the right to work, to hope, to dream, and to walk that spiritual path.

13: ♡: The mind asks you, "Where are you going?" "How do you get there the best way?" This is logical. This sometimes works spiritually, but not often. What works spiritually, rather, is that faithful patience that, when in doubt, sees the doubt, sits with the doubt, accepts the doubt, forgives the doubt, and then chooses to rest in faith. We do not mean to suggest that action is not a good idea. You came here to be

confused. You came here to act. You came here to make mistakes, to judge yourself, to do all of the things that you will learn are not particularly loving or wise.

14: ♡: You will notice that we have not talked about a room of wisdom, for it is our humble opinion that wisdom is not the lesson for which you are ready at this time. For you see, wisdom may only be studied, with good results, when an entity has learned the lesson of love and compassion. Wisdom is a dead thing unless it comes from that resoundingly open heart that is able to allow the infinite love of the one Creator to go into the self, to be blessed by the self, and to move on from the self into the Earth plane without significant distortion. This is what you came to do. And it is not a doing but a being that you came to offer as your gift. You came to sacrifice your very self. Your whole incarnation is a gift to Earth. Certainly you hoped to do personal work here. And certainly you hoped to serve by what you do and what you say, but how much more central is your responsibility to meet the moment with a loving and opened heart. And it is this which is the province and realm over which you have control. This is where your power lies, in the momentary decision to seek the love in that moment. As the one known as Ra has said, "Where is the love in this moment?" is a helpful question at any juncture, but especially when the spirit is weary or overwrought.

15: ♡: And there is one final door that can only be opened by the key of honest love. And this is the holy of holies. This is the mercy seat. If you can enter that door, all the rest shall open also. If you can dig in the soil of your nature, down into the roots of mind, past the confusion that is your topsoil, past the difficulties that are your fertilizer, if you can get through that to the rock, that rock is love. Take this moment just to feel how much the Creator loves you. Oh, how the Creator loves each one of us! Every hair. Every freckle. Every folly and mistake. All these things are part of a wonderful tapestry, a tone poem of emotion and concern and caring that is your signature, and the Creator loves every bit of color and tone and energy and pattern that you have created with your life. How you are loved. Know this. Dwell upon this, for this is deep truth, and it may free you a little at a time from those human concerns that seem to create the atmosphere where you are not appreciated, where there is no balance to life, where those things that you attempt to do to aid others do not seem to find their mark.

16: ♡: And you also have within you tremendous stores of this energy that is love. Yet it is not that you have these things within you precisely. Rather, as this instrument said earlier, it is as though you only have them when you know that they are coming through you, not from you. For those things which are human are limited, and if you attempt to love the world from your conscious self you shall run out quickly. You shall feel burnt out, and weary, and certainly sapped of energy. Rather, we would suggest that model where you see yourself as a transmitter and receiver of vibrations of a certain kind. You both receive them and you send them. And if you allow it, you create a circuit (amid/infinite intelligence, which is that flowing, knowing, growing place that each of you has visited many times, that each of you yearns for when things become fuzzy and muddled).

17: ♡: We are not saying that entities such as yourselves do not often run into brick walls where it was hoped would be open road. We are saying, rather, that these brick walls are part of the illusion and are not particularly interesting compared to the wooing and the courting of that self within which is a citizen of eternity and which may choose at each juncture, in each instant, to focus, as the one known as Ra said earlier, upon the main thing. And that main thing is always, eternally, love. May you be guided again and again into situations where you may take those keys of patience, love, simple persistence, hope and faith and may find for yourself those places which rest you, which comfort you, which are merciful balms to your weary soul.

18: ♡: We would at this time transfer this contact to the one known as Jim. We would take our leave of this instrument in the love and in the light of the one infinite Creator. We are those of Q'uo.

19: ♡: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries which those present may have for us.

20: Carla

21: I have a question about working on my book. I have tried

27: I am Q'uo, and am aware of your query, my sister. And though this supposition upon your part has its correctness it is not simply enough to say that that is correct, for there are many entities of the social memory complex nature which have been attracted to and have spoken to this group in its history, as you would say. When such a commitment and communication has been made it is never broken but remains as a link so that when this group gathers in its circle of seeking there are many who are drawn to it and do not participate directly in the spoken communication but which lend their vibratory presence to this circle of seeking, and any of this group of entities may be called upon by any in your circle of seeking for special communication, shall we say, that is, the calming effect that one group may have for a certain entity, the inspirational effect that one group may have for another entity. In general, there is much support that is available to this circle of seeking from those of the Confederation of Planets in the Service of the One Infinite Creator.

28: Is there a further query, my sister?

29: Carla

30: No, thank you for the information. It is fascinating and good to know.

31: I am Q'uo, and again we thank you, my sister. We would ask for a final query at this time if there is one.

32: R

33: The answer you have just given about the entities being present when the circle is together has touched upon a feeling that I had and I wanted to voice it. When I listen to Q'uo I really take Q'uo to represent a Brotherhood of Brothers and Sisters of Sorrow, as Ra has called it. I wanted to thank you for bringing it up because it has cleared up something for me because I felt there were more than just two entities involved and you have put it into a structure that my mind can deal with better. I appreciate that comment.

34: I am Q'uo, and we are responding to your response to us, my brother, and we thank you for the grasping of the nature of this contact in a more full sense, for as each in the circle is more able to appreciate that which is offered it makes the service which we have to offer take on a certain ease of momentum, shall we say. We are always gratified to be called specifically by this group, but we would reiterate that when any of the Confederation entities have been called that there is the joining of the particular entities called by others who are attracted by the seeking of the group. For as the group in which you sit gathers itself together and shares with the others of the group the concerns of the heart, the concerns of the mind, and the concerns of the day there is created a certain vibratory level which is likened to a calling for service in these areas from entities that are, shall we say, specialists and whose desire is to provide information and inspiration to those of the Earth population who would seek such solace.

35: As to the beginning of the New Year of your experience, we find that such demarcations of time, and especially this one, are helpful to each entity in that it provides a clean slate in the mind of the entity upon which can be written the new and more refined aspirations that the entity may desire to express within its own life pattern and (may) find it more easily able to do so when it feels that there is a new opportunity presented. Much as a level of a new incarnation offers the freedom of expression to an entity, so does this beginning of a new calendar year for your peoples.

36:♡: We are those of Q'uo, and would at this time express our appreciation to each here for inviting our presence in your circle of seeking this day. It is a great honor to be able to do so and we would hope that each entity would use the discrimination native within each to take those words which ring of truth that we have spoken this day and use them as each will, leaving behind those that do not have that ring of truth at this time. At this time we shall take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. We are know to you as those of Q'uo. Adonai, my friends. Adonai.

37:

ing and growth and the ability to serve as we had hoped to. May we say that although we are most happy to be able to share our opinions with you, we are not an authority. We are simply those who are upon a path which this instrument calls the King's Highway. We seek that love and that truth and that way that is so close to us that we cannot express it, yet we know that it is still a mystery and that that mystery recedes before us as we go forward. And so, as we share our opinions with you, we also ask that you use your powers of discrimination, for all that we say shall not be resources for you. And we would ask that you take those thoughts that are helpful and leave the rest behind. This we would greatly appreciate.

1: You ask us concerning power and control. The song which you have used to tune your circle this day talks of footsteps on the water that lead the singer back to who he is. This instrument immediately thinks of the one known as Jesus the Christ, who walked upon the water and who gave to her the identity in which she rests. The one known as Jesus did not find it remarkable to walk upon the water, nor did the one known as Peter, who sprang from the boat when he saw his teacher coming and walked upon the water also to him until he realized that he was a human and that humans sink. And so down he went until the one known as the Christ reached out a hand to him and lifted him up. Such is the nature of faith.

2: Faith is not something one can plan to acquire. Upon this King's Highway there is no hostel at which you can purchase faith nor any school at which you may learn faith. Rather, faith is expressed in the middle of utter confusion, in the midst of the grand chaos that is the nature of your third-density physical illusion.

3:♡: Let us look at the creature that you are. You are a citizen of eternity. Your essence is infinite, and you have no limit. This is your nature, for are you not one with the original Thought, that Logos which may so weakly be called Love? And this Creator that is beyond, and yet contains all things, has that nature of intelligent infinity. And this birthright is yours, but you have chosen, at this time, to take this illimitable consciousness and to place it gently and lovingly and hopefully within a jar of clay, within that chemical electrical distillery which is your physical vehicle and with this physical vehicle, this hairless great ape which so gallantly carries you about for your entire incarnation, comes an intelligence that is not unlimited but is limited, that is not eternal but is time bound. And these two natures dwell within you, interacting in many, many ways. When the mind that comes with the physical vehicle is in command of consciousness there inevitable and instantly comes those feelings of limit, disappointment, worry and an endless series of reasoning designed to solve specific problems. For the mind that comes with the physical vehicle is carefully designed to solve problems and make choices.

4:♡: To this mind all things can be measured and when one has measured a situation, got its in-seam and its out-seam, taken all of this down, then the mind makes a choice. And the body must follow. This is the state of what we might call spiritual sleep. The entity depending completely upon the rational, limited mind may well make brilliant choices and solve many hard problems, but there will not be that feeling of ease or space or love that is your birthright. This is as it should be, this relatively commonplace placement of the consciousness that is eternal under the threshold of conscious awareness, what this instrument would call consensus reality. And so to the unawakened spirit it is the subconscious mind, the deeper mind, which contains all of the nature and the characteristics of the citizen of eternity that has hoped, by taking incarnation, both to learn and to serve.

5: No matter how confused or chaotic the sea of confusion about you is, no matter how limited you may feel, there is a higher truth, a deeper truth, if you will, a broader truth, that lies waiting, hoping, its hand raised to rap upon the door of your consciousness at all times, for you to woo and court and open those doors of deeper consciousness. As a limited being, your feet are upon the earth, your roots go down into the earth itself. You are connected to all that is earthly, to those wonderful energies of earth, rock, fire, water, plants and animals. The physical body itself has the instinctual grace of animal and plant life, that turning towards the light, that moving to survive, to continue. But as a citizen of eternity you root yourself in what this instrument would call heaven. It is as though the roots of the tree were at the very top and the branches came down into the illusion. When you reach

erate with and to intensify.

9:♡: The sharing of this level of self must usually be done completely without words. Rather, it is usually done simply by that quality of being with someone which the other senses cannot precisely articulate. Yet we know that each of you has those who come to you for counsel because they sense the presence of this inner life and because they trust that being that they sense without words. This is the heart of your gift. This is the heart of your incarnation. To be yourself. To meet the moment with yourself, your full, open, loving self. How infinitely difficult this is upon a daily basis. As the one known as R said, "If I forget to pay attention for just a moment, it all comes back, and I am back where I started, seeming to fight the difficulties of daily living."

10:♡: How infinitely delicate a job it is to move into your daily behavior with an eye to finding yourself and those gifts that lie deepest within your heart. When faced with what seems to be exigent and continuous demands for action from the outside world we do not know a simple or foolproof way for you to move from those self-perceived frustrations into that deeper self within where love always remains. Each of you has an innermost heart where this is true. But how difficult it is to go there. How little your outer education has prepared you even to attempt to honor the being before the doing, the love before the action. If you demand of yourself that you only do those things which you can do with love, then you shall perhaps find yourself doing little until you get your feet under you. For it is true that the illusion of third density which you now enjoy is specifically designed to frustrate and baffle the intellect, to knock you off balance mentally and emotionally, to destroy safe and controlled places so that the journey of incarnation may more and more be undertaken from the heart.

11: We have many times recommended meditation. That still, small voice of silence that speaks in meditation is most eloquent. It is as though each of you has within you the Creator, that one great original Thought that created all that there is. That Love creates and destroys and is a principle that has created all of the manifested worlds. It is a difficult thing to find one's way to the Creator within. Every energy of the illusion will attempt to distract your attention from that goal of moving into the heart.

12: Fortunately, there is that memory, that awareness that abides through all illusion, that star within, that presence within that each of you may forget often, but occasionally each has had the galvanizing and orienting experiencing of being at one with that heart of hearts, that Creator within. And just an instant of such a union gives the seeker a tremendous strength of conviction and a renewed desire to try again to persist in seeking that way of being that will most deeply satisfy the yearning to be of service that each feels so truly.

13: We can reliably say that none of you grasped just how difficult it would be to express faith in such a heavy and convincing illusion. It is safe to say that each felt more confident before incarnation than now, within incarnation, feeling battered and travel-weary with the dust of the spiritual road. Yet, this road, dusty and in the desert so often, nevertheless feels right, and there is companionship upon this road as each meets others who have similar desires and yearn for similar service and learning.

14: And so we say to each of you, you do have the power to alter your perceptions, to alter your state of mind. And yet, this is not a power that is expressed through intellect or through great works but, rather, through very small realizations that come again and again throughout the day as each, indeed, has noticed. The voice of spirit seems to speak in so many ways to one who is listening, and the more one begins to attend to coincidences and synchronicities the more one begins to get a feeling of spirit talking back to you, being that unseen companion that is willing to place within the consciousness alternate ways of being. This is work for the persistent, for, indeed, it is the work of the incarnation, not a work done in a day, or a year, or a decade, but rather that goal of self-awareness and self-choice that is as the star that each follows.

15: We are aware that, from the inside out, each may feel that she has perhaps failed or is failing on this day at this time in such and such a way. And yet this is only true within the illusion. The work in consciousness that each is doing is only tangential to the events to which you are conscious. And so our best advice to those who wish to have ever more control of their own attitudes and feelings is to persist. Certainly we

encourage each to persist with humor, with grace, with style, with panache and verve, as Merv Griffin might say. But we say it is all right to be ungraceful. It is all right to be awkward, to be behind hand, to be half there and half not. This does not matter. What matters is that there is a continuation of simple attention and effort to be the best that you can, to do the best that you can, and then to let the devil take the hindmost, as this instrument would say.

16: What a wonderful gift it is to yourself simply to let it all go. And this is something that we would emphasize. Look at the way the intellect functions. It is a tool designed for making distinctions. You may say to yourself, "Thou shalt not judge," but your intellect knows not how to do anything other. Consequently, no matter how much you are aware that you should not judge yourself, you will judge yourself, for that is the way the mind works. We can only encourage you not to take it too seriously, for it—that is, the mind, the intellect—is a portion of the illusion. The intellect is not the same as consciousness. You have consciousness as a being, as a citizen of eternity. You have an intellect as a function of the illusion. It is enough that you can separate consciousness from intellect in the abstract.

17:♡: We are not suggesting that you spurn the intellect or cease using it. There is much within your incarnation that the intellect handles very, very well. We would not wish to rob you of that tool that you need to do those things that you do in order to be responsible for the self. We simply ask that you persist in remembering that the consciousness that you are is a mystery that contains deity, that ends in an identity betwixt you and the Creator of all that there is. This portion of yourself would overwhelm completely the incarnate illusion were the veil to lift even for a second. And this does occur with entities, often with disastrous results, within the illusion. But when you sense yourself moving into these negative processes perhaps we might suggest that you could take just the moment to acknowledge that your consciousness is not a portion of this tangle but, rather, is an agent that remains free to be love. Just allowing the breath to move in and the breath to move out while identifying with the consciousness that endures may bring fresh air into the muddle that life often seems to be.

18:♡: As we said, this is indeed an interesting subject, and this instrument tells us that we have gone on too long discussing it. We apologize. We would at this time like to transfer this contact to the one known as Jim. We leave this instrument in love and in light and in thanks. We are those of Q'uo.

19:♡: I am Q'uo, and I greet each of you again in love and in light through this instrument. At this time we would welcome any further queries which those present might have for us. Is there another query at this time?

20: R

21:♡: It is well to examine what one does to see if it is done with love. If it is not done with love it is OK to let it go because of the potential for learning inherent in that letting go. Can you comment on that?

22:♡: I am Q'uo, and am aware of your query, my brother. To look at that which one has accomplished and to see if there was love contained in that moment is well, for this is the way in which one becomes familiar with the workings of the incarnation, shall we say. Whatever the amount or lack of love contained it is well to accept the self for the effort made. For in the truth of the incarnation and the experience of each entity within the incarnation, each movement made is a step of the Creator and by the Creator in Its process of discovering Itself within your experience and of you discovering the Creator in your experience. That this journey might occasionally be uneven, filled with confusion and anger, is the inevitable product of forgetting the harmony of all that is and moving within the illusion that you now inhabit. To accept the self as it now is to bless this process of experience, of discovery, of movement not only towards love but a movement within love that has yet to be perceived. For all about you, my brother, is filled with love. When one is able to speak from love one is able then also to speak to love. If it is necessary to stop the activity, retire to meditation, contemplation or prayer in order to find even the slightest iota of love within a situation that seems devoid of any possibility of love, this is well to do. However, we encourage you always to value the self, its activity, and the direction in which you move at all times.

23: Is there another query, my brother?

24: R

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0:♡: We are those of the principle known to you as Q'uo, and we greet you in the infinite love and light of the one Creator, whom we serve. We thank each that has joined the circle this day. Our gratitude and our blessing go with you, for you enable us to offer our service. And thus you offer us learn-

25: Not at this time. You answered my question in more ways than one and it was very inspirational. Thank you.

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

27: Carla

28:♡: I feel confused about the being versus the doing. It seems like it's worth something to do good works, and I think it's really hard to order yourself so that you ask of yourself that you be loving before you ask of yourself that you be productive.

29:♡: I am Q'uo, and am aware of your confusion, my sister. The movement into productivity, as is so the custom of this illusion, is that movement which is more or less informed by love. If love is the foundation upon which you build the structure of your daily life of doing, then it is far more likely to contain the colorful and harmonious moments of inspiration as well as providing the framework for action. To move into action without the quality in some degree is to, shall we say, remove the color from the picture so that there is less variety and possibility for inspiration or synchronically for the movement in harmony with those about you. The quality of love is that which enhances the experience to the degree that that which you may call magic occurs, the changing of consciousness in an instant. The ingredient of love and its addition to your activities is that which allows the magic of the moment to occur, the rising of the bread of life, shall we say. The desire to serve is a good and valuable desire. The intention to be of service is that which stands on its own. To imbue it with love is to add to its efficacy. Thus, that which is called love and is so poorly understood by those within the illusion, by the very nature of the illusion is that which has the ability to change the consciousness of those expressing it and those about such an entity in an instant. Thus it is that quality which heals, which informs, which makes whole that which has been broken, and is that which causes the service, the productivity, of an entity to be enhanced in such a way which is quite beyond the description of words but which moves one's being from, shall we say, the inside. Thus, one who has love is co-Creator and is able to share this quality with others.

30: Is there a further query, my sister?

31: Carla

32:♡: Just a tangential one. I just noticed that we all seem to have a tremendous ability to encourage each other, not so much ourselves. It seems harder to love yourself. I guess that's the way it is, huh?

33:♡: I am Q'uo, and am aware of your query, my sister. And, indeed, within this third-density illusion where so much is hidden from the consciousness of each entity within it, it is most helpful to have those about one who feel the quality of love for one that allows the free sharing of observations that may escape the entity itself while it is moving so diligently along the path of self-discovery, pushing the self to move ever more quickly and surely upon this pilgrim's path. Thus, each reflects to the other the picture more objectively seen so that one may be informed by each other-self as to the qualities of the self that are quite full of love and deserving of love. Thus, each teaches each. It has been well said that those who like mind together seek shall far more surely find.

34: Is there another query, my sister?

35: Carla

36: No. I think that is very good. Each of us is good support for others.

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

38: (No further queries.)

39:♡: I am Q'uo, and as it appears that we have, for the nonce, exhausted the queries within this circle of seeking, we shall take this opportunity to thank each entity present for inviting our presence to your meditation this day. It is a great joy and honor for us to join you here. We remind each that each has a company of angels that joins you in your seeking and walks with you on your path. Retire, then, in meditation whenever possible that you might become more aware of all this host of angelic presences about you that support your every desire to seek and to serve and rejoices at every experience of love that you encounter. We shall take our leave of this instrument and this group at this time, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. 40:♡: (footnote start(Holy Bible, Corinthians 13:1-3: "If I speak the languages of men and of angels, but do not have

love, I am a sounding gong or a clanging cymbal. If I have the gift of prophecy, and understand all mysteries and all knowledge, and if I have all faith, so that I can move mountains, but do not have love, I am nothing. And if I donate all my goods to feed the poor, and if I give my body to be burned, but do not have love, I gain nothing."(footnote end) 41:

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0:♡: We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator whom we adore and in whose service we are proud to be. We thank you for calling us to your circle of seeking. We acknowledge the great blessing that you give us by inviting us to share our humble opinions, and we send each blessings of thanks for this privilege. As always, we would ask that those things that we say be listened to with discrimination, for each entity has unique needs and deserves nothing less than the personal and highly individualistic truth that is personal truth. For there are many truths and there are many progressions of truths, and each entity which seeks takes a slightly different journey even though the territory is the same.

1: And this is what we would ask that you think of our words and other opinions into which you might run in your investigations. Select just as you would the flowers that you would put upon your table those thoughts which you wish to bloom within the house that thought furnishes and builds.

2: This day you would wish to know more about the current population of your planetary sphere and who is coming through as babies in these days. Within your query you pointed out two of the three basic groups that are here within your worlds at this time. It is accurate to say that those third-density entities that are hoping to graduate within the next lifetime make up the bulk of those upon your planet at this time. By and large, you still shall find perhaps two out of three entities born being, shall we say, the old style of physical vehicle where the third-density body is activated and the fourth, fifth, sixth and so forth are in potentiation only. The hope is, of course, that one last lifetime as the planetary sphere itself is ending the third-density cycle might effectuate enough growth and maturity of spirit to create that integrity of spirit that welcomes fuller light.

3: There are also increasing numbers of newborn infants which are the pioneers of fourth density upon your sphere, those with the third-density and fourth-density bodies activated. Often such children will have unusually mature thought processes and an enhanced ability to learn, to create, to enumerate with joy those things that are found to be beautiful treasures.

4: The third type of entity which is being born to your peoples at this time is that general term of wanderer. Wanderers have streamed in large numbers to your planetary sphere in the last generation and much of the strong spiritual support in the arts that many have noted during these years has come from such wanderers as these. These entities have much more in common with the third-density Earth native than with the entities with double activated bodies in that they are fully under the veil of forgetting. The differences between wanderers and third-density graduation hopefuls is within the area of faith and intuition. The wanderer has more of an instinctive belief or faith in spiritual coincidence, in the aliveness of all things to the molding of a structure of information communication which moves across all lines of language and culture.

5: These three types of entities are not homogenous as Earth itself has not had a pure or easy history with third density. Rather, your native sphere is one which has welcomed many, many different populations of those who have not graduated from a previous third-density cycle elsewhere. Your planet is then a highly various group of people. There are several pointedly different archetypal structures that have been passed down in what this instrument would call the equivalent of the genetic code in the time/space universe. Your planet, then, is one characterized by various levels of confusion which has not always been the case in third-density cycles. It is as though your plane of existence is in a class filled with those whom other teachers and other cultures have so far failed to inspire.

6:♡: We feel that the point of interest for us in discussing

the self gladly, to give not because of the cultural expectation or because of the nature of the personality but because the entity has come consciously to be aware of the way that polarity works, of the way that the schoolroom of Earth works, and such a student shall always excel over most other students. For if there is a motivation to work, the work goes quickly and more easily and with a sense of satisfaction when the test is over.

12:♡: The illusion which this instrument calls Earth or the Earth plane is designed as a sea of confusion. It is designed in such a way as to greatly discourage entities from being able to cope from the standpoint of the intellect. It is designed to toss people out of their intellects on their ear, to bring them to their knees and place them in the sanctum of the heart, humbled, tired and ready to learn. Know this, just as love casts out fear, love casts out guilt. To remove guilt from oneself it is not enough to do all that one can. It helps to do all that one can, for that surely is enough, but, emotionally speaking, enough is never enough. There is always more that one might be able to do: one more cheek that can be turned; one more mile that can be walked in another's shoes; one more activity that can be helpful, or the refraining from one more activity that might be helpful. There is no logical end to guilt. It is not subject to logic. It is, instead, a tone in the music of the emotional body.

13: However, this tone can be worked with musically just as the instrument tuned itself for the contact: by prayer, silence, singing and praise. So the seeker can tune the purity of that emotion called guilt, coming from it the less beautiful pithiness of fear and self-condemnation and bringing more and more into focus by an increasing array of verniers that tune ever more finely until that feeling of guilt is as a beautiful tone, a beautiful and true emotion. For, indeed, that feeling that one cannot do enough is permanent within your illusion. It will recur for the reason that one cannot achieve the perfect behavior in one's own eyes. One cannot ever fully be satisfied that enough is enough. And so one is left with the awareness that one has this tone or chord of tones within one, but that it too has its place in the universal personality that is the self, that one is capable of comforting the self after all that has been done is done with the pain that remains. One can forgive oneself for being human. One can forgive oneself for not being able to sacrifice the self to the point of death. One can acknowledge, when faced with this catalyst, that the best one could do is not the best, but that is all right. That is as it should be. That is part of the perfection that is hidden within this sea of confusion.

14:♡: When one has finished rocking and hugging and loving this imperfect being that wants so much to serve, then one can send that child within with a lighter heart by suggesting to the self within that uplifting of the self from the worry of the close view, that one can, by will, step back from the situation and from the emotions to a perspective that takes less into account (the foreground) of the present happenings and brings into sharper relief the basic principles involved.

15:♡: We honor the one known as Jesus the Christ and, indeed, honor that vibration which is the Christ as being the highest vibration of love that is achievable so far within the infinite creation. We indeed bow to that and come in the name of that and hope to be able to serve to the point of that rude wood cross: the nailed hands, the pierced side. Yet we, in our present situation, do not have that physical sacrifice to make. We do not have the capacity for the kind of guilt that you feel within your illusion. We do not have the ability to be confused and in that confusion to call upon faith. Nor have we the ability to be angry with ourselves and then to forgive ourselves. For, as we are able to see into the roots of mind, we can see that in each system of illusions there are limitations which are set for a reason and that that reason is condign, helpful and enlightening. Upon the Earth plane you have the ability to be utterly dashed, completely confused, thrown to your knees by life, and you have the capacity to tune your responses to that catalyst which brings you down, which makes you feel into the dark side of your personality. 16:♡: Do not be beaten about by your own feelings of guilt. But, rather, see them as opportunities to do work in consciousness, to forgive the self for being human, to analyze the situation to see whether or not the guilt is productive, to work upon releasing that guilt if it has not been productive, to work upon using that guilt in the highest and best way if there still is something that one can see to be done. Above all these considerations, above all manifestation and illusion

the reality, as far as we know, is the perfect outworking of perfection: love reflected in love, moving through each instrument that is a soul of a person and out into the world. As you receive your catalyst, bless it and break yourself open to receive it with the most love of which you are capable in a stable manner. Do not move yourself beyond that which you can do without damage to yourself. Do not ask that which you are not ready for of yourself, but rather be sensitive to the opportunities that these negative feelings, so called, of guilt bring rise to.

17:♡: And you, as is right within your schoolroom, shall follow in the steps of the cross. You shall have the chance to break yourself open and to pour out your energy, your time, and your attention. When you choose to do this, be aware that it is a sacrament, that you are on holy ground, and that you need to be fastidious in your orientation to the light, not condemning the self in any way for that which has not been done or that which has been done awry, but without heat and in perfect peace, moving back into the situation in mind, finding the balanced and appropriate response, choosing the most generous level of service of which you are capable. This is part and parcel of the teaching of third density. This is one way to move the entity from head to heart and for you to experience it is proper and desirable for those who wish to increase their rate of acceleration of spiritual evolution. In all things, find the love and find within the self the response to that love which most truly expresses yourself.

18:♡: As in many things it is not so much what you do in the manifested world but how you do it, with what love you do it, with what gentleness and compassion for the self and for the other self and for the entire suffering Earth plane. In the awareness of the suffering of the world one can feel guilty for those who do not eat. Saints can feel guilty because they have not beaten themselves twice a day with chains but only once. You cannot remove this type of lesson from the life experience, so we ask that you see it as a course of study, and like many such a course, one which is helpful although the tests are frequently difficult. Above all, we encourage that you laugh, that you take these things to some extent lightly, that you are able to lift yourself from such considerations and move into awareness of the beauty of the present moment. For this is the center of things. This is the less confused place from which to cast one's eye upon the situation at hand. Laughter and merriment are most helpful spiritual disciplines and we encourage their use, especially for those who are serious students and who can become heavy with their concerns for doing things well.

19:♡: We would at this time transfer this contact to the one known as Jim, leaving this instrument with thanks in love and in light. We are those of Q'uo.

20:♡: I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to further queries which those present might have for us. Is there another query at this time?

21: Carla

22: One question. I notice that when I say your name in channeling there seems to be an "a" before your name when I verbalize it. I wondered what I was picking up?

23: I am Q'uo, and am aware of your query, my sister. We are, as you are aware, a principle which has been created or constructed of two different mind/body/spirit complexes, each of which contains its own signature vibration or sound vibration which designates and identifies the entities involved. The beginning of the identification which you have noticed is that sound of, as we have discovered your peoples call it, the spheres, the great Aum which those of Ra partake of in a more balanced fashion. Thus, this sound of the "a" is a kind of bleed-through or a vibratory range that somewhat overlaps the blending of our two sound-vibration complexes, overlaps and underlies, for this sound of the spheres is that music that is available to any entity which has tuned itself to the one creation.

24: Is there a further query, my sister?

25: Carla

26: Yes. I noted that you spoke of the two social memory complexes involved, and for a while I felt that there was a third one involved, namely Hatonn, and that that entity had come on board with the principle in order to deal with some of the needs of some of the members of the circle at that time, and when that entity left perhaps Hatonn left also. Is this correct?

personally. If it does not constitute a resource for you, if it does not fit in with that which resonates with you, then we ask that you simply leave it behind and move on.

2:♡: As this instrument was tuning and challenging our contact earlier, the instrument, as is her habit, challenged us three times. In the first two challenges our impression was that this instrument was exercising her own discrimination in being certain of the vibration received. However, in the third challenge the instrument carefully described that facet of Jesus the Christ which identifies this entity to her. The nailing of the body upon the tree of wood to take upon the self the sins of humankind, to love others to the point of death, is to this instrument the great characteristic of Christhood that has riveted the instrument's mind for many years. And it is this characteristic which gives us a place to begin to speak about guilt.

3: The cultural religion, shall we say, differs from the pure religion in that the belief itself is eviscerated and removed, but the form remains. The non-Christian or secular expression of the Creator in Jesus the Christ, then, would be the golden rule in which one at least gives unto others as one would give to the self. But this cultural willingness to die for the sake of another as the highest good places a standard of service to others and giving without expectation of any return that is, in Earth terms, absolute. When one gives the life, one has given all and can not any longer give, for the incarnation has ended in that form. Naturally, gifts can continue to be given and, indeed, are far more easily given when incarnate. However, it is the incarnate aspect that creates the sacrifice of self for the good of another.

4:♡: Each comes into incarnation with a personality already set up to be created. There is some play in the way in which the personality develops, but its conscious resources, an easily achieved asset, are set in place before incarnation. Consequently, some entities have a far keener sense of justice, fairness, sharing and giving than others coming into incarnation. Whatever this basic bias of given personality is, the cultural norm for parents is to attempt to increase the instinctively solipsistic infant in its supply of love for others and service to others. Small children are routinely taught to share their playthings, their sweets, and their good times. There is training concerning many behaviors starting with the word, "should." One should keep one's hands in one's lap at the table. One should be respectful to one's mother. One should avoid murdering anybody. At every level of a child's upbringing these enculturated biases are repeated and reiterated until they are inculcated into the basic emotional vocabulary of the logic of the deeper mind. Not that mind which moves beyond self, but that portion of the self within incarnation which lies below the limn of consciousness.

5: Consequently, when one has become enculturated with the bias towards service to others that the society offers, when one has digested this incoming data and responded to it according to its own biases, the biases of the personality shell, then each individual is left with a more or less threshold of guilt. To some the voice of authority remains dim throughout life and the basic nature of the personality shell has a deafness to the suffering of others. When there is no guilt displayed the medical person attempting to place this entity would call such an entity one who lacks any social behavior or psychopathic. For it is assumed by the healing professions by your peoples among your peoples that guilt is a natural function of the psyche. This instrument has called it "shoulding" all over yourself. And, indeed, when a sensitive entity takes the club of guilt and beats the self about the head and shoulders, metaphysically speaking, that damage is very real and the pain very great.

6: As you can see, depending upon the basic personality shell of the entity and the amount of enculturation that has stuck with the entity, there are varying degrees of guilt. Needless to say, those who are already oriented towards service to others and who are consciously working upon spiritual evolution tend far more towards a ready acceptance of guilt than those whose viewpoint is less broad. Thus, the very entities who are sensitive enough to be in pain because of guilt receive the more substantial amounts of guilt from their catalyst. It is as though the Creator were adding insult to injury by offering more guilt to those who are already sensitive to it, who are already responding to it by increases in their level of service to others.

7: The justice of this can only be seen from the standpoint of learning. The feeling of guilt, like many of the negative emo-

tional systems of feeling, is designed to place one in a position in which it is possible to polarize. Now, service to self, in itself, does not necessarily bring great polarity. Many entities upon your sphere indeed live their entire lives in service to those about them without thinking unduly of it or considering it something that can be worked with or maximized. And for these entities the opportunities that awakened souls see are simply unnoticed and unused. However, we may encourage each of you, as those sensitive and consciously awake in the world of spirit, to see that the feelings of "should" are a catalyst to be praised and to be used. When one experiences this emotional set called guilt, one is experiencing a fear that one has not done enough, and, again, the term, "enough," is relative to the personality shell's capabilities and the amount of effort that the entity has put into actualizing the potential for service to others that is within the personality.

8: Thus, in a way, the more times one feels guilt, the more times one thinks, "Is that enough?" the more one is asking the self to polarize towards service to others without expectation of return. We would not necessarily encourage each to respond automatically to such feelings of "not enough." For sometimes that guilty feeling of not enough is simply an instinctive reaction, one that cannot be pinned down to specific lacks within the self or within the behavior of the self. We encourage, rather, the noticing of such an emotional system of weather, shall we say, having blown into the mental and emotional bodies with an eye to evaluating, as honestly and accurately as possible, the opportunity for increased service. When there is no opportunity for increase of service the guilt felt is as that phantom pain coming from the limb that has been amputated. There is, indeed, no actual physical limb there, simply a body so habitually used to experiencing that physical leg that the form-maker body continues to hold that idea in place, the body then feeling all of the pain of the amputated leg.

9: In some cases, and as entities become more inclined to spiritual work this becomes more true, the guilt is vestigial and unhelpful, for nothing can be done to ameliorate the situation about which the guilt is felt. A good example of this is the feelings of family in the event of suicide. Even those who are not related to the family member but were friends will consider to themselves immediately upon hearing of the demise of such an entity in suicide all of the things that could have been done had the person realized in what had shape the entity was. Even though the entity has moved on and nothing can be done these phantom feelings are very real and must be dealt with as though they had something to do with consensus reality. When feelings arise of guilt and fear to which the entity cannot find any response, it is then that the entity does well to work upon the discipline of the personality and the discipline of the will. The discipline of the personality is involved in such a case in allowing the entity to sit with, to accompany, to be one with this feeling, to allow it to express and to give it respect and to be a witness to it. The use of the will, then, is that which asks the personality to let those feelings go, to let them be balanced by the awareness that all that has been done is all that can be done and that it is time to move on.

10: When an entity experiences guilt and finds it to be of this type, we would recommend this general way of working with the dynamics involved. When an entity finds itself feeling the fear of not having done enough and when further detailed examination confirms that there is indeed more that can be done, then it is that we encourage the seeker to view such feelings as good and productive catalyst. For it is not just the willingness to serve others that creates polarity but also the willingness to work upon the self to find ways of becoming more capable of giving, for that giving of self is a kind of muscle and it atrophies in those who do not use it. For those who use it, however, for those who exercise the vigilance to catch the process of guilt and choose a response to it rather than simply drowning in it, there is the possibility of deepening the faculties of will and faith and of using those to pray and to ask and to humbly entreat the one infinite Creator to give grace to become more able to give without thinking of the return.

11: Not all guilt, then, is good. Some guilt is a knee-jerk response to a catalyst that is truly not there in any sense of being able to work with that catalyst. But when there is something to work with it is work in consciousness that is extremely central to spiritual evolution, for it is to the (more highly) polarized entity that opportunities will come to give of

your planetary population is not in all of these differences, nor yet in those things which are common amongst all, but, rather, we would point up the unusual vividness and strength of various distortions among your peoples. We compliment your peoples on the intensity and dedication with which ideas are found and held. Yours is a planetary sphere full of tremendous energy, full of great power. This power is most often trapped within the entities' confusion, and our point of interest is in finding ways to discuss love. For it is this simple passage which we always come to give. Yet, to your unruly and various peoples one way of giving shall never be sufficient, nor two, nor three, nor a hundred, nor a thousand. We celebrate this peculiarly vivid energy of your peoples. Indeed, the energies are in some disarray, yet how beautiful and how powerful the potential. There are so many entities just on the threshold of that level of awareness that shakes down the entire organism and rearranges it. And your peoples thirst for this with great energy.

7:♡: And they are thirsting for that which they are but cannot see within themselves. They are searching for their Creator. They are searching for love. Intelligent infinity rests. Intelligent energy asks, "What not?" And betwixt the rest and the question lies the mortal universe in space and time that supports that universe.

8:♡: We encourage all souls within the Earth plane to focus upon the young ones, for, as always, it is to those born in innocence and full of expectations that information needs to be most lovingly considered in giving. Whenever there is the opportunity to interact with the children about you, we encourage each in her own way to look into the children's eyes, to make contact with spirit there. For in each of the three cases, the entity is an old soul. The entity has much experience. The entity is full of potential, for each connection with a young one strengthens and bolsters that child's gifts of faith and will. If kindness comes not so easily to you, then let your kindness be for children. Let the heart open for the young ones, for much teaching shall be given in that manner. 9: Know that when you come in contact with all entities each is teaching each, and to the extent that you can attempt to open the heart without fear as entities are met. For although as children grow into adults they lose some of that faith and perhaps pervert some of that will, yet there is no spirit in incarnation that is more than a few steps away from understanding. You never know, therefore, what you might say or do or express by your presence that might be salvation or realization to another.

10: We would encourage entities concerned with the caring for children to focus repeatedly, daily if possible, upon the metaphysical needs that you yourself feel and those children who are with you feel. Find ways to practice devotion to the Creator. And share this as a normal and everyday part of living. This shall reassure and orient young entities in ways that go too deep for words. Some keep an altar. Some light a candle and meditate. Some interact with nature, walking amongst the blooms or the dry leaves or the wintry grasses. Some watching the birds or finding ways to take pictures of the animals in their natural habitat. There are so many, many avenues where the spiritual can be taught to children without heaviness or pretension.

11: Most of all, we encourage each simply to be themselves, for this teaches more than anything else. Entities who are moving from their core outward, being as true to their feelings and sensings as possible, shall always have a head start in communicating with those called children. For as they are simpler and less devious, so are their ways of seeing. And they shall appreciate an entity who is herself far more than an entity, no matter how exciting that is a mask rather than the person herself.

12: We feel that we have come to a natural stopping point, but before we transfer to the one known as Jim, we would ask if there are any further queries upon this subject. We shall pause.

13: (No further queries.)

14:♡: We are those of Q'uo, and since there is no request for related information upon this subject we shall relinquish the contact with the one known as Carla and transfer to the one known as Jim. We thank this instrument and leave it in love and in light. We are those of Q'uo.

15:♡: I am Q'uo, and greet each again in the love and light through this instrument. At this time it is our honor to offer ourselves to the potential of further queries. If there are any upon other topics of importance to those gathered, we would

be most happy to attempt to speak to them.

16: Is there another query at this time?

17: J

18: How much of an idea of what lies ahead in third density does a soul who is incarnating into this illusion have?

19: I am Q'uo, and believe that we grasp your query. We shall respond to that which we grasp and ask you to query further if we have not covered the topic as you would wish.

20:♡: Those who now move into incarnation within this planetary sphere's third-density illusion are aware that this is the time of graduation, that this particular planet is having somewhat of a difficult birthing for the fourth-density population that is to inhabit this planetary sphere. The difficulties of blending vibrations, of seeking in unity, and of recognizing the Creator in all are significant enough that there are, as you are well aware, many wars, misunderstandings, miscommunications and other difficulties that make this illusion one filled with confusion and that which seems to be a turmoil of significant degree. This is seen as a kind of chaotic expression of energy by those awaiting incarnation. Yet it is not seen as that which deters the desire to move into the third-density illusion in this planetary influence and to experience the opportunities that await those who seek their own graduation and the graduation of those of their vibration. Rather, the difficulties that are perceived are seen as further opportunities for service as those challenges which enhance the incarnational abilities to learn the lessons of love and to serve the light of the one Creator. The chaotic expression of energy is seen as that which offers the opportunity to enhance one's own expression of energy as one is able to move in harmony through the difficult times and experiences that lie ahead. For previous to incarnation each entity is far more aware that it is a portion of the one Creator and all those about it are the same, as are those with whom it shall spend its third-density days. Thus, the entity awaiting the incarnation sees with clearer eyes that which lies ahead and is far less liable to shy away from such difficulties but is far more likely to embrace them as the opportunities to serve and to learn.

21: Is there a further query, my sister?

22: J

23: No. Thank you.

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

25: Carla

26: May I ask a question about an experience?

27: I am Q'uo, and we are happy to entertain whatever query you would have to ask.

28: Carla

29: Thank you. When I was channeling earlier in this meeting, I could feel an energy start up at the end. If I closed my eyes I was dizzy, a rush of wind, not chaotic. Just a different energy than I have ever experienced. Could you shed any light on that experience? Is it another contact that wants to speak? Could it be a gift of energy that was being given to me? I couldn't even name it. It felt like it was occurring throughout the top of my brow and head and within my mind.

30: I am Q'uo, and am aware of your query, my sister. As we scan for the experience which you have described we are aware that there is within your physical vehicle at this time some difficulties that have been of concern to you during this past week as you have measured this cycle of time. And there are those entities within the Confederation of Planets in the Service of the Infinite Creator who move to the need for the healing in their own ways. These you have known in your past as those of Nona. This entity has, in this experience which you have described, offered itself in the attempt to lend an energy exchange to your auric field that has been perceived by you in the manner that you described.

31: Is there a further query, my sister?

32: Carla

33: If I wish to accept Nona's gift, then all I need to do is say "thank you" to her. Is this correct?

34: I am Q'uo, and this is correct, my sister.

35: Carla

36: Thank you, Nona. Thank you Q'uo.

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

38: (No further queries.)

39:♡: I am Q'uo, and we would thank each present this day for inviting us to join your circle of seeking. We are gratified that we have been able to offer our humble opinions in those areas which have been expressed as those of con-

cern for you. We would ask that you take those words which we have given which have the ring of truth to you and use them as you will, leaving behind all others without a second thought. At this time we shall take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

40:

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0:♡: We are those of the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator whose servants we are. As the shadows lengthen on your winter's afternoon we extend our gratitude and our blessing to you who sit quietly in a circle of working humbly asking for truth, for hope, for resources and tools with which to carry on the seeking of the mystery of love and of deity. We thank you and we bless you, and we give thanks for you. For it is that stubborn and persistent seeker that lights the way for those who follow, that plants the seeds that others shall gather. It does not seem to each who sits in this circle that there is anything out of the ordinary in each life, and yet each has been as a beacon to others in ways that each cannot possibly know. We, too, hope that we may learn and grow as persistently as this group, and we hope that we may share from our experience the opinions and concepts that have been helpful to us. As always, however, we ask that each who hears these words respond only to those ideas that delight and find a home within. Any thoughts that we may offer that may seem disharmonious to you, we would ask that you leave behind, for we do not wish to create problems for you. We only wish to share our thoughts and to share the energy of meditation that blesses us as we hope our presence blesses you.

1:♡: You have asked this day concerning the entity known to you as Jesus of Nazareth, what he is doing now and what this entity may continue to symbolize and suggest to those who seek the truth. At this level of contact, that is, the light trance of what this instrument calls conscious channeling, we do not wish to attempt to indicate, using this instrument, precisely what planetary sphere or what precise work this particular entity is now doing. We would, however, express our feeling that this entity was one of a social memory complex that was at a stage of graduation to fifth density. This entity and the social memory complex of which it was a part had in common a full consciousness of love and compassion. A love that creates. A love that destroys. A love that transforms. A love that is all that there is. This love was not informed or balanced with wisdom. This state of love of this social memory complex thusly was, if not absolutely perfect, at a very high level of near perfection. And as such, this group was exquisitely poised at the appropriate nexus when the opportunity came for incarnation using Christ consciousness within the Earth plane in third density.

2: This social memory complex is now, and has been for some of your time, studying the ways of wisdom and progressing in fifth density. However, the state of consciousness of Jesus the Christ and that social memory complex is alive and well within your inner planes where many teachers who have experienced this state of consciousness await the work of what this instrument would call the Holy Spirit. Thusly, the Earth plane has never been without Christ, nor shall it ever be without Christ. For as the Christ came into incarnation it was perhaps, in some part, a personality, but so filled with the Holy Spirit, the identity of self with what the one known as Jesus called the Father, that there was not sufficient personality clinging to this Christed being (for him) to retain a personality shell after the departure of this entity from the inner planes of your Earth.

3:♡: Thusly, without taking anything away from the accomplishment of the individual who carried Christ's consciousness within the Earth plane we may say that that energy that you know of as Jesus is not owned by an individual, nor was it owned by an individual while that individual was in incarnation. Rather, the one known as Jesus always and persistently stated, "When you hear me, you do not hear me but my Father." This entity found itself completely lost to its Earthly personality experiencing the glory of oneness with the Creator, with the creation of nature with the world around it and with each and every seemingly imperfect human being

that seemingly presented itself to this entity. This Christed quality of love is so much a redeemer and a savior of third-density awareness and of fourth-density work that we find it extremely easy to state that Jesus is Lord, as this instrument requires us to do before we may speak. We are not at that time celebrating the individual but stating the Lordship that this individual carried as its identity, eschewing and forgoing the normal ramifications of the ego-driven personality.

4: Perhaps you may see, then, that each of you has the potential to begin to learn how to carry the consciousness of Christ within the self. For you see, as you consider yourself it is crucial what angle you view the self from. In the eyes of your culture, you are taught to view the self within the nexus of the social arrangement that enables society to live peaceably together. The self then is seen as personality, with characteristics of the personality, with a certain kind of mental ability, with certain culturally conditioned and educated biases, with certain physical work that is done, with certain hobbies and interests and the whole gamut of human identity.

5:♡: However, each who has awakened spiritually knows well that that is only the surface of self and all of society and its biases, that all of the social arrangements, economic plans and schemes for attaining and maintaining comfort and health and happiness do not identify the self or exhaust its beingness. As spiritual seekers move more and more into consideration of the self as a spiritual being there grows an awareness that the self within is not even a person, that the personality is truly a shell but that what it holds is infinite. There is no bottom to the roots of consciousness. The roots move into infinity. There is no limitation upon the self, the "I" that lives within, and that is one key that the one known as Jesus of Nazareth offers: the redefinition of self, that movement from the "I" of the personality to the "I" of "When you hear me speak, you hear not me but the Father who sent me." For each of us was sent into this illusion. Each of us, indeed, has sent itself into the illusion to serve as the lighthouse for the source of light moving into the Earth plane. It is not that the "I" of self has the fuel to burn an infinite light eternally. Rather, the spiritually awakened self becomes more and more aware that the "I" that is truly the self is simply moving through the vehicle of personality in infinite energy. What the "I" of personality may do to express the true "I-ness" of the Creator within is to allow and bless the energy that moves through the being. For each of you is as a receiver and a sender of energy. Each of you receives infinite light and love in a steady and continual basis, both from the Earth energy itself moving up through the vehicle and from those sources of inspiration which each calls to herself from time to time that move down into the self from above.

6: All of this energy can be held, or it can be allowed to flow. And each serves by allowing that energy to flow through with as little distortion as possible. And not simply allowing but blessing it on its way. Each has outer gifts, and these gifts are there for each to share. However, the one known as Jesus is that perfect example of one who laid all gifts before the Creator and simply said, "What is your will for me?"

7:♡: At this time where the world experiences the shortest of days and the longest of nights, at your Christmastide, your light festival, know that the baby that lies within the manger in the story in your Bible is alive and lying in the manger in your heart. Know that that consciousness of Christ that the one known as Jesus carried is carried by others as well. That there are always Christs within your inner planes, those who dwell in that state of consciousness that is so fruitful and helpful for those within the Earth planes, but know most of all that the savior and redeemer of the world lies within the single unified heart. For each of you has in perfect accomplishment the awareness and the ability to be Christed. And as destiny rules, each of you shall be given your times to express perfect love.

8:♡: This instrument asks us, mentally, and we repeat it that we may answer for each of you, "How can you say that Jesus is Lord if you say that Jesus can be replaced with another of the same consciousness?" and we say to you that it is our experience that selfhood is far less personal than it seems within third density. It is a matter of breadth of experience, of seeing into the illusion which within your incarnational experiences is such a perfect and complete illusion. Jesus, indeed, is Lord. Christ, indeed, is the highest and most pure and perfect love, that love that destroys only to transform, that kills only to raise and move onward. Wherever we see

the Christ within incarnation that consciousness held by that entity is Lord. One recognizes it as one would recognize an oak tree or a brand of food in your marketplace. It is distinctive. It is perfect of its own kind. And it is a deeply impersonal, infinitely true consciousness in metaphysical location of quality and essence that transcends personality and re-identifies the individual as love.

9: This state of consciousness lies within your awareness even in incarnation, in potentiation, and the thirst for that state of consciousness draws you onward. May we say to you, value and treasure that thirst and follow it faithfully, for it is a true thirst, a thirst that will still be there a hundred millennia from now, only more intense, more single-minded, because you will have found out more, experienced more, been more within the changing and shifting illusions of space/time.

10: We do not want to turn our backs upon history. We are aware that it is important to this instrument and to others whether the one known as Jesus the Christ was an historical figure. Indeed, this entity did exist and did express as Christ. There have been others who have expressed this consciousness within your Earth plane but certainly less distorted in expression of this gift than the one known as Jesus. We see and believe in the Christ in each of you and in ourselves. Indeed, we have been at that state of consciousness and have shared in expressing Christhood in our service as you shall do in your turn. Beyond all considerations of time and place and history, however, there lies a level of truth that goes quite beyond the personal and moves into essences and qualities of consciousness that open doors within the deep mind and create the possibility for further spiritual evolution.

11:♡: We wish you light and love on that journey that each of you takes as each pursues the questions of identity and ambition. Who am I? Why am I here? What is my service? Whither do I go? These are the questions that stir life and aid in acceleration of evolution. Move ever deeper into questions of who you really are, what service you truly came to offer. Know that these potentials for transformation and evolution are real, and know that we do not find any consideration more interesting than the pursuit of self into the deeper mind and beyond the local personality shell with which you have equipped yourselves in order to experience this illusion. Know that you are redeemed, loved, cherished and treasured by the Christ that was Jesus, by Christ consciousness wherever it is, and by us. Know that you are part of a great Self, and that as you pursue your selfhood you also pursue the selfhood of the creation and the Creator.

12:♡: We would finish this transmission through the instrument known as Jim. We thank this instrument and would leave it in love and in light. We are those of the principle known to you as Q'uo.

13:♡: I am Q'uo, and greet you once again in love and in light through this instrument. It has been our great privilege to speak on this topic this day, and we would offer ourselves in the attempt to speak to any further queries which those present might have for us at this time. Is there another query at this time?

14: Carla

15: Are you suggesting that each of us will at some point be given the opportunity to incarnate as a Christ?

16: I am Q'uo, and am aware of your query, my sister. Though this possibility is also one which is viable, the more likely opportunity is that of moving as does the Christ move within your own incarnation. For at some point in your experience of the third-density illusion, there is the illumination of the mind/body/spirit complex through its own efforts that is signified by the moving into the, shall we say, office of the Christ, the position of the entity which is fully enlightened as to the third-density experience.

17: Is there a further query, my sister?

18: Carla

19: Not just now. Thank you. I'll think about that.

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

21: J

22: Can you tell us what was the preincarnative plan of the one known as Paul in the lifetime shortly following Jesus' death?

23: I am Q'uo, and though we believe that we understand your query, my sister, we are unable to respond to it in the manner in which you had hoped due to our inability to utilize this instrument or this contact in the level of trance, as you would call it, that would be necessary to retrieve this infor-

mation. Thus, we are unable to respond in a manner other than suggesting that each entity incarnates with the desire to be of service and to utilize the life experience as a means of glorifying the one Creator.

24: Is there any further query, my sister?

25: J

26: No. Thanks.

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

28: Carla

29: I was thinking about Christ consciousness and I thought about a guy that saved a lot of people and lost his own life in so doing. I thought that was a very Christ-like impulse. Do such people move into this Christ consciousness in so doing, or is Christ consciousness simply a state of mind that is Christhood?

30: I am Q'uo, and am aware of your query, my sister. As you have described, there is a variety of ways in which an entity may move into a situation of that of a Christ; that is, one who would give his or her life for another. Your allusion provides numerous ways in which this may be done, either as a product of an attitude, as you have surmised, or as the product of the opportunity being presented in an instant and accepted in an instant. In either case, there is the, shall we say, previous decision made by the entity previous to incarnation, perhaps in agreement with the higher self, so that this entity shall be given the opportunity to—"prove its mettle" is the phrase we give this instrument—to be put to the test so that what has been learned previously, as you would measure the experience of time, can be offered as the foundation upon which shall be built the Christed consciousness that is the culmination of the experience in this third-density illusion.

31: In many instances the entity itself is not consciously aware that this is the process in which it partakes. But this is also a part of the nature of the third-density illusion in that there is a great deal more beneath the surface of events, as you would say, than appears at first glance. For each entity and each entity's experience is layered with vibrations of experience or meaning, each of which is able to add to the total experience so that an entity may become a participant in the event which you described and be moving into that position of the Christ in consciousness by the actions in which its own life is offered in favor of others. When the entity passes through those doors which you have described as larger life or death, the entity then has the remembrance of that which it was to attempt returned to it and is at that moment illuminated in the manner in which the consciousness is placed in the Christed being, shall we say.

32: Is there a further query, my sister?

33: Carla

34: No. Thank you.

35: I am Q'uo, and we are very honored to have been asked to join your circle at this time. We would again (like) to suggest that you take only that which we say that rings of truth to you, leaving behind all others. We offer our opinions and thoughts to you as freely as is given the breath of life, the energy of the one Creator, the light of the sun, as a blessing. We are hopeful that each will find some value therein.

36:♡: At this time we shall take our leave of this instrument and this group, leaving each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

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0:♡: We are those of the principle known to you as Q'uo. We greet you with joy in the love and the light of the one infinite Creator. It is a great blessing for us to be called to your group, and we bless and thank each who is a part of the circle of seeking this day.

1: Your question concerns guilt, and as we talk upon this interesting subject we share opinion rather than speaking as authorities over you. We would ask that each who hears use personal discrimination, for that which we have to say is opinion and may or may not be that which is of help to you